

# THE BOOK OF ISAIAH, THE SCRIPTURES CONTAINED

IN THE OLDE  
and New Testament

## TRANSLATED ACCOR-

ding to the Hebrew and Greek, and other  
best translations in diverse languages

### WITH MOST PROFITABLE ANNOTATIONS

upon all the hard places, and other things of great importance  
to be observed in the Epistles and Gospels

WE ARE YE NOT STAND STILL, AND BE  
the salvation of the world, which he will follow us you will be saved

By the Lord deliver us



THE LORD SHALL BE WITH YOU  
therefore hold fast your peace,  
and be ye saved

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NOTICE



# TO THE MOST VERTVOVS,

and noble Queene Elizabeth, Queene of England,

France, and Ireland, &c. Grace and peace from God the

Father through Christ Iesus our Lord.

Edward

Duke



OWE hard a thing it is, and what great impediments let, to enterprise any worthe acte, not onely daily experience sufficiently sheweth (most Noble and Vertuous QUEENE) but also that notable pouerbe doeth confirme the same; which admonisheth vs, that *All things are hard which are faire and excellent.* And what enterprise can there be of greater importance, and more acceptable vnto God, or more worthe of singular commendation, then the building of the Lords Temple, the house of God, the Church of Christ, whereof the Sonne of God is the head and perfection?

When Zerubbabel went about to builde the material Temple, according to the commande-ment of the Lord, what difficulties and stayes daily arose to hinder his worthe in deuours, the bookes of Ezra and Esdras plainly witnesse: how that not onely he and the people of God were sore molested with foreine aduersaries, (whereof some maliciously warred against them, and corrupted the Kings officers: and others craftily practised vnder pretence of religion) but also at home with domestical enemies, as false Prophets, craftie worldlings, faint hearted souldiers, and oppressors of their brethren, who as well by false doctrine and lyes, as by subtil counsel, cowardises, and extortion, discouraged the hearts almost of all: so that the Lords worke was not onely interrupted and left of for a long time, but scarcely at the length with great labour and danger after a sort brought to passe.

Which thing when we weigh aright, and consider earnestly how much greater charge God hath layd vpon you in making you a builder of his spiritual Temple, we cannot but partly feare, knowing the craft and force of Satan our spiritual enemy, and the weaknes and vnabilitie of this our nature: and partly be feruent in our prayers roward God that he would bring to perfection this noble worke which he hath begun by you: and therefore we in deuour our selues by all meanes to ayde, and to bestowe our whole force vnder your graces standard, whom God hath made as our Zerubbabel for the erecting of this most excellent Temple, and to plant and mainteine his holy word to the aduancement of his glorie, for your owne honour and saluation of your soule, and for the singular comfort of that great flocke which Christ Iesus the great shepheard hath bought with his precious blood, and committed vnto your charge to be fed both in bodie and soule.

Considering therefore how manie enemies there are, which by one meanes or other, as the aduersaries of Iudah and Benjamin went about to stay the buylding of that Temple, so labour to hinder the course of this buylding (whereof some are Papiists, who vnder pretence of fauouring Gods worde, traiterously seeke to erect idolatrie and to destroye your Maiestie: some are worldlings, who as Demas haue forsaken Christ for the loue of this world: others are ambitious Prelates, who as Amasiah and Diotrefes can abide none but themselves: and as Demetrius many practise ledition to mainteine their errors) we perswaded our selues that there was no way so expedient and necessarie for the preservation of the one, and destruction of the other, as to present vnto your Maiestie the holy Scriptures faithfully and plainly translated according to the languages wherein they were first written by the holie Ghost. For the word of God is an euident token of Gods loue and our assurance of his defence, wherefoeuer it is obediently receiued: it is the trial of the spirits: and as the Prophet saith, *It is as a fyre and hammer to breake the stonie hearts of them that resist Gods mercies offered by the preaching of the faine.* Yea it is sharper then any two edged sworde to examine the verie thoughtes and to iudge the affections of the heart, and to discover whatsoever lyeth hid vnder hypocrisie and would be secret from the face of God and his Church. So that this must be the first fundacion and groundworke, according whereunto the good stones of this buylding must be framed, and the euil tried out and reiected.

Now as he that goeth about to laye a fundacion, surely, first taketh away such impediments, as might iustly either hurte, let, or deforme the worke: so is it necessarie that your Graces zeale appeare herein, that neither the craftie perswasion of man, neither worldly policie, or natural feare dissuade you to roote out, cut downe and destroye these weedes and impediments

1 Cor. 9. 7.  
1 Tim. 3. 14.  
Eph. 1. 22.  
Ebr. 2. 10.

Ezra. 4.  
2 Esdr. 2. 16.  
Ezra. 4. 7.  
Ezra. 4. 3.  
Nehem. 6. 10.  
Nehem. 6. 11.  
Nehem. 5. 1.  
John. 2. 20.  
Ezra. 3. 28.

1 Cor. 3. 11.

Ebr. 2. 10.  
1 Pet. 1. 19.

The enemies which labour to stay religion.

Ezra. 4. 1.  
2 Tim. 4. 10.  
Amos. 7. 17.  
3. Iohn. 9.

13. 19. 14.  
The necessity of Gods word for the reformation of religion.  
John. 1. 9.  
1. Iohn. 2. 1.  
Ier. 23. 19.  
Ebr. 4. 12.

The ground of true religion.

All impediments which

1. King. 11. 16.  
2. Chron. 34. 1.  
Iofias zeale and  
true obedience  
to God.

Dani. 1. 1.  
Lam. 3. 4.  
Deut. 1. 11.  
2. Chron. 14. 11.  
and  
15. 15.

Wherein standeth the quietnes of kingdomes.

2. Chron. 19. 1.  
What wisdom is requisite for the establishing of religion, and the meanes to obtaine it.

1. King. 3. 9.  
2. Chron. 1. 10.  
Eccl. 31. 1.

1. King. 7. 14.  
Diligence and Zeale are necessary to build it speedily.

2. Chron. 34. 11.  
2. Chron. 34. 31.  
A solempne othe for the maintenance of Gods worde.

2. Chron. 37. 33.  
An acte against them that obeyed not Gods worde.

2. Chron. 19. 4. & 19. 5.  
What policie must be used for the planting of religion.

Dani. 6. 6. & 11. 17.  
Gods worde must go before, or else we build in vayne. We must first consult with God.

1. Isa. 55. 1.  
The manner of building is as God hath prescribed by his wordes.

1. Isa. 55. 1. & 55. 11.  
Ezech. 40. 1.  
all. 7. 26.  
Ezech. 40. 1.

Dani. 5. 14.  
Ezech. 40. 1.  
Of whom the mightiest re- concerning the will of the Lord and knowledge of his word.

1. Isa. 1. 1.  
Ezech. 40. 1.  
Malac. 2. 7.  
1. Isa. 1. 1. & 10. 1.

1. Isa. 1. 1. & 10. 1.  
1. Isa. 1. 1. & 10. 1.  
Ezech. 40. 1.  
Ezech. 40. 1.

1. Isa. 1. 1. & 10. 1.  
Ezech. 40. 1.  
Ezech. 40. 1.

which do not onely deface your building, but vnwisely endeavour, yea and threaten the ruine thereof. For when the noble || Iofias enterprised the like kinde of worke, among other notable and manie things he destroyed, not onely with viter confusion the idoles with their appertinances, but also burnt (in signe of detestation) the idolatrous Priests bones vpon their altars, and put to || death the false prophets and foretellers, to performe || the wordes of the Lawe of God; and therefore the Lord gaue him good successe and blessed him wonderfully, so long as he made || Gods worde his line and rule to followe, and enterprised nothing before he had inquired at the mouth of the Lord.

And if these zealous beginnings seeme dangerous and to breede disquietnes in your dominions, yet by the storie of King || Asa it is manifest, that the quietnes and || peace of kingdomes standeth in the viter abolishing of idolatrie, and in aduancing of true Religion: for in his daies Iudah lived in rest and quietnes for the space of fiftie and thirtie yeere, till at length hee began to be colde in the zeale of the Lord, feared the power of man, imprisoned the Prophet of God, and oppressed the people: then the Lord sent him warres, and at length tooke him away by death.

Wherefore great wisdom, not worldly, but heavenly is here required, which your Grace must earnestly craue of the Lord, as did || Salomon, to whom God gaue an vnderstanding heart to iudge his people aright, and to discerne betwene good and bad. For if God for the furnishing of the old temple gaue the Spirit of wisdom and vnderstanding to them that should be the workemen thereof, as to || Bezaleel, Aholiab, and || Hiram: how much more will he indewe your Grace and other godly Princes and chiefe Governours with a principall Spirit, that you may procure and commande things necessarie for this most holie Temple, foresee and take heede of things that might hinder it, and abolish and destroy whatsoeuer might impaire and ouerthrowe the same.

Moreover, the marueilous diligence and zeale of Iehoshaphat, Iofias, and Hezekiah are by the singular prouidence of God left as an example to all godly rulers to reforme their countreys, and to establish the worde of God with all speede, lest the || wrath of the Lord fall vpon them for the neglecting thereof. For these excellent Kings did not onely imbrace the worde promptly and joyfully, but also procured earnestly and commanded the same to be taught, preached and mayntained through all their countreys and dominions, || binding them and all their subiectes both great and small with solempne protestations and covenants before God, to obey the word, and to walke after the wayes of the Lord. Yea and in the dayes of King || Asa it was enacted that whosoever would not seeke the Lord God of || Israel, should be slaine, whether he were small or great, man or woman. And for the establishing herof and performance of this solempne othe, as well || Priests as Iudges were appointed and placed through all the cities of Iudah to instruct the people in the true knowledge & feare of God, and to minister iustice according to the word, knowing that, except God by his word did reigne in || the hearts and soules, all mans diligence and labours were of none effecte: for without this worde we can not discerne betweene iustice, and iniurie, protection and oppression, wisdom and foolishnes, knowledge and ignorance, good and euill. Therefore the Lord, who is the chiefe governour of his Church, willett that nothing be attempted before we haue inquired thereof at his mouth. For seeing he is our God, of duetie we must giue him this preeminence, that of our selues we enterprise nothing, but that which he hath appointed, who onely knoweth all things, and governeth them as may best serue to his glorie and our saluation. We ought therefore to preuent him, or do anie thing without his worde, || but as soone as he hath reueiled his will, immediately to put it in execution.

Now as concerning the manner of this building, it is not according to man, nor after the wisdom of the flesh, but of the Spirit, and according to the word of God, whose || wayes are diuers from mans wayes. For if it was not lawfull for Moses to builde the materiall Tabernacle after anie other sort then God had shewed him by a || patterne, neither to prescribe any other || ceremonies and lawes then such as the Lord had expressly commanded: how can it be lawfull to proceede in this spiritual building any other waies, then Iesus Christ the Sonne of God, who is both the foundation, head, and chiefe corner stone thereof, hath commanded by his word? And forasmuch as he hath established and left an order in his Church for the building vp of his bodie, by appointing some to be Apostles, some Prophets, others Euangelists, some Pastors, & teachers, he signifieth that euery one according as he is placed in this bodie which is the Church, ought to inquire of his ministers concerning the will of the Lord, which is reueiled in his word. For they are, as || Ieremias, as the mouth of the Lord: yea he || promiseth to be with their mouth, and that their || lips shall keepe knowledge, and that the truth and the Lawe shall be in their mouth. For it is their office chiefly to vnderstand the Scriptures, and teache them. For this cause the people of Israel of old tyme were || called by the name of the Lord cyther by the || Prophets, or by the meane of the hie || Priest, who bare Vrim and Thummim, which were tokens of light and knowledge, of helines and perfection which should be in the hie Priest. Therefore when Iehoshaphat tooke this order in the Church of || Israel, he appointed Amariah to be the chiefe concerning the word of God, because he was most expert in the law of the Lord, and could giue counsel and gouerne according vnto the same. Els there is no degree or office which may haue that authoritie and priuiledge to decide concerning Gods word, except withall hee haue the Spirit of God, and sufficient knowledge and iudgement to define according therunto.

And



And as euery one is indued of God with greater giftes, so ought he to be herein chiefly heard, or at least that without the expresse worde none be heard: he that hath not the word, spea-  
keth not by the mouth of the Lord. Againe, what danger it is to do any thing, seeme it neuer  
so godly or necessarie, without consulting with Gods mouth, the examples of the Israelites,  
deceiued hereby through the Gibeonites: and of Saul, whose intencion seemed good and ne-  
cessarie: and of Iosiah also, who for great considerations was moued for the defence of true re-  
ligion and his people, to fight against Pharaoh Necho King of Egypt, may sufficiently admonish  
vs.

Last of all (most gracious Queene) for the aduancement of this buylding and rearing vp of  
the worke, two things are necessarie, First, that we haue a liuely and stedfast sayth in Christ  
Iesus, who must dwell in our heartes, as the onely meanes and assurance of our saluation:  
for he is the ladder that reacheth from the earth to heauen: he lifteth vp his Church & setteth  
it in the heauenly places: he maketh vs liuely stones and buyldeth vs vpon himselfe: he ioyneth  
vs to him selfe as the members and bodie to the head: yea he maketh him selfe and his Church  
one Christ. The next is, That our sayth bring forth good frutes, so that our godly conuer-  
sation may serue vs as a witnes to confirme our election, and be an example to all others to  
walke as appertaineth to the vocation whereunto they are called: least the worde of God bee  
euilspoken of, and this buylding be stayed to growe vp to a iust height, which can not be with-  
out the great prouocation of Gods iust vengeance and discouraging of manie thousands through  
all the worlde, if they should see that our life were not holie and agreeable to our profession. For  
the eyes of all that feare God in all places beholde your countreys as an example to all that be-  
leeue, and the prayers of all the godlie at all times are directed to God for the preseruacion of  
your Maiestie. For considering Gods wonderful mercies towarde you at all seasons, who hath  
pulled you out of the mouth of the lyons, and how that from your youth you haue bene brought  
vp in the holy Scriptures, the hope of al men is so increased, that they cannot but looke that God  
should bring to passe some wonderfull worke by your Grace to the vniuersall comfort of his  
Church. Therefore euen aboue strength you must shew your selfe strong and bolde in Gods mat-  
ters: and though Satan lay all his power and craft together to hurt and hinder the Lords buyl-  
ding: yet be you assured that God wil fight from heauen against this great dragon, the ancient  
serpent, which is called the deuill and Satan, til he haue accomplished the whole worke and made  
his Church glorious to himselfe, without spot or wrinkle. For albeit all other kingdomes and  
Monarchies, as the Babylonians, Persians, Grecians and Romanes haue fallen and taken end:  
yet the Church of Christ euen vnder the Crosse hath from the beginning of the worlde bene  
victorious, and shalbe euerlastingly. Trueth it is, that sometime it seemeth to be shadowed with  
a cloude, or driuen with a stormie persecution, yet sodenly the beames of Christ the sunne of Iu-  
stice shine and bring it to light and libertie. If for a time it lye covered with ashes, yet it is quick-  
ly kindled againe by the winde of Gods Spirit: though it seeme drowned in the Sea, or parched  
and pynd in the wilderness, yet God giueth euer good successe. For he punisheth the enemies,  
and deliuereth his, nourisheth them, & stil preserueth them vnder his wings. This Lord of  
lords and King of kings who hath euer defended his, strengthen, comfort, and  
preserue your Maiestie, that you may be able to buylde vp the ruines of  
Gods house to his glorie, the discharge of your con-  
science, and to the comfort of al them that  
loue the coming of Christ  
Iesus our Lord.



# TO OUR BELOVED IN THE Lord, the brethren of England, Scotland, Ireland, &c. Grace, mercie and peace, through Christ Iesus.

**B**esides the manifold and continuall benefites which almightie God bestoweth upon vs, both corporall and spirituall, we are especially bound (deare brethren) to give him thanks without ceasing for his great grace and unspeakable mercies, in that it hath pleased him to call vpon vs, into this marvellous light of his Gospel, and mercifully to regard vs after so horrible backsliding and falling away from Christ to darkness, from light to darkness, from the living God to dunnies and dead idoles, and that after so cruel murder of Gods Saints, as alas hath bene among vs, we are not altogether cast off, as were the Israelites, and manie others for the like, or not so manifest wickednes, but received againe to grace with most euident signes and tokens of Gods speciall love and fauour. To the intent therefore that we may not be vnimindful of these great mercies, but seek by all means (according to our duetie) to be thankfull for the same, it becometh vs so to walke in his feare and love, that all the dayes of our life we may procure the glorie of his holy name. Now inasmuch as this thing chiefly is directed by the knowledge and praaising of the words of GOD, (which is the light to our paths, the keye of the kingdomes of heauen, our comfort in affliction, our shield and sword against Satans, the schools of all wisdom, the glasse wherein we beheld Gods face, the testimonie of his fauour, and the only food and nourishment of our soules) we thought that we could bestow our labours and studie in nothing which could be more acceptable to God and comfortable to his Church, than in the translating of the holie Scriptures into our native tongue: the which thing, albeit that diuers heretofore have endeavored to achieve; yet considering the infancie of those times and imperfect knowledge of the tongue, in respect of this ripe age and cleare light which God hath now reuiled, the translations required greatly to be perfected and reformed. Not that we vendicate any thinge our selues about the least of our brethren (for God knoweth with what feare and trauelling we haue bene now for the space of two yeres and more day and night occupied herein) but being earnestly desired, and by diuers, whose learning & godlines we reuerence, exhorted, and also encouraged by the readie wiles of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefice and fauour of God towards his Church (though the time then was most dangerous, and the persecution sharpe and furious) we submitted our selues at length to their godly iudgements, and seeing the great opportunitye and occasion, which God presented vnto vs in his Church, by reason of so manie godly and learned men, and such diuersities of translation in diuers tongues, we undertooke the great and wonderful worke with all reuerence, as in the presence of God, as intrusting the word of God, wheremto we thinke our selues vninsufficient, which now God according to his diuine providence and mercie hath directed to a most prosperous end. And thus we may with good conscience protest, that we haue in euery point and word, according to the measure of that knowledge which is pleased almightie God to giue vs, faithfully rendred the text, and in all hard places most sincerely expounded the same. For God is our witness that we haue by all means endeavored to set forth the puritie of the word and right sense of the holie Ghost for the edifying of the brethren in faith and charitie.

Now as we haue chiefly observed the sense and laboured alwayes to restore it to all integritie: so haue we most reuerently kept the proprietye of the wordes, considering that the Apostles who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the lineary phrase of the Hebrew, then interpersed phrase by multiplying their language to speake as the Gentiles did. And for this and other causes we haue in manie places referred the Hebrew phrases, not without that they may seeme somewhat hard in their eares that are not well practised and also delineto the sweet sounding phrases of the holie Scriptures. Yet least either the simple should be discouraged, or the malicious haue any occasion of iniquitacion, seeing some translations read after one sort, and some after another, whereas all may seeme to good purpose and edification, we haue in the margin used that diuersitie of speech or reading which may also seeme agreeable to the minds of the holy Ghost and proper for our language with this marke.

Againe, whereas the Hebrew phrase seemed hardly to agree with ours, we haue noted it in the margin after this sorte, "using that which was more intelligible." And albeit that many of the Hebrew names be altered from the olde text, and referred to the true writing and first original, wherof they haue their signification, yet in the usual names little is changed for feare of troubling the simple readers. Moreover, whereas the necessitie of the sentence required any thing to be added (for such is the grace and proprietye of the Hebrew and Greeke tongues, that it can not but either by circumlocution, or by adding the verbe or some worde be understood of them that are not well practised therein) we haue put it in the text with another kinde of letter, that it may easily be discerned from the common letter. As touching the diuision of the verses, we haue followed the Hebrew examples, which haue so often from the beginning distinguished them. VVhich thing as it is most profitable for memorie, so doeth it agree with the best translation, and is most easie to finde out both by the best concordances, and also by the quotations which we haue diligently herein perused and set forth by this \*. Besides this the principall matters are noted and distinguished by this mark ¶. And the arguments both for the booke and for the chapters with the number of the verse are added, that by all means the reader might be helped. For the which cause also we haue set out the handle of every page some notable word or sentence which may greatly further the memorie, as for the chief point of the page. And considering how hard a thing it is to understand the holie Scriptures, and what error, scilicet and heresie growe daily for lacke of the true knowledge thereof, and how much are discouraged (as they pretend) because they can not attaine to the true and simple meaning of the same, we haue also endeavored both by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, as well for the understanding of such wordes as are obscure, and for the declaration of the text, as for the application of the sense, as may most appertaine to Gods glorie and the edification of his Church. Furthermore whereas certaine places in the booke of Moses, of the Kings, and of Ezechiel, seemed so darke that by no description they could be made easie to the simple reader, we haue set them forth with figures and notes for the full declaration thereof, that they which can not by iudgement, being helped by the annotations noted by the letters a.b.c. &c. attaine therunto, yet by the perspective, and as it were by the eye, may sufficiently know the true meaning of all such places. VVheremto also we haue added certaine mapes of Cosmographie which necessarily serue for the perfect understanding and memorie of diuers places and countries, partly described, and partly by occasion touched, both in the olde and new Testament. Finally that nothing might lack which might be bought by labours, for the increase of knowledge and furtherance of Gods glorie, we haue adioyned two most profitable Tables, the one serving for the interpretation of the Hebrew names: and the other containing all the chief and principall matters of the whole Bible: so that nothing (as we would) that one could iustly desire, is omitted. Therefore, O brethren that are

partakers of the same hope and saluation with vs, we beseech you, that this rich pearle and inestimable treasure may not be offered in vaine, but as sent from God to the people of God, for the increase of his kingdomes, the comfort of his Church, and discharge of our conscience, which it hath pleased him to raise up for this purpose, so you would willingly receive the word of God, earnestly studie it, and in all your life practise it, that you may now appear and abide to be the people of God, not walking any more according to this world, but in the fruites of the Spirit, that God may more fully glorify through Christ Iesus our Lord, who liueth and reigneth for ever. Amen.

(\*)

A TABLE



**A TABLE CONTAINING THE CYCLE OF THE SYNNE**  
*Dominical Letter, Leape yere, Easter, Rogation Sunday, Golden Number, Indiction*  
*and Epact, serving for 28. yeres.*

Epact.	Indiction.	Golden number.	Rogation Sunday.	Easter.	Leape yere.	Sundaye letter.	Cycle of the Sunne.	Anno Domini.
29	3	19	28. May.	22. Aprill.	A G	A	17	1576
11	4	1	13. May.	7. Aprill.	F	F	18	1577
22	5	2	5. May.	30. Marche.	E	E	19	1578
3	6	3	25. May.	19. Aprill.	D	D	20	1579
14	7	4	9. May.	3. Aprill.	C B	C	21	1580
25	8	5	1. May.	26. Marche.	A	A	22	1581
6	9	6	21. May.	15. Aprill.	G	G	23	1582
17	10	7	6. May.	31. Marche.	F	F	24	1583
28	11	8	25. May.	19. Aprill.	E D	E	25	1584
9	12	9	17. May.	11. Aprill.	C	C	26	1585
19	13	10	9. May.	3. Aprill.	B	B	27	1586
1	14	11	22. May.	16. Aprill.	A	A	28	1587
12	15	12	13. May.	7. Aprill.	G F	G	1	1588
23	1	13	5. May.	30. Marche.	E	E	2	1589
4	2	14	25. May.	19. Aprill.	D	D	3	1590
15	3	15	10. May.	4. Aprill.	C	C	4	1591
26	4	16	1. May.	26. Marche.	B A	B	5	1592
7	5	17	21. May.	15. Aprill.	G	G	6	1593
18	6	18	6. May.	31. Marche.	F	F	7	1594
28	7	19	26. May.	20. Aprill.	E	E	8	1595
9	8	1	17. May.	11. Aprill.	D C	D	9	1596
22	9	2	2. May.	27. Marche.	B	B	10	1597
3	10	3	22. May.	16. Aprill.	A	A	11	1598
14	11	4	14. May.	8. Aprill.	G	G	12	1599
25	12	5	28. Aprill.	23. Marche.	F E	F	13	1600
6	13	6	18. May.	12. Aprill.	D	D	14	1601
17	14	7	10. May.	4. Aprill.	C	C	15	1602
28	15	8	30. May.	24. Aprill.	B	B	16	1603

**OF THE CYCLE OF THE SYNNE, WHY IT WAS ORDEINED,**  
*a perpetual rule to finde it out, with the Sunday letter, and leape yere.*



**H**e Cycle of the Sunne is the space of 28. yeres of the Sunne, invented to order the variable mutation of Sunday & his letter, because of the odde day that groweth eche fourth yere, and for the surplus that riseth in the 52. weekes: For this is to be noted, that the yere of the Sunne containeth 365. dayes, & one fourth part: the which parted in 7. make 52. weekes, & a fourth part, whence arise the Sunday, & the feastes. Wherefore rising every yere one daye more then 52. weekes, and in eche leape yere two, it might cause error. To remedie this, the yere Solare is invented, which containeth in 12. leape yeres, which make, multiplying 7. by 4. 28. in which terme the Sunday letter that changeth every yere, returneth to his place. For the Sunday letter, and the letters of other dayes by reason of the encrease of dayes change every yere, till that: & then returne A B C D E F G, to the places that 28. yeres before they held: & this compasse & Cycle of time is called the Cycle or circle of the Sunne. To finde it out every yere, ye must adde 9. to the yere of the Lord wherein thou askest, then part the whole by 28. the surplus is the Cycle of the Sunne. Thus, to 1562, adde 9. & it maketh 1571. divide it by 28. & there resteth 3, which is the Cycle of the Sunne that yere. For more ease hereof we have added this table, the course whereof ended it must be begonne againe as at first: and so for ever. We have noted also for every yere of the Lorde that is therein contained the letters for the Sunday, and where as it is leape yere, we have noted it double: so as with little labour he that listeth to supplie the like suite and course (that ended that we have printed) may have this for a rule perpetual and for ever.

**A RULE TO FINDE OUT EASTER, FOR EVER.**

**B**eing in the 12. chap. of Exodus commanded by God to the Israelites to hold Easter (which is to say the Pasche) in remembrance of their deliverie out of Egypt) upon the 14. daye of the first Moone (to wit) at the full of the Moone: many & sundry opinions have arisen, and differences concerning the keeping of the same. Hereupon in the yere 324. Constantine then reigning in the Council of Nice amongst other things it was decreed that Easter should be kept the 14. or 15. Moone, to wit, the full of the Moone.



Moone in Marche; which is the first moneth of the yere, the Sunne then entring the 10. day thereof into Aries the spring there beginneth, & the yere also, alter the manner of the Iewes, Astrologers, & many other. To finde it out, it is to be vnderstoode, that Easter is euer the first Sunday after the full Moone in Marche. But this is to be noted, that you must returne no higher then the 22. of Marche, nor yet ascend no farther then the 25. of April. For the ease of the reader herein we haue made the table aforesayd from the yere 1576. vnto 1603. after such sort as he may wel apperceiue.

#### OF THE GOLDEN NUMBER.

**T**he Golden number is so called, because it was written in the Calenders with letters of gold, right at that day wheron the Moone changed: & it is the space of 19. yeres, in the which the moone returneth to the self same day of the yere of the Sunne: & therefore it is also called the cycle of the moone, in the which time the Solstices & Equinoctiales do returne to all one poynt of the Zodiacue. It was found out by Metron Athenien to know therby the certain seasons & mutations of the yere, & of their sacrifices & Olympiades: but last of all in the yere 323. it was receiued by the Council of Nice, for the constant finding out of Easter, of other moueable feastes, & of the change of the moone. To finde it euery yere, you must adde one yere to the yeere of Christ (for Christ was borne one yere of the 19. already past) then diuide the whole by 19. & that which resteth is the golden number for that yere. If there be no surplussage, it is then 19. For example, To finde it out the yeere 1577. you must adde thereto one, which maketh it 1578. diuide this by 19. and there remaineth 1. which is the golden number for that yere. But such as cannot Arithmetike may resort to the table which we haue made therefore, and it wil serue them for euer.

#### HOW TO FINDE THE INDICTION ROMANE.

**T**he Indiction Romane is the space of 15. yeres appointed by the ancient Romanes to receiue the tribute of the strangers: or in trueth (as Beda sayth) to accord the error of time, which might peraduenture happen: as for example, that the last yere of the Raigne of some Prince dead, & the first of another succeeding, might seeme to be diuers & yet are but one, and so disturbe the account. To finde therefore the Indiction in eche yere, as it is of many vsed in their instruments and writings: you must adde 3. yeres to that yere of Christ wherein thou art (for Christ was borne in the fourth yere of the first Indiction) & deuide the whole by 15. the surplus of which shalbe the Indiction: if no surplus arise, then shal the Indiction of that yere be 15. as for example: Adde 3. to the yere 1562. and diuide it by 15. there resteth ouer 5. which shalbe the Indiction for that yere.

But for more ease hereof we haue made a table, wherein eche yere thou mayst finde out the same, which being ended begin the count againe for euer.

#### Of the Epact, and thereby to know the change of the Moone.

**E**pactz hemerz in Greeke, doeth signifie in Englishe, dayes set betweene, & therefore the 11. dayes & 3. houres that are added to the yere of the moone, are called Epactz, and are added to make the yere of the moone, which is but 354. dayes, iust with the yere of the Sunne, which hath 365. dayes & a quarter. Now to finde out the Epact of eche yere, do thus. To the Epact of the yere that last went before that yere for which thou wouldst finde the Epact, adde 11. and the summe of these two make the Epact. If it surmount 30. then take 30. out, & that which resteth about 30. is the Epact. For example, let vs finde out the Epact of the yeere 1569. To do this, you must seeke out the Epact of the yere 1568. which was 1. adde to this the number of the Epact which is (as we haue sayde) 11. and it maketh 12. which is the Epact for the yeere 1569. Againe, in the yere 1562. the Epact was 25. adde 11. hereto, and it maketh 36. take 30. thereout as often as you can, and there resteth 6. which is the Epact of the yeere 1563.

Another way more easie: Multiplie the golden number of the yere which you wil, with the Epact: out of the multiplication take out 30. as oft as you can, & that that resteth, shalbe the Epact: this rule is very sure. To know how olde the moone is, do thus. The 6. of Nouember 1562. to the number of the daye of the moneth, which is 6. adde the Epact of that yere, which is 25. & it maketh 31. then rekone how many moneths are past sinthence Marche, counting Marche one, and thou shalt finde 9. adde this to 31. and it maketh 40. take hereout 30. as ofte as thou canst, and there resteth 10. thus olde was the moone the same 6. of Nouember 1563.

To knowe the change, do thus: Finde out the age of the moone as already hath bene shewed, & then rekone howe many more you must haue to make vp 29. and an halfe, and those shewe when the change shalbe. The reason is because at the end of eche 29. daies & an halfe you haue the new moone. For example, The 6. of Nouember 1562. the moone was olde 10. dayes, as you haue already found out: to this there must be added 19. to make it 29. then also adde the day of the moneth wherein you aske, which is 6. and doth with the rest make 25. & thus you shall see, that the change shalbe betweene the 25. and 26. of Nouember, by reason of an halfe odde day.

#### A SUPPUTATION OF THE YERES OF THE WORLD FROM THE creation thereof vnto this present yere, 1577. according as it is counted by D. M. Luther.

From the creation vnto the flood	1656	The yere containeth 365. dayes and 6. houres.
From the flood to Moses	797	The day artificial 12. houres: the natural 24.
From Moses to Christ	1514	The Iewes counte their houres short or long as
From Christ vnto this yere	1577	the season maketh the daye, and count 12. in a
		daye, thus, 1 2 3 4 5 6 7 8 9 10 11 12.
Summe of all	3544	We count ours thus, 67 8 9 10 11 12 13 34 56.
		Ianuarie.

Januarie.

The first Moneth hath xxxi. dayes. The Moore xxx.  
The day is ix. houres. The night xv.

19	1	A	Calen.	Circumcision of Christ.
8	2	b	4	The first daye of the moneth
	3	c	3	Noe began to see the tops
16	4	d	Pri.No.	of the high mountaines,
5	5	e	Nonz.	Gen.8.13.
	6	f	8	Epiphanie or apparition of
13	7	g	7	Christ, Matth.2.
2	8	A	6	
	9	b	5	
10	10	c	4	10. Nabuchodonozor besieged
	11	d	3	agayne Ierusalem, 2.
18	12	e	Prid.Id.	King.25.1. Ier.25.52.
7	13	f	Idus.	13. Sol in Aquario.
	14	g	19	
15	15	A	18	The halfe of winter after Pro-
4	16	b	17	lome.
	17	c	16	
12	18	d	15	
1	19	e	14	
	20	f	13	
9	21	g	12	
	22	A	11	
17	23	b	10	
6	24	c	9	
	25	d	8	
14	26	e	7	
3	27	f	6	Conuerfion of S. Paul. Act.9.3.
	28	g	5	
11	29	A	4	
19	30	b	3	
8	31	c	Pr. Cal.	

Februarie.

The second Moneth hath xxviij. dayes. The Moore xxix.  
In leape yere the moneth hath xxix. and the moore xxx.  
The day is x. houres. and night xiiij.

	1	d	Calen.	
16	2	e	4	2. Purification of the virgine
	3	f	3	Marie.
	4	g	Pr.No.	
13	5	A	Nonz.	
2	6	b	8	
	7	c	7	
10	8	d	6	8. Heere the Romanes began
	9	e	5	their spring after Plinie.
18	10	f	4	9. Noe sent out the Rauens, &
7	11	g	3	after the Doue, Gen.8.7.8.
	12	A	Pri. Id.	10. Sol in Pifcer.
15	13	b	Idus.	
4	14	c	16	
	15	d	15	
12	16	e	14	
1	17	f	13	17. Noe sente out the Doue,
	18	g	12	which broughr an Oliue
9	19	A	11	branch.
	20	b	10	
17	21	c	9	
6	22	d	8	
	23	e	7	
14	24	f	6	24. The place of the leape
3	25	g	5	yere.
	26	A	4	Noe sendeth out the Doue,
11	27	b	3	but it returneth not, Gene.
	28	c	Pr. Ca.	8.12.

Marche.

The iii. Moneth xxxi. dayes. The Moore xxx.  
The day is xij. houres. The night xij.

19	1	d	Calen.	
8	2	e	6	
	3	f	5	3. The Temple of Ierusalem
16	4	g	4	buylt, finished, and hollyed
5	5	A	3	525. yeres before Christ,
	6	b	Pri. No.	Eld.6.
13	7	c	Nonz.	10. Christ being on the other
2	8	d	8	side Iorden was aduertised
	9	e	7	of the death of Lazarus,
10	10	f	6	Ioh.1.3.
	11	g	5	11. Sol in aries.
18	12	A	4	12. Springtime.
7	13	b	3	13. Fast of Elester, Esth.3.
	14	c	Prid. Id.	16. Lazarus rayfed.
15	15	d	Idus.	10. Christ entred into Ierusa-
4	16	e	17	lem.
	17	f	16	14. Christ held his last supper,
12	18	g	15	and was taken.
1	19	A	14	25. Christ crucified.
	20	b	13	Day of preparation.
9	21	c	12	26. He laye in the sepulchre.
	22	d	11	27. The resurrection.
17	23	e	10	This day y. Iewes held y. feast
6	24	f	9	in the which they offered an
	25	g	8	handfull of spices: & 50. dayes
14	26	A	7	after the feast of weeks, which
3	27	b	6	we cal Whitsonde, Leuit.23.
	28	c	5	This day, or as Ieremie sayth,
11	29	d	4	the 15. Iochin King of Iudah
	30	e	3	was brought out of prison,
19	31	f	Pri. Cal.	1. King.25.

April.

The iij. Moneth xxx. dayes. The Moore xxx.  
The day is xij. houres. The night xij.

8	1	g	Calen.	Noe opened the cauer of the
16	2	A	12	Arke. Gene.8.
5	3	b	3	Moses reared the tabernacle,
	4	c	Pri. No.	Exod.40.2.
13	5	d	Nonz.	4. Christ appeared to his dis-
2	6	e	8	ciples, and to Thomas.
	7	f	7	6. Iosue and the Iewes cased
10	8	g	6	at Iorden 3. dayes, Iosh.3.
	9	A	5	10. The yere before Moses
18	10	b	4	death, & before christ. 1457
7	11	c	3	the Israelites passed Iorden
	12	d	Pri. Id.	this day, Ios.3. & 4.
15	13	e	Idus.	11. Sol in Taurus.
4	14	f	18	13. Affuerus gaue precept of
	15	g	17	slaying the Iewes, Esth.3.11.
12	16	A	16	14. The Israelites kept passe-
1	17	b	15	ouer. Manna ceased, Ios.5.
	18	c	14	15. The people came out of E-
9	19	d	13	gypt, Exod.12.37.
	20	e	12	18. They passed the red sea.
17	21	f	11	
6	22	g	10	22. They came to Mara, Exod.
	23	A	9	15.22.
14	24	b	8	
3	25	c	7	
	26	d	6	
11	27	e	5	
	28	f	4	
19	29	g	3	
8	30	A	Pri. Cal.	

# May

The v. Month xxxi. dayes. The Moone xxx.  
The day xvi. houres. The night viij.

1	b	Calen.	The second yere after the coming out of Egypt Moses and Aaron number the people, Nomb. 3. & 4.
2	c	6	
3	d	7	
4	e	8	
5	f	9	5, Christ ascended into heaven, Mar. 16. 19. act. 1. 9.
6	g	Pri. No.	
7	a	Nonz.	
8	b	8	10, God commanded Noe to carie foode into the Arke, Gen. 6. 7.
9	c	7	
10	d	6	
11	e	5	11, Sol in Gemini.
12	f	4	
13	g	3	
14	a	Pri. Id.	14, Those that had not kept Easter the first day kept it this
15	b	Idus.	Nomb. 19. So Ezekias, 2. chr. 30.
16	c	17	15, The Iewes whitfontide.
17	d	16	The Iewes haue quailles, Exo. 16. 13.
18	e	15	
19	f	14	16, God rayneth Manna, Exo. 16. 13.
20	g	13	
21	a	12	17, Noe entureth the Arke, Gene. 7.
22	b	11	
23	c	10	18, The Israelites depart from Sinai, Nomb. 9.
24	d	9	19, Fire destroyeth part of the Israelites, Nomb. 11.
25	e	8	20, Noe commeth out of the Arke, Gen. 8.
26	f	7	
27	g	6	
28	a	5	
29	b	4	
30	c	3	
31	d	Pri. Cal.	

# June

The vi. Month xxx. dayes. The Moone xxix.  
The day xvi. houres. The night viij.

1	e	Calen.	The Israelites came to mount Sinai otherwise called Cassius, and taried there almost a yere, Exod. 19.
2	f	2	
3	g	3	
4	a	Pri. No.	
5	b	Nonz.	
6	c	8	
7	d	7	
8	e	6	
9	f	5	
10	g	4	
11	a	3	Sol in Cancer.
12	b	Pri. Id.	SOMMER.
13	c	Idus.	Longest dayes of the yere.
14	d	17	
15	e	16	
16	f	15	
17	g	14	
18	a	13	
19	b	12	
20	c	11	
21	d	10	
22	e	9	23, Affuerus writeth for the Iewes, and against Aman, Esth. 8.
23	f	8	24, Natiniue of Iohn Baptist.
24	g	7	27, The Arke is lifted vp with waters, Gen. 7.
25	a	6	
26	b	5	
27	c	4	
28	d	3	
29	e	2	
30	f	Pri. Ca.	

# July

The viij. Month xxxi. dayes. The Moone xxx.  
The day is xv. houres. The night ix.

1	g	Calen.	
2	a	6	
3	b	5	
4	c	4	
5	d	3	
6	e	Pri. No.	
7	f	Nonz.	
8	g	8	
9	a	7	
10	b	6	
11	c	5	
12	d	4	
13	e	3	
14	f	Pri. Id.	
15	g	Idus.	
16	a	17	
17	b	16	
18	c	15	
19	d	14	
20	e	13	
21	f	12	
22	g	11	
23	a	10	
24	b	9	
25	c	8	
26	d	7	
27	e	6	
28	f	5	
29	g	4	
30	a	3	
31	b	Pri. Cal.	

Ierusalem assieged by the King of Babyl. the space of 18. moneths was taken. 2. Kings 1. Ierem. 39.

Sol in Leo.

18, The beginning of the yere with the Egyptians as Plinie sayth.

Dogge dayes.

# August

The viij. Month xxxi. dayes. The Moone xxx.  
The day is xij. houres, and night x.

1	c	Calen.	7, Nebuzar-adan setteth the citie and Temple of Ierusalem on fire, 2. King. 25. 9.
2	d	4	
3	e	3	
4	f	Pri. No.	10, The souldiours of Titus burnt Ierusalem, & it was neuer since repaired, Ioseph. de bello. lib. 6. cap. 26.
5	g	Nonz.	Aar 6 aged 123. yeres. dieth in the mountaine Hor, 40. yeres after the coming out of Egypt, Nomb. 20. & 33.
6	a	8	
7	b	7	
8	c	6	
9	d	5	
10	e	4	
11	f	3	
12	g	Pri. Id.	The same day Esdras entureth into Ierusalem, with a great multitude of Iewes, and is honourably receyued of those that 80. yeres before came thither with Zerubbabel: before Christs coming 457.
13	a	Idus.	1. Eldr 7.
14	b	19	13, Sol in Virgo.
15	c	18	17, Dogge dayes end.
16	d	17	
17	e	16	
18	f	15	
19	g	14	
20	a	13	
21	b	12	
22	c	11	
23	d	10	
24	e	9	
25	f	8	
26	g	7	
27	a	6	27, Religion reformed, according to Gods expresse treuth, in the most renoumed citie of GENEVA, 1535.
28	b	5	
29	c	4	
30	d	3	
31	e	Pri. Cal.	



# September.

The ix. Month xxx. dayes. The Moone xxix.  
The day xii. houres. The nights xii.

1	f	Calen.
2	g	4
3	A	3
4	b	Pri. No.
5	c	Nonz.
6	d	8
7	e	7
8	f	6
9	g	5
10	A	4
11	b	3
12	c	Prid. Id.
13	d	Idus.
14	e	18
15	f	17
16	g	16
17	A	15
18	b	14
19	c	13
20	d	12
21	e	11
22	f	10
23	g	9
24	A	8
25	b	7
26	c	6
27	d	5
28	e	4
29	f	3
30	g	Pri. Cal.

9, Ierusalem sacked with fyre  
and sworde is vitorly rased 73  
yeres after the birth of Christ,  
who prophesied the same 40  
yeres before, Ioseph. lib. 7  
cap. 26.  
12, Autumne.  
18, Sol in Libra.

25, Nehemiah finished the  
walles of Ierusalem 44 yeres  
before Christ, Nehem. 6

# October.

The x. Month xxxi. dayes. The Moone xxx.  
The day x. houres. The nights xiiij.

1	A	Calen.
2	b	6
3	c	5
4	d	4
5	e	3
6	f	Pr. No.
7	g	Nonz.
8	A	8
9	b	7
10	c	6
11	d	5
12	e	4
13	f	3
14	g	Pri. Id.
15	A	Idus.
16	b	17
17	c	16
18	d	15
19	e	14
20	f	13
21	g	12
22	A	11
23	b	10
24	c	9
25	d	8
26	e	7
27	f	6
28	g	5
29	A	4
30	b	3
31	c	Pr. Cal.

The feast of trumpets.  
Leuit. 23.  
4, The Iewes fast and mourne  
for Godolias, Iere. 41. 42.  
13, The feast of reconciliation  
which is the onely day of fast  
expressly inioyned by God,  
Leuit. 23.  
14, Sol in Scorpius.  
15, The feast of Tabernacles  
which continued 7 dayes,  
Leuit. 23.  
17, The Arke after 160 dayes  
rested on the mountaines of  
Ararat in Armenia, Gen. 8.

# November.

The xi. Month xxx. dayes. The Moone xxix.  
The day ix. houres. The nights xvi.

1	d	Calen.
2	e	4
3	f	3
4	g	Pri. No.
5	A	Nonz.
6	b	8
7	c	7
8	d	6
9	e	5
10	f	4
11	g	3
12	A	Pri. Id.
13	b	Idus.
14	c	18
15	d	17
16	e	16
17	f	15
18	g	14
19	A	13
20	b	12
21	c	11
22	d	10
23	e	9
24	f	8
25	g	7
26	A	6
27	b	5
28	c	4
29	d	3
30	e	Pr. Cal.

13, Sol in Sagittarius.  
15, The deuised holy day of  
Ieroboam, 1. King. 12.  
Tis is vlieth no lesse crueltie  
against the Iewes his priso-  
ners, in the Citie of Beryte in  
Syrie, keeping the birth day of  
his father Vespasian, then he  
did on the birth day of his bro-  
ther Domitian, Ioseph. lib. 7.  
cap. 30.

# December.

The xij. Month xxxi. dayes. The Moone xxx.  
The day viij. houres, and nights xvi.

1	f	Calen.
2	g	4
3	A	3
4	b	Pri. No.
5	c	Nonz.
6	d	8
7	e	7
8	f	6
9	g	5
10	A	4
11	b	3
12	c	Pri. Id.
13	d	Idus.
14	e	19
15	f	18
16	g	17
17	A	16
18	b	15
19	c	14
20	d	13
21	e	12
22	f	11
23	g	10
24	A	9
25	b	8
26	c	7
27	d	6
28	e	5
29	f	4
30	g	3
31	A	Pri. Cal.

10, Shortest day in the yere.  
12, The yeere 165 before  
Christ, Antiochus Epiphanes  
erected an idole in Ierusalem,  
1. Macc. 1.  
13, Sol in Capricornus.  
16, Eldras gaue a commande-  
ment that the Israelites should  
leaueth their strange wiues, 1.  
Eldr. 9.

The Birth of Christ the yeere  
of the world 3962.  
Saint Iohn aged 89. yeres, dy-  
ed at Ephesus in the reigne of  
Traian the Emperoure, 30  
yeres after Ierusalem destroyed.



# THE FIRST BOOKE OF

Moses called \* Genes.

## THE ARGUMENT.

**M**oses in effect declareth three things, which are in this booke chiefly to be considered: First that the world & all things therein were created by God, & that man being placed in this great tabernacle of the world to beholde Gods wonderfull workes, & to praise his Name for the infinit graces, wherewith he had endued him, full willingly from God through disobedience: wherof for his owne mercies sake restored him to life, & confirmed him in the same by his promise of Christ to come, by who he should ouercome Satā, death & hel. Secondly, that the wicked, vnmindful of Gods most excellent benefites, remained stil in their wickednes, & so falling most horribly from sinne to sinne, prouoked God (who by his preachers called the continually to repentance) as length to destroy the whole world. Thirdly, he assurth vs by the exāples of Abraham, Israhel, Iacob & the rest of the Patriarkes, that his mercies neuer faile thū, who he chuseth to be his Church, & to professe his Name in earth, but in al their afflictions & perscutions he euer assisteth them, sendeth comfort, & delivereth thū. And because the beginning, increase, preservation and successe thereof might be only attributed to God, Moses sheweth by the exāples of Kain, Ishmael, Esau and others, which were noble in many iudgements, that this Church dependeth not on the estimation and nobilitie of the world, but also by the finnes of them, which haue as all times worshipped him purely according to his worde, that it standeth not in the multitude, but in the poore and despised, in the small flocke & litle number, that man in his wisdom might be confounded, and the Name of God euermore praised.

\* This word signifieth the beginning and generation of the creatures.

### CHAP. I.

1 God created the heauen & the earth, The light and the darkenes. 2 The firmament. 3 He separateth the water from the earth. 4 He createth the sunne, the moone, and the starres. 5 He createth the fish, birdes, beastes. 6 He createth man & giveth him rule ouer all creatures. 7 And prouideth nourishment for man and beest.



In the beginning God created the Heauen and the earth. And the earth was void, and darknes was vpon the deep, & the

Spirit of God <sup>a</sup> moued vpon the waters.

3 Then God said, \* Let there be light: And there was light.

4 And God saw the light, & it was good, & God separated <sup>d</sup> the light from the darkenes.

5 And God called the light, Day, & the darkenes, he called Night. || So the euening and the morning were the first day.

6 ¶ Again God said, \* Let there be a firmament in the middes of the waters: and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters, which were <sup>e</sup> vnder the firmament, frō the waters which were <sup>f</sup> aboue the firmament, and it was so.

8 And God called the firmament, Heauen. || So the euening and the morning were the second day.

9 ¶ God said againe, \* Let the waters vnder the heauen be gathered into one place, and let the drie land appeare, and it was so.

10 And God called the drie land, Earth, & he called the gathering together of the waters, Seas: and God saw that it was good.

11 Then God said, \* Let the earth bud forth

the bud of the herbe, that seedeth seed, the fruitefull tree, which beareth fruite according to his kind, which hath his seede in it selfe vpon the earth, and it was so.

12 And the earth brought forth the bud of the herbe, & seedeth seed according to his kind, also the tree that beareth fruite, which hath his seede in it selfe according to his kinde: and God saw that it was good.

13 || So the euening and the morning were the third day.

14 ¶ And God said, \* Let there be <sup>g</sup> lightes in the firmament of the heauen, to <sup>h</sup> separate <sup>i</sup> day frō the night, & let <sup>j</sup> the <sup>k</sup> be for <sup>l</sup> the night, and for seasons, and for dayes, and yerres.

15 And let them be for lightes in the firmament of the heauen to giue light vpon the earth, and it was so.

16 God the made two <sup>m</sup> great lightes: the greater light <sup>n</sup> to rule the day, and the lesse light to rule the night: he made also the starres.

17 And God set them in the firmament of the heauen, to shine vpon the earth,

18 And to <sup>o</sup> rule in the day, and in the night, and to separate the light from the darknes: and God saw that it was good.

19 || So the euening and the morning were the fourth day.

20 Afterward God said, Let the waters bring forth in abundance <sup>p</sup> euery <sup>q</sup> creeping thing that hath <sup>r</sup> life: & let the foule flie vpon the earth in the <sup>s</sup> open firmament of <sup>t</sup> y heauen.

21 Then God created the great whales, and euery thing liuing & mouing, in the <sup>u</sup> waters brought forth in abundance according to their kind, & euery fethered foule according to his kinde: and God saw that it was good.

22 Then God <sup>v</sup> blessed the, saying, Bring forth fruite and multiplie, and fill the waters in <sup>w</sup> y

instruments appointed for the same, to serue to man vfe.

|| The fourth day. ¶ As fish & wormes which slide, swimme or crepe.

¶ Ebr. the soule of life. ¶ Ebr. face of the firmament.

¶ The fifth and foules had both one beginning, wherein we see that nature giueth place to Gods will, forasmuch as the one sorte is made to flie aboue in the aire, and the other to swimme beneath in the water.

This is, by the vertue of his worde he gaue power to his creatures to ingender.

This sentence is so oft repeated, to signifie y God made all his creatures to serue to his glory, & to y prouice of man: but for sin they were accursed, yet to the elec, by Christ, they are restored and serue to their welth.

|| The third day.

¶ By y light he meaneth y sunne, the moone and the starres.

¶ Which is the artificiall day, frō the sunne rising to y going downe.

¶ Of things appertaining to naturall & possibill orders and seasons.

¶ To wit, the sunne and the moone: & here he speaketh as man iudgeth by his eye: for the moone is lesse than the planet Saturnus.

¶ To giue it sufficient light, as

¶ The fifth and foules had both one beginning, wherein we see that nature giueth place to Gods will, forasmuch as the one sorte is made to flie aboue in the aire, and the other to swimme beneath in the water.

This is, by the vertue of his worde he gaue power to his creatures to ingender.



## The creation of man.

## Genesis.

## The creation of woman

### The fifth day.

23 || So the euening & the morning were the  
fift day.

24 ¶ Moreover God said, Let the earth bring forth the "living thing according to his kind, cattle, & that w<sup>ch</sup> creepeth, & the beast of the earth, according to his kinde. and it was so.

25 And God made the beast of y<sup>e</sup> earth according to his kind, & y<sup>e</sup> capel according to his kind, & euery creeping thing of y<sup>e</sup> earth according to his kind: & God saw y<sup>e</sup> it was good.

26 Furthermore God said, <sup>†</sup> Let vs make man  
in our<sup>t</sup> image according to our likenes, and  
let them rule over the fish of the sea, & over  
the foule of the heauen, & over the beastes,  
& over all the earth, and ouer euery thing  
that creepeth and moueth on the earth.

27 \* Thus God created the man in his image:  
in the image of God created he him: he cre-  
ated them \* male and female.

28 And God ⁊ blessed them, and God saide to  
them, \* Bring forth fruite and multiplie, &  
fil the earth, and subdue it, and rule ouer the  
fish of the sea and ouer the foule of the hea-  
uen, and ouer euery beast that moueth vpon  
the earth.

29 And God said, Beholde, I haue giuen vnto  
you<sup>2</sup> euery herbe bearing seed, which is vpon  
all the earth, and euery tree, wherein is  
the fruite of a tree bearing seed: \* *that* shal  
be to you for meate.

30 Likewise to euery beast of the earth, and  
to euery foule of the heauen, and to euery  
thing that moueth vpon the earth, & hath  
life in it selfe, euery greene herbe *shalbe* for  
meat. and it was so.

31 \* And God saw all that he had made, & lo, it was very good. || So the euening and the morning were the sixth day.

beralitie to man taketh away al excuse of his ingratitude  
1. 17. eccle. 39. 21. mar. 7. 27. || The first day.

## CHAPTER II.

2 God resteth the seventh day, and sanctifieth it. 25 He  
setteth man in the garden. 22 He createth the woman. 24  
Marriage is ordained.

1 **T**HUS the heavens and the earth were finished, and all the host of them.

2 For in the seventh day God ended his work  
which he had made, \* and the seventh day  
he <sup>b</sup> rested from all his worke, which he had  
made.

3 So God blessed the ſeuenth day, & ſancti-  
fied it, becauſe that in it he had reſted from  
all his worke, which God had created and  
made.

4 ¶ These are the generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens.

And euery plante of the field, before it  
was in the earth, & euery herbe of the field,  
before it grew: for the Lord God had not  
caused it to<sup>d</sup> raine vpon the earth, neither  
was there a man to till the ground.

6 But a myſt went vp from the earth, and wa-  
tered all the earth.

lonely openeth the heavens and shutteth them, he sendeth rain according to his good pleasure.

7 ¶ The Lord God also<sup>e</sup> made the man<sup>e</sup> of<sup>e</sup> *Or, formed.*  
the dust of the ground, and breathed in his *He sheweth*  
face breath of life, \* and the man was a li- *whereof mans*  
ving soule. *body was crea-*

8 And the Lord God planted a garden Eastward in Eden, and there he put the man whom he had made.

9 (For out of the ground made the Lord God his owne nature.  
to grow euery tree pleafant to the fight, and T his was the  
good for meate : the <sup>1</sup> tree of life also in the name of a place,  
the middes of the garden, <sup>2</sup> & the tree of know- as some thinke,  
ledge of good and of euill. in Melopotamia,  
most pleafant &

10 And out of Eden went a riuer to water the garden, and from thence it was deuided, and became into foure heads.

11 The name of one is \* Pishon: y same compasseth the whole lande<sup>i</sup> of Hauilah, where is golde.

12 And the golde of that lande is good: there  
is Bdelium, and the Onix stone.

13 And the name of the second riuer is Gihō: *Eccle. 1. 4. 35.*  
the same cōpasseth y<sup>e</sup> whole lande of<sup>e</sup> Cush. *i Which Hau-*

14 The name also of the third river is "Hiddekel: this goeth toward the Eastside of "Asshur: and the fourth river is "Perath)

15 ¶ Then the Lord God tooke the man, and  
put him into the garden of Eden, that he  
might <sup>h</sup> dresse it and keepe it.

16 And the Lord God<sup>1</sup> commanded the man, *of a tree.*  
saying, "Thou shalt eat freely of every tree *Or, Ethiopia.*  
of the garden, *Or, Tygru.*  
*Or, Abissin.*

17 But of the tree of knowledge of good and euill, thou shalt not eat of it. for in the day that thou eatest thereof, thou shalt die the death.

18 Also the Lord God said, It is not good that  
the man should be him selfe alone: I will  
make him an helpe" meete for him.

19 So the Lord God formed of the earth euery beaft of the field, and euery foule of the heauen, and brought *them* vnto the man to

see how he would call *them*: for howsoever  
the man named the living creature, so was y<sup>e</sup>  
name thereof.

30 The man therefore gaue names vnto all he meaneth the  
cattell, and to the foule of the heauen, and separation of  
to euerie beast of the felde: but for Adam from God, who  
found he not an helpe meete for him. is our life and  
chiefe felicitie.

21 ¶ Therefore the Lord God caused an heauie sleepe to fall vpon the man, & he slepte: and he tooke one of his ribbes and closed

23 And the ribbe which the Lord God had taken from the man, made he a woman, and brought her to the man.

23 Then the man said, "This now is bone of  
my bones, and flesh of my flesh. She shall be  
called "woman, because she was taken out  
of man.

24 \* Therefore shal man leaue <sup>p</sup> his father and before was like  
his mother, and shall cleaue to his wife, and an vnprofit bud-  
they shalbe one flesh. ding.

25 And they were both naked, the man and his wife, and were not ashamed.

brews Ish, is man, and Ishah the woman. Mat. 19. 5. mar. 10. 7. 1. cor. 6. 16. Eph. 5. 31. p. So that marriage requireth a greater dutie of vs towards our

THE

THE SITUATION OF THE GARDEN OF EDEN.



Because mention is made in the tenth verse of the second chapter of the river that watered the garden, we must note that the Euphrates & Tigris, called in Hebrew Perath and Hiddekel, were called but one river where they joined together, & they had four heads: that is, two at their springs, and two where they fall into the Persian sea. In this country and most plentiful land, Adam dwelt, & this was called Paradise: that is, a garden of pleasure, because of the fruitfulness & abundance thereof. And whereas it is said that Pishon compasseth the land of Havilah, it is meant of Tygris, which in some countries, as it passed by divers places, was called by sundry names, as sometime Diglito, in other places Pafitigris, and of some Pbasin or Pishon. Likewise Euphrates also was called by sundry names, as sometime Tigris, in other places Pafitigris, and of some Pbasin or Pishon. Likewise Euphrates also was called by sundry names, as sometime Tigris, in other places Pafitigris, and of some Pbasin or Pishon.

4. At Satan can

change himselfe

into an Angel of

light, so did he

subtly the wis-

dom of the ser-

pent to deceive man.

b. God suffered

Satan to make

the serpent his

instrument, & to

speake in him.

c. In doubting of

Gods threat-

ning, she yielded

to Satan.

d. This is Satans

chiefest subtilty,

to cause vs not to

fear Gods

threatnings.

e. As though he

should say, God

doth not forbid

you to eate of

the fruit, saue

that he knoweth

that if ye should

eate thereof, ye

should be like

unto him.

f. Not so much

to please his

wife, as moved

by ambition at

1. The woman seduced by the serpent, 2. Enticeth her husband to sin. 3. They both sinned from God. 14. They three were punished. 15. Christ is promised. 19. Man is cast out of Paradise.

CHAP. III.

Now the serpent was more subtil then any beast of the field, which the Lord God had made: and he said to the woman, Yea, hath God in deede said, Ye shall not eat of euery tree of the garden?

And the woman said vnto the serpent, We eate of the fruite of the trees of the garden, But of the fruite of the tree, which is in the mids of y garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

Then the serpent said to the woman, Ye shall not die at all, But God doeth know, that when ye shall eat thereof, your eyes shall be opened, & ye shall be as gods, knowing good and euil.

So the woman (seeing y the tree was good for meat, & y it was pleasant to the eyes, & a tree to be desired to get knowledge) tooke of the fruite thereof, & did eat, & gaue also to her husband with her, and he did eat.

Then the eyes of them both were opened, and they knew that they were naked, and they sewed figge tree leaues together, and made them selues breeches.

They began to feele their miserie, but they sought not to God for remedies: For things to giue about them to hide their privities.

8 Afterwarde they heard the voyce of the Lord God walking in the garde in the coole of the day, & the man & his wife hid them selues from the presence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and said vnto him, Where art thou?

10 Who said, I heard thy voyce in the garden, and was afraid: because I was naked, therefore I hid my selfe.

11 And he said, Who told thee, that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 Then y man said, The woman which thou gauest to be with me, she gaue me of the tree, and I did eat.

13 And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent beguiled me, and I did eat.

14 Then the Lord God said to the serpent, Because thou hast done this, thou art cursed above all cattel, and above euery beast of the field: vpon thy belly shalt thou go, & dust shalt thou eate all the dayes of thy life.

15 I will also put enimitie betwene thee & y woman, and betwene thy seede & her seede. Hee shall breake thine head, and thou shalt merie.

temptible beast, Isa. 65. 25. He chiefly meaneth Sat, by whose motion & craft the serpent deceived the woman. p That is, the power of sinne and death.

A ij.

bruse

the serpent seduced

the woman seduced

the serpent seduced

the woman seduced

the serpent seduced

the woman seduced

the serpent seduced

the woman seduced

the serpent seduced

the woman seduced

the serpent seduced

the woman seduced



Man is cast out of Paradise.

Genesis.

Habel slaine. Religion restored.

Satan shal sting  
Christ & his me-  
bers, but not o-  
uercome them.  
r The Lord co-  
fesseth Adam  
by promises of  
blessed seede,

Murder, a crying  
sin. c. 4. 10.

also punisheth  
body for sinne,  
which the soule  
shuld haue bene  
punished for, &  
the spirit hauing  
conceited hope  
offorgiuenes,  
might liue by  
faith.

1 Cor. 14. 34.

f The transgres-  
sion of Gods co-  
mandement was  
the cause that  
both mankind &  
all other crea-  
tures were sub-  
iect to the curse.  
t These are not  
the naturall  
fruites of the  
earth, but pro-  
ceede of the cor-  
ruption of sinne.  
u Or gaue them  
knowledge to  
make themselves  
coates.

x By this desirio  
he reprocheth A-  
dams misery, wher  
into he was fallen  
by ambition.  
y Add deprived  
of life, lost also  
signe thereof.

bruise his heele.

16 ¶ Vnto the woman he said, I will greatly in-  
crease thy sorowes, and thy conceptions. 9  
In sorowe shalt thou bring forth children,  
& thy desire shall be subject to thine husband,  
and he shall rule ouer thee.

¶ Also to Adam he said, Because thou hast  
obeyed the voice of thy wife, & hast eaten  
of the tree, (whereof I commanded thee,  
saying, Thou shalt not eat of it) cursed is the  
earth for thy sake: in sorow shalt thou eat  
of it al the dayes of thy life.

18 ¶ Thorns also, and thistles shall it bring  
forth to thee, and thou shalt eat the herbe  
of the fieldes.

19 In the sweate of thy face shalt thou eate  
bread, til thou returne to the earth: for out  
of it wast thou taken, because thou art dust,  
and to dust shalt thou returne.

20 (And the man called his wiues name He-  
uah, because she was the mother of al liuing)

21 Vnto Adam also and to his wife did the  
Lord God make coates of skinnes, & clo-  
thed them.

22 ¶ And the Lord God said, Behold, the man  
is become as one of vs, to know good & euil.  
And now lest he put forth his hand, & take  
also of the tree of life & eate & liue for euer,  
23 Therefore the Lord God sent him forth  
from the garden of Eden, to til the earth,  
whence he was taken.

24 Thus he cast out man, and at the East side  
of the garden of Edē he set the Cherubims,  
and the blade of a sword shaken, to keepe  
the way of the tree of life.

CHAP. III.

The generation of mankind. 1 Kain and Habel offer  
sacrifice. 2 Kain killeth Habel. 3 Lamech a tyrant en-  
courageth his shameful sinners. 26 True religion is re-  
stored.

1 A fterwarde the man knew Heuah his  
wife, which conceived and bare Kain,  
& said, I haue obtained a man by the Lord.

2 And againe she brought forth his brother  
Habel, and Habel was a keeper of sheepe, &  
Kain was a tiller of the ground.

¶ And in processe of time it came to passe,  
that Kain brought an oblation vnto the  
Lord of the fruite of the ground.

4 And Habel also himselfe brought of the  
first fruites of his sheepe, and of the fatte  
of them, and the Lord had respect vnto Habel,  
and to his offering.

But vnto Kain and to his offering he had no  
regarde: wherefore Kain was exceeding  
wroth, and his countenance fell downe.

¶ Then the Lord said vnto Kain, Why art thou  
wroth? and why is thy countenance cast  
downe?

If thou do well, shalt thou not be accepted?  
and if thou doest not well, sinne lieth at the  
doore: also vnto thee his desire shall be sub-  
iect, and thou shalt rule ouer him.

¶ Then Kain spake to Habel his brother.

albeit they were deficiente of the sacrament of the tree of life. Habel. 11. 4.  
d Because he was an hypocrite and offered onely for an outward shewe  
without sinceritie of heart. e Both thou and thy sacrifice shall be accept-  
able to me. f Sinne shall still torment thy conscience. g The dig-  
nitie of the first borne is given to Kain ouer Habel.

And when they were in the field, Kain rose  
vp against Habel his brother, and slew him.

¶ Then the Lord said vnto Kain, Where is  
Habel thy brother? Who answered, I cannot  
tell. Am I my brothers keeper?

10 Again he said, What hast thou done? the  
voice of thy brothers blood cryeth vnto  
me from the earth.

11 Now therefore thou art cursed from the  
earth, which hath opened her mouth to re-  
ceiue thy brothers blood from thine hand.

12 When thou shalt til the ground, it shall not  
heaven forth yeld vnto thee her strength: a  
vagabond and a runnagate shalt thou be in  
the earth.

13 Then Kain said to the Lord, My punish-  
ment is greater, then I can beare.

14 Behold, thou hast cast me out this day from  
the earth, and from thy face shall I be hid,  
and shall be a vagabond, & a runnagate in  
the earth, & whosoever findeth me, shall slay me.

15 Then the Lord said vnto him, Doutelesse  
whosoever slayeth Kain, he shall be punished  
seven fold. And the Lord set a marke vpon  
Kain, lest any man finding him should kil him.

16 Then Kain went out from the presence of  
the Lord and dwelt in the land of Nod tow-  
arde the Eastside of Eden.

17 Kain also knew his wife, which conceived  
& bare Henoah: & he built a citie, & called  
the citie by the name of his sonne, Henoah.

18 And to Henoah was borne Irad, & Irad be-  
gare Methuiah, & Methuiah begare Me-  
thushael, and Methushael begare Lamech.

19 ¶ And Lamech tooke to him two wiues:  
the name of the one was Adah, & the name  
of the other Zillah.

20 And Adah bare Iabal, who was the father  
of such as dwell in the tents, and of such as  
haue cattell.

21 And his brothers name was Iubal, who was  
the father of al that play on the harpe and  
organes.

22 And Zillah also bare Tubal-kain, who  
wrought cunningly euery craft of bras & of  
iron: & his sister of Tubal-kain was Naamah.

23 Then Lamech said vnto his wiues Adah &  
Zillah, Heare my voice, ye wiues of Lamech:  
hearken vnto my speach: for I would slay a  
man in my woud, & a yong man in mine hurt.

24 If Kain shall auenged seven folde, truly  
Lamech, seuentie times seven folde.

25 ¶ And Adam knew his wife againe, and she  
bare a sonne, and she called his name Sheth:  
for God, said she, hath appointed me an-  
other seed for Habel, because Kain slew him.

26 And to the same Sheth also there was born  
a sonne, and he called his name Enosh. The  
beginning men to call vpon the Name of the Lord.

lustie that were able to resist, although he were already wounded. f He  
mocked at Gods sufferance in Kain, jesting as though God would suffer  
none to punish him, & yet giue him licence to murder others. t In these  
daies God began to moue hearts of godly to restore religion, which a  
long time by the wicked had bene suppressed.

CHAP. V.

The genealogie. 1 Age & death of Adam. 6 His succession  
to Noah and his children. 4 Henoah was taken away.

1 This is the booke of the generations of  
Adam. In the day God created Adam, the flacke.

in



a Reade Chap. i.

b By giving the

both one name,

he noteth the in-

separable con-

junction of man

and wife.

c As wel concern-

ing his creatio,

as his corruptio.

d He proueth A-

dams generation

by them, which

came of Sheth,

to shew which is

the true Church,

& also what care

God had ouer

the beginning, in

he continued e-

uer his graces to

ward it by a con-

tinual successio.

e The chiefest

part of long life

in the first age,

was the multipli-

cation of man-

kind, y according

to Gods coman-

dement at the be-

ginning y world

might be increas-

ed with people,

which might v-

nuerally praise

his Name.

in the<sup>a</sup> likenes of God made he him,

Male and female created he them, & blef-  
sed them, and called their name<sup>b</sup> Adam in  
the day that they were created.

Now Adam liued an hundredth & thirtie  
yeres & begate a child in his owne<sup>c</sup> likenes  
after his image, & called his name Sheth.

And the dayes of Adam, after he had be-  
gotten Sheth, were eight hundredth yerres, &  
he begate sonnes and daughters.

So all the daies that Adam liued, were nine  
hundredth and thirtie yerres: and he died.

And<sup>d</sup> Sheth liued an hundredth and fife  
yerres, and begate Enosh.

And Sheth liued, after he begate Enosh,  
eight hundredth and feuen yerres, and begate  
sonnes and daughters.

So all the dayes of Sheth were: nine hun-  
dredth and twelue yerres: and he died.

Also Enosh liued ninety yerres & begate  
Kenan.

And Enosh liued, after he begate Kenan,  
eight hundredth and fiftene yerres, & begate  
sonnes and daughters.

So all the dayes of Enosh were nine hun-  
dredth and fife yerres: and he dyed.

Likewise Kenan liued feuentie yerres, and  
begate Mahalaleel.

And Kenan liued, after he begate Mahala-  
leel, eight hundredth and fourty yerres, & be-  
gate sonnes and daughters.

So all the dayes of Kenan were nine hun-  
dredth and ten yerres: and he died.

Mahalaleel also liued fixtie & fife yerres  
and begate Iered.

Also Mahalaleel liued, after he begate Ie-  
red, eyght hundredth and thirtie yerres, and  
begate sonnes and daughters.

So all the dayes of Mahalaleel were eight  
hundredth ninety & fife yerres: and he died.

And Iered liued an hundredth fixtie and  
two yerres, and begate Henoch.

Then Iered liued, after he begate Henoch,  
eight hundredth yerres, and begate sonnes &  
daughters.

So all the dayes of Iered were nine hun-  
dredth fixtie and two yerres: and he died.

Also Henoch liued fixtie and fife yerres,  
and begate Methuselah.

And Henoch walked with God, after he  
begate Methuselah, three hundredth yerres,  
and begate sonnes and daughters.

So all the daies of Henoch were three hun-  
dredth sixty and fife yerres.

And Henoch walked with God, & he was  
no more seene: for God tooke him away.

Methuselah also liued an hundredth eighty  
and feuen yerres, and begate Lamech.

And Methuselah liued, after he begate  
Lamech, feuen hundredth eighty & two yerres,  
and begate sonnes and daughters.

So all the dayes of Methuselah were nine  
hundredth fixtie & nine yerres: and he dyed.

Then Lamech liued an hundredth eightie  
and two yerres, and begate a sonne.

And called his name Noah, saying, This  
same shall<sup>a</sup> comfort vs concerning our worke  
and sorowe of our handes, as touching

the earth, which the Lord hath cursed.

And Lamech liued, after he begate Noah,  
fife hundredth ninety and fife yerres, and be-  
gate sonnes and daughters.

So all the dayes of Lamech were feuf hun-  
dredth feuentie and feuen yerres: & he died.

And Noah was fife hundredth yere olde.  
And Noah begate Shem, Ham & Iapheth.

CHAP. VI.

God threatneth to bring the flood: Man is altogether  
corrupt. & God repenteth that he made him. Noah &  
his are preferred in the Arke, which he was commanded  
to make.

SO when men began to be multiplied vpon  
the earth, and there were daughters<sup>a</sup>  
borne vnto them,

Then the<sup>b</sup> sonnes of God saw y daughters  
of men that they were faire, and they tooke  
them wiues of all that they liked.

Therefore y Lord said, My Spirit shall not al-  
way<sup>c</sup> striue w man, because he is but flesh, &  
his daies shalbe an hundredth & twenty yerres.

There were<sup>d</sup> gyants in the earth in those  
dayes: yea, and after that the sonnes of God  
came vnto the daughters of me, & they had  
borne them children, these were mightie &  
godlike.

When y Lord saw y the wickednes of man  
was great in the earth, & all the imaginatio-  
ns of the thoughts of his heart were onely euil  
continually,

Then is repented y Lord, y he had made ma-  
n in the earth, and he was sorie in his heart.

Therefore y Lord said, I wil destroye from y  
earth y man, whō I haue created, frō man<sup>e</sup> to  
beast, to the creeping thing, & to the soule of  
the heauen: for I repent y I haue made the.

But Noah<sup>f</sup> found grace in y eyes of the Lord.

These are the<sup>g</sup> generations of Noah. No-  
ah was a iust & vpright man in his time: and  
Noah walked with God.

And Noah begat three sonnes, Shem, Ham  
and Iapheth.

The earth also was corrupt before God:  
for the earth was filled with<sup>h</sup> crueltie.

Then God looked vpon the earth, and be-  
hold, it was corrupt: for all flesh had corrupt  
his way vpon the earth.

And God said vnto Noah, "An ende of all  
flesh is come before me: for the earth is fil-  
led with<sup>i</sup> crueltie" through them: and be-  
hold, I will destroy them with the earth.

Make thee an Arke of "pine trees: y shalt  
make it w<sup>j</sup> cabines in the Arke, & shalt pitch it  
within and without with pitch.

And thus shalt y make it: The length of the  
Arke shalbe three hundredth cubits, y breadth  
of it fifty cubits, & y height of it thirty cubits.

A window shalt y make in the Arke, & in a  
cubite shalt y finish it about, & the dore of  
the Arke shalt y set in the side thereof: y shalt  
make it w<sup>k</sup> the low; second & third roome.

And I beholde, I will bring a flood of wa-  
ters vpon the earth to destroy all flesh, where-  
in

all were giuen to the contempt of God, and oppression  
of their neigh-  
bours. Or, I will destroy mankind. Or, oppression and wickednes. Or, of this world.

That is, of three linges, as appeareth in the figure.

The children  
of the godly,  
which began to  
degenerate.

Those that  
came of wicked  
parents as of  
Kain.

Having more  
respect to their  
beautie, and to  
worldly confi-  
derations, then  
to their manners  
& godlinesse.

Or, had chosen  
d Because man  
could not be  
wonne by Gods  
lenitie and long  
sufferance, where-  
by he shoud to  
ouercome him,

he would hold  
out his ven-  
geance.

Which terme  
God gaue man  
to repent before  
he would de-  
stroy the earth.

1. Pet. 3. 20.

Or, tyrants.

f Which vici-  
tudine auer-  
teth other, & did  
degenerate from  
that simplicitie,  
wherein their fa-  
thers liued.

Chap. 1. 21. moe.

13. 17.

Elr. every day.

g God doeth  
not repent, but  
he speeth after  
our capacitie, be-  
cause he did de-  
stroy him, & in  
that, as it were,  
did disauow him  
to be his crea-  
ture.

h How much he  
detesteth sin, de-  
scribing the punish-  
ment thereof as  
bruite beasts.

i God was mee-  
siful vnto him.

k Meaning that  
the world was  
filled with sin.

l Or, of this world.

m

n

o

p

q

r

s

t

u

v

w

x

y

z

Ecke. 4. 15.

Heb. 11. 5.

f That is; he led

an vpright and

godly life.

g To shew that

there was a bet-

ter life prepared,

and to be a testi-

monie of the im-

mortalitie of the

soules & bodie.

h As to inquire

where he be-

came, is mere

curiositie.

i Lamech had

respect to the

promises, Chap. 1.

15. & desired to

see the deliuerer

which should be

sent, & yet sawe

but a figure ther-  
of. he also spake  
this by the Spi-  
rit of prophesie,  
because Noah  
deliuered the  
Church, and pre-  
served it by his  
obediencie.

man's hart  
continually  
will. a. c. 8.

21.

all flesh  
corrupt

Note.

Chap. 6.

m To the intent that in this great enterprise and mockings of the whole world thou maiest be confirmed, that thy faith faile not.

Hib. 11.7. a That is, he obeyd Gods commandement in al points, without adding or diminishing.

A.B. The length three hundred cubits.  
B.C. The breadth fiftie.  
D. E The height thirty.  
F. The window a cubite long.  
G. The doore.  
H.I.K. The three heights.

in is the breath of life vnder the heauen: all that is in the earth shall perish.

18 But with thee wil I establish my couenant, and thou shalt go into the Arke, y, and thy sonnes, & thy wife, & thy sonnes wiues with thee.

19 And of euery liuing thing, of all flesh two of euery sort shalt thou cause to come into the Arke, to keepe them aliue with thee: they shall be male and female.

20 Of the foules after their kind, & of y cattell after their kind, of euery creeping thing of y earth after his kind, two of euery sort shall come vnto thee, y y mayest keepe shz aliue.

21 And take thou with thee of all meat y is eaten: and thou shalt gather it to thee, that it may be meate for thee and for them.

22 \* Noah therefore did according vnto all, y God commanded him: *even* so did he.



CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest vpon the earth.

1 And the Lord said vnto Noah, Enter y & all thine house into the Arke: for thee haue I seene \* righteous before me in this age.

2 Of euery cleane beast y shalt take to thee by seues, y male & his female: but of vncleane beasts by couples, the male and his female.

3 Of the foules also of the heauen by seuens, male and female, to keepe seede aliue vpon the whole earth.

4 For seuen dayes hence I will cause it raine vpon the earth fourty daies & fourty nights, and all the substance that I haue made, will I destroy from of the earth.

5 \* Noah therefore did according vnto al that the Lord commanded him.

6 And Noah was fix hundred yeres olde, whē the flood of waters was vpon the earth.

7 ¶ So Noah entred & his sonnes, & his wife, and his sonnes wiues w him into the Arke, because of the waters of the flood.

8 Of the cleane beastes, and of the vncleane beastes, and of the foules, & of al that creepeth vpon the earth,

9 There came two and two vnto Noah into the Arke, male & female, as God had commanded Noah.

10 And so after seuen dayes the waters of the flood were vpon the earth.

11 ¶ In the six hundredth yere of Noahs life in the second month, the seuententh day of the month, in the same day were al y fountaines of the great deepe broken vp, and the windowes of heauen were opened,

12 And the raine was vpon the earth fourty

dayes and fourty nights.

13 In the selfe same daye entred Noah with Shem, & Ham & Iapheth, the sonnes of Noah, and Noahs wife, and the three wiues of his sonnes with them into the Arke.

14 They and euery beast after his kinde, and all cattell after their kinde, and euery thing that creepeth and moueth vpon the earth after his kind, & euery foule after his kinde, *even* euery bird of euery fether.

15 For they came to Noah into the Arke, two and two, of all flesh wherein is the breath of life.

16 And they entring in, came male and female of all flesh, as God had commanded him: & the Lord shut him in.

17 Then the flood was fourty dayes vpon the earth, & the waters were increased, & bare vp the Arke, w was lift vp about the earth.

18 The waters also waxed strong, and were increased exceedingly vpon the earth, & the Arke went vpon the waters.

19 The waters preuailed so exceedingly vpon the earth, y all the high mountaines, that are vnder the whole heauen, were couered:

20 Fiftene cubits upward did the waters preuaile, when the mountaines were couered:

21 \* Then all flesh perished that moued vpon the earth, both foule and cattell, & *spz* every thing that creeperth and moueth vpon the earth, and euery man.

22 Euery thing in whose nostrils the spirit of life did breath, whatsoever they were in the drie land, they died.

23 So he destroyed euery thing that was vpon the earth, frō mā to beast, to the creeping thing, & to the foule of the heauē: they were euē destroyed frō the earth. And Noah only remained, & they y were w him in y Arke.

24 And the waters preuailed vpon the earth an hundredth and fiftie dayes.

CHAP. VIII.

1 The flood ceaseth. 10 Noah is commanded to come forth of the Arke with his. 20 He sacrificeth to the Lord. 22 God promisseth that all things shall continue in their first order.

1 Now God remembred Noah & euery beast, and all the cattell y was w him in the Arke: therefore God made a winde to passe vpon the earth, and the waters ceased.

2 The fountaines also of the deepe and the windowes of heauen were stopped and the raine from heauen was restrained,

3 And the waters returned frō about y earth, going and returning: & after the end of the hundredth & fiftieth day the waters abated.

4 And in the seuenth moneth, in the seuenth daye of the moneth, the Arke rested vpon the mountaines of Ararat.

5 And the waters were going and decreasing vntil the tenth moneth: in the tenth moneth, & in the first day of the moneth were the toppes of the mountaines seene.

¶ So after fourtie dayes, Noah opened the windowes of the Arke, which he had made,

7 And sent forth the a rauen, which went out going forth and returning, vntill the waters

f Euery liuing thing that God would haue to be preferred on earth, came into the Arke to Noah. g So that Gods secret power defended him against the rage of the mightie waters. h Or, short it was him. i Ebr. waxed very mightie.

vvjd. 10. 4. vtrb. 32. 22.

h That is, God.

i Learne what is to obey God onely, and to forsake the multitude, 1. Pet. 3. 20.

a Not that God forgetteth his any time, but when he seeth succour, then he sheweth that he remembreth them.

b If God remember euery bruite beast, what ought to be the assurance of his children?

c Which continued parte of September and part of October.

Or, Rained.

d Which was the moneth of December.

¶ Ebr. at the end of fourtie dayes.

¶ The rauen is sent forth and returneth.

were

from the first daye to the flood, 1000 years.

He sendeth the dove. 8 Again he sent a dove from him, that he might see if the waters were diminished from of the earth.

But the dove found no rest for y<sup>e</sup> sole of her foote: therefore she returned vnto him into the Arke (for the waters were vpon the whole earth) and he put forth his hand, and receiued her, and tooke her to him into the Arke.

And he abode yet other seuen dayes, and againe he sent forth y<sup>e</sup> dove out of the Arke. And the dove came to him in the evening, & lo, in her mouth was an olive leaf that she had pluckt: whereby Noah knewe that the waters were abated from of the earth.

Notwithstanding he waited yet other seuen dayes, and sent forth the dove, which returned not againe vnto him any more.

And in the six hundredth & one yere, in the first day of the first moneth the waters were dried vp from of the earth: & Noah removed the coouering of the Arke & looked, and beheld y<sup>e</sup> vpper part of the ground was drie.

And in the second moneth, in the seuen & twentieth day of the moneth was y<sup>e</sup> earth drie.

Then God spake to Noah, saying,

Go forth of the Arke, thou & thy wife, and thy sonnes and thy sonnes wiues with thee.

Bring forth w<sup>th</sup> thee euery beast that is with thee, of all flesh, both foule & cattel, & euery thing y<sup>e</sup> creepeth & moueth vpon the earth, they may breede abundantly in the earth, & bring forth fruite & increase vpon y<sup>e</sup> earth.

So Noah came forth, and his sonnes, & his wife, and his sonnes wiues with him.

Euery beast, euery creeping thing, and euery foule, at that moueth vpon the earth after their kindes went out of the Arke.

Then Noah built an altar to the Lorde and tooke of euery cleane beast, and of euery cleane foule, and offered burnt offerings vpon the altar.

And the Lord smelled a savour of rest, & the Lord said in his heart, I will henceforth curse the ground no more for mans cause: for the imagination of mans heart is euil, euen from his youth: neither will I limite any more all things liuing, as I haue done.

Hereafter I seede time and haruest, and cold and heate, and sommer and winter, and day and night shal not cease, so long as the earth remaineth.

The order of nature destroyed by the flood is restored by Gods promise.

CHAP. IX.

The confirmation of marriage. 2 Mans authority ouer all creatures. 3 Permission of meates. 4 The power of the sword. 5 The rainebowe is the signe of Gods promise. 6 Noah is drunken and mocked of his sons, whom he curseth. 7 The age and death of Noah.

And God blessed Noah & his sonnes, and said to them, Bring forth fruite, & multiple, and replenish the earth.

Also the feare of you, & the dread of you shalbe vpon euery beast of the earth, & vpon euery foule of the heauen, vpon all that moueth on the earth, & vpon all the fishes of the

By the vertue of this commandment beasts rage not so much against man as they would, yea and many serue to his use thereby.

sea: into your hand are they deliuered.

Euery thing that moueth & flieth, shalbe meat for you: as the greene herbe, haue I giuen you all things.

But flesh with the life thereof, I mean, with the blood thereof, shall ye not eat.

For surely I will require your blood, wherein your liues are: at the hand of euery beast will I require it: and at the hande of man, euen at the hand of a mans brother will I require the life of man.

Who so sheddeth mans blood, by man shal his blood be shed: for in the image of God hath he made man.

But bring ye forth fruite & multiple: grow plentifully in the earth, & increase therein.

God spake also to Noah & to his sonnes with him, saying,

Beholde, I euen I establish my couenant with you, and with your seede after you,

And with euery liuing creature that is with you, with the foule, with the cattel, & w<sup>th</sup> euery beast of the earth w<sup>th</sup> you, from all y<sup>e</sup> go out of the Arke, vnto euery beast of the earth.

And my couenant will I establish w<sup>th</sup> you, y<sup>e</sup> from henceforth all flesh shal not be rooted out by the waters of the flood, neither shall there be a flood to destroy y<sup>e</sup> earth any more.

Then God said, This is the token of the couenant which I make betwene me and you, & betwene euery liuing thing, that is with you vnto perpetual generations.

I haue set my bowe in the cloud, and it shalbe for a signe of the couenant betwene me and the earth.

And when I shal couer y<sup>e</sup> earth w<sup>th</sup> a cloude, and the bowe shall be seene in the cloude,

Then will I remember my couenant, which is betwene me and you, & betwene euery liuing thing in all flesh, and there shalbe no more waters of a flood to destroy all flesh.

Therefore the bowe shalbe in the cloude, that I may see it, and remember the euerlasting couenant betwene God, and euery liuing thing in all flesh that is vpon the earth.

God said yet to Noah, This is the signe of the couenant, which I haue established betwene me & all flesh that is vpon the earth.

Now the sonnes of Noah going forth of the Arke, were Shem and Ham & Iapheth. And Ham is the father of Canaan.

These are the three sonnes of Noah, & of them was the whole earth ouerspred.

Noah also began to be an husband man & planted a vineyard.

And he drinke of the wine & was drunken, & was vncouered in the middes of his tent.

And when Ham the father of Canaan saw the nakednes of his father, he told his two brethren without.

Then tooke Shem and Iapheth a garment, and put it vpon both their shoulders & went backward, & couered the nakednes of their father with their faces backward: so they saw not their fathers nakednes.

Then Noah awoke from his wine, & knew what his yonger sonne had done vnto him, who were also cursed of God, in derision & contempt of his father.

A. iiii.

25 And

By this promise man may with a good conscience vie the creatures of God for his necessitie.

Chap. 29. Leuit. 17. 14.

That is, liuing creatures & the flesh of beasts that are strangled: & hereby a cruelty is forbidden.

That is, I will take vengeance for your blood. Or, neighbour. Math. 23. 32.

Leuit. 17. 10.

Not only by the Magistrate, but oftentimes God raiseth vpon one further to kill another.

Chap. 1. 27.

Therefore to kill man is to deface Gods image, and so injury is not only done to man, but also to God.

To assure you that the world shalbe no more destroyed by a flood.

The children which are not yet borne, are comprehended in Gods couenants made with their fathers.

Leuit. 24. 16.

Hereby we see signs or sacraments ought not to be separated from the word. Eccl. 42. 13.

When men shall see my bow in the heauen, they shall know I haue not forgotten my couenant with them.

In God doth repute this the offer to confirme Noahs faith so much more.

In this declarereth what was the vertue of Gods blessing, when he said, Increase & bring forth. Chap. 1. 28.

Or Noah began again.

This is set before our eyes to shew what an horrible thing drunkenness is.

Of which came the Canaanites wicked nation.

As the dove found no rest for y<sup>e</sup> sole of her foote, so our hearts find no rest in this world, but are continually labouring to get to the other side.

This couenant is not only to all posterity, but to all nations.

The kings transgression is the cause of all flesh.

A promise. 2. 2.



r He pronoun- 25 And said, 'Curfed be Canaan: a ſervant of  
ceth as a Pro- ſervants ſhal be vnto his brethren.  
phet the curſe of 26 He ſaid moreover, Bleſſed be the Lord God  
God againſt all of Shem, and let Canaan be his ſervant.  
the, that honour 27 God will perſuade Iapheth, that he may dwell  
not their parents in the tentes of Shem, and let Canaan be  
for Ham and his his ſervant.  
poſteritie were 28 ¶ And Noah liued after the flood three  
accuſed. hundredth and fifty yeres.  
ſ That is, a moſt 29 So all the dayes of Noah were nine hun-  
vile ſlave. dredth and fifty yeres: and he dyed.  
Or, their.  
Or, enlarge ſer-  
cauſe to returne.  
t He declareth that the Gentiles, which came of Iapheth, and were ſepa-  
rated from the Church, ſhould be ioyned to the ſame by the perſwaſion  
of Gods Spirit and preaching of the Goſpel.

CHAP. X.

1 The increaſe of mankind by Noah and his ſonnes. 10 The  
beginning of cities, countries and nations.

a Theſe genera- 1 N O W theſe are the generations of ſonnes  
tions are here re- of Noah, Shem, Ham and Iapheth: vn-  
cited, partly to to whom ſonnes were borne after the flood.  
declare the mar- 2 The ſonnes of Iapheth were Gomer & Ma-  
velous increaſe gog, and b Madai, and Iauan, and Tubal, and  
in ſo ſmall a Meſhech, and Tiſas.  
time, and alſo to 3 And the ſonnes of Gomer, Aſhkenaz, and  
ſet forth their Riphath, and Togarmah.  
great forgetful- 4 Alſo the ſonnes of Iauan, Eliſhah and Tar-  
neſſes of Gods gra- ſhiſh, Kittim, and Dodanim.  
ces toward their 5 Of theſe were the ſyles of the Gentiles de-  
fathers. uided in their landes, euery man after his  
b Of Madai, and tongue, & after their families in their nation.  
Iauan came the 6 ¶ Moreouer ſonnes of Ham were d Cuſh,  
Medes and Greeces Mizraim, and Put, and Canaan.  
c The Iewes ſo 7 And the ſonnes of Cuſh, Seba & Hauilah, &  
call all countries Sabtah, and Raamah, and Sabtecha: alſo the  
which are ſepa- ſonnes of Raamah were Sheba and Dedan.  
rated fro them 8 And Cuſh begate Nimrod, who began to  
by ſea, as Gre- be mighty in the earth.  
cia, Italie, &c. 9 He was a mightie hunter before the Lord.  
which were gi- wherefore it is ſaid, ¶ As Nimrod the mighty  
uen to the chil- hunter before the Lord.  
dren of Iapheth, 10 And the beginning of his kingdome was  
of whom came Babel, and Erech, and Accad, and Calneh,  
the Gentiles. in the land of ſhinar.  
d Of Cuſh and 11 Out of that land came Aſhur, and builded  
Mizraim came Ninieuh, & the citie Rehoboth, & Calah:  
the Ethiopians, 12 Reſen alſo betwene Ninieuh and Calah:  
and Egyptians. this is a great citie.  
e Meaning, a 13 And Mizraim begate b Ludim, & Ananim,  
cruel oppreſſor and Lehabim, and Naphtuhim.  
and tyrant. 14 Pathruſim alſo, and Caſlubim (out of whom  
f His tyrannie came the Philiftims) and c Caphtorims.  
came into a pro- 15 ¶ Alſo Canaã begate Zidon his firſt borne,  
uerbe as hated and Heth,  
both of God & 16 And Iebuſi, and Emori, and Gergaſhi,  
man: for he paſ- 17 And Hiui, and Arki, and Sini,  
ſed not to com- 18 And Aruadi, and Zemari, and Hamathi: and  
mit crueltie eue afterword were the families of the Canaan-  
in Gods preſence. nites ſpred abroad.  
g For there was 19 Then the border of the Canaanites was  
another citie in fro Zidon, as thou comelt to Gerar vntil Az-  
Egypt called al- zah, & as ſ goeſt vnto Sodom, & Gomorah,  
ſo Babel. and Admah, and Zeboijm, euen vnto Laſha.  
Or, the ſtreets 20 Theſe are the ſonnes of Ham according to  
of the citie. their families, according to their tongues in  
h Of Lud came their countries and in their nations.  
the Lydians. 21 ¶ Vnto Shem alſo the father of all the  
Or, the Cappa- ſonnes of b Eber, and elder brother of Iapheth  
docians. were children borne.

22 \* The ſonnes of Shem were Elam & Aſhur, 1 Chron. 1. 17.  
and Arpachſhad, and Lud, and Aram.  
23 And the ſonnes of Aram, Vz and Hul, and  
Gether and Maſh.  
24 Alſo Arpachſhad begat Shelah, and Shelah  
begate Eber.  
25 Vnto Eber alſo were borne two ſonnes: the  
name of the one was Peleg: for in his dayes  
was the earth diuided: and his brothers  
name was Loktan.  
26 Then Loktan begate Almodad & Sheleph,  
and Hazarmaueth, and Ierah,  
27 And Hadoram, and Vzal, and Dicklah,  
28 And Obal, and Abimael, and Sheba,  
29 And Ophir, and Hauilah, & Iobab: all theſe  
were the ſonnes of Loktan.  
30 And their dwelling was fro Meſas, as thou  
goeſt vnto Sephar a mount of the Eaſt.  
31 Theſe are the ſonnes of Shem according to  
their families, according to their tongues, in  
their countreis and nations.  
32 Theſe are the families of the ſonnes of  
Noah, after their generations among their  
people: and out of theſe were the nations  
diuided in the earth after the flood.

CHAP. XI.

6 The building of Babel was the cauſe of the conſuſion of lan-  
guages. 10 The age and generation of Shem vnto Abram.  
31 Abrahams departure from Vt with his father Terah, Sa-  
rai and Lot. 32 The age and death of Terah.

1 T HEN the whole earth was of one lan-  
guage and one ſpeech.  
2 And as b they went from the Eaſt, they  
found a plaine in the land of d ſhinar, and  
there they abode.  
3 And they ſaid one to another, Come let vs  
make bricke, and burne it in the fire. So they  
had bricke for ſtone, and ſlyme had they in  
ſteade of morter.  
4 Alſo they ſaid, Go to, let vs b buylde vs a ci-  
tie and a tower, whoſe toppes may reach vnto  
the heauen, that we may get vs a name, leſt  
we be ſcattered vpon the whole earth.  
5 But the Lord c came downe, to ſee the citie  
& tower, which the ſonnes of men builded.  
6 And the Lord ſaid, ¶ Beholde, the people  
are one, and they all haue one language, and  
this they beginne to doe, neither can they  
now be ſtopped from whatſoeuer they haue  
imagined to do.  
7 Come on, l et vs go downe, & there con-  
founde their language, that euery one per-  
ceiue not anothers ſpeech.  
8 So the Lord ſcattered them from thence  
vpon all the earth, and they left off to builde  
the citie.  
9 Therefore the name of it was called Babel,  
becauſe the Lord did there conſounde the  
langua of al the earth: fro thence then did  
the Lord ſcatter them vpon all the earth.  
10 ¶ \* Theſe are the generations k of Shem:  
Shem was an hundredth yere olde, and begate  
Arpachſhad two yere after the flood.

wiſedome and power: to wit, with the Sonne, and holy Ghoſt: ſignify-  
ing the greatnes and certaintie of the puniſhment. i By this great plague  
of the conſuſion of tongues, appeareth Gods horrible iudgement againſt  
mans pride and vaine glorie. Or, conſuſion. 1 Chron. 1. 17.  
k He returneth to the genealogie of Shem, to come to the hitorie of  
Abram, wherein the Church of God is deſcribed, which is Moſes prin-  
cipall purpoſe.

i This diſſen-  
came by the  
nerſitie of lan-  
guages, as ap-  
peareth, chap.  
11. 9.

Or, of theſe ſame  
diuers nations,

a In the yeres  
hundredth and  
thirtie after the  
flood.  
b To wit, Nim-  
rod & his com-  
panie.  
c That is, from  
Armenia, wher  
the Arke ſtood.  
d Which was  
afterward called  
Caldea.

e They were  
mooued with  
pride and ambi-  
tion, thinking to  
preferre their  
owne glory to  
Gods honour.  
f Meaning, that  
he declared by  
effect that he  
knew their wicked  
enterpriſes.  
g Gods power, it  
euertie where, it  
doeth neither  
aſcende nor de-  
ſcende.

g God ſpeaketh  
this in deriſion,  
becauſe of their  
fooliſh perſua-  
ſion and enter-  
priſe.  
h He ſpeaketh  
as though he  
tooke counſell  
with his owne  
wiſedome.

11 And Shein liued, after he begate Arpachshad, five hundredth yerres; and begate sonnes and daughters.

12 Also Arpachshad liued five & thirtie yerres, and begate Shelah.

13 And Arpachshad liued, after he begate Shelah, four hundredth and three yerres, and begate sonnes and daughters.

14 And Shelah liued thirty yerres, and begate Eber.

15 So Shelah liued, after he begate Eber, four hundredth & three yerres; and begate sonnes and daughters.

16 Likewise Eber liued four hundredth and thirty yerres, and begate Peleg.

17 So Eber liued, after he begate Peleg, four hundredth and thirtie yerres, & begate sonnes and daughters.

18 And Peleg liued thirty yerres, and begate Reu.

19 \* And Peleg liued, after he begate Reu, two hundredth and nine yerres, and begate sonnes and daughters.

20 Also Reu liued two hundredth and thirty yerres, and begate Serug.

21 So Reu liued, after he begate Serug, two hundredth and seven yerres, & begate sonnes and daughters.

22 Moreover Serug liued thirty yerres, and begate Nahor.

23 And Serug liued, after he begate Nahor, two hundredth yerres, and begate sonnes and daughters.

24 And Nahor liued nine and twenty yerres, and begate Terah.

25 So Nahor liued, after he begate Terah, an hundredth and nineteene yerres, and begate sonnes and daughters.

26 \* So Terah liued seuentie yerres, and begate Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; & Haran begate Lot.

28 Then Haran died before Terah his father in the land of his natiuitie, in Vr of the Caldees.

29 So Abram and Nahor tooke them wiues. The name of Abrams wife was Sarai, and the name of Nahors wife Milcah, his daughter of Haran, the father of Milcah, and the father of Milcah.

30 But Sarai was barren, and had no child.

31 Then Terah tooke Abram his sonne, & Lot the sonne of Haran, his sonnes sonne, & Sarai his daughter in lawe, his sonne Abrams wife: & they departed together from Vr of the Caldees, to goe into the land of Canaan, and they came to Haran, and dwelt there.

32 So the dayes of Terah were two hundredth and five yerres, and Terah died in Haran.

CHAP. XII.

1 Abram by Gods commandement goeth to Canaan. 2 Christ is promised. 3 Abram buildeth altars for exercise and declaration of his faith among the infidels. 4 Because of the death he goeth into Egypt. 5 Pharaoh taketh his wife, and is punished.

6 For the Lord had said vnto Abram, \* Get thee out of thy countrey, and from thy

kindred, & from thy fathers house vnto the land that I will shew thee.

7 And I will make of thee a great nation, and will blesse thee, and make thy name great, & thou shalt be a blessing.

8 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.

9 So Abram departed, as the Lord spake vnto him, and Lot went with him: (And Abram was seventy and five yere olde, when he departed out of Haran.)

10 Then Abram tooke Sarai his wife, and Lot his brothers sonne, and all their substance that they possessed, and the foules that they had gotten in Haran, and they departed, to go to the land of Canaan: and to the land of Canaan they came.

11 ¶ So Abram passed through the land vnto the place of Shechem, and vnto the plaine of Moreh: (& if a Canaanite was then in the land.)

12 And the Lord appeared vnto Abram, and said, Vnto thy seed will I give this land. And there builded he an altar vnto the Lord, which appeared vnto him.

13 Afterward remouing thence vnto a mountaine Eastward from Beth-el, he pitched his tent having Beth-el on the West side, & Hai on the East: & there he builded an altar vnto the Lord, and called on the Name of the Lord.

14 ¶ Again Abram went forth going & iourneying toward the South.

15 ¶ Then there came a famine in the land: therefore Abram went downe into Egypt, to sojourn there: for there was a great famine in the land.

16 And when he drew neere to enter into Egypt, he said to Sarai his wife, Behold now, I know thou art a faire woman: looke vpon

17 Therefore it will come to passe, that when the Egyptians see thee, they will say, She is his wife: so will they kill me, but they will keepe thee aliue.

18 Say, I pray thee, that thou art my sister, that I may fare well for thy sake, and that my life may be preserved by thee.

19 ¶ Now when Abram was come into Egypt, the Egyptians behelde the woman: for she was very faire.

20 And the Princes of Pharaoh sawe her, and commended her vnto Pharaoh: so the woman was taken into Pharaohs house:

21 Who intreated Abram well for her sake, & he had sheepe, and beecies, & hee asses, and men seruants and maide seruants, and shee asses, and camelles.

22 But the Lord plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

23 Then Pharaoh called Abram, & said, Why hast thou done this vnto me? Wherefore diddest thou not tell me, that she was thy wife?

24 Why saidest thou, She is my sister, that I die without issue, as Gods promise should not haue taken place: wherein appeared a weake faith.

25 ¶ Ebr. that my soule may liue. O To be his wife. O The Lord tooke the defence of this poore stranger against a mightie King: and as he is euer carefull ouer his, so did he preserve Sarai.

26 And Abram said, Because I was afraid, I said that, for I thought, I should lose my life, and my wife should be taken away from me.

27 And Pharaoh said, What was that I did? and hee sent Abram, and Sarai, and Lot, and all that they had, into Canaan.

28 And Abram said, I was afraid, I said that, for I thought, I should lose my life, and my wife should be taken away from me.

29 And Pharaoh said, What was that I did? and hee sent Abram, and Sarai, and Lot, and all that they had, into Canaan.

In appointing him no certaine place, he pro- ueth so much more his faith and obedience.

The world shall recouer by thy feede, which is Christ, the blessing which they lost in Adam.

Meaning, as well seruants as cattle.

He wandered to an fro in the land before he could finde a settling place, thus God exerciseth the faith of his children.

Which was a cruel and rebellious nation, by whom God kept his in continual exercise.

It was not y- nough for him to worship God in his heart, but it was expedient to declare by outward pro- fession his faith be- fore men, where- of this altar was a signe.

Because of the troubles that he had among these wicked people.

And to serue the true God, & renounced all i- dolatrie.

Thus the chil- dren of God may looke for no refuge in this world, but must waite for the heavenly rest & quietnes.

This was a new tryal of A- brams faith: whereby we see that the ende of one affliction is the beginning of another.

By this we may learne not to vie vnawfull means, nor to put others in danger to saue our selues, reade verie twentie.

albeit it may ap- peare that Abr- feared not so much death, as that, if he should die without issue, Gods promise

should

Abrams faith

Christ

Abrams obed-

ience to the

commandment

of the Lord

400 miles

2 promise

28 miles

240 miles

100 miles

100 miles

100 miles

100 miles

100 miles

100 miles

1 Chron. 1. 2. 3.

1 Chron. 1. 2. 3.

1 Chron. 1. 2. 3.

1 Chron. 1. 2. 3.

1 Chron. 1. 2. 3.

1 Chron. 1. 2. 3.

should take her to be my wife: Now therefore beholde thy wife, take her and go thy way. And Pharaoh gaue men 10 commédement concerning him: and they conueyed him forth, and his wife, and all that he had.

## CHAP. XIII.

*Abram departed out of Egypt: & he called upon the Name of the Lord. 11 Lot departed from him. 12 The wickednes of the Sodomites: 13 The promise made to Abram renewed: 14 Abram by faith an altar to the Lord.*

1 **T**hen Abram went vp from Egypt, he, & his wife, and all that he had, and Lot with him toward the South.

2 And Abram was very rich in cattell, in siluer and in golde.

3 And he went on his journey from the South toward Beth-el, to the place where his tent had bene at the beginning, betwene Beth-el and Hai.

4 Vnto the place of the altar, which he had made there at the first: and there Abram called on the Name of the Lord.

5 And Lot also, who went with Abram, had sheepe, and cattell and tentes. So that the land coulde not beare them, that they might dwell together: for their substance was great, so that they could not dwell together.

6 Also there was debate between the herdmen of Abrams cattell, & the herdmen of Lots cattell. ( & the Canaanites & the Perizzites dwelled at that time in the land.)

7 Then said Abram vnto Lot, Let there be no strife, I pray thee, betwene thee & me, neither betwene mine herdmen & thine herdmen: for we be brethren.

8 Is not the whole land before thee? depart I pray thee frō me: if thou wilt take the left hand, then I will go to the right: or if thou go to the right hand, then I will take the left.

9 So when Lot lifted vp his eyes, he saw y<sup>e</sup> all y<sup>e</sup> plaine of Iordē was watered euery where: (for before the Lord destroyed Sodom and Gomorah, it was as the garden of the Lord, like the land of Egypt, as y<sup>e</sup> goest vnto Zoar.)

10 Then Lot chose vnto him all the plaine of Iorden, & tooke his journey from the East: & they departed the one from the other.

11 Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, & pitched his tent euen to Sodom.

12 Now the men of Sodom were wicked & exceeding sinners against the Lord.

13 ¶ Then the Lord said vnto Abram, (after that Lot was departed from him) Lift vp thine eyes now, and looke from the place where thou art, Northward, and Southward, and Eastward, and Westward:

14 For all the land, which thou seest, will I giue vnto thee and to thy seede for euer.

15 And I will make thy seede, as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seede be numbered.

16 ¶ Atise, walke through the land, in the lēgth thereof, and breadth thereof: for I wil giue it vnto thee.

17 ¶ Abram, borne according to the promise and not according to the flesh, which are heires of the true land of Canaan.

18 Then Abram remoued his tent, & came & dwelled in the plaine of Mamre, w<sup>h</sup> is in Hebrō, & builded there an altar vnto the Lord.

## CHAP. XIII.

*In the overthrow of Sodom Lot is taken prisoner: 16 Abram deliuereth him. 17 Melchisedek cometh to meete him. 18 Abram would not be enriched by the King of Sodom.*

1 **A**nd in the dayes of Amraphel King of Shinar, Arioch King of Ellasar, Chedor-laomer King of Elam, and Tidal King of the nations:

2 These men made warre w<sup>th</sup> Bera King of Sodom, & with Birsha King of Gomorah, Shinab King of Admah, and Shemeber King of Zeboijm, & the King of Bela, which is Zoar.

3 All these ioynd together in the vale of Siddim, which is the salt Sea:

4 Twelue yere were they subiect to Chedor-laomer, but in the thirteenth yere they rebelled.

5 And in the fourteenth yere came Chedor-laomer, and the Kings that were with him, & smote the Rephaims in Apherath Karnaim, and the Zuzims in Ham, and the Emims in Shauh Kiriathaim,

6 And the Horites in their mount Seir, vnto the plaine of Paran, w<sup>h</sup> is by the wilderness.

7 And they returned & came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites that dwelled in Hazezon-tamar.

8 Then went out the king of Sodom, and the king of Gomorah, and the king of Admah, & the king of Zeboijm, and the king of Bela, which is Zoar: and they ioynd battell with them in the vale of Siddim:

9 To wit, with Chedor-laomer king of Elam, and Tidal king of nations, & Amraphel king of Shinar, and Arioch king of Ellasar: foure Kings against fife.

10 Now the vale of Siddim was full of slime pittes, and the kings of Sodom and Gomorah fled and fell there: and the residue fled to the mountaine.

11 Then they tooke all the substance of Sodom and Gomorah, and al their vitailles and went their way.

12 They tooke Lot also Abrams brothers sonne and his substance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, & told Abram the Ebrewe, w<sup>h</sup> dwelt in the plaine of Mamre y<sup>e</sup> Amorite, brother of Ethcol, & brother of Aner, w<sup>h</sup> were cōfederat w<sup>th</sup> Abram.

14 When Abram heard that his brother was taken, he brought forth of them that were borne & brought vp in his house, three hundred & eightene, & pursued the vnto Dan.

15 Then he, and his seruants deuided them selves against them by night, & smote them and pursued them vnto Hobah, which is on the left side of Damascus,

16 And he recovered all the substance, & also brought again his brother Lot, & his goods, and the women also and the people.

17 ¶ After that he returned frō the slaughter of Chedor-laomer & of the Kings that were with him, came the king of Sodom forth to meete

a That is, of Babylon: by Kings here meaning them, that were gouernours of cities.

b Of a people gathered of diuers countreies.

c Ambition is the chiefe cause of warres among princes.

d Called also the dead Sea, o the lake Asphaltite nere vnto Sodom & Gomorah.

e Or, of the labourer fields.

f Called also the dead Sea, o the lake Asphaltite nere vnto Sodom & Gomorah.

g Or, gorges.

h Or, plains.

i Or, destroyed.

j Or, were dispersed.

k The godly are plagued many times with wicked: therefore their company is dangerous.

l God moued them to ioyne with Abrams: he preferred him from their idolatrie and superstitions.

m Or, armed.

n Or, 120 miles.

o Or, Damascus.



meete him in the valley of Shauēh, which is the Kings dale.  
 18 And Melchi-zedek King of Shalem brought forth bread and wine: and he was a Priest of the most high God.  
 19 Therefore he blessed him, saying, Blessed art thou, Abram, of God most high possessor of heauen and earth,  
 20 And blessed be the most high God, which hath deliuered thine enemies into thine hand. And Abram gaue him tythe of all.  
 21 Then the king of Sodom said to Abram, Giue me the persons, and take the goods to thy selfe.  
 22 And Abram said to the king of Sodom, I haue lift vp mine hand vnto the Lord the most hie God possessor of heauē and earth,  
 23 That I wil not take of all that is thine, so much as a threde or shoollatchet, lest thou shouldest say, I haue made Abram riche,  
 24 Saue onely that, which the yong men haue eaten, and the parts of the men which went with me, Aner, Eihcol, and Mamre: let them take their parts.

CHAP. XV.

1 The Lord is Abrahams defence and reward. 6 He is iustificed by faith. 12 The seruitude and deliuerance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.

After these things, the word of the Lord came vnto Abram in a vision, saying, Feare not, Abram, I am thy buckler, & thine exceeding great reward.  
 2 And Abram said, O Lord God, what wilt thou giue me, seeing I go childlesse, & the steward of mine house is this Eliezer of Damascus?  
 3 Again Abram said, Beholde, to me thou hast giuen no seede: wherefore lo, a seruant of mine house shalbe mine heire.  
 4 Then beholde, the worde of the Lord came vnto him, saying, This man shal not be thine heire, but one that shall come out of thine owne bowelles, he shalbe thine heire.  
 5 Moreouer he brought him forth and said, Looke vp now vnto heauen, and tell the starres, if thou be able to number them: and he said vnto him, So shall thy seede be.  
 6 And Abram beleued the Lord, and he counted that to him for righteousness.  
 7 Again he said vnto him, I am the Lord, that brought thee out of Vr of the Caldees, to giue thee this land to inherit in.  
 8 And he said, O Lord God, whereby shal I know that I shal inherit it?  
 9 Then he said vnto him, Take me an heifer of three yeres olde, and a goate of three yeres olde, and a ramme of three yeres old, a tuffe doue also and a pigeon.  
 10 So he tooke all these vnto him, and deuēd them in the middes, & laid euery piece one against an other: but the birdes diuēd he not.  
 11 Then foules fell on the carcases, and Abram droue them away.  
 12 And when the sunne went down, there fell an heauy sleepe vpon Abram: and lo, a very fearefull darkenes fell vpon him.  
 13 Then he said to Abrā, Know for a suretie, that thy seede shalbe a stranger in a land, that

is not theirs, 4 foure hundred yeres, & shal serue them: & they shall intreate them euill.  
 14 Notwithstanding the nation, whom they shall serue, will I iudge: and afterward shall they come out with great substance.  
 15 But thou shalt goe vnto thy fathers in peace, and shalt be buried in a good age.  
 16 And in the fourth generation they shall come hither againe: for the wickednes of the Amorites is not yet full.  
 17 Also when the sunne went down, there was a darknes: & behold, a smoking furnace, & a firebrand, which wet betwene those pieces.  
 18 In y same day the Lord made a couenant with Abram, saying, Vnto thy seede haue I giuen this land, from the riuer of Egypt vnto the great riuer, the riuer Euphrates.  
 19 The Kenites, and the Kenizites, & the Kadmonites,  
 20 And the Hittites, and the Perizzites, and the Rephaims,  
 21 The Amorites also, and the Canaanites, & the Girgashites, and the Iebusites.

CHAP. XVI.

1 Sarai being barren, giueth Hagar to Abram. 4 VVhich conceiueth and despiseth her dame: 10 And bringeth forth Ishmael. 12 The Angel comforteth her. 13 The name and manner of her sonne. 15 She calleth vpon the Lord, whome she findeth true.

Now Sarai Abrams wife, bare him no children, & she had a maide an Egyptian, Hagar by name.  
 2 And Sarai said vnto Abram, Beholde now, the Lord hath restrained me from childbearing. I pray thee go in vnto my maide: it may be that I shall receiue a child by her. And Abram obeyed the voyce of Sarai.  
 3 Then Sarai Abrams wife tooke Hagar her maide the Egyptian, after Abram had dwelled ten yere in the land of Canaan, & gaue her to her husband Abram for his wife.  
 4 And he went in vnto Hagar, & she conceived, & when she saw that she had conceived, her dame was despised in her eyes.  
 5 Then Sarai said to Abram, Thou doest me wrong: I haue giuen my maide into thy bosome, and the feeth that she hath conceived, and I am despised in her eyes: the Lord iudge betwene me and thee.  
 6 Then Abram said to Sarai, Beholde, thy maide is in thine hand: do with her as it pleaseth thee. The Sarai dealt roughly with her: wherefore she fled from her.  
 7 But the Angel of the Lord found her beside a fountaine of water in the wilderness by the fountaine in the way to Shur.  
 8 And he said, Hagar Sarais maide, whence comest thou? and whither wilt thou go? And she said, I fle from my dame Sarai.  
 9 Then the Angel of the Lord said to her, Returne to thy dame, and humble thy selfe vnder her hands.  
 10 Again the Angel of the Lord said vnto her, I wil so greatly increase thy seede, that it shall not be numbered for multitude.  
 11 Also the Angell of the Lord said vnto her, See, thou art with child, and shalt beare a sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.

Exod. 12. 40. d Counting from the birth of Ishak to their departure out of Egypt: which declareth y God will suffer his to be afflicted in this world.  
 Or, after four hundred yeres.  
 e Though God suffer the wicked for a tyme, yet his vengeance falleth vpon the, when the measure of their wickednes is full.  
 Chap. 12. 7. & 13. 15. & 26. 4. 5. 1. King. 4. 37. 2. Chr. 9. 26. e Or, Parath.

A promise.

1. Heere note y he came back from the with where Melchizedek met him, to the plains of Shinar, 12. 40 miles.

A promise. c. 15. 5. the force of faith c. 15. 6

Angell.

How much more ease of people in their miseries, but let them com- fort and bea- re their tribu- lation.

*"Or, fierce & cruel, as a wilde affe. Chap. 15. 16. f That is, the Ishmaelites shall be a peculiar people by themselves and not a portion of another people. g She rebuketh her owne dulnes and acknowledgeth Gods graces who was present with her euerie where. Chap. 24. 62. Or, the well of the living & spring me.*

- 12 And he shalbe a wilde man: his hand shall be against euery man: and euery mans hand against him. \* and he shall dwell in the presence of all his brethren.
- 13 Then she called the name of the Lord, that spake vnto her, Thou God lookest on me: for she said, I haue I not also here looked after him that seeth me?
- 14 \* Wherefore the well was called, Beer-lahai-roi. lo, it is betweene Kadesh and Bered.
- 15 ¶ And Hagar bare Abram a sonne, & Abram called his sonnes name, which Hagar bare, Ishmael.
- 16 And Abram was foure score and sixe yeere olde, when Hagar bare him Ishmael.

CHAP. XVII.

*5 Abrams name is changed to confirme him in the promises. 8 The land of Canaan is the fiftie time promised. 10 Circumcision is instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Ishak is promised. 23 Abraham and his house are circumcised.*

- 1 **W**Hen Abram was ninety yere olde & nine, the Lord appeared to Abram, and said vnto him, I am God \* all sufficient. \* walke before me, and be thou vp-right, And I will make my couenant betweene me and thee, and I will multiplie thee exceedingly.

*"Or, almightie. Chap. 4. 22. Or, without hypocrisy.*

*a promise.*

- 3 Then Abram fell on his face, and God talked with him, saying,
- 4 Beholde, I make my couenant with thee, & thou shalt be a father of many nations,
- 5 Neither shall thy name any more be called Abram, but thy name shall be Abraham: for a father of many nations haue I made thee.
- 6 Also I will make thee exceeding fruitfull, and will make nations of thee: yea, Kings shall procede of thee.

*a Not only according to the flesh, but of a farre greater multitude by faith. Ro. 4. 17. b The changing of his name is a seale to confirme Gods promise vnto him. Rom. 4. 17. Chap. 13. 16.*

*promys.*

- 7 Moreouer I will establish my couenant betweene me and thee, and thy seede after thee in their generations, for an euerlasting couenant, to be God vnto thee and to thy seede after thee.
- 8 And I will giue thee and thy seede after thee the land, wherein thou art a stranger, euen all the land of Canaan, for an euerlasting possession, and I will be their God.
- 9 ¶ Again God said vnto Abraham, Thou also shalt keepe my couenant, thou, and thy seede after thee in their generations.

*c Circumcision is called the couenant, because it signifieth the couenent & hath the promise of grace ioyned to it: which phrase is common to all Sacraments. Act. 7. 8.*

- 10 ¶ This is my couenant which ye shall keepe betweene me and you, and thy seede after thee, \* Let euery man childe among you be circumcised:

*d That priuile is circumcised, to shew that al that is begotten of me is corrupt, and must be mortified. Rom. 7. 11.*

- 11 That is, ye shall circumcise the foreskin of your fleshe, and it shalbe a signe of the couenant betweene me and you.

*e Albeit women were not circumcised, yet were they partakers of Gods promises: for vnder the mankinde all was consecrated, and here is declared, y who fouer contemned the signe, despiseth also the promises.*

- 12 And euery man childe of eight dayes olde among you, shall be circumcised in your generations, aswell he that is borne in thine house, as he that is bought with money of any stranger, which is not of thy seede.
- 13 He that is borne in thine house, & he that is bought with thy money, must needs be circumcised: so my couenant shall be in your flesh for an euerlasting couenant.

- 14 But the vncircumcised man childe, in whose flesh the foreskinne is not circumcised, euen

that person shall be cut of from his people, because he hath broken my couenant.

- 15 ¶ Afterward God said vnto Abraham, Sarai thy wife shalt thou not call Sarai; but Sarah shall be her name.

*"Or, dame, or, princeffe.*

- 16 And I will blesse her, and will also giue thee a sonne of her, yea, I will blesse her, and she shall be the mother of nations: Kings also of people shall come of her.

- 17 Then Abraham fell vpon his face, and laughed, and said in his heart, Shall a childe be borne vnto him, y is an hundreth yere olde? & shall Sarah that is ninety yere olde beare?

*f Which proceeded of a sudden ioy, and not of infidelitie.*

- 18 And Abraham said vnto God, Oh, that Ishmael might liue in thy sight.

- 19 Then God said, \* Sarah thy wife shall beare thee a sonne in deede, and thou shalt call his name Ishak: and I will establish my couenant with him for an euerlasting couenant, and with his seede after him.

*Chap. 18. 10. & 21. 3*

- 20 And as concerning Ishmael, I haue heard thee: lo, I haue blessed him, and will make him fruitfull, and will multiplie him \* exceedingly: twelue princes shall he beget, and I will make a great nation of him.

*g The euerlasting couenant made with the children of the Spirit: and with the children of the flesh is made the temporal promise, as was promised to Ishmael. Eph. 2. 12. Chap. 21. 13.*

- 21 But my couenant will I establish with Ishak, which Sarah shall beare vnto thee, the next yere at this season.

- 22 And he left of talking with him, and God went vp from Abraham.

- 23 ¶ Then Abraham tooke Ishmael his sonne and all that were borne in his house, and all that was bought with his money, that is, euery man childe among the men of Abrahams house, and he circumcised the foreskinne of their flesh in that selfe same day, as God had commanded him.

*h They were well instructed which obeyed to be circumcised without resistance: which thing declaimeth their houses ought to be preachers to their families, that from the least to the lowest they may obey the will of God.*

- 24 Abraham also himselfe was ninety yere old and nine, when the foreskinne of his flesh was circumcised.

- 25 And Ishmael his sonne was thirteene yere olde, when the foreskinne of his flesh was circumcised.

- 26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

- 27 And all the men of his house, both borne in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

*1 Abraham receiveth three Angels into his house. 10 Ishak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to know God. 21 The destruction of Sodom is declared vnto Abraham. 23 Abraham prayeth for them.*

- 1 **A**gain the Lord \* appeared vnto him in the plaine of Mamre, as he sat in his tent doore about the heate of the day.

*Hebr. 13. 2. Or, we grete.*

- 2 And he lift vp his eyes, and looked: and lo, three men stood by him, & when he sawe them, he ranne to meete them from the tent doore, and bowed him selfe to the ground.

*a That is, three Angels in man shape. b Speaking to one of them, whom appeared to be most notable: for he thought they had bene men.*

- 3 And he said, Lord, if I haue now found fauour in thy sight, go not, I pray thee, from thy seruant.

- 4 Let a litle water, I pray you, be brought, & wash your feete, and rest your selues vnder the tree.

*c For men were because of the great heat to go bare footed in those parties.*

- 5 And I will bring a morfel of bread, that you may







20 Then they said, Away hence, and they said, He is come alone as a stranger, and shall he judge & rule? we will now deale worke with thee then w<sup>th</sup> them. So they pressed sore vpon Lot \* him self, & came to breake the doore.

21 But the men put forth their hand and pulled Lot into the house to them and shut to the doore.

22 \* Then they smote the men that were at y<sup>e</sup> doore of the house with blindness: both small and great, so that they were wearie in seeking the doore.

23 \* Then the men said vnto Lot, Whom hast thou yet here? either sonne in lawe or thy sonnes, or thy daughters, or whatsoever thou hast in the cite, bring it out of this place.

24 For we will destroy this place, because the crye of them is great before the Lord, and the Lord hath sent vs to destroy it.

25 Then Lot went out & spake vnto his sonnes in lawe, which \* married his daughters, and said, Arise, get you out of this place: for the Lord will destroy the cite: but hee seemed to his sonnes in lawe as though hee had mocked.

26 And when the morning arose, the Angels hastened Lot, saying, Arise, take thy wife & thy two daughters \* which are here, lest thou be destroyed in the punishment of the cite.

27 And as he \* prolonged the time, \* the men caught both him and his wife, and his two daughters (the Lord being mercifull vnto him) and they brought him forth, and set him without the cite.

28 And when they had brought them out, the Angel saide: Escape for thy life: looke not behinde thee, neither tarie thou in all the plaine: escape into the mountaine, lest thou be destroyed.

29 And Lot said vnto them, Not so, I praye thee, my Lord.

30 Behold now, thy seruant hath found grace in thy sight, and thou hast magnified thy mercie, which thou hast shewed vnto me in sauing my life; and I cannot escape in the mountaine, lest some euill take me, & I dye.

31 See now this cite hereby to flye vnto, w<sup>ch</sup> is a litle one: Oh let me escape thither: is it not a litle one, and my soule shall liue?

32 Then he said vnto him, Beholde, I haue receiued thy request also concerning this thing, that I will not overthrow this cite, for the which thou hast spoken.

33 Hasten thee, saue thee there: for I can do nothing till thou be come thither. Therefore the name of the cite was called \* Zoar.

34 \* The sunne did rise vpon the earth, when Lot entered into Zoar.

35 Then the Lord \* rained vpon Sodom and vpon Gomorah brimstone, and fire from the Lord out of heauen.

36 And ouerthrew those cities and all the plaine, and all the inhabitantes of the cities, and that that grew vpon the earth.

37 \* Now his wife behind him looked backe, and she became a \* pillar of salt.

38 And Abraham rising vp early in the morning, and looking toward the place where he had stande before the Lord,

27 And looking toward Sodom and Gomorah and toward all the land of the plaine, beholde, he sawe the smoke of the land mounting vp as the smoke of a furnace.

28 \* But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the middes of the destruction, when he ouerthrew the cities, wherein Lot dwelled.

29 \* Then Lot went vp from Zoar, and dwelt in the mountaine with his two daughters: for he \* feared to tarie in Zoar, but dwelt in a caue, he, and his two daughters.

30 And the elder said vnto the younger, Our father is olde, and there is not a man in the earth to come in vnto vs after the manner of all the earth.

31 Come, we will make our father \* drinke wine, and lie with him, that we may preferue seede of our father.

32 So they made their father drinke wine that night, and the elder went and lay with her father: but he perceived not, neither when she lay downe, neither when she rose vp.

33 And on the morowe the elder said to the younger, Beholde, yesternight lay I with my father: let vs make him drinke wine this night also, and go thou and lye with him, that we may \* preferue seede of our father.

34 So they made their father drinke wine that night also, and the younger arose, and lay with him, but hee perceived not, when she laye downe, neither when she rose vp.

35 Thus were \* both the daughters of Lot with childe by their father.

36 And the elder bare a sonne, and she called his name Moab: the same is the father of the Moabites vnto this day.

37 And the younger bare a sonne also, and she called his name \* Ben-ammi: the same is the father of the Ammonites vnto this day.

# CHAP. XX.

Abraham dwelleth as a stranger in the land of Gerar: & Abimelech taketh away his wife. 3 God reproveth the King, & sendeth the King, & Sarah is restored with great gifts. 17 Abraham prayeth, and the King and his are healed.

1 \* Afterward Abraham departed thence toward the South country and dwelled betwene Cadeth and \* Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, \* She is my sister. Then Abimelech King of Gerar sent and tooke Sarah.

3 But God came to Abimelech in a dreame by night and said to him, Beholde, thou art but dead, because of the woman, which thou hast taken: for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come nere her) And he said, Lord, wilt thou slay euery \* righteous nation?

5 Said not he vnto me, She is my sister? yea, and she herselfe said, He is my brother: with an vpright \* minde, and innocent hands haue I done this.

6 And God saide vnto him by a dreame, I knowe that thou diddest this euill with an vpright

God will be mercie, he durst not prouoke him againe by continuing among the wicked.

Meaning, in the country, which the Lord had now destroyed.

For except he had bene overcome with wine he would neuer haue done this abominable act.

Thus God permitted him to fill most horribly in Holistic mortaine, whom wickedness of Sodom could not overcome.

Who as they were borne in most horrible incest, so were they and their posteritie vile and wicked.

That is, foane of my people: signifying, that they rather rejoyced in their sinne, then repented for the same.

Which wast toward Egypt.

Abraham had now twise fallen into this fault: such is mans frailtie.

So greatly God deefeth the breache of marriage.

The infidels confessed that God would not punish but for just occasion: therefore whosoever he persecuted, occasion is iust.

As one falling by ignorance, & not doing euill of purpose.

Not thinking to do anie man harme.

2 Pet. 2.7.

VVid. 19. 10.

Ebr. finding.

This proueth that the Angels are ministers, as well to execute Gods wrath, as to declare his fauour.

Or, should auer.

Ebr. which are.

The mercie of God trieth to overcome mans inuolucelle in following Gods calling.

VVid. 10. 6.

He willed him to flee fro Gods iudgements, and not to be forie to depart from that riche country and full of vaine pleasures.

Though it be litle, yet it is great ynough to saue my life: wherein he offedeth in choosing another place then the Angel had appointed him.

Ebr. by fact.

I Because Gods commandement was to destroy the cite and to saue Lot.

Which before was called Belah, chap. 14. 2.

Deut. 29. 23.

Gen. 14. 2.

Gen. 14. 2.

Gen. 14. 2.

Gen. 14. 2.

Gen. 14. 2.

Gen. 14. 2.

Gen. 14. 2.

Gen. 14. 2.

God by his holy spirit retrieth them that offend by ignorance, that they be not into greater inconvenience. <sup>k</sup> That is, one, to whom God retrieth himself familiarly. <sup>i</sup> For the prayer of the godly is of force towards God. <sup>l</sup> Or, in their cases.

<sup>k</sup> The wickedness of the king bringeth Gods wrath upon the whole realme.

<sup>l</sup> He sheweth by no honestie can be hoped for, where the feare of God is not. <sup>m</sup> By sister, he meaneth his cousin germaine, and by daughter, Abrahams neece, Chap. 11. 29. for so the Hebrews vse these words. Chap. 11. 13.

<sup>n</sup> Or, as thy commandments.

<sup>n</sup> Such an head, as with whom thou mayest be preferred from all dangers. <sup>o</sup> God caused this heathen king to reprove her, because she dissembled, seeing God had giuen her a husband, at her vaile & defence.

Chap. 17. 19. and 18. 10. Mat. 1. 21. al. 7. 8. gal. 3. 13. 1. Cor. 11. 11.

<sup>a</sup> Therefore this miracle was greater.

Chap. 17. 12.

vpright minde, and I kept thee also y thou shouldest not sinne against me: therefore 6 suffred I thee not to touche her.

Now then deliuer the man his wife againe: 7 for he is a<sup>a</sup> Prophet, and he<sup>b</sup> shall praye for thee that thou mayest liue: but if thou deliuer her not againe, be sure that thou shalt dye the death, thou, and all that thou hast.

8 Then Abimelech rising vp early in the morning called all his seruants, and tolde all these things vnto them, and the men were 9 sore afraide.

Afterward Abimelech called Abraham, and said vnto him, What hast thou done vnto vs: 10 and what haue I offended thee, that thou hast brought on me and on my<sup>c</sup> kingdome this great sinne? thou hast done things vnto me that ought not to be done.

11 So Abimelech said vnto Abraham, What sawest thou that thou hast done this thing?

12 Then Abraham answered, Because I thought thus, Surely the<sup>d</sup> feare of God is not in this place, & they will slay me for my wifes sake.

13 Yet in very deede she is my<sup>e</sup> sister: for she is the daughter of my father, but not the daughter of my mother, and she is my wife.

14 Now when God caused me to wander out of my fathers house, I said then to her, This is thy kindnes that thou shalt shewe vnto me in all places where we come, \* Say thou of me, He is my brother.

15 Then tooke Abimelech sheepe and becues, and men seruants, and women seruants, and gaue them vnto Abraham, and restored him 16 Sarah his wife.

17 And Abimelech saide, Beholde, my land is before thee: dwell where it pleaseth thee.

18 Likewise to Sarah he said, Beholde, I haue giue thy brother a thousand pieces of siluer: behold, he is the<sup>f</sup> vaile of thine eyes to all that are with thee, and to all others: and she was<sup>g</sup> thus reprobud.

19 \* Then Abraham prayed vnto God, and God healed Abimelech, and his wife, and his women seruants: and they bare children.

20 For the Lord<sup>h</sup> had shut vp euery wombe of the house of Abimelech, because of Sarah Abrahams wife.

21 Had taken away from them the gift of conceiuing.

# CHAP. XXI.

<sup>1</sup> Izhak is borne. <sup>9</sup> Ishmael mocketh Izhak. <sup>14</sup> Hagar is cast out with her sonne. <sup>17</sup> The Angel comforteth Hagar. <sup>21</sup> The covenant betweene Abimelech and Abraham. <sup>23</sup> Abraham called vpon the Lord.

1 Now the Lord visited Sarah, as he had said, and did vnto her<sup>a</sup> according as he had promised.

2 For<sup>b</sup> Sarah conceiued, and bare Abraham a sonne in his<sup>c</sup> olde age, at the same season that God tolde him.

3 And Abraham called his sonnes name that was borne vnto him, which Sarah bare him, Izhak.

4 Then Abraham circuncised Izhak his sonne, when he was eight dayes olde, \* as God had commanded him.

5 So Abraham was an hundred yere olde,

when his sonne Izhak was borne vnto him.

6 Then Sarah said, God hath made me to reioyce: all that heare will reioyce with me.

7 Again she said, Who would haue said to Abraham, that Sarah shoulde haue giuen children sucke? for I haue borne him a sonne in his olde age.

8 Then the child grewe and was weaned: & Abraham made a great feast the same daye that Izhak was weaned.

9 And Sarah sawe the sonne of Hagar the Egyptian (which she had borne vnto Abraham) \* mocking.

10 Wherefore she said vnto Abraham, Cast out this bond woman and her sonne: for y sonne of this bond woman shall not be heire with my sonne Izhak.

11 And this thing was verie grieuous in Abrahams sight, because of his sonne.

12 But God said vnto Abraham, Let it not be grieuous in thy sight for the childe, and for thy bond woman: in all that Sarah shall say vnto thee, heare her voyce: for in Izhak shall thy seede be<sup>d</sup> called.

13 As for the sonne of the bond woman, I will make him<sup>e</sup> a nation also, because hee is thy seede.

14 So Abraham arose vp early in the morning, and tooke bread, and a bottell of water, and gaue it vnto Hagar, putting it on her shoulder and the childe. also, and sent her away: who departing waded in the wilderness of Beer-sheba.

15 And when the water of the bottell was spent, she cast the child vnder a certaine tree.

16 Then she went and sate her ouer against him: a farrre of about a bowe shoote: for she said, I will not see the death of the childe, and she sate downe ouer against him, and lift vp her voyce and wept.

17 Then God<sup>f</sup> heard the voyce of the childe, and the Angel of God called to Hagar from heauen, and said vnto her, What aileth thee, Hagar? feare not, for God hath heard the voyce of the childe where he is.

18 Arise, take vp the childe, and holde him in thine hande: for I will make of him a great people.

19 And God<sup>g</sup> opened her eyes, and she sawe a well of water, so she went and filled the bottell with water, and gaue the boy drinke.

20 So God was with the childe and he grewe and dwelt in the wilderness, & was an archer.

21 And he dwelt in the wilderness of Parth, & his mother tooke him a wife out of the lande of Egypt.

22 And at that same time Abimelech and Phichol his chiefe captaine spake vnto Abraham, saying, God is with thee in all that thou doest.

23 Nowe therefore sweare vnto me here by God: that thou wilt not hurt me, nor my children, nor my childrens children: thou shalt deale with me, and with the country, where thou hast bene a stranger, according vnto the kindnes that I haue shewed thee.

24 Then Abraham said, I will<sup>h</sup> sweare.

portance, for to iustifie the trueth and to assure others of our synceritie.

<sup>c</sup> He derided Gods promises made to Izhak, which the Apostle calleth persecution, Gal. 4. 29.

<sup>d</sup> The promised seede shall be called from Izhak, and not from Ishmael, Rom. 9. 7. Heb. 11. 8.

<sup>e</sup> The Ilimites shall come of him.

<sup>f</sup> True faith renoueth all naturall affections to obey Gods commandment.

<sup>g</sup> For his promises sake made to Abraham, & nor because the childe had discredited & judgement to pray.

<sup>h</sup> Except God open our eyes, we can neither see, nor vie the meanes which are before vs. <sup>i</sup> As touching outward things God caused him to prosper.

<sup>j</sup> Or, shew in the heire, and was an hunter.

<sup>k</sup> Eldredde falsly saith me, or his.

<sup>l</sup> So that it is a lawfull thing to take an othe in matters of im-

Angel. c. 22. 1.

1 Wicked seruants do manie euils vnkowne to their mastes.

25 And Abraham rebuked Abimelech for a well of water, which Abimelechs seruants had violently taken away.

26 And Abimelech saide, 'I knowe not who hath done this thing: also thou toldest me not, neither heard I of it but this day.

27 Then Abraham tooke sheepe, and beeues, and gaue them vnto Abimelech: and they two made a covenat.

28 And Abraham set seuen lambes of the flock by them felues.

29 Then Abimelech said vnto Abraham, What meane these seuen lambes, which thou hast set by them felues?

30 And he answered, Because y<sup>e</sup> shall receiue of mine hand these seuen lambes, that it may be a witnes vnto me, that I haue digged this well.

31 Wherefore the place is called 'Beer-sheba, because there they both sware.

32 Thus made they a couenāt at Beer-sheba: afterward Abimelech and Phichol his chief captaine rose vp, and turned againe vnto the lande of the Philistims.

33 ¶ And Abraham planted a groue in Beer-sheba, & called there on the Name of the Lord, the euerlasting God.

34 And Abraham was a stranger in the Philistims land a long season.

CHAP. XXII.

1. The faith of Abraham is proued in offering his sonne Izhak. 2. Izhak is a figure of Christ. 30 The generation of Nahor Abrahams brother, of whom cometh Rebekah.

And after these things God did \* proue Abraham, and said vnto him, Abraham.

Who answered, 'Here am I.

2 And he said, Take nowe thine onely sonne Izhak whom thou louest, and get thee vnto the land of \* Moriah, and offer him there for a burnt offering, vpon one of the mountaines, which I will shewe thee.

3 Then Abraham rose vp early in y<sup>e</sup> morning, & saddled his asse, & tooke two of his seruants with him, and Izhak his sonne, & cloue wood for the burnt offering, and rose vp & went to the place, which God had tolde him.

4 ¶ Then the third day Abraham lift vp his eyes, and sawe the place afarre of,

And said vnto his seruants, Abide you here w<sup>th</sup> the asse: for I & the childe wil go yonder and worship, and come againe vnto you.

5 Then Abraham tooke the wood of the burnt offering, and layed it vpon Izhak his sonne, and he tooke the fire in his hand, & the knife: and they went both together.

6 Then spake Izhak vnto Abraham his father, and said, My father. And he answered, Here am I, my sonne. And he said, Behold the fire and the wood, but where is the lambe for the burnt offering?

7 Then Abraham answered, My sonne, God will prouide him a lambe for a burnt offering: so they went both together.

8 And when they came to the place which God had shewed him, Abraham builded an altar there, & couched the wood, & bound Izhak his sonne, & laid him on the altar vpon the wood.

10 And Abraham stretching forth his hande, tooke the knife to kill his sonne.

11 But the Angell of the Lord called vnto him from heauen, saying, Abraham, Abraham. And he answered, Here am I.

12 Then he said, Lay not thine hand vpon the childe, neither do any thing vnto him: for now I know that thou fearest God, seeing f<sup>r</sup> That is, by thy true obedience thou hast declared thy lively faith.

13 And Abraham lifting vp his eyes, looked: and beholde, there was a ramme behinde him caught by the hornes in a bush, then Abraham went and tooke the ramme and offered him vp for a burnt offering in the stede of his sonne.

14 And Abraham called the name of that place, 'Ichouah-ijreh. as it is said this day, In the mount wil the Lord be seene.

15 ¶ And the Angell of the Lord cried vnto Abraham from heauen the seconde time,

16 And said, 'By my self haue I sworne (saith the Lord) because thou hast done this thing, and hast not spared thine onely sonne,

17 Therefore will I surely blesse thee, and wil greatly multiplie thy seede, as the starres of the heauen, and as the sand which is vpon the sea shore, and thy seede shall possesse the gate of his enemies.

18 ¶ And in thy seede shall all the nations of the earth be blessed, because thou hast obeyed my voyce.

19 Then turned Abraham againe vnto his seruants, and they rose vp and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And after these things one tolde Abraham, saying, Beholde Milcah, she hath also borne children vnto thy brother Nahor:

21 To wit, Vz his eldest sonne, and Buz his brother, and Kemuel the father of 'Aram,

22 And Chesed and Hazo, and Pildash, and Iddaph, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor Abrahams brother.

24 And his concubine called Reumah, she bare also Tebah, and Gahan and Thahash and Maachah.

CHAP. XXIII.

1 Abraham lamenteth the death of Sarah. 4 He bieth a field, to bury her, of the Hittites. 13 The equisie of Abraham. 19 Sarah is buried in Macpelah.

When Sarah was an hundredth twenty and seuen yere olde ( 'so long liued she )

2 Then Sarah dyed in Kiriath-arba: the same is Hebron in the land of Canaan. and Abraham came to mourne for Sarah and to weepe for her.

3 ¶ Then Abraham rose vp from the sight of his corps, and talked with the 'Hittites, saying,

4 I am a stranger, and a foriner among you, giue me a possession of buriall with you, that I may bury my dead out of my sight.

5 Then the Hittites answered Abraham, saying vnto him,



b That is, god-  
lie or excellent:  
for the Hebrews  
so speake of all  
things that are  
notable, because  
all excellencie  
cometh of God.

"Ebr. in your  
soul.

"Or, double cause,  
because one was  
within another,  
"Ebr. in full silver.

c Meaning, all  
the citizens and  
inhabitants.

d To shew that  
he had them in  
good estimation  
and reverence.

e The common  
shekel is about  
30 pence, so then  
400 shekels  
amount to 33  
pound 6. shil-  
lings & 8. pence,  
after 5. shillings  
sterling 5 ounces.

f That is, all  
the people con-  
firmed the sale.

6 Heare vs, my lord: thou art a prince<sup>b</sup> of  
God among vs: in the chiefeft of our sepul-  
chres bury thy dead: none of vs shall forbid  
thee his sepulchre, but thou mayest bury  
thy dead therein.

7 Then Abraham stood vp, and bowed him  
self before the people of the land of the  
Hittites.

8 And he communed with them, saying, If it  
be<sup>c</sup> your minde, that I shall bury my dead  
out of my sight, heare me, and intreat for me  
to Ephron the sonne of Zohar,

9 That he would giue me the caue<sup>d</sup> of Mach-  
pelah, which he hath in the end of his field:  
that he would giue it me for as much<sup>e</sup> mo-  
ney as it is worth, for a possession to bury  
in among you.

10 (For Ephron dwelt among the Hittites)  
Then Ephron the Hittite answered Abra-  
ham in the audience of all the Hittites that

11 went in at the gates of his cite, saying,  
No, my lord, heare me: y<sup>f</sup> field giue I thee,  
and the caue, that therein is, I giue it thee:  
even in the presence of the sonnes of my  
people giue I it thee, to bury thy dead.

12 Then Abraham bowed him self before  
the people of the land, and spake vnto Ephron in the audience of  
13 the people of the countrey, saying, Seeing  
thou wilt giue it, I pray thee, heare me; I will  
giue thee the price of the field: receiue it of me,  
and I will bury my dead there.

14 Ephron then answered Abraham, saying  
vnto him,

15 My lord, hearken vnto me: the land is worth  
four hundredth shekels of silver: what is  
that betwene me and thee? bury therefore  
thy dead.

16 So Abraham hearkened vnto Ephron, and  
Abraham weyed to Ephron the silver, which  
he had named in the audience of the Hit-  
tites, even four hundred silver shekels of  
current money among marchants.

17 So the field of Ephron which was in Mach-  
pelah, & ouer against Mamre, even the field  
and the caue that was therein, and all the  
trees that were in the field, which were id  
the borders round about, was made sure.

18 Vnto Abraham for a possession, in the sight  
of the Hittites, even of all that went in at  
the gates of his cite.

19 And after this, Abraham buried Sarah his  
wife in the caue of the field of Machpelah  
ouer against Mamre: the same is Hebron in  
the land of Canaan.

20 Thus the field and the caue, that is therein,  
was made sure vnto Abraham for a posses-  
sion of buriall by the Hittites.

CHAP. XXIII.

1 Abraham causeth his servant to sweare, to take a wife for  
Ishak in his owne kinred: 2 The servant prayeth to God.  
3 The servant is row and his master. 4 The servant of  
Ishak commit the matter to God. 5 The servant  
sweareth, and he appeareth to Ishak.

1 NOW Abraham was olde, and broken  
in yeres, and the Lord had blessed A-  
braham in all things.

2 Therefore Abraham said vnto his eldest

servant of his house, which had the rule  
ouer all that he had, \* Put now thine hand  
vnder my thigh,

3 And I will make thee<sup>b</sup> sweare by the Lord  
God of the heathn, and God of the earth,  
y<sup>f</sup> thou shalt not take a wife vnto my sonne  
of the daughters of the Canaanites among  
whom I dwell.

4 But thou shalt go vnto my<sup>c</sup> countrey, and  
to my kinred, and take a wife vnto my sonne  
Izhak.

5 And the servant said to him, What if the  
woman will not come with me to this land?  
shall I bring thy sonne againe vnto the land  
from whence thou camest?

6 To whom Abraham answered, Beware that  
thou bring not my sonne<sup>d</sup> thither againe.

7 ¶ The Lord God of heauen, who tooke me  
from my fathers house, and from the land  
where I was borne, and that spake vnto me,  
and that sware vnto me, saying, \* Vnto thy  
seede will I giue this land, he shall send his  
Angel before thee, & thou shalt take a wife  
vnto my sonne from thence.

8 Neuertheles if the woman will not followe  
thee, then shalt thou be<sup>e</sup> discharged of this  
mine othe: onely bring not my sonne thi-  
ther againe.

9 Then the servant put his hand vnder the  
thigh of Abraham his master, and sware to  
him for this matter.

10 ¶ So the servant tooke ten camels of the  
camels of his master, and departed: (for he  
had all his masters goods in his hand:) and  
so he arose, and went to<sup>f</sup> Aram Naharaim,  
vnto the<sup>g</sup> citie of Nahor,

11 And he made his camels to<sup>h</sup> lye downe  
without the citie by a well of water, at eu-  
entide about the time that the women come out  
to drawe water.

12 And he said, O<sup>i</sup> Lord God of my master A-  
braham, I beseeche thee, y<sup>f</sup> send me good  
speede this day, and shew mercy vnto my  
master Abraham,

13 Lo, I stand by the well of water, whiles the  
mens daughters of this citie come out to  
drawe water.

14 ¶ O graunt therefore that the maide, to whom  
I say, Bowe downe thy pitcher, I pray thee,  
that I may drinke: if she say, Drinke, & I will  
giue thy camels drinke also: may be she the  
that thou hast ordeined for thy servant Izhak:  
and thereby shall I know that y<sup>f</sup> hast shewed  
mercy on my master.

15 ¶ And now yer he had left speaking, be-  
hold, Rebekah came out, the daughter of hi  
Beduel, sonne of Milcham the wife of Nahor  
Abrahams brother, and her pitcher vpon  
her shoulder.

16 ¶ (And the maide was very faire to looke  
vpon, a virgin and vnknown of man) and  
she went downe to the well, and filled her  
pitcher, and came vp.

17 Then the servant ranne to meete her, and  
said, Let me drinke, I pray thee, a litle water  
of thy pitcher.

18 And she said, Drinke<sup>j</sup> fir: and he tasted,  
and let downe her pitcher vpon her hand

B. iij. and

Chap. 27. 19.

a Which cere-  
monie declared  
the servants o-  
bedience towards  
his master, and  
the masters po-  
wer ouer the  
seruant.

b This sheweth  
that an oth may  
be required in a  
lawfull cause.

c He would not  
that his sonne  
should marrie  
out of the god-  
lie familie: for  
the inconuenient  
that come by  
marrying with  
the vngodlie are  
set forth in full  
drie places of  
the Scriptures.  
d Let he  
should lose the  
inheritance pro-  
mised.

e Chap. 22. 7. & 19.  
15. and 15. 17. and  
20. 4.

f Ebr. innocent.

g Or, Mesopotam-  
ia, or, Syria of  
the two floods: to  
wit, of Tigris and  
Euphrates.

h That is, to  
Charran.

i Ebr. to be quick-  
ned.

j He groundeth  
his prayer vpon  
Gods promise o  
made to his  
masters.

k Or, conforme to  
my masters  
will.

l The seruants  
were desired to  
be assured by a  
signe, whether  
God prospered  
his journey or  
not.

m God giueth  
good successe to  
all things that  
are undertaken  
for the glorie of  
his name and ac-  
cording to his  
word.

n Here is de-  
clared that God  
will heare the  
prayers of his  
seruants.

o Ebr. to be quick-  
ned.

In Lord  
my master  
and father  
of my  
house, who  
is the  
true God  
and true  
God.  
c. 23. 6.

an Angel.

pray or.

and gaue him drinke. **29.** And when she had giuen him drinke, she said, I will drawe water for thy camels also vntill they haue drunken inough.

*Or, haue made end of drinking.*

**30.** And she powred out her picher into the trough speedily, and ranne againe vnto the well to drawe water, and she drew for all his camels.

**31.** So the man wondred at her, and helde his peace, to know whether the Lord had made his iourney prosperous or not.

*Or, saying.*

**32.** And when the camels had left drinking, the man tooke a golden shekel weight, and two bracelets for her hands, of ten shekels weight of golde.

*Or, saying.*

**33.** And he said, Whose daughter art thou? tell me, I pray thee, Is there rounge in thy fathers house for vs to lodge in?

*Or, saying.*

**34.** Then she said to him, I am the daughter of Bethuel the sonne of Milcah whom she bare vnto Nahor.

*Or, saying.*

**35.** Moreover she said vnto him, We haue litter also and prouender ynough, and rounge to lodge in.

*Or, saying.*

**36.** And the man bowed him self and worshipped the Lord.

*Or, saying.*

**37.** And said, Blessed be y Lord God of my master Abraham, which hath not withdrawn his mercy, and his trueth from my masters for when I was in the way, the Lord brought me to my masters brethrens house.

*Or, saying.*

**38.** And the maide ranne and told them of her mothers house according to these words.

*Or, saying.*

**39.** Now Rebekah had a brother called Laban, & Laban ran vnto the man to the well.

*Or, saying.*

**40.** For when he had seene the earrings & the bracelets in his sisters hands, and when he heard the wordes of Rebekah his sister, saying, Thus said the man vnto me, then he went to the man, and lo, he stood by the camels at the well.

*Or, saying.*

**41.** And he said, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house, & rounge for the camels?

*Or, saying.*

**42.** Then the man came into the house, and he vnsaddled the camels and brought litter and prouender for the camels, and water to wash his feet, and the mens feet that were with him.

*Or, saying.*

**43.** Afterward the meat was set before him but he said, I will not eate, vntill I haue said my message: And he said, Speake on.

*Or, saying.*

**44.** Then he said, I am Abrahams seruant, and the Lord hath blessed my master wonderfully, that he is become great: for he hath giuen him sheepe, and becukes, and silver, and golde, and men seruants, and maide seruants, and camels, and asses.

*Or, saying.*

**45.** And Sarah my masters wife hath borne a sonne to my master, when she was olde, and vnto him hath he giuen all that he hath.

*Or, saying.*

**46.** Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the Canaanites, in whose land I dwell:

*Or, saying.*

**47.** But thou shalt go vnto my fathers house & to my kinned, and take a wife vnto my sonne.

*Or, saying.*

**48.** And he said, I will do as thou sayest: and he bowed downe and worshipped the Lord.

*Or, saying.*

**49.** New therefore, if ye will deale mercifully & truly with my masters, tell me: and if not, tell me, that I may turne me to the right hand, or to the left.

*Or, saying.*

**50.** Then answered Laban and Bethuel, and said, This thing is proceeded of the Lord: we can not therefore say vnto thee, neither euil nor good.

*Or, saying.*

**51.** Behold Rebekah, before thee, take her and go, thus she may be thy masters sonnes wife, even as the Lord hath said.

*Or, saying.*

**52.** And when Abrahams seruant heard their wordes, he bowed himselfe toward the earth vnto the Lord.

*Or, saying.*

**53.** Then the seruant tooke forth iewels of silver, and iewels of golde, & raiment, and gaue to Rebekah: also vnto her brother and to her mother he gaue gifts.

*Or, saying.*

**54.** Afterward they did eat & drinke, both he, & the men that were with him, and taried all night: & when they rose vp in the morning, he said, Let me depart vnto my master.

**39.** Then I said vnto my master, What if the woman wil not followe me?

**40.** Who answered me, The Lord, before whom I walke, wil send his Angel with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinned and my fathers house.

**41.** Then shalt thou be discharged of mine othe, when thou comest to my kinned: and if they giue thee not one, thou shalt be free from mine othe.

*Which by mine authoritie I caused thee to make.*

**42.** So I came this day to the wel, and said, O Lord, the God of my master Abraham, if thou now prosper my iourney which I go,

*Or, saying.*

**43.** Behold, I stand by the wel of water: when a virgine cometh forth to drawe water, & I say to her, Giue me, I pray thee, a litle water of thy picher to drinke,

**44.** And she say to me, Drinke thou, and I will also draw for thy camels, let her be the wife, which the Lord hath prepared for my masters sonne.

*Or, saying.*

**45.** And before I had made an ende of speaking in mine heart, behold, Rebekah came forth, and her picher on her shoulder, and she went downe vnto the well, and drew water. Then I said vnto her, Giue me drinke, I pray thee.

*Signifying that this prayer was not spoken by the mouth, but only made in his heart.*

**46.** And she made haste, and tooke downe her picher from her shoulder, and said, Drinke, and I will giue thy camels drinke also. So I dranke, & she gaue the camels drinke also.

**47.** Then I asked her, and said, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whom Milcah bare vnto him. Then I put the bracelets vpon her face, and the bracelets vpon her hands:

**48.** And I bowed downe and worshipped the Lord, and blessed the Lord God of my master Abraham, which hath brought me to this right way to take my masters brothers daughter vnto his sonne.

**49.** New therefore, if ye will deale mercifully & truly with my masters, tell me: and if not, tell me, that I may turne me to the right hand, or to the left.

**50.** Then answered Laban and Bethuel, and said, This thing is proceeded of the Lord: we can not therefore say vnto thee, neither euil nor good.

**51.** Behold Rebekah, before thee, take her and go, thus she may be thy masters sonnes wife, even as the Lord hath said.

**52.** And when Abrahams seruant heard their wordes, he bowed himselfe toward the earth vnto the Lord.

**53.** Then the seruant tooke forth iewels of silver, and iewels of golde, & raiment, and gaue to Rebekah: also vnto her brother and to her mother he gaue gifts.

**54.** Afterward they did eat & drinke, both he, & the men that were with him, and taried all night: & when they rose vp in the morning, he said, Let me depart vnto my master.

**55.** Then her brother and her mother answered, Let the maid abide with vs, at the least ten dayes: then shall she go.

*Or, saying.*

*Hand writing.*

*m He boasteth not his good fortune (as do the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promise.*

*a For he waited on Gods hand, who had now heard his prayer.*

*o To wit, Laban. The gentles intertainment of strangers vied among the good fathers.*

*q The fidelitie that seruants owe to their masters, causeth them to preferre their masters business to their owne necessitie.*

*r To blasse, signifying here to praise, or encourage with substance, as I test in the same verse.*

*s The Canaanites were accursed and therefore the godly could not soyme with them in marriage, meaning, among his kinfolkes.*

*verse 40.*

56 But he said vnto them, Hinder you me not, seeing the Lord hath prospered my journey: I sende me away, that I may go to my master.

57 Then they said, We wil call the maide, and aske her consent.

58 And they called Rebekah, and said vnto her, Wilt thou go with this man? And she answered, I wil go.

59 So they let Rebekah their sister go, and her nourse, with Abrahams seruant & his men.

60 And they blessed Rebekah, and said vnto her, Thou art our sister, growe into thousand thousands, and thy seede possesse the gate of his enemies.

61 ¶ Then Rebekah arose, and her maides, & rode vpon the camels, & folowed the man, & the seruant tooke Rebekah, & departed.

62 Now Izhak came from the way of Beer-lahai-roi, (for he dwelt in the South country)

63 And Izhak went out to pray in the field toward the euening: who lift vp his eyes & looked, and beheld, the camels came.

64 Also Rebekah lit vp her eyes, and when she saw Izhak, she lighted downe from the camel.

65 (For she had said to y seruant, Who is yonder man, that cometh in the field to meete vs; and the seruant had said, It is my master) So she tooke a vaile, and covered her.

66 And the seruant tolde Izhak all things, that he had done.

67 Afterward Izhak brought her into the tent of Sarah his mother, & he tooke Rebekah, & she was his wife, & he loued her: So Izhak was comforted after his mothers death.

CHAP. XXV.

¶ Abraham taketh Keturah to wife, and getteth many children. ¶ Abraham giveth all his goods to Izhak. ¶ He dyeth. ¶ The genealogie of Ishmael. ¶ The birth of Isaac and Esau. ¶ Esau selleth his birthright for a pence of pottage.

Now Abraham had taken him another wife called Keturah,

2 Which bare him Zimran, and Iokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Iokshan begate Sheba, and Dedan; And the sonnes of Dedan were Alshurim, and Letushim, and Leummim.

4 Also the sonnes of Midian were Ephah, and Ephraim, and Hanoch, and Abida, and Eldaah. all these were the sonnes of Keturah.

5 ¶ And Abraham gaue all his goods to Izhak,

6 But vnto the sonnes of the concubines, which Abraham had, Abraham gaue gifts, and sent them awaye from Izhak his sonne (while he yet liued) Eastward to the East country.

7 And this is the age of Abrahams life, which he liued, an hundredth seuentie and siue yere.

8 Then Abraham yelded the spirit, and died in a good age, an olde man, and of great yeres, and was gathered to his people.

9 And his sonnes, Izhak and Ishmael buried him in the caue of Machpelah, in the field

of Ephron sonne of Zohar the Hittite; before Mamre.

10 Which field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 ¶ And after the death of Abraham God blessed Izhak his sonne, and Izhak dwelt by Beer-lahai-roi.

12 ¶ Now these are the generations of Ishmael Abrahams sonne, whome Hagar the Egyptian Sarahs handmaide bare vnto Abraham.

13 ¶ And these are the names of the sonnes of Ishmael, name by name, according to their kinreds: the eldest sonne of Ishmael was Nebaioth, then Kedar, and Adbeel, and Mibsam,

14 And Mithma, and Dumah, and Massa,

15 Hadar, and Tema, Ietur, Naphith, and Kedemah.

16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castles: twelve princes of their nations.

17 (And these are the yeres of the life of Ishmael, an hundredth thirtie and seuen yere, and he yelded the spirit, and dyed; and was gathered vnto his people)

18 And they dwelt from Hauilah vnto Shur, thar is towards Egypt, as thou goest to Ashtur. Ishmael dwelt in the presence of all his brethren.

19 ¶ Likewise these are the generations of Izhak Abrahams sonne. Abraham begate Izhak,

20 And Izhak was fourtie yere olde, when he tooke Rebekah to wife, the daughter of Be-thuel the Aramite of Padan Aram, and sister to Laban the Aramite.

21 And Izhak prayed vnto the Lord for his wife, because she was barren: and the Lord was intreated of him; and Rebekah his wife conceived,

22 But the children stroue together within her: therefore she said, Seeing it is so, why am I thus? wherefore she went to aske the Lord.

23 And the Lord said to her, Two nations are in thy wombe, & two manner of people shalbe diuided out of thy bowels, and the one people shalbe mightier then the other, and the elder shall serue the younger.

24 ¶ Therefore when her time of deliuerance was fulfilled, beholde, twinned were in her wombe.

25 So he that came out first was red, and he was all ouer as a rough garment; and they called his name Esau.

26 ¶ And afterward came his brother out, and his hand helde Esau by the heele: therefore his name was called Iakob. Now Izhak was threescore yere olde when Rebekah bare them.

27 And the boyes grew, and Esau was a cunning hunter, & liued in the fields: but Iakob was a plaine man, and dwelt in tentes.

28 And Izhak loued Esau, for he was his meat, but Rebekah loued Iakob.

marriage of  
This sheweth  
that parents  
have not autho-  
rity to marrie  
their children  
without consent  
of the parties  
of their mouth.

That is, let it  
be victorious o-  
uer his enemies:  
which blessing is  
fully accomplish-  
ed in Iesu  
Christ.  
Chap. 11. 4.  
and 11. 21.

This was the  
exercise of the  
godly fathers, to  
meditate Gods  
promises and to  
pray for the ac-  
complishment  
thereof.

The custome  
was, that the  
spouse was  
brought to her  
hubbad, her head  
being covered,  
in token of  
shamefastnes &  
chastitie.  
¶ Or, had left moun-  
ing for his mother

10 miles  
Chap. 22. 16.  
5. 11. 4. miles  
17. 24. miles

Chap. 11. 4.  
and 11. 21.

Chap. 11. 4.  
and 11. 21.

Chap. 11. 4.  
and 11. 21.

Chap. 11. 4.  
and 11. 21.

Chap. 11. 4.  
and 11. 21.

Chap. 11. 4.  
and 11. 21.

Chap. 11. 4.  
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Chap. 11. 4.  
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and 11. 21.

Chap. 11. 4.  
and 11. 21.

Chap. 11. 4.  
and 11. 21.



29 Now Laakob soddie portage, and Esau came from the field and was weary.  
 30 Then Esau said to Laakob, "Let me eate, I pray thee, of that portage so red, for I am weary. Therefore was his name called Edom."  
 31 And Laakob said, Sell me euen now thy birthright.  
 32 And Esau said, Lo, I am almost dead, what is then this birthright to me?  
 33 Laakob then said, Swear to me euen now. And he sware to him, "and sold his birthright vnto Laakob."  
 34 Then Laakob gaue Esau bread and portage of lentiles: and he did eate and drinke, and rose vp, and went his way: So Esau contemned his birthright.  
 k The repro-  
 bate esteeme not  
 gods benefits ex-  
 cept they seele  
 them presently,  
 & therefore they  
 preferre present  
 pleasures.  
 Hebr. 12. 16.  
 l Thus the wic-  
 ked preferre their worldly commodities to Gods spiritual graces: but  
 the children of God do the contrarie.

estimation: and so the Lord blessed him.  
 13 And the man waxed mightie, and "still in-  
 creased, till he was exceeding great,  
 14 For he had flockes of the sheepe, and heard of  
 Canaan, and a mightie household: therefore  
 the Philistims had enuie at him,  
 15 In so much that the Philistims stopped and  
 filled vp with earth all the welles, which his  
 fathers seruants digged in his father Abra-  
 hams time.  
 16 Then Abimelech said vnto Izhak, Get thee  
 from vs, for thou art mightier then we a  
 great deale.  
 17 Therefore Izhak departed thence and  
 pitched his tent in the valley of Gerar, and  
 dwelt there.  
 18 And Izhak returning, digged the welles of  
 water, which they had digged in the dayes  
 of Abraham his father: for the Philistims  
 had stopped them after the death of Abra-  
 ham, and he gaue them the same names,  
 which his father gaue them.  
 19 Izhaks seruants then digged in the valley,  
 and found there a well of liuing water.  
 20 But the herdmen of Gerar did strue with  
 Izhaks herdmen, saying, The water is ours:  
 therefore called he the name of the well "E-  
 self, because they were at strife with him."  
 21 Afterward they digged another well, and  
 stroue for that also, and he called the name  
 of it "Sitnah."  
 22 Then he remoued thence, and digged an  
 other well, for the which they stroue not:  
 therefore called he the name of it "Reho-  
 both, and said, Because the Lord hath now  
 made vs rounge, we shall increase vpon the  
 earth."  
 23 So he went vp thence to Beer-sheba.  
 24 And the Lord appeared vnto him the same  
 night, and said, I am the God of Abraham  
 thy father: feare not, for I am with thee, and  
 will blesse thee, and multiplie thy seede for  
 my seruant Abrahams sake.  
 25 Then he built an altar there, and called  
 vpon the name of the Lord, and there spread  
 his tente: where also Izhaks seruants dig-  
 ged a well.  
 26 Then came Abimelech to him from Ge-  
 rar, and Ahuzzath one of his friends, & Phi-  
 chol the captaine of his armie.  
 27 To whom Izhak said, Wherefore come ye  
 to me, seeing ye hate me and haue put me  
 away from you?  
 28 Who answered, We saw certainly that the  
 Lord was with thee, and we thought thus,  
 Let there be now an othe betwene vs, euen  
 betwene vs and thee, and let vs make a co-  
 uenant with thee.  
 29 If thou shalt do vs no hurt, as we haue  
 not touched thee, and as we haue done vnto  
 thee nothing but good, and sent thee a-  
 way in peace: thou now, the blessed of the  
 Lord, do this.  
 30 Then he made then a feast, and they did  
 eate and drinke.  
 31 And they rose vp betimes in the morning,  
 & sware one to another: then Izhak let them  
 go, and they departed from him in peace.

"Ebr. he w<sup>th</sup> fast  
 gang & increasing.  
 g The mal-  
 icious enuie al-  
 wayes the gra-  
 ces of God in  
 others.

h The Ebrau  
 word signifi-  
 a flood, or val-  
 ley, where water  
 at anie time run-  
 neth.

"Or, springing.

"Or, contenting  
 strife.

"Or, hatred.

"Or, larg<sup>ness</sup>.

i God afflueth  
 Izhak against all  
 feare by rehus-  
 sing the prom-  
 made to Abrah-  
 k To signi-  
 that he would  
 serue none other  
 God, but the  
 God of his fa-  
 ther Abraham.

l The Ebrau  
 in swearing be-  
 gin commonly  
 with If, and  
 vnderstand the  
 that is, that God  
 shall punish him  
 that breaketh  
 othe: here the  
 wicked shew  
 that they are  
 fraide lest they  
 come to them  
 which they  
 would do to  
 ther.

CHAP. XXVI.

1 God provideth for Izhak in the famine. 2 He remeth his  
 promise. 3 The King blameth him for denying his wife.  
 14 The Philistims hate him for his riches. 15 Stoppe his  
 welles. 16 And drave him away. 24 God comforteth  
 him. 31 He maketh alliance with Abimelech.

a In the land of  
 Canaan.  
 b Gods pro-  
 dence alwayes  
 watcheth to re-  
 spect the wayes  
 of his children.  
 Chap. 17. 1. and 19.  
 Chap. 25. 1. and 19.  
 and 27. 14.

c He commi-  
 deth Abrahams  
 obedience, be-  
 cause Izhak  
 should be the  
 more readie to  
 followe the like:  
 for as God made  
 this promise of  
 his free mercie  
 to Izhak, so he  
 confirmed it by  
 the promise of  
 the same foun-  
 dation.  
 d Whereby we  
 see that feare  
 and distrust is found  
 in the most faith-  
 ful.

e Or shewing  
 some familiar si-  
 gne of loue,  
 whereby it  
 might be  
 knowe that he  
 was his wife.  
 f In all ages  
 men were per-  
 suaded that  
 Gods vengeance  
 should light  
 vpon wedlocke  
 breakers.  
 Or, as Izhak  
 was sure.

1 And there was a famine in the land be-  
 sides the first famine that was in the  
 dayes of Abraham. Wherefore Izhak went  
 to Abimelech King of the Philistims vnto  
 Gerar.  
 2 For the Lord appeared vnto him, and said,  
 Go not downe into Egypt, but abide in the  
 land which I shall shew vnto thee.  
 3 Dwell in this land, and I will be with thee,  
 and will blesse thee: for to thee, and to thy  
 seede I will giue all these countreys: and I  
 will performe the othe which I sware vnto  
 Abraham thy father.  
 4 Also I will cause thy seede to multiply as the  
 starres of heauen, & will giue vnto thy seede  
 all these countreys: and in thy seede shall all  
 the nations of the earth be blessed,  
 5 Because that Abraham obeyed my voyce  
 and kept mine ordinance, my commande-  
 ments, my statutes, and my Lawes.  
 6 So Izhak dwelt in Gerar.  
 7 And the men of the place asked him of his  
 wife, & he said, She is my sister: for he fea-  
 red to say, She is my wife, lest, said he, the  
 men of the place should kill me, because of  
 Rebekah: for she was beautiful to the eye.  
 8 So after he had bene there long time, A-  
 bimelech King of the Philistims looked out  
 at a window, and lo, he saw Izhak sport-  
 ing with Rebekah his wife.  
 9 Then Abimelech called Izhak, and said,  
 Lo, she is of a surety thy wife, and why saidst  
 thou, She is my sister? To whome Izhak an-  
 swered, Because I thought thus, It may be  
 that I shall die for her.  
 10 Then Abimelech said, Why hast thou done  
 this vnto vs? one of the people had almost  
 lien by thy wife, so shouldest thou haue  
 brought sinne vpon vs.  
 11 Then Abimelech charged all his people,  
 saying, He that toucheth this man, or his  
 wife, shall die the death.  
 12 Afterward Izhak sowed in that land, and  
 found in the same yere an hundredfold by

- 32 And that ſame day Izhaks ſeruants came & tolde him of a wel, which they had digged, and ſaid vnto him, We haue found water.
- 33 So he called it " Shibah : therefore the name of the citie is called " Beer-ſheba vnto this day.
- 34 ¶ Now when Eſau was fourty yere olde, he tooke to wife Iudith, the daughter of Beeri an Hittite, and Baſthemath the daughter of Elon an Hittite alſo.
- 35 And they \*were a grieve of minde to Izhak and to Rebekah.

## C H A P. XXVII.

<sup>1</sup> Iaakob getteth the bleſſing from Eſau by his mothers counſell. <sup>28</sup> Eſau by weeping mouth his father to piſſe him. <sup>41</sup> Eſau hateth Iaakob and threatneth his death. <sup>43</sup> Rebekah ſendeth Iaakob away.

**A**ND when Izhak was olde, and his eyes were dimme ( ſo that he could not ſee ) he called Eſau his eldeſt ſonne, and ſaid vnto him, My ſonne. And he answered him, " I am here.

2 Then he ſaid, Beholde, I am now olde, and know not the day of my death:

3 Wherefore now, I pray thee take thine inſtruments, thy quinner and thy bowe, and get thee to the field, that thou maiſt " take me ſome veniſon.

4 The make me ſauoury meat, ſuch as I loue, and bring it me that I may eat, and that my ſoule may bleſſe thee, before I dye.

5 ( Now Rebekah heard, when Izhak ſpake to Eſau his ſonne ) and Eſau went into the field to hunt for veniſon, and to bring it.

6 ¶ Then Rebekah ſpake vnto Iaakob her ſonne, ſaying, Behold, I haue heard thy father talking with Eſau thy brother, ſaying,

7 Bring me veniſon, and make me ſauoury meate, that I may eat and bleſſe thee before the Lord, afore my death.

8 Now therefore, my ſonne, heare my voyce in that which I command thee.

9 Get thee now to the ſlocke, & bring me thence two good kyds of the goates, that I may make pleaſant meat of them for thy father, ſuch as he loveth.

10 Then thou ſhalt bring it to thy father, and he ſhall eat, to the intent that he may bleſſe thee before his death.

11 But Iaakob ſaid to Rebekah his mother, Beholde, Eſau my brother is rough, and I am ſmoother.

12 My father may poſſibly fee me, and I ſhal ſeme " to him to be a " mocker: ſo ſhal I bring a curſe vpon me, and not a bleſſing.

13 But his mother ſaid vnto him, " Vpon me be thy curſe, my ſonne: onely heare my voyce, and go and bring me them.

14 So he went and ſet them, and brought them to his mother: and his mother made pleaſant meat, ſuch as his father loued.

15 And Rebekah tooke faire clothes of her elder ſonne Eſau, which were in her houſe, and clothed Iaakob her younger ſonne:

16 And he couered his hands & the ſmoother of his necke with the ſkinnes of the kiddes of the goates.

17 Afterward ſhe put the pleaſant meate and

bread, which ſhe had prepared, in the hand of her ſonne Iaakob.

18 ¶ And when he came to his father, he ſaid, My father. Who answered, I am here: who art thou, my ſonne?

19 And Iaakob ſaid to his father, " I am Eſau thy fiſt borne, I haue donè as thou badelt me, ariſe, I pray thee: ſit vp and eate of my veniſon, that thy ſoule may bleſſe me.

20 Then Izhak ſaid vnto his ſonne, How haſt thou found it ſo quickly my ſonne? Who ſaid, Becauſe the Lord thy God brought it to mine hand.

21 Againe ſaid Izhak vnto Iaakob, Come nere now, that I may feele thee, my ſonne, whether thou be that my ſonne Eſau or not.

22 Then Iaakob came neere to Izhak his father, and he felt him and ſaid, The \* voyce is Iaakobs voyce, but the handes are the handes of Eſau.

23 ( For he knew him not, becauſe his handes were rough as his brother Eſaus handes: wherefore he bleſſed him )

24 Againe he ſaid, Art thou that my ſonne Eſau? Who answered, " Yea.

25 Then ſaid he, Bring it me hither, and I will eate of my ſonnes veniſon, that my ſoule may bleſſe thee. And he brought it to him, and he ate: alſo he brought him wine, and he dranke.

26 Afterward his father Izhak ſaid vnto him, Come neere now, and kiſſe me, my ſonne.

27 And he came neere and kiſſed him. Then he ſmelled the ſauour of his garments, and bleſſed him, and ſaid, Beholde, the ſmell of my ſonne is as the ſmell of a field, which the Lord hath bleſſed.

28 \* God giue thee therefore of the dewe of heauen, and the ſatnes of the earth, and plentie of wheat and wine.

29 Let people be thy ſeruants, and nations bow vnto thee: be Lord ouer thy brethren, and let thy mothers children honour thee, curſed be he that curſeth thee, and bleſſed be he that bleſſeth thee.

30 ¶ And when Izhak had made an end of bleſſing Iaakob, and Iaakob was ſcarce gone out from the preſence of Izhak his father, then came Eſau his brother from his hunting,

31 And he alſo prepared ſauoury meat and brought it to his father, & ſaid vnto his father, Let my father ariſe, & eat of his ſonnes veniſon, that thy ſoule may bleſſe me.

32 But his father Izhak ſaid vnto him, Who art thou? And he answered, I am thy ſonne, then thy fiſt borne Eſau.

33 Then Izhak was ſtricken with a marvellous great feare, and ſaid, Who and where is he that hunted veniſon, and brought it me, and I haue eate " of all before thou cameſt: and I haue bleſſed him, therefore he ſhal be bleſſed.

34 When Eſau heard the words of his father, he cryed out with a great crye & bitter, out of meaſure, and ſaid vnto his father, Bleſſe me, ſonne alſo, my father,

35 Who answered, Thy brother came with ſub-

d Although Iaakob was aſſured of this bleſſing by faith: yet he did euill to ſeek it by lies, and the more becauſe he abuſeth Gods name thereunto.

e This declarereth that he ſuſpected ſome thing, yet God would not haue his decree altered.

" Eſau I am,

Hebr. 27. 30.

f In perceiving his error, by appointing his heirs againſt Gods ſentence pronounced before. " Or, ſufficiently.

In Chap. 25. he was ſo called becauſe he helde his brother by ſleepe, as though he would overthrow him: and therefore he is here called an overthrower, or deceiver.

h For Iſhak did this as he was ſeruiant & Prophet of God.

Or, I am alſo a ſeruiant (thy ſonne)

Hebr. 11. 17.

i Becauſe thine enemies ſhall be ſeruiants about thee.

k Which was fulfilled in his poſteritie the Idumeans: who were tributaries for a time to Iſrael, and after came to libertie.

l Hypocrites onely abſteine from doing euill for feare of men.

m He hath good hope to recover his birthright by killing thee.

n For the wicked ſonne will kill the godly: and the plague of God will afterward light on the wicked ſonne.

Chap. 26. 21.

o Which were Eſaus wives.

p Hereby the perſwaded Iſhak to agree to Iaakobs departing.

a This ſecond bleſſing was to confirme Iaakobs faith, leaſt he ſhould thinke that his fathers had giuen it without Gods motion.

Hebr. 11. 17.

Chap. 24. 10.

Or, abſtinie.

Hebr. 11. 17.

Chap. 24. 10.

Or, abſtinie.

Hebr. 11. 17.

Chap. 24. 10.

Or, abſtinie.

Hebr. 11. 17.

Chap. 24. 10.

Or, abſtinie.

Hebr. 11. 17.

Chap. 24. 10.

Or, abſtinie.

ſubtile, and hath taken away thy bleſſing.

36 Then he ſaid, Was he not iuſtly called Iaakob: for hee hath deceiued me theſe two times: he tooke my birthright, and lo, nowe hath he taken my bleſſing. Alſo he ſaid, Haſt thou not referued a bleſſing for me?

37 Then Iſhak answered, and ſaid vnto Eſau, Beholde, I haue made him thy lord, and all his brethren haue I made his ſeruantes: alſo with wheate and wine haue I furniſhed him, and vnto thee nowe what ſhall I do, my ſonne?

38 Then Eſau ſaid vnto his father, Haſt thou but one bleſſing my father: bleſſe me, *even me alſo*, my father: and Eſau liſted vp his voyce, and wept.

39 Then Iſhak his father answered, and ſaide vnto him, Beholde, the fumes of the earth ſhall be thy dwelling place, and thou ſhalt haue of the dewe of heauen from aboue.

40 And by thy ſworde ſhalt thou liue, and ſhalt be thy brothers ſeruant. But it ſhall come to paſſe, when thou ſhalt get the maſtrie, that thou ſhalt breake his yoke from thy necke.

41 ¶ Therefore Eſau hated Iaakob, becauſe of the bleſſing, wherewith his father bleſſed him. And Eſau thought in his minde, The dayes of mourning for my father will come ſhortly, then I will ſlay my brother Iaakob.

42 And it was tolde to Rebekah of the wordes of Eſau her elder ſonne, and ſhe ſent and called Iaakob her younger ſonne, and ſaide vnto him, Beholde, thy brother Eſau is comforted againſt thee, meaning to kill thee:

43 Now therefore my ſonne, heare my voyce: ariſe, and flye thou to Haran to my brother Laban.

44 And tarie with him a while vntill thy brothers ſiercenes be ſwaged,

45 And till thy brothers wrath turne away fro thee, and he forget the things, which thou haſt done to him: then will I ſende and take thee from thence: why ſhould I be deſerued of you both in one day?

46 Alſo Rebekah ſaid to Iſhak, I am weary of my life, for the daughters of Heth. If Iaakob take a wife of the daughters of Heth like theſe of the daughters of the lande, what ſhall it be to me to liue?

#### CHAP. XXVIII.

¶ Iſhak forbiddeth Iaakob to take a wife of the Canaanites. Eſau taketh a wife of the daughters of Iſhmael againſt his fathers will. Iaakob in the way to Haran ſeeth a ladder reaching to heauen. ¶ Chriſt is promiſed. Iaakob of- keth of God onely meate and clothing.

1 Then Iſhak called Iaakob and bleſſed him, and charged him, and ſaide vnto him, Take not a wife of the daughters of Canaan.

2 Ariſe, get thee to Padan Aram to the houſe of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

3 And God all ſufficient bleſſe thee, and make thee to encreaſe, and multiplie thee, that thou maiſt be a multitude of people,

4 And giue thee the bleſſing of Abraham, *even* to thee and to thy ſeede with thee, that thou maiſt inherite the lande ( wherein thou art a ſtranger, ) which God gaue vnto Abraham.

5 Thus Iſhak ſent forth Iaakob, and he went to Padan Aram vnto Laban ſonne of Bethuel the Aramite, brother to Rebekah, Iaakobs and Eſaus mother.

6 ¶ When Eſau ſawe that Iſhak had bleſſed Iaakob, and ſent him to Padan Aram, to ſet him a wife thence, & giuen him a charge wherewith he bleſſed him, ſaying, Thou ſhalt not take a wife of the daughters of Canaan,

7 And that Iaakob had obied his father and his mother, and was gone to Padan Aram:

8 Alſo Eſau ſeeing that the daughters of Canaan diſpleaſed Iſhak his father,

9 Then went Eſau to Iſhmael, and tooke vnto the wiues, which he had, Mahalath the daughter of Iſhmael Abrahams ſonne, the ſiſter of Nabaioth, to be his wife.

10 ¶ Now Iaakob departed from Beer ſheba, and went to Haran,

11 And he came vnto a certaine place, and taried there all night, becauſe the ſunne was downe, and tooke of the ſtones of the place, and laide vnder his head and ſlept in the ſame place.

12 Then he dreamed, and beholde, there ſtoode a ladder vpon the earth and the top of it reached vp to heauen: and lo, the Angels of God went vp and downe by it.

13 ¶ And behold, the Lord ſtoode aboue it, & ſaid, I am the Lord God of Abraham thy father, and the God of Iſhak: the land, vpon the which thou ſleepeſt, will I giue thee and thy ſeede.

14 And thy ſeede ſhall be as the duſt of the earth, and thou ſhalt ſpread abroad to the Weſt, and to the Eaſt, and to the North, and to the South, and in thee and in thy ſeede ſhall all the families of the earth be bleſſed.

15 And lo, I am with thee, and will keepe thee whither ſoeuer thou goeſt, and will bring thee againe into this lande: for I will not forſake thee vntill I haue performed that, that I haue promiſed thee.

16 ¶ Then Iaakob awoke out of his ſleepe, and ſaid, Surely the Lord is in this place, & I was not aware.

17 And he was afraid, and ſaid, How feareful is this place! this is none other but the houſe of God, and this is the gate of heauen.

18 Then Iaakob roſe vp early in the morning, and tooke the ſtone that he had laid vnder his head, and ſet it vp as a pillar, and powdered oyle vpon the top of it.

19 And he called the name of the place Beth-el: norwithſtanding the name of the citie was at the firſt called Luz.

20 Then Iaakob vowed a vow, ſaying, If God will be with me, & will keepe me in this journey which I go, and will giue me bread to eat, and clothes to put on:

21 So I come againe vnto my fathers houſe in ſafetie, then ſhall the Lord be my God.

b The godly fathers were put in minde continually, that they were but ſtrangers in this world: to the intent they ſhould liſt vp their eyes to the heauens where they ſhould haue a ſure dwelling.

Or, beſide his ſonnet.

c Thinking hereby to haue reconciled himſelfe to his father, but all in vaine: for he taketh not away the cauſe of the euill.

d Chriſt is the ladder whereby God & man are ioyned together, and by whom Angels miniſter vnto vs: all graces by him are giuen vnto vs, and we by him aſcend into heauen.

Chap. 21. 6. & 28. 15. He felt the force of this promiſe onely by faith: for all his life time he was but a ſtranger in this land.

Deut. 32. 30. and 19. 4.

Chap. 2. 6. & 28. 15. and 22. 1. & 28. 15.

Chap. 28. 15. and 28. 15.

Chap. 28. 15. and 28. 15.

Chap. 28. 15. and 28. 15.

Chap. 28. 15. and 28. 15.

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Chap. 28. 15. and 28. 15.

Chap. 28. 15. and 28. 15.

Chap. 28. 15. and 28. 15.

22 And



*benke prom-  
sed to the Lord*

22 And this stone, which I have set vnder a pillar, shall be Gods house: and of all that thou shalt give me, will I giue the tenth vnto thee.

CHAP. XXIX.

23 *Isaak commeth to Laban and serueth seven yeres for Rachel. 24 Leah brought to his bed in stead of Rachel. 25 Leah beareth him four sonnes.*

1 Then Isaak <sup>1</sup> lift vp his feete and came into the " East country.

2 And as hee looked about, beholde there was a well in the field, and lo, three flockes of sheepe lay therby (for at that well were the flockes watered) and there was a great stone vpon the welles mouth.

3 And thither were all the flockes gathered; and they rolled the stone from the welles mouth, and watered the sheepe, and put the stone againe vpon the welles mouth in his place.

4 And Isaak said vnto them, My brethren, whence be ye? And they answered, We are of Haran.

5 Then he said vnto them, Knowe ye Laban the sonne of Nahor? Who said, We knowe him.

6 Again he said vnto them, Is he in good health? And they answered, He is in good health, and behold, his daughter Rachel cometh with the sheepe.

7 Then he said, Lo: it is yet hie daye, neither is it time that the cattell should be gathered together: water ye the sheepe and go feede them.

8 But they saide, Wee may not vntill all the flockes bee brought together, and will men rolle the stone from the welles mouth, that we may water the sheepe.

9 While he talked with them, Rachel also came with her fathers sheepe, for shee kept them.

10 And as soon as Isaak sawe Rachel y daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Isaak neere, and rolled the stone from the welles mouth, and watered the flocke of Laban his mothers brother.

11 And Isaak kissed Rachel, and lift vp his voyce and wept.

12 (For Isaak tolde Rachel, that he was her fathers brother, and that he was Rebekahs sonne) then the ran and tolde her father.

13 And when Laban hearde tell of Isaak his sisters sonne, he ranne to meete him, and embraced him and kissed him, and brought him to his house: and hee tolde Laban all these things.

14 To whome Laban said, Well, thou art my bone and my flesh. and he abode with him the space of a moneth.

15 For Laban saide vnto Isaak, Though thou be my brother, shouldest thou therefore serue me for nought? tell me, what shall be thy wages?

16 Now Laban had two daughters, the elder called Leah, and the yonger called Rachel.

17 And Leah was tender eyed, but Rachel was beautifull and faire.

18 And Isaak loued Rachel, and said, I will serue thee seven yeres for Rachel thy yonger daughter?

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.

20 And Isaak serued seven yeres for Rachel, and they seemed vnto him but a few dayes, because hee loued her.

21 Then Isaak said to Laban, Giue me my wife that I may go in to her: for my terme is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But when the euening was come, he tooke Leah his daughter and brought her to him, and he went in vnto her.

24 And Laban gaue his maide Zilpah to his daughter Leah, to be her seruante.

25 But when the morning was come, behold, it was Leah. Then said he to Laban, Wherefore hast thou done thus to mee? did not I serue thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban answered, It is not the manner of this place, to giue the yonger before the elder.

27 Fulfill seven yeres for her, and we will also giue thee this for y seruise, which thou shalt serue me yet seven yeres more.

28 Then Isaak did so, and fulfilled her seven yeres, so hee gaue him Rachel his daughter to be his wife.

29 Laban also gaue to Rachel his daughter Bilhah his maide to be her seruante.

30 So entred he in to Rachel also and loued so Rachel more then Leah, and serued him yet seven yeres more.

31 When the Lord sawe that Leah was despoiled, he made her fruitfull: but Rachel was barren.

32 And Leah conceived and bare a sonne, and shee called his name Reuben: for shee said, Because the Lord hath looked vpon my tribulation, nowe therefore mine husband will leue me.

33 And shee conceived againe & bare a sonne, and said, Because the Lord heard that I was hated, he hath therefore giuen me this sonne also, and shee called his name Simeon.

34 And shee conceived againe & bare a sonne, and said, Now at this time will my husband keepe me companie, because I haue borne him three sonnes: therefore was his name called Lewi.

35 Moreouer shee conceived againe and bare a sonne, saying, Nowe will I praise the Lord: therefore shee called his name Iudah; and shee left bearing.

CHAP. XXX.

1 Rachel and Leah bring both barren vnto their husbands, and they beare him children. 2 Leah giueth maides to Rachel thus Isaak might be with her. 3 Laban is enriched for Isaaks sake. 4 Leah is made verie rich.

1 AND when Rachel sawe that shee bare Isaak no children, Rachel enuied her sister, and saide vnto Isaak, Giue me children,

*Infirmitie of  
Leah and Rachel  
Leah's first son  
Leah's second son  
Leah's third son  
Leah's fourth son*

*Meaning, after  
that the yeres  
were accomple-  
shed.  
Ebr. my daies are  
full.*

*h The cause  
why Isaak was  
deceiued was, in  
olde time the  
wife was couer-  
red with a vaille,  
when he was to  
be brought to his  
husband in signe  
of chastitie and  
chastitie, and  
c. covered with  
a vaille, and  
Leah's seruice  
then either his  
promises or the  
manner of the  
country, though  
he allegede cu-  
stome for his  
excuse.*

*Ebr. opened her  
womb.*

*k Tis declarreth  
that oft times  
they which are  
despoiled of men,  
are favoured of  
God.*

*l Herby appea-  
reth, that she had  
recourse to God  
in her affliction.  
m For children  
are a great cause  
of mutuall loue  
betweene man  
and wife.*

*Or perhaps, d Leah  
Mata. s. 1. 1  
Ebr. made from  
bearing.*

*a That is, he  
went forth on his  
journey.  
b For to the land  
of the children of the  
East.*

*b Thus he was  
directed by the  
only prouidence  
of God who  
brought him al-  
so to Laban's  
house.*

*c It seemeth that  
in those dayes  
the custome was  
to call euen stran-  
gers brethren.*

*d Or, Is he in  
peace? by the  
which word the  
Ebrewees signifie  
all prosperitie.*

*e It is time that  
the cattell should  
be gathered to-  
gether: water ye  
the sheepe and go  
feede them.*

*f And hee tolde  
Laban all these  
things.*

*g Then the ran  
and tolde her  
father.*

*h And when Laban  
heard tell of Isaak  
his sisters sonne,  
he ranne to meete  
him, and brought  
him to his house.*

*i And hee tolde  
Laban all these  
things.*

*j For Laban saide  
vnto Isaak, Though  
thou be my brother,  
shouldest thou there-  
fore serue me for  
nought?*

*k That is, of my  
blood & kindred.*

*l That is, hee  
came why he de-  
parted from his  
fathers house, &  
what hee sawe in  
the way.*

*m That is, of my  
blood & kindred.*

*n Now Laban had  
two daughters,  
the elder called  
Leah, and the yonger  
called Rachel.*

*o And Leah was  
tender eyed, but  
Rachel was beauti-  
full and faire.*

a It is onely God  
that maketh bar  
ren and fruitful,  
and therefore I  
am not in fault.  
b I wil receiue  
her children on  
my lappe, as  
though they  
were mine own.  
"Ebr. I shall be  
nursed."

11. *Elisabeth* being  
 of God, is the  
 of the arrogancie  
 of mans nature  
 appeareth in that  
 she contemneth  
 her sister, after  
 she hath receiued  
 this benedicti-  
 on of God to beare  
 children.  
 12. That is, God  
 doeth increase  
 me with a mul-  
 titude of chil-  
 dren: for so Iaa-  
 kob doeth ex-  
 pound this name  
 Gad, chap. 49. 9.

e Which is a  
kind of herbe  
whose roote  
hath a certaine  
likenes of the fi-  
gure of a man.

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\*Elv. lying I have  
bought.

**F**In steade of ac-  
knowledging  
her faute, she  
boasteth as if  
God had rewar-  
ded her there-  
fore.

Then Iacobbs anger was kindled against  
Rahel, and he said, Am I in Gods steade,  
which hath withhelden from thee the fruite  
of the wombe? I said, and he said,  
And the said, Beld my maide Bilhah, go  
in to her, & she shall beare vpon my knees,  
and I shall haue children also by her.  
Then shee gaue him Bilhah her maide to  
wife, and Iacob went in to her.  
So Bilhah conceived and bare Iacob a  
sonne.  
Then said Rahel, God hath giuen frui-  
ence vpon my side, as hath also heard my voyce, &  
hath giuen me a sonne: therefore called she  
his name, Dan.  
And Bilhah Rahels maide conceived againe,  
and bare Iacob the second sonne.  
Then Rahel said with excellent wrestlings,  
Thus I wrestled with my sister, and haue got-  
ten the upper hand: & she called his name,  
Naphtali.  
And when Leah saw that she had lost bea-  
ring, she tooke Zilpah her maide, and gaue  
her Iacob to wife.  
And Zilpah Leahs maide bare Iacob a  
sonne.  
Then said Leah, A companie cometh: &  
she called his name, Gad.  
Again Zilpah Leahs maide bare Iacob an  
other sonne.  
Then said Leah, Ah, blessed am I, for the  
daughters will blesse me, and she called his  
name, Aser.  
Now Reuben went in the dayes of the  
haruest & so found mandrakes in the  
field, and brought them vnto his mother  
Leah. Then said Rahel to Leah, Giue me, I  
praye thee, of thy finnes mandrakes.  
But the answered her, Is it a small matter  
for thee to take mine husband, except thou  
take my finnes mandrakes also? Then said  
Rahel, Therefore he shall sleepe with thee  
this night for thy finnes mandrakes.  
And Iacob came from the field in the eue-  
ning, and Leah went out to meete him, and  
said, Come in to mee for I haue bought and  
payed for thee with my finnes mandrakes:  
and he slepe with her that night.  
And God heard Leah and she conceived,  
and bare vnto Iacob the fift sonne.  
Then said Leah, God hath giuen me my re-  
ward, because I gaue my maide for my hus-  
band, and she called his name Issachar.  
After, Leah conceived againe, and bare Iac-  
ob the sixt sonne.  
Then Leah said, God hath ended me with  
a good dowrie: nowe will mine husbnde  
dwell with me, because I haue borne him fix  
sonnes: and she called his name Zebulun.  
After that, she bare a daughter, and she cal-  
led her name Dinah.  
And God remembered Rahel, and God  
heard her, and opened her wombe.  
So she conceived & bare a sonne, and said,  
God hath taken away my rebuke.  
And she called his name Ioseph, saying, The  
Lord will giue me yet another sonne.

25. ¶ And as soone as Rachel had borne Ioseph  
Iaakob said to Laban, Sende me away that  
I may go vnto my place and to my country.  
26. Giue me my wiues & my children, for whom  
I haue serued thee, and let me go: for thou  
knowest what seruice I haue done thee.  
27. To whom Laban answered, If I haue now  
found fauour in thy sight, *saue*: I haue per-  
ceiued that the Lord hath blessed me for  
thy sake.  
28. Als he said, Appoint vnto me thy wages,  
and I will giue it thee.  
29. But he said vnto him, Thou knowest, what  
seruice I haue done thee, and in what railing  
thy cattel hath bene vnder me.  
30. For the litle, that thou haddest before I  
came, is increased into a multitude: and the  
Lord hath blessed thee by my coming: but  
now when shall I trauel for mine own house  
also?  
31. Then he said, What shall I giue thee? And  
Iaakob answered, Thou shalt giue me no-  
thing at al: if thou wilt do this thing for me,  
I will returne, feede, and keepe thy sheepe.  
32. I will passe through all thy flocks this day,  
and separate from them all the sheepe with  
litle spottedes and great spottedes, and al blacke  
lambes among the sheepe; & the great spot-  
ted, and litle spotted among the goates: and  
it shalbe my wages.  
33. So shall my righteounes answere for me  
hereafter, when it shall come for my rewarde  
before thy face, and every one that hath not  
litle or great spottedes among the goates,  
and blacke among the sheepe, the same shalbe  
thrift with me.  
34. Then Laban said, Go now, would god it might  
be according to thy saying.  
35. Therefore he tooke out the same day the  
hee goates that were partie coloured & with  
great spottedes, and al the shee goates with litle  
and great spottedes, and al that had white in them,  
and all the blacke among the sheepe, and  
put them in the keeping of his sonnes.  
36. And he set three dayes journey between  
him selfe and Iaakob: And Iaakob kept the  
rest of Labans sheepe.  
37. ¶ Then Iaakob tooke roddes of Greene po-  
pular, and of hasef, and of the chefnut tree, &  
pilled white strakes in them, and made the  
white appeare in the roddes.  
38. Then he put the roddes, which he had pil-  
led, in the gutters and watering troughes;  
when the sheepe came to drinke, before the  
sheepe: (for they were in heate, when they  
came to drinke)  
39. And the sheepe were in heate before the  
roddes, and afterward brought forth yong of  
partie colour, and with small & great spottedes.  
40. And Iaakob parted these lambes, and turned  
the faces of the flocke towards these  
lambes partie coloured & al maner of blacke,  
among the sheepe of Laban: so hee put his  
own flocks by them selues, & put them not  
with Labans flocke.  
41. And in euerie ramming time of the strong-  
ger sheepe, Iaakob laide the roddes before  
the eyes of the sheepe in the gutters: they







their yong, and the rammes of thy flocke  
hau't I not eaten.

*"Ebr. she torne, or  
taken by pray.  
Exod. xvi.*

39 Whatsoeuer was torne of beasts, I brought  
it not vnto thee, but made it good: my selfe:  
of mine hand didest thou require it, were it  
stollen by day or stollen by night.

40 I was in the day consumed with heat, and  
with frost in the night, and my sleepe de-  
parted from mine eyes.

41 Thus haue I bene twentie yere in thine  
house, & serued thee fourteene yeres for thy  
two daughters, and six yeres for thy sheepe,  
& thou hast changed my wages ten times.

42 Excepte the God of my father, the God of  
Abraham, and the feare of Izhak had bene  
with me, surely thou hadest sent me away  
now emptic: but God behelde my tribulation,  
and the labour of mine handes, and re-  
buked thee yesternight.

43 Then Laban answered, and said vnto Iaakob,  
These daughters are my daughters, & these sheepe  
are my sheepe, & all that thou seest, is mine,  
and what can I do this day vnto thee: my  
daughters, or to their sonnes which they  
haue borne?

44 Now therefore come and let vs make a  
covenant, I and thou, which may be a witnes  
betwene me and thee.

45 Then tooke Iaakob a stone, and set it vp as  
a pillar:

46 And Iaakob said vnto his brethren, Gather  
stones: who brought stones; and made an  
heape, and they did eat there vpon y heape.

47 And Laban called it *"Iegar-sahadutha*, and  
Iaakob called it *"Galeed*.

48 For Laban said, This heape is witnes be-  
twene me and thee this day: therefore he  
called the name of it Galeed.

49 Also he called it *"Mizpah*, because he said;  
The Lord *"looke betwene me and thee, whē  
we shalbe departed one from another,*

50 If thou shalt vex my daughters, or shalt  
take a wīce beside my daughters: *there is  
no man with vs, beholde, God is witnes be-  
twene me and thee.*

51 Moreover Laban said to Iaakob, Beholde  
this heape, and beholde the pillar, which I  
haue set betwene me and thee;

52 This heape *"shalbe witnes for the pillar shalbe  
wītes, that I will not come past this heape  
to thee, and that thou shalt not passe ouer  
this heape and the pillar vnto me for euill.*

53 The God of Abraham, and the God of  
Nahor, & the God of their father be iudge  
betwene vs: but Iaakob sware by the *"feare  
of his father Izhak.*

54 Then Iaakob did offer a sacrifice vpon the  
mount, & called his brethren to eat bread:  
and they did eat bread, and taried all night  
in the mount.

55 And early in the morning Laban rose vp  
and kissed his sonnes and his daughters, and  
blessed them; and Laban departing, went  
vnto his place againe.

*h That is, the  
God whom Izhak  
did feare &  
reuerence.*

*i His conscience  
reproved him  
of his misbe-  
haviour toward  
Iaakob, & there-  
fore moued him  
to seeke peace.*

*Only refuge of  
faithfull In all  
trouble is to flye  
to God by prayer.*

*"Or, the heape of  
wītes. k The one ha-  
meth the place  
in the Syriac  
tongue, and the  
other in the E-  
brew tongue.  
"Or, watch to wv.  
l To punish the  
trespasser.  
"Or, bid.  
m Nature com-  
pelleth him to  
condemne that  
vice, whereunto  
through coue-  
tousnesse he for-  
ced Iaakob.*

*n Beholde how  
Iaakob rang-  
gle the true God  
with their feined  
gods.  
o Meaning, by  
the true God  
whom Izhak  
worshipped.  
p Wee see that  
there is euer  
some seede of  
the knowledge  
of God in the  
hearts of the  
wicked.*

vnto Esau. 24. 28 He wrestled with the Angel who na-  
meth him Israel.

1 N Owe Iaakob went forth on his journey  
and the Angels of God met him.

2 And when Iaakob sawe them, he said, This  
is Gods host: and called the name of the  
same place *"Mahanaim*.

3 Then Iaakob sent messengers before him to  
Esau his brother, vnto the land of Seir into  
the countrey of Edom:

4 To whome he gaue commandement, say-  
ing, Thus shal ye speake to my Lord Esau:  
Thy seruant Iaakob saith thus, I haue bene  
a stranger with Laban, and taried vnto this  
time.

5 I haue beeuies also and Affes, sheepe, & men  
seruants, and women seruants, and haue  
sent to shew my Lord, that I may finde grace  
in thy sight.

6 So the messengers came againe to Iaakob,  
saying, We came vnto thy brother Esau, and  
he also cometh against thee & foure hun-  
dred men with him.

7 Then Iaakob was greatly afraide, and was  
fore troubled, and deuided the people that  
was with him, and the sheepe, and y beeuies,  
and the camels into two companies.

8 For he said, If Esau come to the one compa-  
nie and smite it, the other companie shall  
escape.

9 Moreover Iaakob said, O God of my fa-  
ther Abraham, and God of my father Izhak:  
Lord, which *"saidest vnto me, Returue vnto  
thy countrey and to thy kinred, and I will  
do thee good,*

10 I am not *"worthie of the least of all the  
mercies, and all the truth, which thou hast  
shewed vnto thy seruants: for with my staffe  
came I ouer this Iordē, & now haue I got-  
ten two bandes.*

11 Pray thee, Deliver me from the hand of  
my brother, from the hand of Esau: for I  
feare him, lest he will come and smite me,  
& the mother vpon the children.

12 For thou saidst, I will surely do thee good,  
and make thy seed as the sand of the sea,  
which can not be numbred for multitude:

13 And he taried there the same night, and  
tooke of that which came to hand, & present  
for Esau his brother:

14 Two hundred she goates and twentie he  
goates, two hundred ewes and twentie  
rammes:

15 Thirtie milche camels with their coltes,  
fourtie kine, and ten bullocks, twentie she  
affes, and ten foles.

16 So he deliuered them into the hand of his  
seruants, querie droue by them selves; and  
said vnto his seruants, Passe before me, and  
put a space betwene droue and droue:

17 And he commanded the foremost, saying, If  
Esau my brother meete thee, and aske thee,  
saying, Whose seruants are thou? And whither  
goest thou? And who are these before  
thee?

18 Then thou shalt say, They be thy seruants  
Iaakob: it is a present sent vnto my Lord Esau:  
and behold, he him self also is behinde vs:

*Angeli.  
Chap. 48. 16.  
a He acknow-  
ledgeth Gods  
benefites: who  
for the preferen-  
tion of his, sen-  
deth hostes of  
Angels.  
"Or, sent.  
b He reuerenced  
his brother in  
worldly things,  
because he chas-  
tely looked to be  
preferred to the  
spiritual promm*

*c Albeit he was  
comforted by  
Angels, yet the  
infirmities of the  
flesh doeth ap-  
peare.*

*pray  
Chap. 31. 1.*

*"Ebr. I am left  
then all thy me-  
rits.  
d That is, poor  
and without all  
prouision.  
e Meaning, he  
will put all to  
death: this pro-  
uerbe cometh  
of them which  
kill the birdes  
together with her  
yong ones.  
f Not disre-  
sing Gods ser-  
uants, but re-  
sing (such as  
as God holdeth  
uen him.*

*a That  
part  
led, el  
might  
may  
ban  
b By  
he par  
ueren  
broth  
ly pra  
God  
Esau*

19 So likewise commanded he the second & the third, and all that followed the droues, saying, After this maner, ye shall speake vnto Esau, when ye finde him.

20 And ye shall say moreover, Beholde, thy seruant Isaakob commeth after vs (for he thought, I will appease his wrath with the present that goeth before me; and afterwards I will see his face: it may be that he will accept me.)

21 So went the present before him: but he tarried that night with the companie.

22 And he rose vp y same night, & tooke his two wiues, & his two maides, and his eleue children, and went out the forde Iabbok.

23 And he tooke them, and sent them ouer the riuer, and sent ouer that he had.

24 ¶ Now when Isaakob was left him selfe alone, there wrestled a man w him vnto y breaking of the day.

25 And he sawe that he could not preuaile against him: therefore he touched the holow of his thigh, and the holow of Isaakobs thigh was loosed, as he wrestled with him.

26 And he said, Let me go, for the morning appeareth. Who answered, I will not let thee go except thou blesse me.

27 Then said he vnto him, What is thy name? And he said, Isaakob.

28 Then said he, Thy name shall be called Isaakob no more, but Israel: because thou hast had power with God, thou shalt also preuaile with men.

29 Then Isaakob demanded, saying, Tell me, I pray thee, thy name. And he said, Wherefore now dost thou aske my name? And he blessed him there.

30 And Isaakob called the name of the place, Peniel: for, said he, I haue seene God face to face, and my life is preserved.

31 And the sunne rose to him as he passed Peniel, and he baled vpon his thigh.

32 Therefore the children of Israel eat not off the sinew that shynke in the holowe of the thigh, vnto this day: because he touched the sinew that shynke in the holowe of Isaakobs thigh.

CHAP. XXXIII.

¶ Esau and Isaakob mette and are agreed. 1. Esau receiveth his gifte. 19. Isaakob blesseth his sonnes, and buildeth an altar.

1 And as Isaakob lift vp his eyes, and looked, beholde, Esau came, and with him foure hundred men: and he deuised the children to Leah, and to Rachel, and to the two maides.

2 And he put the maides, and their children formost, and Leah, and her children after, and Rachel, and Ioseph hindermost.

3 So he went before them and bowed him selfe to the ground seuen times, vntill he came nere to his brother.

4 Then Esau ranne to meete him, and embraced him, and fell on his necke, and kissed him, and they wept.

5 And he lift vp his eyes, and sawe the women, and the children, and said, Who are these with thee? And he answered, They

are the children whome God of his grace hath giuen thy seruant.

6 Then came the maides nere, they, & their children, and bowed them selues.

7 Leah also with her children came nere & made obeysance: and after Ioseph and Rachel drewe nere, and did reuerence.

8 Then he said, What meanest thou by all this droue, which I met? Who answered, I haue sent it, that I may finde fauour in the sight of my lord.

9 And Esau said, I haue ynough, my brother: keepe that thou hast to thy selfe.

10 But Isaakob answered, Nay, I pray thee: if I haue found grace now in thy sight, then receiue my present at mine hand: for I haue seene thy face, as though I had seene the face of God, because thou hast accepted me.

11 I pray thee take my blessing, y is brought thee: for God hath had mercie on me, and therefore I haue all things: so he compelled him, and he tooke it.

12 And he said, Let vs take our iourney and go, and I will go before thee.

13 Then he answered him, My lord knoweth, that the children are tender, and the ewes & kine with yong vnder mine hand: and if they should ouerdriue the one day, all the flocke would dye.

14 Let now my lord go before his seruant, and I will drine softly, according to the pace of the cattel, which is before me, and as the children be able to endure, vntill I come to my lord vnto Seir.

15 Then Esau said, I will leaue then some of my folke with thee. And he answered, what needeth this? let me finde grace in the sight of my lord.

16 ¶ So Esau returned, and went his way that same day vnto Seir.

17 And Isaakob went forward towards Succoth, and buylt him an house, and made booths for his cattell: therefore he called the name of the place Succoth.

18 ¶ Afterward, Isaakob came safe to Shechem a citie, which is in y land of Canaan, which he came from Padan Aram, and pitched before the citie.

19 And there he bought a parcel of ground, where he pitched his tent, at the hand of the sonnes of Hamor Shechems father, for an hundred pieces of money.

20 And he set vp there an altar, and called it, The mightie God of Israel.

CHAP. XXXIII.

¶ Dinah is visited. 1. Hamor asketh her in marriage for his sonne. 21. The Shechemites are circumcised at the request of Isaakobs sonnes, and the persuasion of Hamor. 25. The whoredome is reuenged. 26. Isaakob reuengeth his sonnes.

1 Then Dinah y daughter of Leah, which she bare vnto Isaakob, went out to see the daughters of that country.

2 Whome when Shechem the sonne of Hamor the Hittite lord of that country saw, he tooke her, & lay w her, and defiled her.

3 So his heart claue vnto Dinah the daughter of Isaakob: and he loued the maide, and

c Isaakob and his familie are the image of the Church vnder yoke of tyrants, which for feare are brought to subiection.

d In that that his brother embraced him so lovingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence. Or, gift. e By earnest intreatie.

f He promised that which (as seemeth) his minde was not to performe.

g Or, tent. h Or, Misopota-mia.

i Or, lambert, or money so marked. g He calleth the signe the thing, which it signifieth, in taken f. God had mightily deliuered him.

k This example teacheth that so much libertie it not to be giuen to youth. Or, humbled her.

*"Ebr. spake to the heart of the maid. b This proueth that the consent of parents is requisite in marriage, seeing the yarie infidels did also obserue it as a thing necessitie.*

*"Or, folle.*

*"Ebr. and it shall not be so done.*

*"Or, marriage.*

*"Or, grant my request.*

*"Ebr. multiplies greatly the dowrie.*

*e They made y holie ordinance of God a meane to copasse their wicked purpose. As it is abomination for them that are baptised to ioyne with infidels.*

*e Their faute is the greater, in that they make religion a cloke for their craft.*

*"Or, just. beneuolence.*

*f For the people vied to assemble there, & iustice was also ministred. g Thus manie pretend to speak for a publike good, while they onely speake for their owne private gain and commoditie.*

*"spake kindly vnto the maide.*

4 Then said Shechem to his father Hamor, saying, *"Get me this maide to wife.*

5 (Now Iaakob heard that he had defiled Dinah his daughter, and his sonnes were with his cattel in y<sup>e</sup> field: therefore Iaakob helde y<sup>e</sup> peace, vntill they were come)

6 Then Hamor y<sup>e</sup> father of Shechem went out vnto Iaakob, to commune with him.

7 And when y<sup>e</sup> sonnes of Iaakob were come out of the fildes and heard it, it grieved the men, and they were verie angrie, because he had wrought y<sup>e</sup> villennie in Israel, in that he had lien with Iaakobs daughter: which thing ought not to be done.

8 And Hamor communed with them, saying, The foule of my sonne Shechem longeth for your daughter: giue her him to wife, I pray you.

9 So make y<sup>e</sup> affinitie w<sup>th</sup> vs: giue your daughters vnto vs, and take our daughters vnto you,

10 And ye shal dwell w<sup>th</sup> vs, and the land shal be before you: dwell, & do your busines in it, and haue your possessions therein.

11 Shechem also said vnto her father and vnto her brethren, Let me finde fauour in your eyes, and I wil giue whatsoever ye shal appoint me.

12 Aske of me abundantly both dowry and gifts, and I will giue as ye appoint me, so that ye giue me the maide to wife.

13 Then the sonnes of Iaakob answered Shechem & Hamor his father, talking deceitfully, because he had defiled Dinah their sister,

14 And they said vnto them, We can not do this thing, to giue our sister to an vncircumcised man: for that were a reproofe vnto vs,

15 But in this will we consent vnto you, if ye wil be as we: *yea, that euerie manchild among you be circumcised:*

16 Then will we giue our daughters to you, and we will take your daughters to vs, and will dwell with you, and be one people.

17 But if ye will not hearken vnto vs to be circumcised, then will we take our daughter and depart.

18 Now their wordes pleased Hamor, and Shechem Hamors sonne.

19 And the yong man deferred not to do the thing because he loued Iaakobs daughter: he was also the most set by of al his fathers house.

20 Then Hamor and Shechem his sonne went vnto the gate of their cite, and communed with the men of their cite, saying,

21 These men are peaceable w<sup>th</sup> vs: and that they may dwell in the land, and do their affaires therein (for beholde the land hath rounne ynough for them) let vs take their daughters to wiues, and giue them our daughters.

22 Only herein will the men consent vnto vs for to dwell with vs, and to be one people, if all the men children among vs be circumcised as they are circumcised.

23 Shall not y<sup>e</sup> their flockes and their substance and all their cattell be ours? onely let vs consent herin vnto them, and they will dwell with vs.

24 And vnto Hamor, and Shechem his sonne hearkened all that went out of the gate of his cite: and al the men children were circumcised, *euene all that went out of the gate of his cite.*

25 And on the thirde day (when they were fore) two of the sonnes of Iaakob, Simeon and Leui, Dinahs brethren tooke either of them his sword, & went into the cite holdly, and slew euerie male.

26 They slew also Hamor and Shechem his sonne with the edge of the sword, & rooke Dinah out of Shechems house, and went their way.

27 Again the other sonnes of Iaakob came vpon the dead, and spoyle the cite, because they had defiled their sister.

28 They tooke their sheepe, and their beeces, and their asses, and whatsoever was in the cite, and in the fildes.

29 Also they caried away captiue & spoyle all their goods, and all their children and their wiues, and all that was in the houses.

30 Then Iaakob said to Simeon and Leui, Ye haue troubled me, and made me stinke among y<sup>e</sup> inhabitants of the land, aswell the Canaanites, as the Perizzites, and I being fewe in number, they shall gather them selues together against me, & slay me, and so shall I, and my house be destroyed.

31 And they answered, Should he abuse our sister as a whore

#### CHAP. XXXV.

*Iaakob in Gods commandement goeth up to Beth-el to build an altar. He reprimandeth his household. God maketh the enemies of Iaakob affraide. Deborah dyeth. The land of Canaan is promised him. 11 Rachel dyeth in labor. 22 Ruben lieth with his fathers concubine. 23 The sonnes of Iaakob. 24 The death of 12 hark.*

1 Then God said to Iaakob, Arise, go vp to Beth-el, and dwell there, and make there an altar vnto God: y<sup>e</sup> appeared vnto dyed, which he deddest fro Esau thy brother.

2 Then said Iaakob vnto his household, and to all that were with him, Put away the strange gods y<sup>e</sup> are among you, and cleanse your selues, and change your garments:

3 For we will rise and go vp to Beth-el, and I will make an altar there vnto God, which heard me in the day of my tribulation, and was with me in the way which I went.

4 And they gaue vnto Iaakob al the strange gods, which were in their handes, and all their earrings which were in their eares, and Iaakob hid them vnder an oke, which was by Shechem.

5 Then they went on their iourney, and the feare of God was vpon y<sup>e</sup> cities that were round about them: so that they did not followe after the sonnes of Iaakob.

6 So came Iaakob to Luz, which is in the land of Canaan: (the same is Beth-el) he and all the people that was with him.

7 And he built there an altar, and had called the place, The God of Beth-el, because that

*h Thus they lacke no kind of perswasions, which preferre their owne commodities before the common welth.*

*i For they were the chief of the companie.*

*Chap. 49. d. k The people are punished w<sup>th</sup> their wicked princes.*

*"Ebr. mouth of the sword.*

*"Or, to be abhorred*

*a God is easy a hand to succoure his in their troubles.*

*Chap. 23. b That by this outward acte they shoulde shew their inward repentance.*

*c For therein was some signe of superstition, as in tablets and Agnus deis.*

*d Thus notwithstanding the in-conuenience that came before, God deliuered Iaakob.*

*Chap. 27. p*



that God appeared vnto him there, when he fled from his brother.

8 Then Deborah Rebekahs nurse dyed, & was buried beneath Beth-el vnder an oke: and he called y<sup>e</sup> name of it "Allon Bachuth.

9 ¶ Again God appeared vnto Iakob, after he came out of Padan Aram, and blessed him.

10 Moreover God said vnto him, Thy name is Iakob: thy name shal be no more called Iakob, but "Israel shalbe thy name: and he called his name Israel.

11 Again God said vnto him, I am God "all sufficient. growe, and multiplie. a nation & a multitude of nations shall spring of thee, and Kings shall come out of thy loynes.

12 Also I will giue the land, which I gaue to Abraham and Izhak, vnto thee: and vnto thy seede after thee will I giue that land.

13 So God "ascended from him in the place where he had talked with him.

14 And Iakob set vp a pillar in the place where he talked with him, a pillar of stone, and powred drinke offering thereon: also he powred oyle thereon.

15 And Iakob called the name of the place, where God spake with him, Beth-el.

16 ¶ Then they departed from Beth-el, and when there was "about halfe a daies iourney of ground to come to Ephrath, Rahel trauiled, and in trauieling she was in peril.

17 And when she was in paines of her labour, the midwife said vnto her, Feare not: for thou shalt haue this sonne also.

18 The as she was about to yeelde vp y<sup>e</sup> ghost (for she died) she called his name Ben-oni, but his father called him Benjamin.

19 Thus "died Rahel, and was buried in the way to Ephrath, which is Beth-lehem.

20 And Iakob set a "pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

21 ¶ Then Israel went forward, and pitched his tent beyond Migdal-eder.

22 Now, when Israel dwelt in that land, Reuben went, & lay "with Bilhah his fathers concubine, and it came to Israels care. And Iakob had twelue sonnes.

23 The sonnes of Leah: Reuben Iakobs eldest sonne, and Simeon, and Leui, and Iudah, and Issachar, and Zebulun.

24 The sonnes of Rahel: Ioseph & Benjamin.

25 And the sonnes of Bilhah Rahels maide: Dan and Naphtali.

26 And the sonnes of Zilpah Leahs maide: Gad and Ather. These are the sonnes of Iakob, w<sup>h</sup> were borne him in Padan Aram.

27 ¶ The Iakob came vnto Izhak his father to Mamre a citie of Arbah: this is Hebron, where Abraham & Izhak were strangers.

28 And the daies of Izhak were an hundredth and foure score yeres.

29 And Izhak gaue vp the ghoste and died, and was "gathered vnto his people, being olde and full of daies: and his sonnes Esau and Iakob buried him.

CHAP. XXXVI.

1 The wines of Esau. 7 Iakob and Esau are rich. 9 This

genealogie of Esau. 24 The finding of moles.

1 Now these are the "generations of Esau, which is Edom.

2 Esau tooke his wiues of the "daughters of Canaan: Adah y<sup>e</sup> daughter of Elon an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hiuite,

3 And tooke Basemath Ishmaels daughter, sister of Nebaioth.

4 And "Adah bare vnto Esau, Eliphaz: and Basemath bare Reuel.

5 Also Aholibamah bare Iseuth, and Iaalam, and Korah: these are the sonnes of Esau w<sup>h</sup> were borne to him in the land of Canaan.

6 So Esau tooke his wiues and his sonnes, & his daughters, and all y<sup>e</sup> soules of his house, and his flocks, and all his cattel, and al his substance, which he had gotten in the land of Canaan, and "went into an other country from his brother Iakob.

7 For their riches were so great, y<sup>e</sup> they could not dwell together, and the land, wherein they were strangers, could not receiue the because of their flocks.

8 "Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 ¶ So these are the generations of Esau father of "Edom in mount Seir.

10 These are the names of Esaus sonnes: "Eliphaz, the sonne of Adah, the wife of Esau, and Reuel the sonne of Basemath, the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, & bare vnto Eliphaz, Amalek: these be the sonnes of Adah Esau wife.

13 ¶ And these are the "sonnes of Reuel: Nahath, & Zerah, Shammah, & Mizzah: these were the sonnes of Basemath Esau wife.

14 ¶ And these were the sonnes of Aholibamah the daughter of Anah, "daughter of Zibeon Esau wife: for she bare vnto Esau, Iseuth, and Iaalam, and Korah.

15 ¶ These were "4 Dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

16 Duke Korah, Duke Gatam, Duke Amalek: these are the Dukes that came of Eliphaz in the land of Edom: these were the "sonnes of Adah.

17 ¶ And these are the sonnes of Reuel Esau sonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah: these are the Dukes that came of Reuel in the land of Edom: these are the "sonnes of Basemath Esau wife.

18 ¶ Likewise these were the sonnes of Aholibamah Esau wife: Duke Iseuth, Duke Iaalam, Duke Korah: these Dukes came of Aholibamah, y<sup>e</sup> daughter of Anah Esau wife.

19 These are the children of Esau, and these are y<sup>e</sup> Dukes of them: This Esau is Edom.

20 ¶ These are the sonnes of Seir the Horite, which "inhabited the land before Lotan, and Shobal, and Zibeon, and Anah.

21 And Dishon, and Ezer, and Dishan: these

C.iii,

are

a This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly things.

b Besides those wiues whereof is spoken, chapter, 26. 34.

c Herein appeareth Gods providence, which causeth the wicked to giue place to y<sup>e</sup> godly that Iakob might enioy Canaan according to Gods promise.

d Or, the Edomites.

e Or, chief men.

f If Gods promise be so sure towards them, which are not of his house, how much more will he performe the same to vs?

g Or, nephews.

h Or, messengers.

i Or, chief men.

j Or, nephews.

k Or, nephews.

l Or, nephews.

m Or, nephews.

n Or, nephews.

o Or, nephews.

p Or, nephews.

q Or, nephews.

r Or, nephews.

s Or, nephews.

t Or, nephews.

u Or, nephews.

v Or, nephews.

w Or, nephews.

x Or, nephews.

y Or, nephews.

z Or, nephews.

aa Or, nephews.

ab Or, nephews.

ac Or, nephews.

ad Or, nephews.

ae Or, nephews.

af Or, nephews.

ag Or, nephews.

ah Or, nephews.

ai Or, nephews.

aj Or, nephews.

ak Or, nephews.

al Or, nephews.

e As God is said to descend, while he sheweth some of his presence: so he is said to ascend, when the vision is ended.

f The Hebrew word signifies much ground, as one may go from baite to baite, which is taken for halfe a daies iourney.

g The ancient fathers vied this ceremony to testify their hope of the resurrection to come, which was not generally reuelled.

h This teacheth that the fathers were not chosen for their merits, but by Gods ouerly mercies, whose election by their fautes was not changed.

i Or, chief men.

j Or, messengers.

k Or, chief men.

l Or, messengers.

m Or, chief men.

n Or, messengers.

o Or, chief men.

p Or, messengers.

q Or, chief men.

r Or, messengers.

s Or, chief men.

t Or, messengers.

u Or, chief men.

v Or, messengers.

w Or, chief men.

x Or, messengers.

y Or, chief men.

z Or, messengers.

are the Dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were, Hori and Hemam, and Lotans sister was Timna.

23 And the sonnes of Shobal were these: Aluan, and Manahath, & Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: Both Aiah, and Anah: this was Anah that found mules in the wilderness, as he fed his father Zibeons asses.

25 And y<sup>e</sup> childre of Anah were these: Dishon and Aholibamah, the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, & Elhban, and Ithran, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zaauan, and Akan.

28 The sonnes of Dishan are these: Vz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah,

30 Duke Dishon, Duke Ezer, Duke Dishan: these be the Dukes of the Horites, after their Dukedomes in the land of Seir.

31 ¶ And these are the Kings that reigned in the land of Edom, before there reigned any King ouer the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his cite was Dinhabah.

33 And when Bela dyed, Iobab the sonne of Zerah of Bozra reigned in his steade.

34 When Iobab also was dead, Husham of the land of Temani reigned in his steade.

35 And after the death of Husham, Hadad the sonne of Bedad, which slewe Midian in the field of Moab, reigned in his steade, and the name of his cite was Auith.

36 When Hadad was dead, then Samlah of Masrekah reigned in his steade.

37 When Samlah was dead, Shaul of Rehoboth by the riuer, reigned in his steade.

38 When Shaul dyed, Baal-hanan the sonne of Achbor reigned in his steade.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his steade, & the name of his cite was Pau: and his wiues name Mehetabel the daughter of Matred, the daughter of Mezahab.

40 Then these are the names of the Dukes of Esau according to their families, their places, and by their names: Duke Timna, Duke Aluah, Duke Ietheth,

41 Duke Aholibamah, Duke Elah, Duke Pionon,

42 Duke Kenaz, Duke Teman, Duke Mibzar,

43 Duke Magdiel, Duke Iram: these be the Dukes of Edom, according to their habitations, in the lande of their inheritance. This Esau is the father of Edom.

f Who not contented w<sup>th</sup> those kindes of beasts, which God had created, found out y<sup>e</sup> monstrous generation of mules betwene the Asse and the mare.

g The wicked rise vp soderly to honour, and perish as quickly: but the inheritance of the children of God continueth euer, Psal. 104. 28.

h Which cite is by the riuer Euphrates.

<sup>Or, puer.</sup>

i Of Edom came the Idumeans.

¶ Ioseph accuseth his brethren. y<sup>e</sup> He dreameth and is hated of his brethren. 28 They sell him to the Ishmaelites.

¶ Iacob bewaileth Ioseph. 29 Iacob now dwelt in the lande, wherein his father was a stranger, in the lande of Canaan.

These are the generations of Iacob, when Ioseph was seuentene yere olde: he kept sheepe with his brethren, and y<sup>e</sup> child was with the sonnes of Bilhah, & with the sonnes of Zilpah, his fathers wiues. And Ioseph brought vnto their father their cuill saying.

Now Israel loued Ioseph more then al his sonnes, because he begate him in his olde age, & he made him a coat of many colours. So when his brethren sawe that their father loued him more then al his brethren, then they hated him, and could not speake peaceably vnto him.

¶ And Ioseph dreamed a dreame, and tolde his brethren, who hated him so much the more.

For he said vnto them, Heare, I pray you, this dreame which I haue dreamed.

Beholde now, we were binding sheues in the middes of the field: and lo, my shefe arose and also stood e vpright, and beholde, your sheues compassed round about, and did reuerence to my shefe.

Then his brethren said to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they hated him so much the more, for his dreames, and for his wordes.

¶ Again he dreamed an other dreame, and tolde it his brethren, and said, Beholde, I haue had one dreame more, and beholde, the Sunne and the Moone and eleuen starres did reuerence to me.

Then he tolde it vnto his father and to his brethren, and his father rebuked him, and said vnto him, What is this dreame, which thou hast dreamed? shal I, and thy mother, and thy brethren come in deede and fal on the ground before thee?

And his brethren enuied him, but his father noted the saying.

¶ Then his brethren went to keepe their fathers sheepe in Shechem.

And Israel said vnto Ioseph, Do not thy brethren keepe in Shechem? come and I will send thee to them.

And he answered him, I am here. Then he said vnto him, Go now, see whether it be well with thy brethren, and how the flocks prosper, and bring me word againe. so he sent him from the vale of Hebron, and he came to Shechem.

¶ Then a man found him: for lo, he was wandring in the field, and the man asked him, saying, What seekest thou?

And he answered, I seeke my brethren: tel me, I pray thee, where they keepe sheepe.

¶ And y<sup>e</sup> man said, they are departed hence: for I heard them say, Let vs go vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

¶ And when they sawe him asfarre of, euen before he came at them, they conspired against him for to slay him.

For they said one to another, Behold, this dreamer cometh.

Come now therefore, and let vs slay him, and

That is, y<sup>e</sup> storie of such things as came to him and his familie, as chap. 5. 1.

<sup>Or, slander.</sup>  
b He complained of the euil wordes and injuries, which they spake and did against him.  
<sup>Or, puer.</sup>

c God reueiled to him by a dreame, what should come to passe.

d The more God sheweth him selfe knowable to his, the more doeth the malice of the wicked rage against them.

e Not despising the vision, but seeking to appease his brethren.

<sup>Or, keep diligence.</sup>  
f He knew that God was author of the dreame, but he understood not the meaning.

¶ This place was a tribe of Manasse, as do vaine writers which make vice vertue.

g The holie Ghost couereth not mens faults, as do vaine writers which make vice vertue.

<sup>Or, master of dreames.</sup>





the way side? And they answered, There was no whore here.

22 He came therefore to Iudah againe, & said, I can not finde her, and also the men of the place said, There was no whore there.

23 Then Iudah said, Let her take it to her, lest we be <sup>g</sup>shamed: behold, I sent this kid, & thou hast not found her.

24 ¶ Now after three moneths, one tolde Iudah, saying, Tamar thy daughter in lawe hath plaied the whore, and so, with playing the whore, she is great with childe. Then Iudah sayd, Bring ye her forth and let her be burnt.

25 When she was brought forth, she sent to her father in law, saying, By the man, vnto who these things *perseme*, am I with childe: & said also, Looke, I pray thee, whose these are, the seale, and the cloke, and the staffe.

26 Then Iudah knew *them*, and sayd, She is more righteous then I: for *she hath done it* because I gaue her not to Shelah my sonne. So he lay with her <sup>k</sup>no more.

27 ¶ Now, when the tyme was come that she should be deliuered, beholde, there were twinnes in her wombe.

28 And when she was in trauel, *she* put out his hand: and the midwife tooke & bound a red *shrede* about his hand, saying, This is come out first.

29 But when he <sup>l</sup>plucked his hande backe againe, lo, his brother came out, & *the midwife* said, How hast <sup>m</sup>thou broken the breach vpon thee? & his name was called <sup>n</sup>Pharez.

30 And afterward came out his brother that had the red *shrede* about his hande, and his name was called Zarah.

## C H A P. XXXIX.

1 Ioseph is sold to Potiphar. 2 God prospereth him. 7 Potiphar's wife tempteth him. 13. 10 He is accused & cast in prison. 17 God sheweth him fauour.

1 **N**OW Ioseph was brought downe into Egypt: and Potiphar an Eunuche of Pharaohs (and his chiefe steward an Egyptian) bought him at the hand of the Ishmaelites, which had brought him thither.

2 And the <sup>b</sup>Lord was with Ioseph, & he was a man that prospered and was in the house of his master the Egyptian.

3 And his master sawe that the Lorde was with him, and that the Lorde made all that he did to prosper in his hand.

4 So Ioseph founde fauour in his sight, and serued him: and he made him ruler of his house, and put all that he had in his hand.

5 And fro that tyme that he had made him ruler ouer his house & ouer all that he had, the Lord <sup>c</sup>blessed the Egyptians house for Iosephs sake: and the blessing of the Lord was vpon all that he had in the house, and in the field.

6 Therefore he left all that he had in Iosephs hand, and tooke accompt of nothing, *that was* with him, save only of <sup>d</sup>bread, which he did eate. And Ioseph was a faire person, and well fauoured.

7 ¶ Now therefore after these thinges, his master's wife cast her eyes vpon Ioseph, & said, Lie with me.

8 But he refused & said to his masters wife, Beholde, my master knoweth not what *he hath* in the house with me, but hath comitted all that he hath to mine hand.

9 There is no man greater in this house then I: neither hath he kept any thing from me, but onely thee, because thou art his wyfe: how then can I do this great wickednes and so sinne against <sup>g</sup>God?

10 And albeit she spake to Ioseph day by day, yet he hearkened not vnto her, to lye with her, or to be in her company.

11 Then on a certaine day Ioseph entred into the house, to do his busines: and there was no man of the household in the house:

12 Therefore she caught him by his garment, saying, Sleepe with me: but he left his garment in her hand & fled, and got him out.

13 Now when she sawe that he had left his garment in her hand, and was fled out,

14 She called vnto the men of her house, and told them, saying, Behold, he hath brought in an Ebrew vnto vs to mocke vs: who came in to me for to haue slept with me: but I cried with a loude voyce.

15 And when he heard that I lift vp my voice and cried, he left his garment with me, and fled away, and got him out.

16 So she layed vp his garment by her, vntill her lord came home.

17 Then she tolde him <sup>o</sup>according to these wordes, saying, The Ebrew seruau, which thou hast brought vnto vs, came into me to mocke me.

18 But as soone as I lift vp my voyce & cried, he left his garment with me and fled out.

19 Then when his master heard the wordes of his wife, which she tolde him, saying, After this maner did thy seruau to me, his anger was kindled.

20 And Iosephs master tooke him and put him in <sup>i</sup>prison, in the place, where the kinges prisoners lay bounde: and there he was in prison.

21 ¶ But the Lord was with Ioseph, and <sup>i</sup>shewed him mercy, and got him fauour in the sight of the master of the prison.

22 And the keeper of the prison committed to Iosephs hand all the prisoners that were in the prison, and whatsoeuer they did there, that did he.

23 And the keeper of the prison looked vnto nothing that was vnder his hande, seeyng that the Lord <sup>k</sup>was with him: for whatsoeuer he did, the Lord made it to prosper.

## C H A P. XL.

1 The interpretation of dreames in of God. 13. 19 Ioseph expoundeth the dreames of the two prisoners. 23 The ingratitude of the butler.

1 **A**ND after these thinges, the butler of the King of Egypt and his baker offended their lord the King of Egypt.

2 And Pharaoh was angrie against his two officers, against the chiefe butler, & against the chiefe baker.

3 Therefore he put them in warde in his chief stuards house, in the prison & place where Ioseph was bound.

4 And the chiefe stuard gaue Ioseph charge ouer

<sup>g</sup> Ebr. in contempt. He feareth man more then God.

<sup>h</sup> We see that the Law, which was written in mans hart, taught the that whoredome should be punished with death: albeit no law as yet was giuen. <sup>i</sup> That is, he ought rather to accuse me then I her. <sup>k</sup> For the honour of the sinne condemned him.

<sup>l</sup> Their hainous sinne was signified by this monstrous birth. <sup>m</sup> Or the separation betweene thee & thy brother. <sup>n</sup> Chron. 3. 4. mat. 1. 3.

<sup>a</sup> Read Chap. 37. 16.

<sup>b</sup> The fauour of God is the fountain of all prosperitie.

<sup>c</sup> Because God prospered him: and so he made religion to serue his profite.

<sup>d</sup> The wicked are blessed by the company of the godly.

<sup>e</sup> For he was assured that all things should prosper well: therefore he ate and dranke, and tooke no care. <sup>f</sup> In this worde, he declareth the summe whereunto all her flatteries did tend.

<sup>g</sup> The feare of God preleueth him against her continuall temptations.

<sup>o</sup> Or, to do violence and shame. <sup>h</sup> This declarereth where continencie is, therunto is toynd extreim pudencie and craft.

<sup>i</sup> Or, after this manner.

<sup>i</sup> Ebr. in the prison house.

<sup>i</sup> His euill treatment in the prison may be gathered of Psal. 105. 18.

<sup>i</sup> Ebr. included mercy vnto him.

<sup>k</sup> Or, lord.

<sup>k</sup> That is, nothing was done without his commaundement.

<sup>o</sup> Or, remember the word signifieth them that were in high estate, or that that were galled. <sup>a</sup> God wrought many wonders full meane to deliuer his.

ouer them, and he serued them: and they continued a season in ward:

¶ And they both dreamed a dreame, eyther of them his dream in one night, beche one according to the interpretation of his dreame, both the butler and the baker of the King of Egypt, which were bounde in the prison.

¶ And when Ioseph came in vnto the in the morning, and looked vpon them, beholde, they were sad.

¶ And he asked Pharaohs officers, y were whim in his masters ward, saying, Wherefore looke ye so sadly to day?

¶ Who answered him, We haue dreamed, eche one a dreame, and there is none to interpret the same. Then Ioseph sayd vnto them, Ate nor interpretations of Gods will them me now.

¶ So the chiefe butler tolde his dreame to Ioseph, and said vnto him, In my dreame, behold, a vine was before me,

¶ And in the vine were three branches, and as it budded, her flowre came forth, and the clusters of grapes waxed ripe.

¶ And I had Pharaohs cup in mine hand; & I tooke the grapes, & wrung the into Pharaohs cup, and I gaue the cup into Pharaohs hand.

¶ Then Ioseph said vnto him, This is the interpretation of it: The three branches are three dayes.

¶ Within three dayes shall Pharaoh lift vp thine head, and restore thee vnto thine office, and thou shalt giue Pharaohs cup into his hand after the olde manner, when thou wast his butler.

¶ But haue me in remembrance with thee, when thou art in good case, and shew mercie, I pray thee, vnto me, & make mention of me to Pharaoh; that thou mayest bring me out of this house.

¶ For I was stolen away by theft out of the land of the Ebrewes; and here also haue I done nothing, wherefore they should put me in the dungeon.

¶ And when the chiefe baker sawe that the interpretation was good, he said vnto Ioseph, Also me thought in my dreame that I had three white baskens on mine head.

¶ And in the vppermost basket there was of all maner baken meates for Pharaoh; and the birdes did eate them out of the basket vpon mine head.

¶ Then Ioseph answered, and said, This is the interpretation thereof: The three baskens are three dayes.

¶ Within three dayes shall Pharaoh take thine head from thee, and shall hang thee on a tree, and the birdes shall eate thy flesh from of thee.

¶ And so the third day, which was Pharaohs birthday, he made a feast vnto all his seruants; & he lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

¶ And he restored the chiefe butler vnto his butlerhip, who gaue the cup into Pharaohs hand.

¶ But he hanged the chiefe baker, as Ioseph had interpreted vnto them.

¶ Yet the chiefe butler did not remember Ioseph, but forgate him.

¶ And two yeeres after, Pharaoh also dreamed, and beholde, he stood by a river.

¶ And lo, there came out of the riuer seuen goodly kine and fatfleshed, and they fed in a meadow.

¶ And loe, seuen other kine came vp after them out of the riuer, euillfaoured & leane fleshed, and stood by the riuer, line vpon the brinke of the riuer.

¶ And the euillfaoured and leane fleshed kine did eat vp the seuen wellfaoured and fat kine: so Pharaoh awaked.

¶ Againe he slept, and dreamed the second time: & beholde, seuen eares of corne grew vpon one stalk, ranke and goodly.

¶ And loe, seuen thinne eares, and blasted with the east winde, sprang vp after them.

¶ And the thinne eares deuoured the seue ranke and full eares, then Pharaoh awaked, and lo, it was a dreame.

¶ Now when the morning came, his spirite was troubled: therefore he sent and called all the soothsayers of Egypt, and al the wise men thereof; and Pharaoh told them his dreames: but none could interpret them to Pharaoh.

¶ Then spake the chiefe butler vnto Pharaoh, saying, I call to minde my faultes this day.

¶ Pharaoh being angry with his seruantes, put me in ward in the chiefe wardens house, both me and the chiefe baker.

¶ The we dreamed a dreame in one night, both I, & he: we dreamed eche man according to the interpretation of his dreame.

¶ And there was with vs a yong man, an Ebrew, seruant vnto the chiefe ward, whom when we told, he declared our dreames to vs, to euery one he declared according to his dreame.

¶ And as he declared vnto vs, so it came to passe: for he restored me to mine office, & hanged him.

¶ Then sent Pharaoh, and called Ioseph, and they brought him hastily out of prison, and he shaued him, and changed his rayment, and came to Pharaoh.

¶ Then Pharaoh sayde to Ioseph, I haue dreamed a dreame, and no man can interpret it; and I haue heard say of thee, that when thou hearest a dreame, thou canst interpret it.

¶ And Ioseph answered Pharaoh, saying, Withour me God shall shewre for the welch of Pharaoh.

¶ And Pharaoh sayde vnto Ioseph, In my dreame, beholde, I stood by the banke of the riuer:

¶ And lo, there came out of the riuer seuen goodly kine and fatfleshed, and they fed in a meadow.

¶ And loe, seuen other kine came vp after them out of the riuer, euillfaoured & leane fleshed, and stood by the riuer, line vpon the brinke of the riuer.

¶ And the euillfaoured and leane fleshed kine did eat vp the seuen wellfaoured and fat kine: so Pharaoh awaked.

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¶ Then spake the chiefe butler vnto Pharaoh, saying, I call to minde my faultes this day.

we are apt to remember our faults but to forget the good that we have done.

¶ Ebr at the end of two yeeres of daies. This dreame was not so much for Pharaoh, as to provide for Gods Church.

¶ Or, faire to behold.

¶ Or, happy place.

¶ All these meanes God vsed to deliuer his seruants, & to bring him into fauour and authority.

¶ This feat was enough to reach him, that this vision was sent of God.

¶ The wife of the world vnder stand not Gods secrets, but to his seruants hya will is reueiled.

¶ He confesseth his fault against the king, before the speake of Ioseph.

¶ Read Chap. 40.

¶ Psal. 105.

¶ The wicked seke to the Prophets of God in their necessitie, whom in their prosperitie they abhorre.

¶ As though he would say, if I interpret thy dreame, it cometh of God, & not of me.

¶ Ebr. answer.

¶ And peace.

¶ That is, euery dreame had his interpretation, as the thing afterward declared.

¶ Ebr. why are your faces sad.

¶ Can not God see vp such as shall interpret such things?

¶ He was assured by the spirit of God that his interpretation was true.

¶ Ebr. place.

¶ He refused not the means to be deliuered, which he thought god had appointed.

¶ Or, in the pit.

¶ That is, made of white twigs, or as some read, baskens full of holes.

¶ He sheweth that y ministers of God ought not to conceale that, which god reueileth vnto them.

¶ Which was an occasion to appoint his officers & so to examine the that were in prison.

18 And lo, there came vp out of the riuer se-  
uen fat fleshed, and wellfaoured kine, and  
they fed in the medowe.

19 Also loe, seuen other kine came vp after  
the, poore and very" euilfaoured, & leane-  
fleshed: I neuer saw the like in all the lande  
of Egypt, for euilfaoured.

20 And the leane and euilfaoured kine did  
eate vp the first seuen fat kine.

21 And when they" had eaten the vp, it could  
not be knowne that they had eaten them,  
but they were still as euilfaoured, as they  
were at the beginning: so did I awake.

22 Moreover I saw in my dreame, & behold,  
seuen eares sprang out of one stalke, full  
and faire.

23 And lo, seuen eares, withered, thinne, and  
blasted with y East winde, sprang vp after  
them.

24 And the thinne eares deuoured y seuen  
good eares. Now I haue told the soothsay-  
ers, and none can declare it vnto me.

25 ¶ Then Ioseph aunswered Pharaoh, *Both*  
Pharaohs dreames are one. God hath  
shewed Pharaoh, what he is about to do.

26 The seuen good kine are seuen yerres, and  
the seuen good eares are seuen yerres: this  
is one dreame.

27 Likewise the seuen thinne and euilfaou-  
red kine, that came out after them, are se-  
uen yerres: and the seuen emptic eares blas-  
ted with the East winde, are seuen yerres  
of famine.

28 This is the thing which I haue sayd vnto  
Pharaoh, that God hath shewed vnto Pha-  
raoh, what he is about to do.

29 Behold, there come seuen yerres of great  
plentie in all the land of Egypt.

30 Again, there shall arise after them seuen  
yerres of famine, so that all the plentie shall  
be forgotten in the land of Egypt, and the  
famine shall consume the land:

31 Neither shall the plentie be known in the  
land, by reason of this famine that shall come  
after: for it shall be exceeding great.

32 And therefore the dreame was doubled  
vnto Pharaoh the second time, because the  
thing is established by God, & God hasteth  
to performe it.

33 Now therefore let Pharaoh prouide for  
a man of vnderstanding and wisedome, and  
set him ouer the land of Egypt.

34 Let Pharaoh make and appoint officers o-  
uer the land, and take vp the fifth part of the  
land of Egypt in the seue plenteous yerres.

35 Also let them gather all the food of these  
good yerres that come, and lay vp corne vnder  
the hande of Pharaoh for foode, in the  
cities, and let them keepe it.

36 So the foode shall be for the prouision of  
the land, against the seuen yerres of famine,  
which shall be in the land of Egypt, that the  
land perish not by famine.

37 ¶ And the saying pleased Pharaoh and all  
his seruants.

38 Then said Pharaoh vnto his seruants, Can  
we finde such a man as this, in whom is the  
Spirit of God?

39 Then Pharaoh said to Ioseph, For as much  
as God hath shewed thee all this, there is  
no man of vnderstanding, or of wisedome  
like vnto thee.

40 ¶ Thou shalt be ouer mine house, & at thy  
word shall all my people be armed, onely  
in the kinges throne will I be aboue thee.

41 Moreover Pharaoh said to Ioseph, Behold,  
I haue set thee ouer all the land of Egypt.

42 And Pharaoh tooke of his" ring from his  
hand, and put it vpon Iosephs hand, and a-  
rrayed him in garments of fine linnen, and  
put a golden chaine about his necke.

43 So he set him vpon the" best charet that  
he had, saue one: & they cried before him,  
Abrech, and placed him ouer all the land  
of Egypt.

44 Again Pharaoh said vnto Ioseph, I am  
Pharaoh, and without thee shall no man lift  
vp his had or his foot in all y land of Egypt.

45 And Pharaoh called Iosephs name Zaph-  
nath-paaneah: and he gaue him to wife A-  
senath y daughter of Poti-phera, prince  
of On, then went Ioseph abrode in y lande  
of Egypt.

46 ¶ And Ioseph was thirty yere old when he  
stood before Pharaoh king of Egypt: & I-  
oseph departing fro y presence of Pharaoh,  
went throughout all the land of Egypt.

47 And in the seuen plenteous yerres y earth  
brought forth store.

48 And he gathered vp all the food of the se-  
uen pleteous yerres, which were in the land  
of Egypt, and layed vp foode in the cities:

49 the foode of the field, that was round about  
any city, layd he vp in the same.

50 So Ioseph gathered wheate, like vnto the  
sand of the sea in multitude out of measure,  
until he left numbering: for it was without  
number.

51 Now vnto Ioseph were borne two sonnes  
(before the yerres of famine came) which  
Asenath y daughter of Poti-phera, prince  
of On bare vnto him.

52 And Ioseph called the name of the first  
born Manasse: for God, said he, hath made  
me forget all my labour and all my fathers  
household.

53 ¶ Also he called the name of the second, E-  
phraim: For God, said he, hath made me  
fruitfull in the land of mine affliction.

54 ¶ So the seuen yerres of the plentie y was  
in the land of Egypt were ended.

55 ¶ Then began the seuen yerres of famine  
to come, according as Ioseph had sayd: and  
the famine was in all landes; but in all the  
land of Egypt was bread.

56 ¶ At the length all the land of Egypt was af-  
famed, and the people cried to Pharaoh  
for breade. And Pharaoh sayd vnto all the  
Egyptians, Goe to Ioseph: what he sayth to  
you, do ye.

57 ¶ When the famine was vpon all the land,  
Ioseph opened al places, wherein the store was  
and sold vnto the Egyptians: for the famine  
waxed fore in the land of Egypt.

58 And all countries came to Egypt to bye  
corne of Ioseph: because the famine was  
fore

*Though many would saye, that  
Ioseph was not a true Prophet,  
because he was a man of  
the world, and not a  
seer, yet he was a true  
Prophet, for he saw  
the future, and was  
not deceived.*

*"Ebr. were gone  
into their swarthy  
parties."*

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Or, null.*

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fore in all landes.

C H A P. XLII.

*Joseph brethren come into Egypt to buy corn. 1. He knoweth them, and revealeth them. 24. 25. Simeon is put in prison. 26. The other returns to their father to tell Benjamin.*

*a This storie sheweth plainly that all things are governed by Gods providence for the profite of his Church. Or, come. b As men destitute of counsel. All. 7. 11.*

**T**hen Iacob saw that there was food in Egypt, & Iacob said vnto his sonnes, Why gaze ye one vpon an other?

**2** And he said, Beholde, I haue hearde that there is foode in Egypt, Get you downe thither, and buy vs foode thence, that we may liue and not die.

**3** So went Iosephs ten brethren downe to buy corne of the Egyptians.

**4** But Benjamin Iosephs brother would not Iacob send with his brethren: for he said, Left death should befall him.

**5** And the sonnes of Israel came to buy food among them that came: for there was famine in the land of Canaan.

**6** Now Ioseph was gouernor of the land, who sold to all the people of the land: then Iosephs brethren came, and bowed their face to the ground before him.

And when Ioseph saw his brethren, he knewe them, and made himselfe straunge towardes them, and spake to them roughly, and said vnto them, Whence come ye? Who answered, Out of the lande of Canaan, to buy vitale.

**8** (Now Ioseph knew his brethren, but they knew not him.)

**9** And Ioseph remembred the dreames, which he dreamed of them, & he said vnto them, Ye are spies, and are come to see the weakenes of the land.

**10** But they said vnto him, Nay, my lord, but to buy vitale thy seruants are come.

**11** We are all one mans sonnes: we meane truly, and thy seruants are no spies.

**12** But he said vnto the, Nay, but ye are come to see the weakenes of the land.

**13** And they said, We thy seruants are twelue brethren, the sonnes of one man in the land of Canaan: and beholde, the yongest is this day with our father, and one is not.

**14** Again Ioseph said vnto them, This is it that I spake vnto you, saying, Ye are spies.

**15** Hereby ye shall be proued: by the life of Pharaoh, ye shal not go hence, except your yongest brother come hither.

**16** Send one of you which may set your brother, and ye shal be kept in prison, that your wordes may be proued, whether there be truth in you: or els by the life of Pharaoh ye are but spies.

**17** So he put them in ward three dayes.

**18** Then Ioseph said vnto the the third day, This do, and liue: for I feare God.

**19** If ye be true men, let one of your brethren be bound in your prison house, and gaue ye, carie foode for the famine of your houses:

**20** But bring your yonger brother vnto me, that your wordes may be tried, and that ye die not: and they did so.

**21** And they said one to another, We haue verily sinned against our brother, in that we saw the anguish of his soule, when he be-

sought vs, & we would not heare him: therefore is this trouble come vpon vs.

**22** And Reuben answered them, saying, Warned I not you, saying, Sinne not against the childe, and ye would not heare: and lo, his bloud is now required.

**23** (And they were not aware that Ioseph vnderstoode them: for he spake vnto them by an interpreter.)

**24** Then he turned from them, and wept, & turned to them again, and communed with them, and tooke Simeon from among the, and bound him before their eyes.

**25** So Ioseph commaunded that they should fill their sakes with wheate, and put euery mans money againe in his sacke, and giue them viraile for the iourney: and thus did he vnto them.

**26** And they laied their viraile vpon their asses, and departed thence.

**27** And as one of them opened his sacke for to giue his ass prouender in the ynn, he espied his money: for lo, it was in his sakes mouth.

**28** Then he saide vnto his brethren, My money is restored: for loe, it is euen in my sacke. And their heart failed them, and they were astonished, and saide one to another, What is this, that God hath done vnto vs?

**29** And they came vnto Iacob their father, vnto the land of Canaan, and tolde him all that had befallen them, saying,

**30** The man, who is Lorde of the land, spake roughly to vs, and put vs in prison as spies of the countrey.

**31** And we said vnto him, We are true men, and are no spies.

**32** We be twelue brethren, sonnes of our father: one is not, and the yongest is this day with our father in the land of Canaan.

**33** Then the Lord of the countrey, said vnto vs, Hereby shall I knowe if ye be true men: Leave one of your brethren with me, and take sode for the famine, of your houses, & departe.

**34** And bring your yongest brother vnto me, that I may knowe that ye are no spies, but true men: so wil I deliuer you your brother, and ye shall occupy in the land.

**35** And as they emptied their sakes, beholde, euery mans bundell of money was in his sacke: and when they & their father saw the bundels of their money, they were afraide.

**36** Then Iacob their father said to them, Ye haue robbed me of my children: Ioseph is not, & Simeon is not, and ye will take Benjamin: al these things are against me.

**37** Then Reuben answered his father, saying, Slaye my two sonnes, if I bring him not to thee againe: deliuer him to mine hand, and I will bring him to thee againe.

**38** But he said, My sonne shall not go downe with you: for his brother is dead, and he is left alone: if death come vnto him by the way which ye go, the ye shal bring my gray head with sorow vnto the graue.

*g God wil take vengeance vpon vs, and measure vs with our owne measure. Ebr. an interpreter betwene them. h Though he shewed himselfe rigorous, yet his brotherly affection remayned.*

*i Because their confidence accused the of their sin, they thought god would haue brought the to trouble by this money.*

*Or, cannot he found.*

*Or, he was not. k For they feared god to be touched with any loue toward their brethren, which increased his sorow: and partly as appeareth, he suspected them for Ioseph.*

C H A P.



as much as they can cary, & put euery mas money in his sackes mouth.

<sup>a</sup> And put my cup, *I mean* the siluer cup, in the sacks mouth of the yongest, & his corne money. And he did according to the commaundement that Ioseph gaue him.

<sup>b</sup> And in the morning the men were sent away, they, and their asses.

<sup>c</sup> And when they went out of the cite not farre of, Ioseph said to his stuard, Vp, follow after the men: and when thou doest ouertake them, say vnto them, Wherefore haue ye rewarded euil for good?

<sup>d</sup> Is that not the cuppe, wherein my Lorde drinketh? <sup>e</sup> and in the which he doeth deuine and prophetic? ye haue done euill in so doying.

<sup>f</sup> And when he ouertooke them, he sayd those wordes vnto them.

<sup>g</sup> And they answered him, Wherefore saith my Lorde such wordes? God forbid that thy seruants should do such a thing.

<sup>h</sup> Beholde, the money which we founde in our sackes mouthes, we brought againe to thee out of the land of Canaan: how then should we steale out of thy Lordes house siluer or golde?

<sup>i</sup> With whomsoever of thy seruantes it be found, let him dye, and we also will be my Lordes bondmen.

<sup>j</sup> And he said, Now then let it be according vnto your wordes: he with whome it is found, shalbe my seruant, and ye shall be blameles.

<sup>k</sup> Then at once euery man rooke downe his sacke to the ground, and euery one opened his sacke.

<sup>l</sup> And he searched, and began at the eldest and left at the yongest: and the cuppe was found in Beniamins sacke.

<sup>m</sup> Then they rent their clothes, and laded euery man his asse, and went againe into the cite.

<sup>n</sup> So Iudah & his brethre came to Iosephs house (for he was yet there) and they fell before him on the ground.

<sup>o</sup> Then Ioseph sayd vnto them, What acte is this, which ye haue done? know ye not that such a man as I, can deuine and prophetic?

<sup>p</sup> Then sayd Iudah, What shall we say vnto my Lorde? what shall we speake? and how can we iustifie our selues? <sup>q</sup> God hath found out the wickednesse of thy seruants: beholde, we are seruantes to my Lorde, both we, and he, with whome the cuppe is founde.

<sup>r</sup> But he answered, God forbid, that I should do so, but the man, with whom the cuppe is found, he shalbe my seruant, and goe ye in peace vnto your father.

<sup>s</sup> Then Iudah drew nere vnto him, & said, Oh my Lorde, let thy seruant now speake a word in my Lordes eares, and let not thy wrath be kindled against thy seruant: for thou art euen as Pharaoh.

<sup>t</sup> My Lorde asked his seruants, saying, Haue ye a father, or a brother?

<sup>u</sup> And we answered my Lorde, We haue a father that is olde, and a yong child, which he begate in his age: & his brother is dead, and he alone is left of his mother, and his father loueth him.

<sup>v</sup> Now thou saidest vnto thy seruants, Bring him vnto me, that I may set mine eye vpon him.

<sup>w</sup> And we answered my Lorde, The child can not depart from his father: for if he leaue his father, his father would dye.

<sup>x</sup> Then saidest thou vnto thy seruants, Except your yonger brother come down with you, looke in my face no more.

<sup>y</sup> So when we came vnto thy seruant our father, and shewed him what my Lorde had sayd,

<sup>z</sup> And our father said vnto vs, Goe againe, bye vs a little foode,

<sup>aa</sup> Then we answered, We can not go downe: but if our yongest brother goe with vs, then will we go downe: for we may not see the mans face, except our yongest brother be with vs.

<sup>ab</sup> Then thy seruant my father sayde vnto vs, Ye knowe that my wife bare me two sonnes,

<sup>ac</sup> And the one went out from me, & I sayd, Of a suretie he is torne in pieces, and I saw him not since.

<sup>ad</sup> Now ye take this also away fro me: if death take him, then ye shall bring my gray head in sorow to the graue.

<sup>ae</sup> Now therefore, when I come to thy seruant my father, and the childe be not with vs (seeing that his life dependeth on the childe's life)

<sup>af</sup> Then when he shall see that the childe is not come, he will die: so shall thy seruantes bring the gray head of thy seruant our father with sorow to the graue.

<sup>ag</sup> Doubtles thy seruant became suretie for the childe to my father, and said, If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

<sup>ah</sup> Now therefore, I pray thee, let me thy seruant bide for the childe, as a seruant to my Lorde, and let the childe goe vp with his brethres.

<sup>ai</sup> For how can I go vp to my father, if the childe be not with me, vnlesse I would see the euil that shal come on my father?

CHAP. XLV.  
<sup>aj</sup> Ioseph maketh himself knowne to his brethren. He sheweth that all was done by Gods providence. Pharaoh commaundeth him to sende for his father. Ioseph exhorteth his brethren to concord. Iacob reioyseth.

<sup>ak</sup> Then Ioseph could not refraine himself before all that stood by him, but he cried, Haue forth euery man from me. And there taried not one with him, while Ioseph vttered himself vnto his brethren.

<sup>al</sup> And he wepte and cryed, so that the Egyptians hearde: the house of Pharaoh heard also.

<sup>am</sup> Then Ioseph said to his brethren, I am Ioseph: doeth my father yet liue? But his brethren could not answere him, for they

D. j. were

<sup>b</sup> Ebr. child of his olde age.

<sup>c</sup> Or, that I may see him.

<sup>d</sup> Chap. 43. 9.

<sup>e</sup> f Rachel bare to Iacob, Ioseph and Beniamin.

<sup>f</sup> Chap. 37. 3.

<sup>g</sup> Ye shal cause me to die for sorow.

<sup>h</sup> Ebr. his soule is bound to his soule.

<sup>i</sup> Chap. 43. 9.

<sup>j</sup> h Meaning, he had rather remaine there prisoner, then to returne and see his father in heauenes.

<sup>k</sup> a Not that he was ashamed of his kindred, but that he would couer his brethrens fault.

<sup>a</sup> b Because the people thought he could deuine, he attributed it to himselfe that knowledge: or els he faimeth if he consulted with soothsayers for it: which simulation is worthy to be reprobued.

<sup>c</sup> Ebr. innocent.

<sup>d</sup> e To signifye how greatly the thing displeased them, and how sorry they were for it.

<sup>e</sup> f If we see no euident cause of our affliction, let vs looke to the secret counsel of God, who punisheth vs iustly for our sinnes.

<sup>f</sup> g Equal in authority: or next vnto the king. Chap. 45. 1.



After 7. 12.

b This example  
teacheeth, that  
we must by all  
meanes comfort  
them, which are  
truly humbled  
& wounded for  
their finnes.  
Chap. 50. 20.

c Albeit God  
detest sinne, yet  
he turneth mans  
wickednes to  
serueto his glo-  
rie.

promp. c. 46. 3

d That is, that I  
speake in your  
owne language,  
and haue none  
interpreter.

"Ebr. uoic.

e The most ple-  
tiful ground.  
f The chieft  
fruites & com-  
modities.

"Ebr. let not your  
eye spare your ves-  
sel.

were astonished at his presence.  
4 Again, Ioseph said to his brethren, Come  
neere, I praye you, to me. And they came  
nere. And he said, \* I am Ioseph your brother,  
whom ye sold into Egypt.  
5 Now therefore be not sad, neither grieved  
with your selues, that ye sold me hether:  
\* for God did send me before you for  
your preseruacion.  
6 For now two yeeres of famine haue bene  
through the lande, and fve yeeres are be-  
hinde, wherein neither shal be earing nor  
haruest.  
7 Wherefore God sent me before you to pre-  
serue your posteritie in this land, & to saue  
you aliuie by a great deliuerance.  
8 Nowe then you sent not me hether, but  
\* God, who hath made me a father vnto  
Pharaoh, and Lord of all his house, and ru-  
ler throughout all the land of Egypt.  
9 Hast you & go vp to my father, & tell him,  
Thus saith thy sonne Ioseph, God hath  
made me Lord of all Egypt: come downe  
to me, tary not.  
10 And thou shalt dwell in the lande of Go-  
shen, and shalt be neere me, thou and thy  
children, and thy childrens children, & thy  
sheepe, and thy beasts, & al that thou hast.  
11 Also I will nourish thee there (for yet re-  
maine fve yerres of famine) lest thou perish  
through poverie, thou and thy houlhold,  
and all that thou hast.  
12 And behold, your eyes do see, & the eyes  
of my brother Benjamin, that my mouth  
speaketh to you.  
13 Therefore tel my father of al mine honour  
in Egypt: and of all that ye haue seene, and  
make hast, and bring my father hether.  
14 Then he fell on his brother Beniamins  
necke, and wept, and Benjamin wepte on  
his necke.  
15 Moreouer, he kissed all his brethren, and  
wept vpon them: and afterwarde his bre-  
thren talked with him.  
16 ¶ And the rydings came vnto Pharaohs  
house, so that they said, Iosephs brethren  
are come: and it pleased Pharaoh well, and  
his seruants.  
17 Then Pharaoh said vnto Ioseph, Say to thy  
brethren, This do ye, lade your beastes and  
depart, go to the land of Canaan,  
18 And take your father, & your houlholdes,  
and come to me, and I will giue you the best  
of the land of Egypt, and ye shall eat of the  
fat of the land.  
19 And I commaund thee, Thus doe ye, take  
you charets out of the lande of Egypt for  
your children, and for your wiues, & bring  
your father and come.  
20 Also regard not your stufte: for the best  
of all the land of Egypt is yours.  
21 And the children of Israel did so: and Ioseph  
gaue them charets according to the  
commaundment of Pharaoh: he gaue the  
vitaile also for the iourney.  
22 He gaue them all, none except, chaunge of  
raiment: but vnto Benjamin he gaue three  
hundredth pieces of siluer, and fve sures of

raiment.  
23 And vnto his father likewise he sent ten  
asses laden with the best things of Egypt,  
and ten the asses laden with wheat, & bread  
and meat for his father by the way.  
24 So sent he his brethren away, & they de-  
parted: and he said vnto them, \* Fall not  
out by the way.  
25 ¶ Then they went vp from Egypt, & came  
vnto the land of Canaan vnto Iacob their  
father.  
26 And told him, saying, Ioseph is yet aliuie, &  
he also is gouernour ouer all the land of E-  
gypt, and Iacob's heart failed: for he be-  
lieued them not.  
27 And they tolde him all the wordes of Ioseph,  
which he had said vnto them: but when  
he saw the charets, which Ioseph had sente  
to carie him, then the spirit of Iacob their  
father reuiued.  
28 And Israel said, I haue inough: Ioseph my  
sonne is yet aliuie: I will goe and see hym  
yer I dye.

CHAP. XLVI.

God assureth Iacob of his iourney into Egypt. 27. The  
number of his familie when he went into Egypt. 29. Ioseph  
meeteth his father. 34. He teacheeth his brethren what to  
answer to Pharaoh.  
1 Then Israel tooke his iourney with all  
that he had, and came to Beer-sheba,  
and offered sacrifice vnto the God of his fa-  
ther Izhak.  
2 And God spake vnto Israel in a vision by  
night, saying, Iacob, Iacob. Who answered,  
I am here.  
3 Then he said, I am God, the God of thy fa-  
ther, feare not to go down into Egypt: for I  
will there make of thee a great nation.  
4 I will bgo downe with thee into Egypt, and  
I will also bring thee vp againe, and Ioseph  
shal put his hand vpon thine eies.  
5 ¶ The Iacob rose vp from Beer-sheba: and  
the sonnes of Israel caried Iacob their fa-  
ther, and their children, and their wyues  
in the charets, which Pharaoh had sent to  
cary him.  
6 And they tooke their cattel & their goods  
which they had gotten in the lande of Ca-  
naan, and came into Egypt, both \* Iacob &  
all his seede with him,  
7 His sonnes & his sonnes sonnes with him,  
his daughters and his sonnes daughters,  
and all his seede brought he with him into  
Egypt.  
8 ¶ And these are the names of the chil-  
dren of Israel, which came into Egypt, euen  
Iacob and his sonnes: \* Reuben, Iacob's  
first borne.  
9 And the sonnes of Reuben: Hanoch, and  
Phallu, and Hezron, and Carmi.  
10 ¶ And the sonnes of Simeon: Iemuel, and  
Iamin, & Ohad, and Iachin, and Zohar, and  
Shaul the sonne of a Canaanitish woman.  
11 ¶ Also the sonnes of \* Leui: Gerihon, Ko-  
hath, and Merari.  
12 ¶ Also the sonnes of \* Iudah: Er, and On-  
nan, and Shelah, and Pharez, and Zerah:  
(but Er and Onan dyed in the land of Ca-  
naan) And the sonnes of Pharez were Hez-  
ron

"Or he sent as  
much as was  
needfull for  
his affe.

g Seing he had  
remitted & fault  
done toward  
him, he would  
not that they  
should accuse  
one another.

h As one be-  
twene hope and  
feare.

a Whereby he  
both signified,  
that he worship-  
ped & true God,  
and also that he  
kept in his heart  
the possession of  
that land, from  
whence presen  
necessitie droue  
him.

b Conducting  
thee by my  
power.

c In thy poster-  
tie.  
d Shal shut thine  
eyes when thou  
die: which ap-  
peretined to him  
that was most  
dearest, or chiefe  
of the kindred.

Iosh. 24. 4.  
Jud. 10. 3.  
Ish. 53. 4.

Exod. 1. 2. & 6. 2.  
Leui. 26. 5.  
1. Chro. 3. 1.

Exod. 6. 15.  
1. Chro. 4. 24.

1. Chro. 8. 1.

1. Chro. 2. 3. & 4. 2.  
chap. 38. 2.

ron and Hamul.

13 ¶ Also the sonnes of \* Issachar: Tola, and Phuuah, and Iob, and Shimron.

14 ¶ Also the sonnes of Zebulun: Sered, and Elon, and Iahleel.

15 These be the sonnes of Leah, which she bare vnto Iakob in Padan Aram, with his daughter Dinah. All the soules of his sones and his daughters were thirty and three.

16 ¶ Also the sonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Also the sonnes of \* Asher: Imnah, and Ishuah, and Isui, and Beriab, and Serah their sister. And the sonnes of Beriab: Heber, and Malchiel.

18 These are the children of Zilpah, whome Laban gaue to Leah his daughter: & these she bare vnto Iakob, euen sixtene soules.

19 The sonnes of Rahel Iakobs wyfe were Ioseph, and Benjamin.

20 ¶ And vnto Ioseph in the lande of Egypt were borne Manassch, and Ephraim, which Asenath the daughter of Poti-phera prince of On bare vnto him.

21 ¶ Also the sonnes of \* Benjamin: Belah, & Becher, and Ahbel, Gera, & Naaman, Ehi, and Roth, Muppim, and Huppim, and Ard.

22 These are the sonnes of Rahel, which were borne vnto Iakob, fourtene soules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Naphtali: Iahzeel, & Guni, and Iezer, and Shilleu.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and she bare thefe to Iakob, in all, seuen soules.

26 All the \* soules, that came with Iakob into Egypt, which came out of his loines (beside Iakobs sonnes wifes) were in y whole, three score and sixe soules.

27 Also the sonnes of Ioseph, which were borne him in Egypt, were two soules: so that all the soules of the house of Iakob, which came into Egypt, are feuentie.

28 ¶ Then he sent Iudah before him vnto Ioseph, to direct his way vnto Goshen, & they came into the land of Goshen.

29 Then Ioseph made ready his charret and went vp to Goshen to meete Israel his father, and presented himselfe vnto him and fell on his necke, and wept vpon his necke a good while.

30 And Israel said vnto Ioseph, Nowe let me dye, since I haue sene thy face, & that thou art yet aliue.

31 Then Ioseph said to his brethren, and to his fathers house, I will go vp & shew Pharaoh, and tell him, My brethren and my fathers house, which were in the land of Canaan, are come vnto me.

32 And the men are shepheards, and because they are shepheards, they haue brought their sheepe and their cattell, and all that they haue.

33 And if Pharaoh call you, and aske you, What is your trade?

34 Then ye shall say, Thy seruantes are men occupied about cattell, from our childhood

euen vnto this tyme, both we, and our fathers: that ye may dwell in the land of Goshen: for euery sheepe keeper is an abomination vnto the Egyptians.

¶ Then came Ioseph and tolde Pharaoh, and said, My father, and my brethren, and their sheepe, & their cattell, and all that they haue, are come out of the lande of Canaan, and behold, they are in the lande of Goshen.

¶ And Ioseph tooke part of his brethren, euen siue men, and presented them vnto Pharaoh. ¶ The Pharaoh said vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruantes are shepherdes, both we & our fathers.

¶ They said moreover vnto Pharaoh, For to sojourn in the land are we come: for thy seruants haue no pasture for their sheepe, so fore is the famine in the lande of Canaan. Now therefore, we pray thee, let thy seruants dwell in the land of Goshen.

¶ Then spake Pharaoh to Ioseph, saying, Thy father & thy brethren are come vnto thee. ¶ The land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwell in the land of Goshen: and if thou knowest that there be men of activitie among them, make them rulers over my cattell.

¶ Ioseph also brought Iakob his father, and set him before Pharaoh. And Iakob saluted Pharaoh.

¶ Then Pharaoh said vnto Iakob, How old art thou?

¶ And Iakob said vnto Pharaoh, The whole time of my pilgrimage is an hundredth and thirtie yeres: few and euill haue the dayes of my life bene, and I haue not attained vnto the yeres of the life of my fathers, in the dayes of their pilgrimages.

¶ And Iakob tooke leaue of Pharaoh, and departed from the presence of Pharaoh.

¶ And Ioseph placed his father, and his brethren, and gaue them possession in the land of Egypt, in the best of the lande, euen in the lande of \* Ramesses, as Pharaoh had commanded.

¶ And Ioseph nourished his father, and his brethren, and all his fathers household with bread, euen to the yong children.

¶ Now there was no bread in al the land: for the famine was exceeding sore: so that the land of Egypt, and the lande of Canaan were famished by reason of the famine.

¶ And Ioseph gathered all the money, that was found in the land of Egypt, and in the lande of Canaan, for the corne which they bought, and Ioseph laid vp the money in Pharaohs house.

¶ So when money failed in the lande of Egypt, and in the lande of Canaan, then all

God suffreth the world to hate his, that they may forsake the filthe of the world, and cleaue to him.

That the kyng might be assured they were come, and see what manner of people they were.

Iosephs great modestie appeareth in that he would esteeme nothing without the kyngs commendement.

Ebr. how manie daies are the yeres of thy life

Ebr. blessed

which was cleue in the countrey of Goshen, Exod. i. i. d Some reade, that he fed the as little babes, because they could not prouide for themselves against famine. Ebr. brought to an extremitie, or as their wits ended. Wherein he both declareth his fidelitie toward the kyng, and his mynde free from covetousness.

D. ij.

the text of my brothers funeral sermon preached at windesore a. 1623

Chap. 47. 10.

Chap. 47. 10. & 11.

Dem. 16. 10. Ebr. highes.

Dr. to prepare him a place. Ebr. bound his charret.

Ebr. yet, or still.

He was not ashamed of his father and kindred, though they were of base condition.

the Egyptians came vnto Ioseph, and sayd, Give vs bread: for why should we dye before thee? for our money is spent.

16 Then said Ioseph, Bring your cattell, and I will giue you for your cattell, if your money be spent.

17 So they brought their cattell vnto Ioseph, and Ioseph gaue them breade for the horses, and for the flockes of sheepe, and for the herdes of cattell, and for the asses: so he fed them with bread for all their cattell that yere.

18 But when the yere was ended, they came vnto him the next yere, & said vnto hym, We will not hide from my Lord, that since our money is spent, and my Lord hath the herdes of the cattell, there is nothing left in the sight of my Lord, but our bodies and our ground.

19 Why shall we perish in thy sight, both we, and our lande? by vs and our lande for bread, and we and our lande will be bonde to Pharaoh: therefore giue vs feede, that we may liue and not dye, and that the lande go not to waste.

20 So Ioseph bought all the lande of Egypt for Pharaoh: for the Egyptians sold euery man his grounde because the famine was sore vpon them: so the lande became Pharaohs.

21 And he removed the people vnto the cities, from one side of Egypte to the other.

22 Onely the lande of the Priests bought he not: for the Priests had an ordinarie of Pharaoh, and they did eat of their ordinarie, which Pharaoh gaue them: wherefore they sold not their ground.

23 The Ioseph said vnto the people, Behold, I haue bought you this day, and your lande for Pharaoh: lo, here is feede for you: sowe therefore the ground.

24 And of the increase ye shall giue the fift part vnto Pharaoh, and foure partes shall be yours for the seed of the field, and for your meat, and for them of your householdes, and for your children to eat.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my Lord, & we will be Pharaohs seruants.

26 Then Ioseph made it a law, ouer the lande of Egypt vnto this day, that Pharaoh should haue the fift part, except the lande of the priestes only, which was not Pharaohs.

27 And Israel dwelt in the lande of Egypt, in the countrey of Goshen, and they had their possessions therein, and grew & multiplied exceedingly.

28 Moreover, Iacob liued in the lande of Egypt seuen & thirtie yeres, so that the whole age of Iacob was an hundred & fourtie and seuen yere.

29 Now when the time drew neere that Israel must dye, he called his sonne Ioseph, & said vnto him, If I haue now found grace in thy sight, put thine hande now vnder my thigh, and deale mercifully and truly with me: bury me not, I pray thee, in Egypt.

30 But when I shall sleepe with my fathers, thou shalt carry me out of Egypt, and burie me in their buriall. And he answered, I will do as thou hast said.

31 Then he said, Swear vnto me. And he swore vnto him, And Israel worshipped towards the beds head.

CHAP. XLVIII. Ioseph with his two sonnes visiteth his sick father. 1. Iacob reuereth Gods promise. 2. He receiveth Iosephs blessing. 3. He preferreth the younger, at Ephraims returne to Canaan.

1 A Gaine after this, one day to Ioseph, but his brother, his father is sicke: then he tooke with him his two sonnes, Manasseh, and Ephraim.

2 Also one tolde Iacob, and said, Beholde, thy sonne Ioseph is come to thee, and Israel tooke his strength vnto him, and saue vpon the bed.

3 Then Iacob said vnto Ioseph, God almighty appeared vnto me at Luz in the land of Canaan, and blessed me.

4 And he said vnto me, Beholde, I will make thee fruitefull, and will multiplie thee, and will make a great number of people of thee, and will giue this land vnto thy seede after thee for an euerlasting possession.

5 And now thy two sonnes, Manasseh & Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shall be mine, as Reuben and Simeon are mine.

6 But thy lineage, which thou hast begotten after them, shall be thine: they shall be called after the names of their brethren in their euangelicall.

7 Now when I came from Padan, Rachel di-  
ed vpon mine hand in the land of Canaan, by the way when there was but halfe a dayes journey of ground to come to Ephraim: and I buried her there: in the way to Ephraim: the same is Beth-lehem.

8 Then Israel beheld Iosephs sonnes & said, Whose are these?

9 And Ioseph said vnto his father, They are my sonnes, which God hath giue me here. The he said, I pray thee, bring them to me, that I may bless them.

10 For the eyes of Israel were dim for age, so that he could not see. Then he caused them to come to him, & he kissed them and embraced them.

11 And Israel sayde vnto Ioseph, I had not thought to haue seene thy face: yet lo, God hath shewed me also thy seede.

12 And Ioseph tooke them away from his knees, and did reuerence downe to the ground.

13 Then tooke Ioseph them both, Ephraim in his right hand toward Israels left hand, and Manasseh in his left hand toward Israels right hand, so he brought them vnto him.

14 But Israel stretched out his right hand, & laid it on Ephraims head, which was the younger, and his left hand vpon Manassehs head (directing his handes of purpose) for Manasseh was the elder.

1 Hereby he testified that he dyed in the faith of his fathers, teaching his children to hope for the promised land.

2 Hereby tooke that Ioseph had promised him, and setting himself vpon his pillows, praised God, Read, 1. Chro. 29. 30.

3 Ioseph more esteemeth that his children should be received into Iacob's familie, which was the church of God, then to enioy all the treasures of Egypt. Or, all sufficient. Chap. 41. 23.

4 Which is true in the carnal Israel vnto the coming of Christ, and in the spiritual for euer. Chap. 41. 30.

5 The faithful acknowledge all benefits to come of Gods free mercies.

6 The faithful acknowledge all benefits to come of Gods free mercies.

7 The faithful acknowledge all benefits to come of Gods free mercies.

8 The faithful acknowledge all benefits to come of Gods free mercies.

9 The faithful acknowledge all benefits to come of Gods free mercies.

10 The faithful acknowledge all benefits to come of Gods free mercies.

11 The faithful acknowledge all benefits to come of Gods free mercies.

12 The faithful acknowledge all benefits to come of Gods free mercies.

13 The faithful acknowledge all benefits to come of Gods free mercies.

14 The faithful acknowledge all benefits to come of Gods free mercies.



874121.

Angell.

e This Angel must be vnderstand of Christ, as Chap. 11. 3. and 32. 1. f Let them be takē as my children.

g Ioseph sayleth minding Gods grace to the order of nature.

h In whō gods graces should manifestly appeare. i Which they had by faith in the promises. k By my child whom God spared for my sake.

Chap. 34. 25.

15 ¶ Also he blessed Ioseph and said, The God, before whome my fathers Abraham and Izhak did walke, the God, which hath fed me all my life long vnto this day, blese thee.

16 The Angell, which hath deliuered me frō all euil, blese the childre, and let my name be named vpon them, and the name of my fathers Abraham and Izhak, that they may grow as fish into a multitude in the middes of the earth.

17 But when Ioseph saw that his father layd his right hand vpon the head of Ephraim, it displeased him: and he stayed his fathers hand to remoue it from Ephraims head to Manassehs head.

18 And Ioseph said vnto his father, Not so, my father, for this is yeldest: put thy right hand vpon his head.

19 But his father refused, and sayd, I knowe well, my sonne, I knowe well: he shalbe also a people, and he shall be great likewise: but his younger brother shalbe greater then he, and his feede shall be full of nations.

20 So he blessed them that day, and said, In thee Israel shall blese, and say, God make thee as Ephraim and as Manasseh. and he let Ephraim before Manasseh.

21 Then Israel said vnto Ioseph, Beholde, I die, and God shall be with you, and bring you againe vnto the land of your fathers.

22 Moreover I haue giue vnto thee one portion about thy brethren, which I gaue out of the hand of the Amorite by my sword and by my bowe.

Chap. 34. 25.

1. Iacob blefseth all his sonnes by name, and sheweth them what is to come. 2. He telleth them that Christ shall come out of Iudah. 3. He will be buried with his fathers. 4. He dyeth.

1 ¶ Then Iacob called his sonnes, and said, Gather your selues together: for I may tell you what shall come to you in the last dayes.

2 Gather your selues together: and heare, ye sonnes of Iacob, and hearken vnto Israels your father.

3 ¶ Reuben mine eldest sonne, thou art my might, and the beginning of my strength, the excellencie of dignitie, and the excellencie of power:

4 ¶ Thou wast light as water: thou shalt not be excellent, because thou wentest vp to thy fathers bed: then diddest thou defile thy bed, thy dignitie is gone.

5 ¶ Simeon and Leui, brethren in euill, the instruments of cruelty are in their habitations.

6 Into their secret let nor my foule come: my glory, be not thou ioyned with their assemblie: for in their wrath they slewe a man, and in their selfewill they digged downe a wall.

7 Cursed be their wrath, for it was fearce, & their rage, for it was cruell: I will deuide them in Iacob, and scatter them in Israel.

8 ¶ Thou Iudah, thy brethren shall prayse thee: the hand of the Amalekites, 1. Chro. 4. 43.

thee: thine hand shalbe in the neck of thine enemies: thy fathers sonnes shall bowe downe vnto thee.

9 Iudah, as a Lions whelp thou shalt come vp from the spoyle, my sonne. He shall lye downe and couche as a Lion, and as a Lionesse: Who shall stirre him vp?

10 The scepter shall not depart from Iudah, nor a lawgiuer from betwene his teete, vntil Shiloh come, and the people shall be gathered vnto him.

11 He shall binde his Asses foake vnto y vine, & his Asses colt vnto the best vine. he shall wash his garment in wine, and his cloke in the blood of grapes.

12 His eyes shalbe red with wine, & his teeth white with milke.

13 ¶ Zebulun shall dwell by the sea side, and he shalbe an haueu for shippes: & his border shalbe vnto Zidon.

14 ¶ Issachar shalbe a strong ass, couching downe betwene two burdens:

15 And he shall see that rest is good, & that the land is pleasaute, and he shall bowe his shoulder to beare, and shall be subiect vnto tribute.

16 ¶ Dan shal iudge his people as one of the tribes of Israel.

17 Dan shalbe a serpent by the way, an adder by the pathe, byrting the horse heeles, so that his rider shall fall backward.

18 ¶ O Lord, I haue waited for thy saluation.

19 ¶ Gad, an hoste of men, shall ouercome him, but he shal ouercome at the last.

20 ¶ Concerning Asher, his bread shalbe fat, and he shal giue pleasures for a king.

21 ¶ Naphtali shalbe a hinde, let goe, giuing goodly wordes.

22 ¶ Ioseph shalbe a fruitefull bough, euen a fruitefull bough by the well side: the small boughes shal run vpon the wall.

23 ¶ And the archers grieued him, and shotte against him, and hated him.

24 But his bowe abode strong, & the handes of his armes were strengthened, by the handes of the mightie God of Iacob, of whom he was the feeder, signified by y stone of Israel.

25 ¶ Euen by the God of thy fathers, who shall helpe thee, and by the almightie, who shall blese thee with heauenlie blessinges from above, with blessinges of the deepe, that lieth beneath, with blessinges of the brestes, and of the wombe.

26 The blessinges of thy fathers shal be stronger then the blessinges of mine elders: vnto the ende of the bulles of the world they shalbe on the head of Ioseph, & on the top of the head of him that was separate from his brethren.

27 ¶ Benjamin shall rauine as a wolfe: in the morning he shall deuoure the pray, and at night he shal deuide the spoile.

28 ¶ All these are the twelue tribes of Israel, and thus their father spake vnto them, and blessed them: euerie one of them blessed he with a feuerall blessing.

29 And he charged them & said vnto them,

D. iij. I am

g As was verified in David and Christ.

h His enemies shall so feare him.

i Or, kingdom.

j Which is Christ the Messias, the giuer of all prosperitie: who shal cal the Gentiles to saluation.

k A country most abundant with vines and pastures is promised him.

l Elr. An ass of great bones.

m His force shall be great, but he shall want courage to resist his enemies.

n That is, full of subtiltie.

o Seeing the misery that his posterity should fall into, he braueth out in prayer to God to remedie it.

p He shal abound in corn & pleasant fruites.

q Ouercōmyng more by faire wordes then by force.

r Elr. a some of increase.

s Elr. daughter. As his brethren, when they were his enemies, Potiphar, and others.

t That is, God.

u I as much as he will more neere to the accomplishment of the promises, and it had bene more often confirmed.

v Either in dignitie, or when he was sold from his brethren.

Isaak blefseth Iosephs two sonnes

Christ.

prayer.

Chap. 47. 30.

I am ready to be gathered vnto my people: \* bury me with my fathers in the caue, that is in the field of Ephron the Hittite, 30 In the caue that is in the field of Machpelah besides Mamre in the lande of Canaan: which came Abraham bought with the field of Ephron the Hittite for a possession to bury in. 31 There they buried Abraham and Sarah his wife: there they buried Izhak and Rebekah his wife: and there I buried Leah. 32 The purchase of the fildes and the caue that is therein, was bought of the children of Heth. 33 Thus Isaakob made an ende of giuing charge to his sonnes, and \* plucked vp his feete into the bed and gaue vp the ghost, and was gathered to his people.

x Whereby is signified how quietly he dyed.

CHAP. L.

11 Isaakob is buried. 19 Ioseph forgiueth his brethren. 23 He seeth his children children. 25 He dyeth.

1 Then Ioseph fell vpon his fathers face and wept vpon him, and kissed him. 2 And Ioseph commaunded his seruantes the phisitions, to enbaume his father, and the phisitions enbaumed Israel. 3 So fourty dayes were accomplished (for so long did the dayes of them that were enbaumed last) and the Egyptians bewailed him <sup>b</sup> seuentie dayes. 4 And whē the dayes of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I haue now found fauour in your eyes, I pray you, in the cares of Pharaoh, and say, 5 My father made me \* swear, saying, Loc, I dyc, bury me in my graue, which I haue made me in the land of Canaan: now therefore let me go, I pray thee, and bury my father, and I will come againe. 6 Then Pharaoh said, Goe vp and bury thy father, as he made thee to sweare. 7 So Ioseph went vp to bury his father, & with him went all the seruants of Pharaoh, the elders of his house and all the elders of the land of Egypt. 8 Likewise all the house of Ioseph, and his brethren, and his fathers house, onely their children, and their sheepe, and their cattell left they in the land of Goshen. 9 And there went vp with him both charrets and horsemen: and they were an exceeding great company. 10 And they came to \* Goren Atad, which is beyond Iorden, & there they made a great and exceeding fore lamentation: and he mourned for his father seuen dayes. 11 And when the Canaanites the inhabitants of the land saw the mourning in Goren A-

c The very infants would haue othes performed.

Or she came from the dead.

tad, they said, This is a great mourning vnto the Egyptians: wherfore the name thereof was called \* Abel Mizraim, which is beyond Iorden. 12 So his sonnes did vnto him accordyng as he had commaunded them: 13 \* For his sonnes carried him into the land of Canaan, and buried him in the caue of the field of Machpelah, which came \* Abraham bought with the field, to be \* a place to bury in, of Ephro <sup>y</sup> Hittite besides Mamre. 14 ¶ The Ioseph returned into Egypt, he and his brethren, and all that went vp with him to bury his father, after that he had buried his father. 15 And whē Iosephs brethren saw that their father was dead, they said, It may be that Ioseph will hate vs, and will pay vs agayne all the euill, which we did vnto him. 16 Therefore they sent vnto Ioseph, saying, Thy father commaunded before his death, saying,

Or, she lamentation of the Egyptians.

Allee. 7. 16.

Chap. 23. 16. Or, a possession.

d An euill conscience is neuer fullie at rest.

17 Thus shal ye say vnto Ioseph, Forgiue now, I pray thee, the trespass of thy brethren, & their sinne: for they rewarded thee euill. And now, we pray thee, forgiue the trespass of thy seruants of thy fathers \* God. And Ioseph wept, when they spake vnto him. 18 Allo his brethren came vnto him, and fell downe before his face, and said, Behold, we be thy seruantes. 19 To whom Ioseph said, \* Feare not: for am not I vnder \* God? 20 When ye thought euill against me, \* God disposed it to good, that he might tryng to passe, as it is this day, and saue much people aliuie. 21 Feare not now therefore, I will nourish you, and your children: and he comforted them, and spake \* kindly vnto them. 22 ¶ So Ioseph dwelt in Egypt, he and his fathers house: and Ioseph liued an hundredth and ten yere. 23 ¶ And Ioseph sawe Ephraims children, euen vnto the third generatio: also, sonnes of Machir the sonne of Manasse were brought vp on Iosephs knees. 24 And Ioseph said vnto his brethren, \* I am ready to die, and God will surely visite you, and bring you out of this land, vnto y<sup>e</sup> land which he sware vnto Abraham, vnto Izhak, and vnto Isaakob. 25 And Iosephooke an orthe of the childre of Israel, saying, \* God will surely visite you, and ye shall carry my bones hence. 26 So Ioseph died when he was an hundredth and ten yere old: and they enbaumed him and put him in a chest in Egypt.

e Meaning, that they which haue one God, should be ioynd in most true loue.

Or, the messenger Chap. 45. 1.

Or, am I in Gods stead? meaning, I take vnto me.

f Who by the good successe seemeth to commit it, and therefore it ought not to be reuenged by me.

Ebr. to their heart.

g Who, notwithstanding he bare rule in Egypt about fourty yeres, yet was ioynd with the Church of God in faith and religion.

Numb. 33. 39. Hebr. 11. 22.

Erod. 19. 19.

h He speaketh this by the spirit of prophesie, exhorting his brethere, to haue full trust in Gods promises for their deliuerance.

THE

# THE SECOND BOOKE OF MOSES, CALLED EXODVS.

## THE ARGVMENT.

**A**fter that Iacob by Gods commandements Gen. 46. 3. had brought his familie into Egypt, where they remained for the space of foure hundred yeres, and of seuenie persons grew to an infinite number, so that the King and the countrey grudged and endeauoured both by tyrannie and cruel slaueerie to suppress them: the Lord according to his promise Gen. 15. 14. had compassion of his Church and deliuered them, but plagued their enemies in most strange and sundrie forces. And the more that the tyrannie of the wicked enraged against his Church, the more did his beaue iudgements encrease against them, till Pharaoh and his armie were drowned in the same Sea, which gave an enrie and passage to the children of God. But as the ingratitude of man is great, so did they immediately forget Gods wonderfull benefites: and albeis he had given them the Passouer to be a signe and memoriall of the same, yet they fell to distrust, and tempted God with sundrie murmurings and grudgings against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meate to content their lusts, sometime by idolatrie, or such like. Wherefore God visited them with sharpe rodde and plagues, that by his corrections they might seeke to him for remedie against his scourges, and earnestly repent them for their rebellions and wickednes. And because God loweth them to the end, whome he hath once begonne to loue, he punished them not according to their desert, but deals with them in great mercies, and euer with new benefites laboured to ouercome their malice: for he still gouerned them and gave them his word & Law, both concerning the manner of seruising him, and also the forme of iudgements and ciuill policie: so the intent was that they should not serue God after their owne inventions, but according to that order, which his beauenlie wisdom had appointed.

### CHAP. I.

1 The children of Iacob that came into Egypt. 2 The new Pharaoh oppresseth them. 3 The providence of God towards them. 4 The Kings commandment to the midwives. 5 The sonnes of the Ebrewes are commanded to be call into the river.

Gen. 46. 3.

1 Moses describeth the wonderful order that God obserueth in performing his promise to Abraham, Gen. 15. 14.



**N**O W \* these are y names of the children of Israel, which came in to Egypt (euerie man and his household came thither with Iacob)

2 Reuben, Simeon, Leui, and Iudah,  
3 Issachar, Zebulun, and Benjamin,  
4 Dan, and Naphtali, Gad, and Asher.  
5 So all the \* soules, that came out of the loines of Iacob, were \* seuentie soules: Ioseph was in Egypt alreadye.

6 Now Ioseph died and all his brethren, and that whole generation.

7 ¶ And the \* children of Israel brought forth fruit and encreased in abundance, and were multiplied, and were exceeding mightie, so that the land was full of them.

8 Then there rose vp a new King in Egypt, who \* knew not Ioseph.

9 And he saide vnto his people, Beholde, the people of y children of Israel are greater and mightier then we.

10 Come, let vs worke wisely with them, lest they multiply, and it come to passe, that if there be warre, they ioyne them selues also vnto our enemies, and fight against vs, and get them out of the land.

11 Therefore did they set taskmasters ouer them, to keepe them vnder with burdens: and they build cities Pithom and Raames for the \* treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grew: therefore \* they were more grieved against the children of Israel.

13 Wherefore the Egyptians by crueltie caused the children of Israel to serue.

14 Thus they made them wearie of their liues by sore labour in claye and in bricke, and in all worke in the field, with all manner of bondage, \* which they laide vpon them most cruelly.

15 ¶ Moreover the King of Egypt commanded the midwives of the Ebrewe women, (of which the ones name was \* Shiphrah, and the name of the other Puah)

16 And said, \* When ye do the office of a midwife to the women of the Ebrewes and see them on their stools, if it be a sonne, then ye shall kill him: but if it be a daughter, then let her liue.

17 Notwithstanding the midwives feared God, and did not as the King of Egypt commanded them, but preferred alieue the men children.

18 Then the King of Egypt called for the midwives, and said vnto them, \* Why haue ye done thus, and haue preferred alieue the men children?

19 And the midwives answered Pharaoh, Because the Ebrewe \* women are not as the women of Egypt: for they are liuelie, and are deliuered yer the midwife come at them.

20 God therefore prospered the midwives, and the people multiplied and were verie mightie.

21 And because the midwives feared God, therefore he \* made them houses.

22 Then Pharaoh charged all his people, saying, Euerie man childe that is borne, cast ye into the riuer, but reserue euerie maidechilde alieue.

by craft, they brast forth into open rage.

The more that God blesteth his, y more doeth the wicked enue the them.

saugun martyrum sechu Ezechia.

¶ Ebr. wherewith they serued them selues of them by crueltie.

f These seeme to haue bene the chief of the rest. Uu. 1. 1. 5.

¶ Or, states where-upon they saie in trouble.

g Their disobedience herem was lawfull, but their disobedienting euil.

h That is, God increased the families of the Israelites by their means.

i When tyrants cannot preuaile



CHAP. II.

<sup>1</sup> Moses is borne and cast into the flages. <sup>5</sup> He is taken up of Pharaohs daughter and kept. <sup>15</sup> He killeth the Egyptian. <sup>21</sup> He fleeth and marryeth a wife. <sup>23</sup> The Israelites cry vnto the Lord.

<sup>a</sup> This Leuite was called Amram, who married Iochabed, Chap. 6. 20.

<sup>1</sup> Then there went a man of the house of Leui, and tooke to wife a daughter of Leui,

<sup>Nom. 26. 59.</sup>  
<sup>1. Chr. 23. 13.</sup>  
<sup>alt. 7. 20.</sup>  
<sup>hebr. 11. 13.</sup>

<sup>b</sup> Committing him to the providence of God, whom he could not keepe from the rage of the tyrant.

God heareth the cry of those that call vpon him & in his good time helpeth them. v. 23. & c. 3. 7. 8.

<sup>2</sup> And the woman conceived and bare a sonne: and when she saw that he was faire, <sup>\* she hid him three moneths.</sup>

<sup>3</sup> But when she could no longer hide him, she tooke for him an arke made of reede, & daubed it with slime and with pitch, and <sup>b</sup> laid the childe therein, and put it among the bulrushes by the riuers brinke.

<sup>4</sup> Now his sister stood a farre of, to wit how would come of him.

<sup>5</sup> ¶ Then the daughter of Pharaoh came downe to wash her in the riuier, and her maidens walked by y<sup>e</sup> riuers side: and when she sawe the arke among the bulrushes, she sent her maide to fet it.

<sup>6</sup> Then she opened it, & sawe it was a child: and beholde, the babe wept: so she had compassion on it, and said, This is one of the Ebrewes children.

<sup>7</sup> Then said his sister vnto Pharaohs daughter, Shall I go and call vnto thee a nurce of the Ebrewe women to nurce thee y<sup>e</sup> childe?

<sup>8</sup> And Pharaohs daughter said to her, Go. So she maide went and called the <sup>c</sup> childes mother.

<sup>9</sup> To whom Pharaohs daughter said, Take this childe away, and nurce it for me, and I will reward thee. Then the woman tooke the childe and nurced him.

<sup>10</sup> Now the childe grewe, and she brought him vnto Pharaohs daughter, and he was as her sonne, and she called his name Moses, because, <sup>d</sup> I drewe him out of the water.

<sup>11</sup> ¶ And in those daies, when Moses was <sup>d</sup> grown, he went forth vnto his brethren, and looked on their burdens: also he sawe an Egyptian smiting an Ebrewe one of his brethren.

<sup>12</sup> And he looked round about, and when he sawe no man, he <sup>e</sup> slew the Egyptian, & hid him in the sand.

<sup>13</sup> Again he came forth the second day, and beholde, two Ebrewes stroue: and he said vnto him that did the wrong, Wherefore smitest thou thy fellowe?

<sup>14</sup> And he answered, Who made thee a man of auctoritie, and a iudge ouer vs? Thinkest thou to kill me, as thou killedst the Egyptian? Then Moses feared and said, Certainly this thing is knowen.

<sup>15</sup> Now Pharaoh heard this matter, & sought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the land of Midian, and he sat downe by a well.

<sup>16</sup> And the Priest of Midian had seven daughters, which came and drewe water, & filled the troghes, for to water their fathers sheepe.

<sup>17</sup> Then the shepherds came and droue the

away: but Moses rose vp and defended them, and watered their sheepe.

<sup>18</sup> And when they came to Reuel their father, he said, How are ye come so soone to daie?

<sup>19</sup> And they said, A man of Egypt deliuered vs from the hand of the shepherdes, and also drewe vs water ynough, and watered the sheepe.

<sup>20</sup> Then he saide vnto his daughters, And where is he? why haue ye so left the man? <sup>g</sup> call him that he may eat bread.

<sup>21</sup> And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter:

<sup>22</sup> And she bare a sonne, <sup>\* whose name he called Gershom: for he said, I haue bene a stranger in a strange land.</sup>

<sup>23</sup> ¶ Then in processe of time, the King of Egypt dyed, & the children of Israel sighed for the bondage and <sup>b</sup> cried: and their crye for the bondage came vp vnto God.

<sup>24</sup> Then God heard their moene, and God remembered his couenant with Abraham, Izhak, and Iaakob.

<sup>25</sup> So God looked vpon the children of Israel, and God<sup>d</sup> had respect vnto them.

CHAP. III.

<sup>1</sup> Moses keepeth sheepe, and God appeareth vnto him in a bush. <sup>10</sup> He sendeth him to deliuer the children of Israel. <sup>14</sup> The name of God. <sup>16</sup> God teacheth him what to do.

<sup>1</sup> When Moses kept y<sup>e</sup> sheepe of Iethro his father in law, Priest of Midian, and droue the flocke to the <sup>b</sup> backe side of the desert, and came to the <sup>c</sup> Mountaine of God, <sup>b</sup> Horeb.

<sup>2</sup> Then the Angel of the Lord appeared vnto him in <sup>\* a flame of fire, out of the middes of a bush: and he looked, and beholde, the bush burned with fire, and the bush was not consumed.</sup>

<sup>3</sup> Therefore Moses saide, I will turne aside now, and see this great sight, why the bush burneth not.

<sup>4</sup> And when the <sup>d</sup> Lord sawe that he turned aside to see, God called vnto him out of the middes of the bush, and said, Moses, Moses. And he answered, I am here.

<sup>5</sup> Then he said, Come not hither, <sup>e</sup> put thy shooes of thy feete: for the place whereon thou standest is holie ground.

<sup>6</sup> Moreover he said, I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iaakob. Then Moses hid his face: for he was <sup>f</sup> afraid to looke vpon God.

<sup>7</sup> ¶ Then the Lord said, I haue surely seene the trouble of my people, which are in Egypt, and haue heard their crye, because of their <sup>g</sup> taskmasters: for I knowe their sorowes.

<sup>8</sup> Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land and a large, into a land that <sup>h</sup> floweth with milke and honie, <sup>h</sup> then into the place of the Canaanites, & the Hittites, and the Amorites,

<sup>g</sup> Wherein he declared a thank ful mind, which would recompence the benedite done vnto his.

<sup>h</sup> God humbled him by afflictions, that they should cry vnto him and receiue fruits of his promise. He iudged their cause: or, acknowledged them to be his.

<sup>Or, farre within the desert.</sup>

<sup>a</sup> It was so called after the lawe was giuen.

<sup>b</sup> Called also Sinai.

<sup>c</sup> This signifieth that the churche is not consumed by the fire of afflictions, because God is in the middes thereof.

<sup>d</sup> Whom he called the Angel.

<sup>e</sup> Refigee thy selfe vp to me.

<sup>f</sup> Because of my presence.

<sup>g</sup> For sinne canerish man to sinne Gods iustice.

<sup>h</sup> Whose creature was inoletable.

<sup>i</sup> Most plentiful of all things.



14 <sup>He</sup> speake for lo; he cometh also forth to mee thee; and when he seeth thee, he wilbe glad in his heart.

15 Therefore thou shalt speake vnto him, & put the wordes in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to do.

16 And he shall be thy spokesman vnto the people; and he shall be, *even* he shall be as thy mouth, and thou shalt be to him as <sup>a</sup> God.

17 Moreover thou shalt take this rod in thine hand, wherewith thou shalt do miracles.

18 ¶ Therefore Moses went and returned to Iethro his father in law, and said vnto him, I pray thee, let me go, and returne to my brethren, which are in Egypt, & see whether they be yet alieue. Then Iethro said to Moses, Go in peace.

19 (For the Lord had said vnto Moses in Midian, Go, returne to Egypt: for they are all dead which <sup>went</sup> about to kill thee)

20 The Moses tooke his wife, and his sonnes, and put them on an asse, and returned toward the land of Egypt, and Moses tooke the rod of God in his hand.

21 And the Lord said vnto Moses, When thou art entred and come into Egypt againe, see that thou do all the wonders before Pharaoh, which I haue put in thine hand: but I will <sup>harden</sup> his heart, and he shall not let the people go.

22 Then thou shalt saye to Pharaoh, Thus saith the Lord, Israel is my sonne, *even* my first borne.

23 Wherefore I say to thee, Let my sonne go, that he may serue me: if thou refuse to let him go, behold, I will slay thy sonne, *even* thy first borne.

24 ¶ And as he was by the way in the ynne, the Lord met him, and <sup>would</sup> haue killed him.

25 Then Zipporah tooke a sharpe knife, and cut away the foreskinne of her sonne, and cast it at his feete, and saide, Thou <sup>art</sup> in dede a bloodie husband vnto me.

26 So <sup>he</sup> departed from him. Then she said, O bloodie husband (because of <sup>thy</sup> circumcision)

27 ¶ Then the Lord saide vnto Aaron, Go meeete Moses in the wilderness. And he went and met him in the Mount of God, and kissed him.

28 Then Moses tolde Aaron all the wordes of the Lord, who had sent him, and all the signes wherewith he had charged him.

29 ¶ So went Moses and Aaron, and gathered all the Elders of the children of Israel.

30 And Aaron tolde all the wordes, which the Lord had spoken vnto Moses, and he did the miracles in the sight of the people.

31 And the people beleueed, and when they heard that the Lord had visited the children of Israel, & had looked vpon their tribulation, they bowed downe, and worshipped.

CHAP. V.

¶ Moses and Aaron do their message to Pharaoh, who letteth not the people of Israel depart, but oppresseth them

<sup>He and Aaron</sup> ¶ Then after ward Moses and Aaron went and said to Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may celebrate a feast vnto me in the wilderness.

¶ And Pharaoh said, Who is the Lord, that I should heare his voyce, and let Israel go? I knowe not the Lord, neither will I let Israel go.

¶ And they said, We worship the God of the Ebrewes: we pray thee, let vs go three daies journey in the desert, and sacrifice vnto the Lord our God, lest <sup>he</sup> bring vpon vs the pestilence or sword.

¶ Then said the King of Egypt vnto them, Moses and Aaron, why cause ye the people to cease from their workes? get you to your burdens.

¶ Pharaoh said furthermore, Behold, much people is now in the land, and ye make them leaue their burdens.

¶ Therefore Pharaoh gaue commandement the same day vnto the taskmasters of the people, and to their officers, saying, I Ye shall giue the people no more strawe, to make bricke (as in time past) <sup>but</sup> let them goe and gather them strawe themselves.

¶ Notwithstanding lay vpon them <sup>a</sup> number of bricke, which they made in time past, diminish nothing thereof: for they be idle, therefore they crie, saying, Let vs go to offer sacrifice vnto our God.

¶ Lay more worke vpon the men, & cause them to do it, and let them not regarde vaine wordes.

¶ Then went the taskmasters of the people, and their officers out, and tolde <sup>a</sup> people, saying, Thus saith Pharaoh, I will giue you no more strawe.

¶ Go you selues, get you strawe where ye can finde it, yet shall nothing of your labour be diminished.

¶ Then were the people scatted abroad throughout all the land of Egypt, for to gather stubble in steade of strawe.

¶ And the taskmasters hasted them, saying, Finish your daies worke: euery daies task, as ye did when ye had strawe.

¶ And the officers of the children of Israel, which Pharaohs taskmasters had set ouer them, were beaten, and demanded, Wherefore haue ye not fulfilled your taske in making bricke yesterday and to day, as in times past?

¶ Then the officers of the children of Israel came, and cried vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

¶ There is no strawe giuen to thy seruants, and they say vnto vs, Make bricke: and lo, thy seruants are beaten, and <sup>thy</sup> people is blamed.

¶ But he said, Ye are to much idle: therefore ye say, Let vs go to offer sacrifice to the Lord.

Faith maketh men bolde in their vocation, b And offers crifice.

Or, God had met vs.

Or, left by with vs with petition.

As though ye would rebel.

Which were of the Israelites and had charge to see them do their worke.

Or, yesterday and yet yesterday.

The more cruelly that tyrants rage, the more is Gods helpe.

Of Moses and Aaron.

Or, the work of a day in his day.

Or, thy people the Egyptians are in the floure.

Or, idle, ye are idle.

the supremacy of Moses

Chap. v. g. Meaning as a wife counseller and full of Gods spirit.

Or, kinsfolke, and louage.

Or, sought thy soule.

Or, caused them to ride.

h. Wherby he wrought the miracles.

i. By retyning my spirit and deliuering him vnto Satan to increase his malice k. Meaning, most deare vnto him.

l. God punished him with sicknesses for neglecting his Sacrament. m. This acte was extraordinary: for Moses was sore sicke, and God euen then required it.

Or, the Angel.

Or, Harsh.

Angel.

It is one of the afflictions of the children of Israel, who were to be brought into the land of Canaan.



- 18 Go therefore now and worke: for there shall no strawe be giuen you, yet shall ye deliuer the whole tale of bricke.
- 19 Then the officers of the children of Israel sawe them felues in an euill case, because it was said, Ye shall diminish nothing of your bricke, nor of euerie daies taske.
- 20 And they met Moses and Aaron, which stood in their way as they came out from Pharaoh,
- 21 To whome they said, The Lord looke vpon you and iudge: for ye haue made our sauour to stinke before Pharaoh and before his seruants, in that ye haue put a sword in their hand to slay vs.
- 22 Wherefore Moses returned to the Lord, and said, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?
- 23 For since I came to Pharaoh to speake in thy Name, he hath vexed this people, and yet thou hast not deliuered thy people.

CHAP. VI.

God remembeth his promises of the deliuerance of the Israelites. Moses speaketh to the Israelites, but they belonne him not. 18. Moses and Aaron are sent againe to Pharaoh. 14. The genealogie of Reuben, Simeon, and Leui, of whom came Moses and Aaron.

Then the Lord saide vnto Moses, Now shalt thou see, what I will do vnto Pharaoh: for by a strong hand shall he let them go, and euen be constrained to driue the out of his land.

- 3 Moreouer God spake vnto Moses, & saide vnto him, I am the Lord,
- 3 And I appeared vnto Abraham, vnto Izhak, and to Iaakob by the Name of Almighty God: but by my name Iehouah was I not knowne vnto them.
- 4 Furthermore as I made my couenant with them to giue them the land of Canaan, the land of their pilgrymage, wherein they were strangers:
- 5 So I haue also heard the groning of the children of Israel, whome the Egyptians keepe in bondage, and haue remembered my couenant.

6 Wherefore say thou vnto the children of Israel, I am y Lord, and I will bring you out from the burdens of the Egyptians, and will deliuer you out of their bondage, and will redeeme you in a stretched out arme, and in great iudgements.

7 Also I will take you for my people, & will be your God: then ye shall knowe that I the Lord your God bring you out from the burdens of the Egyptians.

8 And I will bring you into the land which I sware that I would giue to Abraham, to Izhak and to Iaakob, and I will giue it vnto you for a possession: I am the Lord.

9 So Moses told y children of Israel thus: but they hearkened not vnto Moses, for anguish of spirit and for cruel bondage.

10 Then the Lord spake vnto Moses, saying, 11 Go speake to Pharaoh King of Egypt, that he let the children of Israel go out of his land.

12 But Moses spake before the Lord, saying, Behold, the children of Israel hearken not

vnto me; how then shall Pharaoh heare me, which am of vncircumcised lippes?

13 Then the Lord spake vnto Moses & vnto Aaron, and charged them to go to the children of Israel and to Pharaoh King of Egypt, to bring the children of Israel out of the land of Egypt.

14 These be the heads of their fathers houses: the sonnes of Reuben the first borne of Israel are Hanoeh & Pallu, Hezro & Carmi: these are y families of Reuben.

15 Also the sonnes of Simeon: Iemuel and Iamin, and Ohad, and Iachin, and Zoar, and Shaul y sonne of a Canaanitish woman: these are the families of Simeon.

16 These also are the names of the sonnes of Leui in their generations: Gershon and Kohath and Merari (and the yeres of the life of Leui were an hundred thirtie and seuen yere)

17 The sonnes of Gershon were Libni and Shimbi by their families.

18 And the sonnes of Kohath, Amram and Izhar, and Hebron, & Vzziel (& Kohath liued an hundred thirtie and thre yere)

19 Also the sonnes of Merari were Mahali & Mushi: these are the families of Leui by their kinreds.

20 And Amram tooke Iochebed his fathers sister to his wife, and she bare him Aaron and Moses (& Amram liued an hundred thirtie and seuen yere)

21 Also the sonnes of Izhar: Korah, and Nepheg, and Zichri.

22 And the sonnes of Vzziel: Mithael, and Elzaphan, and Sithri.

23 And Aaron tooke Elisheba daughter of Amminadab, sister of Nahashon to his wife, which bare him Nadab, and Abihu, Eleazar and Ithamar.

24 Also the sonnes of Korah: Afir, and Elkana, and Abiasaph: these are the families of the Korhites.

25 And Eleazar Aarons sonne tooke him one of the daughters of Putiel to his wife, which bare him Phinehas: these are the principall fathers of the Leuites throughout their families.

26 These are Aaron and Moses to whom the Lord said, Bring y children of Israel out of y land of Egypt, according to their armies.

27 These are that Moses and Aaron, which spake to Pharaoh King of Egypt, that they might bring the children of Israel out of Egypt.

28 And at that time when the Lord spake vnto Moses in the land of Egypt,

29 When the Lord, I say, spake vnto Moses, saying, I am the Lord, speake thou vnto Pharaoh the King of Egypt all that I saye vnto thee,

30 Then Moses said before the Lord, Behold, I am of vncircumcised lippes, & how shall Pharaoh heare me?

CHAP. VII.

God hardeneth Pharaohs heart. 10. Moses and Aaron do the miracles of the serpent, and the blood: and Pharaohs forecners do the like.

1 Then

d Or, barbarous and rude in speech: and by this word (vncircumcised) is signified the whole corruption of mans nature.

e This genealogie sheweth of whome Moses & Aaron came.

Gen. 46. 9.

Num. 26. 5.

1. Chron. 5. 9.

1. Chron. 9. 24.

Num. 3. 17.

1. Chron. 6. 4.

and 23. 6.

f For he was 41

yeare olde, when

he came into E-

gypt, and there

liued 94.

Num. 26. 17.

1. Chron. 6. 4. & 12. 6

1. Chron. 6. 16. & 23. 16

g Which kinde

of marriage was

after the lawe

forbidden, Leui.

18. 12.

h Moses and he

were bretherns

children, whose

rebellion was

punished, Num.

16. 1. & 26. 10.

i Who was a

prince of Iudah,

Num. 2. 3.

k For their fa-

milies were so

great, that they

were compared to armies

Num. 25. 10.

l The disobedie-

nce both of

Moses and of y

people sheweth

that their deli-

uerance came

only of Gods

free mercie.

Exod. 17. 16.

m For their fa-

milies were so

great, that they

were compared to armies

Num. 25. 10.

n The disobedie-

nce both of

Moses and of y

people sheweth

that their deli-

uerance came

only of Gods

free mercie.

Exod. 17. 16.

o For their fa-

milies were so

great, that they

were compared to armies

Num. 25. 10.

p The disobedie-

nce both of

Moses and of y

people sheweth

that their deli-

uerance came

only of Gods

free mercie.

Exod. 17. 16.

q For their fa-

milies were so

great, that they

were compared to armies

Num. 25. 10.

r The disobedie-

nce both of

Moses and of y

people sheweth

that their deli-

*Moses Pharaoh's**The Lord to bid his  
grace from Pharaoh  
by the miracles  
he did vnto him  
in his might the more  
confirm the faith  
in thine faith**Howe doer than  
Moses by 3 yeres**Or, a Gods Pha-**raoh.  
a I haue giuen  
thee power and  
authoritie to  
speake in my  
name and to  
execute my  
iudgements vnto**him.  
Or, shall speake  
for thee (before  
Pharaoh)**b To strengthen  
Moses faith, god  
promiseth a  
gain to punish  
the most sharply  
the oppression  
of his Church.**c Moses liued in  
affliction & ban-  
ishment fourtie  
yere before he  
enjoyed his of-  
fice to deliuer  
Gods people.**Or, dragon.**d It seemeth  
that these were  
Iannes and Sam-  
bres, reade 2.  
Tim. 3. 8. how  
the wicked ma-  
liciously resist  
the truth of God.**Or, heauie and  
dull.**e To wit, the  
riuer Nilus.**Or, they shall be  
wearie, and ab-  
horre to drinke.*

- 1 Then the Lord said to Moses, Beholde, I haue made thee Pharaohs God, and Aaron thy brother shall be thy Prophet.
- 2 Thou shalt speake all that I commanded thee: and Aaron thy brother shall speake vnto Pharaoh, that he suffer the children of Israel to go out of his land.
- 3 But I will harden Pharaohs heart, and multiply my miracles and my wonders in the land of Egypt.
- 4 And Pharaoh shall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, even my people, the children of Israel out of the land of Egypt, by great iudgements.
- 5 Then the Egyptians shall know that I am the Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israel from among them.
- 6 So Moses and Aaron did as the Lord commanded them, even so did they.
- 7 (Now Moses was foure score yere olde, and Aaron foure score & three, when they spake vnto Pharaoh)
- 8 And the Lord had spoken vnto Moses and Aaron, saying,
- 9 If Pharaoh speake vnto you, saying, Shew a miracle for you, then thou shalt say vnto Aaron, Take thy rod, & cast it before Pharaoh, and it shall be turned into a serpent.
- 10 Then went Moses and Aaron vnto Pharaoh, and did euen as the Lord had commanded: and Aaron cast forth his rod before Pharaoh and before his seruants, and it was turned into a serpent.
- 11 Then Pharaoh called also for the wise men, and forsores: and those charmers also of Egypt did in like manner with their enchantements.
- 12 For they cast downe euerie man his rod, and they were turned into serpents: but Aarons rod deuoured their rods.
- 13 So Pharaohs heart was hardened, and he hearkened not to them, as the Lord had said.
- 14 The Lord then saide vnto Moses, Pharaohs heart is obstinate, he refuseth to let the people go.
- 15 Go vnto Pharaoh in the morning, (so, he will come forth vnto the water) and thou shalt stand and meete him by the riuers brinke, and the rod, which was turned into a serpent, shalt thou take in thine hand.
- 16 And thou shalt say vnto him, The Lord God of the Hebrews hath sent me vnto thee, saying, Let my people go, that they may serue me in the wilderness: and beholde, hitherto thou wouldst not heare.
- 17 Thus saith the Lord, In this thou shalt know that I am the Lord: beholde, I will smite with my rod that is in mine hand vpon the water that is in the riuer, and it shall be turned to blood.
- 18 And the fish that is in the riuer shall die, and the riuer shall stinke, and it shall grieue the Egyptians to drinke of the water of the riuer.
- 19 The Lord then spake to Moses, Say vnto

- Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their ponde, and ouer all the pooles of their waters, and they shall be blood, and there shall be blood throughout all the land of Egypt, both in vessels of wood, and of stone.
- 20 So Moses and Aaron did euen as the Lord commanded: and he lift vp the rod, and smote the water that was in the riuer in the sight of Pharaoh, and in the sight of his seruants: and all the water that was in the riuer, was turned into blood.
- 21 And the fish that was in the riuer dyed, and the riuer stank: so that the Egyptians could not drinke of the water of the riuer: and there was blood throughout all the land of Egypt.
- 22 And the enchanters of Egypt did likewise with their forceries: and the heart of Pharaoh was hardened: so that he did not hearken vnto them, as the Lord had said.
- 23 Then Pharaoh returned, and went againe into his house, neither did this yet enter into his heart.
- 24 All the Egyptians then digged round about the riuer for waters to drinke: for they could not drinke of the water of the riuer.
- 25 And this continued fully seuen dayes after the Lord had smitten the riuer.

## CHAP. VIII.

6 Frogs are sent. 13 Moses praieth, and they die. 17 Lice are sent, whereby the forcerers acknowledge Gods power. 24 Egypt is plagued with new some flies. 30 Moses praieth againe: 31 But Pharaohs heart is hardened.

- 1 Afterward the Lord saide vnto Moses, Go vnto Pharaoh, and tell him, Thus saith the Lord, Let my people go, that they may serue me:
- 2 And if thou wilt not let them go, beholde, I will smite all thy countrey with frogs:
- 3 And the riuer shall scall full of frogs, which shall go vp & come into thine house, and into thy chamber, where thou sleepest, and vpon thy bed, and into the house of thy seruants, and vpon thy people, and into thine ouens, and into thy kneading troughes.
- 4 Yea, the frogs shall climbe vp vpon thee, and on thy people, and vpon all thy seruants.
- 5 Also the Lord said vnto Moses, Say thou vnto Aaron, Stretche out thine hand with thy rod vpon the streames, vpon the riuers, and vpon the ponde, and cause frogs to come vp vpon the land of Egypt.
- 6 Then Aaron stretched out his hand vpon the waters of Egypt, and the frogs came vp, and couered the land of Egypt.
- 7 And the forcerers did likewise with their forceries, and brought frogs vp vpon the land of Egypt.
- 8 Then Pharaoh called for Moses and Aaron, and said, Pray ye vnto the Lord that he may take away the frogs from me, and from my people, and I will let the people go, that they may do sacrifice vnto the Lord.

*|| The first  
plague.**Chap. 7. 3**Psalm. 71. 44.**f To signifye  
that it was a true  
miracle, and that  
God plagued  
them in that,  
which was not  
necessarie for  
preseruatiō of  
life.**Vvild. 17. 7.**g In ourwarde  
appearance, and  
after that the se-  
uen daies were  
ended.**Or, was made  
strong.**h Eyr. he smit  
his heart at all  
therement.**Or, seuen daies  
were accompli-  
shed.**a There is no-  
thing so vniu-  
erse, that God  
cannot cause to  
come the grea-  
test power of  
man.**Or, vpon thy  
dough, or vpon  
thine ambers.**|| The second  
plague.**b But Goshen  
where Gods  
people dwelt  
was excepted.  
VVild. 17. 5.**c Not low, but  
fearfull cause  
verie infidel  
seeke vnto God*

# The third and fourth plague.

## Chap. IX.

## The fifth plague.

9 And Moses said vnto Pharaoh, " Concerning me, *when* command when I shall pray for thee, and for thy seruants, and for thy people, to destroye the frogges from thee and from thine houses, that they may remaine in the riuer only.

10 Then he said, To morowe. And he answered, Be it as thou hast said, that thou maist knowe, that there is none like vnto the Lord our God.

11 So the frogges shall depart from thee, and from thine houses, and from thy seruants, and from thy people: onely they shall remaine in the riuer.

12 Then Moses and Aaron went out from Pharaoh: and Moses cried vnto the Lord concerning the frogges, which he had sent vnto Pharaoh.

13 And the Lord did according to the saying of Moses: so the frogges died in the houses, in the townes, and in the fieldes.

14 And they gathered them together by heapes, and the land stank of them.

15 But when Pharaoh sawe that he had rest *given him*, he hardened his heart, & hearkened not vnto them, as the Lord had said.

16 ¶ Againe the Lord said vnto Moses, Say vnto Aaron, Stretche out thy rod, and smite the dust of the earth, that it may be turned to lyece throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and lyece came vpon man and vpon beast: all the dust of the earth was lyece throughout all the land of Egypt.

18 Now the enchanters assaied likewise with their enchantments to bring forth lyece, but they could not. So the lyece was vpon man and vpon beast.

19 Then said the enchanters vnto Pharaoh, This is the finger of God. But Pharaohs heart remained obdurate, and he hearkened not vnto them, as the Lord had said.

20 ¶ Morcouer the Lord saide to Moses, Rise vp early in the morning, and stand before Pharaoh (lo, he wil come forth vnto the water) and say vnto him, Thus saith the Lord, Let my people go, that they may serue me.

21 Els, if thou wilt not let my people go, behold, I will send swarmes of flies both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shall be full of swarmes of flies, and y ground also whereon they are.

22 But the land of Goshen, where my people are, will I cause to be wonderfull in that day, so y no swarmes of flies shalbe there, that thou maist know that I am the Lord in the middes of the earth.

23 And I will make a deliuerance of my people from thy people: to morowe shall this miracle be.

24 And the Lord did so: for there came great swarmes of flies into the house of

Pharaoh, and into his seruants houses, so that through all the land of Egypt, the earth was corrupt by the swarmes of flies.

25 Then Pharaoh called for Moses and Aaron, and said, Go, do sacrifice vnto your God in this land.

26 But Moses answered, It is not meete to do so: for when we should offer vnto the Lord our God, that which is an abomination vnto the Egyptians, Lo, can we sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

27 Let vs go three daies iourney in y desert, and sacrifice vnto the Lord our God, as he hath commanded vs.

28 And Pharaoh said, I will let you go, that ye may sacrifice vnto the Lord your God in the wilderness: but go not farre away, pray for me.

29 And Moses saide, Beholde, I will go out from thee, and pray vnto the Lord, that the swarmes of flies may depart fr6 Pharaoh, from his seruants, and from his people to morowe: but let Pharaoh fr6 hence forth decciue no more, in not suffering the people to sacrifice vnto the Lord.

30 So Moses went out from Pharaoh & praised vnto the Lord.

31 And the Lord did according to the saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

32 Yet Pharaoh hardened his heart at this time also, and did not let the people go.

## CHAP. IX.

1 The mortuaries of beastes. 20 This plague of botches and sores. 21 The horrible baile, shouder, for the lightning. 26 The land of Goshen neuer is excepted. 27 Pharaohs confession his wickednes. 33 Moses prayeth for him, 35 Ter in his oldtime.

1 Then the Lord said vnto Moses, Go to Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people go, that they may serue me.

2 But if thou refuse to let them go, and wilt yet holde them still,

3 Beholde, the hand of the Lord is vpon thy flocke which is in the field: for vpon the horses, vpon the asses, vpon y camels, vpon the cattel, and vpon the sheepe shalbe a mightie great moraine.

4 And the Lord shall do wonderfully betwene the beastes of Israel, and the beastes of Egypt: so that there shall nothing dye of all, that pertaineth to the children of Israel.

5 And the Lord appointed a time, saying, To morowe the Lord shall finish this thing in this land.

6 So the Lord did this thing on the morow, and all the cattell of Egypt dyed: but of the cattell of the children of Israel dyed not one.

7 Then Pharaoh sent, and beholde, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obdurate, and he did not let the people go.

8 ¶ And the Lord said to Moses and to Aaron, Take your handfull of ashes of the

For y Egyptians worshipped diuers beastes, as the ox, y sheepe and such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see.

Chap. ix. v. 20. h So y wicked prescribe vnto Gods messengers how farre they shall go.

He could not lodge his heart, but yet he charged him to do this vnfaithfully.

Where God giueth his faith, no miracles can preuaile.

The fifth plague. He shall declare his heauie iudgement against his enemies, and his fauour toward his children.

Into the land of Goshen, where the Israelites dwelled.

Ej. fornace,

Pharaohs coldnes in deferring Moses prayer for his people.

Or, according to thy word.

Or, laid vpon.

Things of this life God oft times heareth y prayers of y iust for the vngodly.

Or, made his heart heauie.

The third plague.

the sheweth y midde can see y faithfull they y will give them lyece.

God confounded their wisdom and autoricie in a thing most vile. They acknowledged that this was done by Gods power & not by sorcerie.

Or, a multitude of venomous beastes, as serpents, &c.

Or, I will separate.

Or, land of Egypt.

Or, y. 9. The fourth plague.



# The sixth and seventh plague.

# Exodus.

# The eight plague threatened.

¶ The sixth plague.

Chap. 4. 27.

e So that thine owne conscience shall condemne thee of ingratitude & malice.

¶ Rem. 9. 27. Or, is this up. Or, is this shewd That is, that all the worlde may magnifie my power in ouercomming thee.

e Here we see, though Gods wrath be kindled, yet there is certaine mercie shewed euen to his enemies.

¶ Ebr. set not his heart to. f The word of the minister is called the word of God.

¶ The seventh plague. Ebr. fire walketh.

¶ Or, since it was inhabited.

forace, and Moses shall sprinkle them toward the heauen in the sight of Pharaoh. 9 And they shall be turned to dust in all the land of Egypt: and it shall be as a scab breaking out into blisters vpon man, and vpon beast, throughout all the land of Egypt. 10 Then they took e affhes of the forace, & stood before Pharaoh: and Moses sprinkled them toward the heauen, and there came a scab breaking out into blisters vpon man, and vpon beast. 11 And the forcerers could not stand before Moses, because of the scab: for the scab was vpon the enchanters, and vpon all the Egyptians. 12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto them, as the Lord had said vnto Moses. 13 ¶ Also the Lord said vnto Moses, Rise vp early in the morning, & stand before Pharaoh, and rel him, Thus saith the Lord God of the Ebrewes, Let my people go, that they may serue me. 14 For I will at this time send all my plagues vpon thine heart, and vpon thy seruants, and vpon thy people, that thou mayest knowe that there is none like me in all the earth. 15 For now I will stretch out mine hande, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth. 16 And in deede, \* for this cause haue I appointed thee, to shewe my power in thee, and to declare my Name throughout all the worlde. 17 Yet thou exaltest thy self against my people, and lettest them not go. 18 Beholde, to morowe this time I will cause to raine a mightie great haile, such as was not in Egypte since the foundation thereof was laid vnto this time. 19 Send therefore now, and gather thy cattell, and all that thou hast in the field: for vpon all the men, and the beastes, which are found in the fildes, and not brought home, the haile shall fall vpon them and they shall dye. 20 Such then as feared the word of the Lord among the seruants of Pharaoh, made his seruants and his cattell flee into the houses: 21 But such as regarded not the worde of the Lord, left his seruants, and his cattell in the fildes. 22 ¶ And the Lord said to Moses, Stretch forth thine hand toward heauē, that there may be haile in all the land of Egypt, vpon man, & vpon beast, and vpon all the herbes of the fildes in the land of Egypt. 23 Then Moses stretched out his rod toward heauen, and the Lord sent thunder and haile, and lightning vpon the ground: and the Lord caused haile to rayne vpon the land of Egypt. 24 So there was haile, and fire mingled with the haile, so grievous, as there was none throughout all the land of Egypt, since it

was a nation. 25 And the haile smote throughout all the land of Egypt all that was in the field, both man and beast: also the haile smote all the herbes of the fildes, and brake to pieces all the trees of the fildes. 26 Onely in the land of Goshen (where the children of Israel were) was no haile. 27 Then Pharaoh sent and called for Moses and Aaron, and saide vnto them, I haue now sinned: the Lord is righteous, but I & my people are wicked. 28 Pray ye vnto the Lord (for it is ynough) that there be no more mightie thunders and haile, and I will let you go, and ye shall tarry no longer. 29 Then Moses said vnto him, Asse as I am out of the cite, I will spreade mine hands vnto the Lord, and the thunder shall cease, neither shall there be any more haile, that thou mayest knowe that the earth is the Lordes. 30 As for thee and thy seruants, I knowe before I praye ye will feare before the face of the Lord God. 31 (And the flaxe, and the barley were smitten: for the barley was eared, and the flaxe was boyled. 32 But the wheat and the rye were not smitten, for they were hid in the ground) 33 Then Moses went out of the cite from Pharaoh, and spread his hands to the Lord, and the thunder and the haile ceased, neither rained it vpon the earth. 34 And when Pharaoh sawe that the raine and the haile and the thunder were ceased, he sinned againe, and hardened his heart, both he, and his seruants. 35 So the heart of Pharaoh was hardened: neither would he let the children of Israel go, as the Lord had said by Moses.

## CHAP. X.

¶ Pharaohs seruants counsaile him to let the Israelites depart: 13 Greshoppers destroye the country. 16 Pharaoh confiseth his sinne. 22 Darknes is sent. 23 Pharaoh forbiddeth Moses to come any more in his presence.

¶ A Gaine the Lord said vnto Moses, Go to Pharaoh: for I haue hardened his heart, and the heart of his seruants, that I might worke these my miracles in the middes of his realme. 2 And that thou maist declare in the eares of thy sonne, and of thy sonnes sonne, what things I haue done in Egypt, and my miracles, which I haue done among them: that ye may knowe that I am the Lord. 3 Then came Moses and Aaron vnto Pharaoh, and they said vnto him, Thus saith the Lord God of the Ebrewes, How long wilt thou refuse to humble thy selfe before me? Let my people go, that they may serue me. 4 But if thou refuse to let my people go, beholde, to morowe will I bring greshoppers into thy coastes. And they shall couer the face of the earth, that a man can not see the earth: and they shall eat the residue which remaineth vnto you,

g The wicked confesse their sinnes to their condemnation, but they cannot beleue to obteine remission. Ebr. vnto of God.

h Meaning, that when they haue their request, they are neuer better, though they make many faire promises, wherein wee see the practise of the wicked. Or, late fauour.

Ebr. by the hand of Moses.

Chap. 4. 27.

Or, in his presence, or among them. The miracles should be so great, that they should be spoken of for ever, where also we see the dutie of parents towards their children.

b The end of afflictions is, to humble our selues with true repentance vnder the hand of God. Or, locusts. VVild. 16. 9.

you, and hath escaped from the haile : and they shal eate all your trees that bud in the fildes.

6 And they shall fill thine houses, and al thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue seene, since the time they were vpon the earth vnto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs seruants saide vnto him, How long shall he be<sup>a</sup> an<sup>a</sup> offence vnto vs? let the men go, that they may serue y<sup>e</sup> Lord their God: wilt thou first know that Egypt is destroyed?

8 So Moses and Aaron were brought againe vnto Pharaoh, and he saide to them, Go, serue the Lord your God, but who are they that shall go?

9 And Moses answered, We will go with our yong and with our olde, with our sonnes & with our daughters, with our sheepe and with our cattell will we go: for we must celebrate a feast vnto the Lord.

10 And he said vnto them, Let<sup>d</sup> the Lord so be with you, as I will let you go and your children: beholde, for<sup>e</sup> euill is before your face.

11 *It shall not be so: now go ye that are men,* and serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12 ¶ After, the Lord said vnto Moses, Stretch out thine hand vpon the land of Egypt for the grethoppers, that they may come vpon the land of Egypt, and eate all the herbes of the land, *euem* all that the hayle hath left.

13 Then Moses stretched forth his rod vpon the land of Egypt: and the Lord brought an East winde vpon the land all that day, and all that night: and in the morning, the East winde brought the grethoppers.

14 So the grethoppers went vp vpon all the land of Egypt, and remained in all quarters of Egypt: so greuous grethoppers, like to these were neuer before, neither after them shal be such.

15 For they couered all the face of the earth, so that the lande was darke: and they did eate all the herbes of the land, and all the fruites of the trees, which the haile had left, so that there was no greene thing left vpon the trees, nor among the herbes of the fildes throughout all the lande of Egypt.

16 Therefore Pharaoh called for<sup>a</sup> Moses and Aaron in haste, and saide, I haue sinned against the Lord your God, and against you.

17 And now forgie me my sinne onely this once, and pray vnto the Lord your God, that he may take away from me this death onely.

18 Moses then went out from Pharaoh, and praied vnto the Lord.

19 And the Lord turned a mightie strong West winde, and tooke away the grethoppers, and violently cast them into the

red Sea, so that there remained not one grethopper in all the coast of Egypt.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel goe.

21 ¶ Againe the Lord saide vnto Moses, Stretche out thine hand toward heauen, that there may be vpon the lande of Egypt darkenesse, euem darkenesse that may be felt.

22 Then Moses stretched forth his hande toward heauen, and there was a blacke<sup>a</sup> darkenesse in all the land of Egypt three daies.

23 No man sawe an other, neither rose vp from y<sup>e</sup> place where he was for three daies: but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses and said, Go, serue the Lord: onely your sheepe and your cattell shall abide, and your children shall go with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offerings that we may do sacrifice vnto the Lord our God.

26 Therefore our cattell also shall go with vs: there shall not an hoose be left, for there of must we take to serue the Lord our God: neither do we knowe how we shall serue the Lord, vntill we come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them go)

28 And Pharaoh saide vnto him, Get thee from me: looke thou see my face no more: for whensoever thou comest in my sight, thou shalt die.

29 Then Moses said, Thou hast said well: fro henceforth will I see thy face no more.

## CHAP. XII.

*God promisseth their departure. 1 He willerh them to borrowe their neighbours seruile. 2 Moses was esteemed of all faue Pharaoh. 3 He signifieth the death of the first borne.*

1 Now (the Lord had saide vnto Moses, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you go hence: when he letteth you go, he shall at once chase you hence.)

2 Speake thou now to the people, that euerie man require of his neighbour, and euerie woman of her neighbour iewels of siluer and iewels of golde.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also Moses was verie great in the land of Egypt, in the sight of Pharaohs seruants, and in the sight of the people.)

4 Also Moses said, Thus saith the Lord, About midnight will I go out into y<sup>e</sup> middes of Egypt.

5 And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maide seruant, that is at the milke, and all the first borne of beasts.

6 Then there shalbe a great crie throughout all the land of Egypt, such as was neuer none like, nor shalbe.

The water seemeth red because the sand or grauel is red: the Ebrewes call it y<sup>e</sup> Sea of bulrushes.

h Because it was so thicke.

i The ninth plague.

vvij. 17. 2.

vvij. 18. 1.

i The ministers of God ought not to yelde one iore to the wicked, as touching their charge. k That is, with what beastes or how manie. l Though be fore he confessed Moses iust, yet against his owne conscience he threateth to put him to death.

a Without any condition, but with haste and violence.

Or, borrowe.

Chap. 3. 22.

Eccl. 45. 5.

Chap. 12. 29.

vvij. 18. 11.

b From y<sup>e</sup> highest to the lowest.

- 7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that ye may knowe that y<sup>e</sup> Lord putteth a difference betwene the Egyptians and Israel.
- 8 And all these thy seruantes shall come downe vnto me, and fall before me, saying, Get thee out, and all the people that are at thy feete, and after this will I depart. So he went out from Pharaoh verie angrie.
- 9 And the Lord said vnto Moses, Pharaoh shall not heare you, <sup>d</sup> that my wonders may be multiplied in the land of Egypt.
- 10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and he suffered not the children of Israel to go out of his land.

c That is, vnder thy power and gouernement.

d God hardened the hearts of the reprobate that his glorie thereby might be the more set forth, Ro.9.17.

## CHAP. XII.

The Lord instituteth the Passeouer. 16 The fathers must teache their children the myserie thereof. 29 The first borne are slayne. 31 The Israelites are drinen out of the land. 35 The Egyptians are spoyled. 37 The number that departeth out of Egypt. 40 How long they were in Egypt.

- 1 Then the Lord spake to Moses and to Aaron in the land of Egypt, saying,
- 2 This \* moneth shall be vnto you the beginning of moneths: it shall be to you the first moneth of the yere.
- 3 Speake ye vnto all the Congregation of Israel, saying, In the tenth of this moneth let euerie man take vnto him a lambe, according to y<sup>e</sup> house of the fathers, a lambe for an house.
- 4 And if the householde be to litle for the lambe, he shall take his neighbour, which is next vnto his house, according to the number of the persons: euerie one of you, according to his eating shall make your count for the lambe,
- 5 Your lambe shall be without blemish, a male of a yere old: ye shall take it of the lambes, or of the kiddes.
- 6 And ye shall keepe it vntill the fourteenth day of this moneth: then \* all the multitude of the Congregation of Israel shall kill it \* at euen.
- 7 After, they shall take of the blood, and strike it on the two postes, and on the vpper doore post of the houses where they shall eat it.
- 8 And they shall eate the fleshe the same night, rost with fire, & vnleauened bread: with fowre herbes they shall eat it.
- 9 Eate not thereof rawe, boyled nor sodden in water, but rost with fire, both his head, his feete, and his purtenance.
- 10 And ye shall reuerse nothing of it vnto the morning: but that, which remaineth of it vnto the morowe, shall ye burne with fire.
- 11 ¶ And thus shall ye eate it, Your loynes girded, your shoes on your feete, and your staues in your hands, and ye shall eate it in haste: for \* it is the Lords Passeouer.
- 12 For I will passe through the lande of Egypt the same night, and will smite all the

a Called Nisan, containing part of March, and part of April.

b As touching the obseruation of feasts: as for other policies, they reckoned fro September.

c As the fathers of the household had great or small families.

d He shall take so manie as are sufficient to eate the lambe.

e Euerie one in his house.   
 \*Ebr. betwene the two eveninges or twilight.

f That is, al that may be eaten.

g The lambe was not y<sup>e</sup> passeouer, but signified it: as sacraments are not the thing it self, which they do represent, but signifie it.

first borne in the lande of Egypt, both man and beast, and I will execute iudgement vpon all the gods of Egypt. I am the Lord.

Or, prince, or Idols.

13 And the blood shall be a token for you vpon the houses where ye are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shall be vnto you a remembrance: and ye shall keepe it an holie feast vnto the Lord, throughout your generations: ye shall keepe it holie by an ordinance for euer.

h Of the benefit receiued for your deliuerance.

i That is, vntill Christs coming, for then ceremonies had an ende.

15 Seuen daies shall ye eat vnleauened bread, and in anie case ye shall put away leauen the first daie out of your houses: for whosoever eateth leauened bread from y<sup>e</sup> first daie vntill the seuenth day, that person shall be cut off from Israel.

16 And in the first day shall be an holie assemblie: also in the seuenth day shall be an holie assemblie vnto you: no worke shall be done in them, save about that which euerie man must eat: that onely may ye do.

Or, calling toge. ther of the people to serue God.

17 Ye shall keepe also the feast of vnleauened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shall obserue this day, throughout your posteritie, by an ordinance for euer.

18 ¶ In the first moneth and the fourteenth day of the moneth at euen, ye shall eate vnleauened bread vnto the one and twentieth day of the moneth at euen.

Luit. 23. 5. nom. 25. 16.

k For in olde time so they compted, beginning the day as sunne set till the next day at the same time.

19 Seuen daies shall no leauen be found in your houses: for whosoever eateth leauened bread, that person shall be cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eate no leauened bread: but in all your habitations shall ye eate vnleauened bread.

21 ¶ Then Moses called all the Elders of Israel, and said vnto them, Choose out and take you for euerie of your householdes a lambe, and kill the Passeouer.

22 And take \* a bunch of hyssop, and dip it in the blood that is in the basen, and strike the lintel, and the doore cheekes with the blood that is in the basen, and let none of you go out at the doore of his house, vntill the morning.

Ebr. 11. 28.

Or, transome, or upper doore post.   
 Or, two side postes.

23 For the Lord will passe by to smite the Egyptians: and when he seeth the blood vpon the lintel & on y<sup>e</sup> two doore cheekes, the Lord will passe ouer the doore, and will not suffer the destroyer to come into your houses to plague you.

Angel.

1 The Angel sent of God to kill the first borne.

24 Therefore shall ye obserue this thing as an ordinance both for thee and thy sonnes for euer.

25 And when ye shall come into the lande, which the Lord will giue you, as he hath promised, then ye shall keepe this seruice.

m The land of Canaan.

Or, ceremony.

26 ¶ And when your children aske you, What seruice is this ye keepe?

1oth. 4. 6.

27 Then ye shall say, It is the sacrifice of the Lordes Passeouer, which passed ouer the houses





10 Keepe therefore this ordinance in his sea-  
son appointed from yere to yere.

11 ¶ And when the Lord shall bring thee in-  
10 to the land of the Canaanites, as he sware  
vnto thee and to thy fathers, and shall giue  
it thee.

11. \* Then thou shalt set apart vnto the Lord  
all that *first* openeth the wombe: also eu-  
er<sup>ie</sup> thing that *first* doeth open *the wombe*, &  
commeth forth of thy beast: the males  
shalbe the Lordes.

*"Ebr. that first  
commeth forth.  
g This is also  
vnderstand of  
horse and othe  
beastes, which  
were not offered  
in sacrifice.  
h By offering a  
cleane beast in  
sacrifice. Leuit.*

14 ¶ And when thy sonne shall aske thee" to  
morowe, saying, What is this? thou shalt  
then say vnto him, With a mightie hand y  
Lord brought vs out of Egypt, out of the  
house of bondage.

13 For when Pharaoh was hard hearted against our departing, the Lord then slew all the firstborne in the land of Egypt: from the first borne of man euen to y first borne of beast: therefore I sacrifice vnto the Lord all the males that ~~first~~ open the wombe, but all the first borne of my sonnes I redeeme.

16 And it shalbe as a token vpon thine hand,  
and as<sup>e</sup> frontiers betwene thine eyes, that  
the Lord brought vs out of Egypt by a  
mightie hand.

17 ¶ Now when Pharaoh had let the people  
go, God carried them not by the way of the  
Philistims countrey, "though it were nerer:  
(for God said, Left y<sup>e</sup> people repent when  
they see warre, & turne againe to Egypt)

18 But God made the people to go about by  
the way of the wilderness of the red sea and  
the children of Israel went vp armed out  
of the land of Egypt.

19 (And Moses took the bones of Joseph with him: for he had made the children of Israel swear, saying, \* God will surely visit you, & ye shall take my bones away hence with you.)

20 ¶ So they tooke their iourney from Succoth, and camped in Etham in the edge of the wildernes.

31. And the Lord went before them by daie  
in a pillar of a cloude to leade them the  
way, and by night in a pillar of fire to giue  
them light, that they might go both by day  
and by night.

22 \* He tooke not away the pillar of the cloud  
by day, nor the pillar of fire by night from  
before the people.

## CHAP. XIII

4.8 Pharaoh's heart is hardened, and persecute the Israelites.  
11 The Israelites striken with fierce murmurs against Mo-  
ses. 13 Moses dooth encourage them. 31 He descenderh  
the Sea. 23.27 The Egyptians follows and are drowned.

1 Then ſaid Lord vnto Moſes, ſaying,  
2 Speake to the children of Iſrael, that  
3 they ⁊ their wives ſhall ſay before ⁊ Pi-hahi-  
4 roth, betwene Migdol and the Sea, ouer a-  
5 gainſt ⁊ Baal-zephon ⁊ about it ſhall ye  
6 ſay, I will ſing vnto the Lord, for he hath  
7 ſaued my ſoule from the hand of death:  
8 when he ſaid vnto the Sea, be drye, and  
9 thou ſhalt open thy ſides, and thou ſhalt  
10 ſplit thy ſides, and thou ſhalt be drye, be-  
11 cauſe of thy pride, thou ſhalt be drye, thou  
12 ſhalt be drye, thou ſhalt be drye, thou ſhalt  
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campe by the Sea.

For Pharaoh will say of the children of Israel, They are tangled in the land: the wilderness hath shut them in.

And I will harden Pharaohs heart that he shall followe after you: so I wil<sup>e</sup> get me honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shall knowe that I am the Lord: and they did so.

¶ Then it was tolde the King of Egypt, that the people fled: and the heart of Pharaoh and of his seruants was turned against the people, and they said, Why haue we this done, and haue let Israel goe out of our seruice? and he hath strengthened his hand against us, and he hath multiplied his people.

And he made ready his charers, & tooke  
his people with him.

And tooke six hundreth chosen chariots, and all the chariots of Egypt, and captains over every one of them.

(For the Lord had hardened the heart of Pharaoh King of Egypt, and he followed after the children of Israel: but the children of Israel were not with an high hand.)

\* And the Egyptians pursued after them, and all the horses and charrets of Pharaoh, and his horsemen and his hoste ouertooke them camping by the Sea, beside Pi-bahiroth before Baal-zethon.

And when Pharaoh drew nigh, the children of Israel lift up their eyes, and behold, the Egyptians marched after them, & they were afraid: wherefore the children of Israel cried unto the Lord, saying,



The third, that God delivereth not his Church incontinently from its enemies; that he will suffer it to be afflicted with tribulation, and to be persecuted by its enemies, before he will deliver it. The fourth, that God will deliver his Church at length, though it be long delayed. The fifth, that God will deliver his Church with glory, and with triumph, and with great honour.

And they saide vnto Moises, Hast thou brought vs to die in the wilderness, because there were no graues in Egypt? wherefore hast thou serued vs thus, to carie vs out of Egypt?

And did not we tell thee this thing in Egypt, saying, Let vs be in rest, that we may serue the Egyptians? for it had bene better for vs to serue the Egyptians, then that we should die in the wilderness.

3 Then Moses said to <sup>5</sup> people, Feare ye not,  
stand stil, and behold <sup>6</sup> the saluation of the  
Lord

Chap. 23. 29.  
and 34. 19.  
27. 44. 20.

"Ebr. that first  
commeth forth.  
g This is also  
vnderstand of  
horse and othe  
beastes, which  
were not offered  
in sacrifice.  
h By offering a  
cleane beast in  
sacrifice, Leuit.  
12. 6.  
"Or, hereafter-  
ward.

<sup>a</sup>Or, hereafter-  
wards.

<sup>6</sup>Or, signs of remembrance.

<sup>2</sup>Or, because.

i Which the  
Philistims wol  
haue made a-  
gainst them by  
stopping them  
the passage. W  
k That is, not  
priuile, but o-  
penly, and as th  
word doeth sig-  
nifie, set in orde  
by fire and fue  
Gen. 50. 35.  
Gen. 24. 32. ito 3  
Numb. 33. 6.

**Numb. 14. 14.**  
**deut. 1. 13.**  
**psal. 78. 14.**  
**1. cor. 10. 1.**  
**1 To defend th**  
**from the heat**  
**of the sunne.**  
**Nzbu. 9. 19.**

**a** From toward  
the country of  
the Philistims.  
**b** So the sea was  
before them,  
mountains on  
beheld God and

Lord which he will shewe to you this day.  
For the Egyptians, whome ye haue scene  
this day, ye shall neuer see them againe.

14 The Lorde shall fight for you : therefore  
hold you your peace.

15 And y Lord said vnto Moyses, Wherefore  
cryest thou vnto me? speake vnto the chil-  
dren of Israel that they go forward:

16 And lift thou vp thy rod, and stretche out  
thine hand vpon the Sea and deuide it, and  
let the children of Israel go on dry ground  
thorowe the mids of the Sea.

17 And I beholde, I will harden the heart of  
the Egyptians, that they may follow them,  
and I will get me honour vpon Pharaoh, &  
vpon all his host, vpon his charrets, & vpon  
his horsemen.

18 Then the Egyptians shall know that I am  
the Lord, when I haue gotten me honour  
vpon Pharaoh, vpon his charrets, and vpon  
his horsemen.

19 (And the Angel of God, which went be-  
fore the hoste of Israel, remoued and went  
behinde them: also the pillar of the cloud  
went from before them, and stode behind  
them.)

20 And came betwene the campe of the E-  
gyptians & the campe of Israel: it was both  
a cloud and darkenes, yet gaue it light by  
night, so that all the night long y one came  
not at the other)

21 And Moyses stretched forth his hand vpon  
the Sea, and the Lord caufed the sea to run  
backe by a strong East winde all the night,  
and made the Sea dry lande: for the waters  
were deuided.

22 The children of Israel went through  
the middes of the Sea vpon the drye  
grounde, and the waters were a wall vnto  
them on their right hand, and on their left  
hande.

23 And y Egyptians pursued and went after  
them to y middes of the Sea, euen all Pha-  
raohs horses, his charrets, & his horsemen.

24 Now in y morning watch, when the Lord  
looked vnto the hoste of the Egyptians, out  
of the fry and cloudy pillar, he strooke the  
hoste of the Egyptians with feare.

25 For he tooke of their charet wheels, and  
they draue them with much a doe: so that  
the Egyptians euery one said, I will flee fro  
the face of Israel: for the Lord fighteth for  
them against the Egyptians.

26 Then the Lorde said to Moyses, Stretche  
thine hande vpon the Sea, that the waters  
may returne vpon the Egyptians, vpon their  
charrets and vpon their horsemen.

27 Then Moyses stretched forth his hand vpon  
the Sea, and the Sea returned to his forere  
early in the morning, & the Egyptians fled  
against it, but the Lord ouerthrew the E-  
gyptians in the middes of the Sea.

28 So the water returned and couered the  
charrets and the horsemen, euen all the host  
of Pharaoh y came into the sea after them:  
there remained not one of them.

29 But the children of Israel walked vpon dry  
lande thorowe the middes of the Sea, and

the waters were a wall vnto them on their  
right hand, and on their left.

30 Thus the Lorde saued Israel the same day  
out of the hande of the Egyptians, and Is-  
rael saw the Egyptians dead vpon the Sea  
bancke.

31 And Israel saw the mightie power, which  
the Lord shewed vpon the Egyptians: so the  
people feared the Lorde, and beleued the  
Lord, and his seruant Moyses.

## CHAP. XV.

1 Moyses with them and women sing praises vnto God  
for their deliverance. 2 The people worshipping. 3 At the  
prayer of Moyses the bitter waters are sweete. 4 God tea-  
cheth the people obedience.

1 Then sang Moyses and the children of a Praising God  
Israel this song vnto the Lorde, and said for the ouer-  
throw of his e-  
nemies and their  
deliuerance.

2 The Lord is my strength and praise, and he is become my saluation: He is my God, and I will  
prepare him a tabernacle: he is  
my fathers God, and I will exalt him.

3 The Lord is a man of warre, his Name is  
Iehouah.

4 Pharaohs charrets & his host hath he east  
into the Sea: his chofen captains also were  
drowned in the red Sea.

5 The depths haue couered the, they fanke  
to the bosome as a stone.

6 Thy right hand, O Lorde, is glorious in  
power: thy right hand, O Lord, hath brused  
the enemye.

7 And in thy great glorie thou hast ouer-  
thrown them that rose against thee: thou  
sentest forth thy wrath, which consumed the  
as the stubble.

8 And by the blast of thy nostrils the waters  
were gathered, the floudes flood still as an  
heape, the depthes congeled together in  
the heart of the Sea.

9 The enemye said, I will pursue, I will ouer-  
take them, I will deuide the spoyle, my lust  
shalbe satisfied vpon them, I will drawe my  
sword, mine hand shall destroy them.

10 Thou blewest with thy winde, the Sea co-  
uered the, they fanke as lead in the mighty  
waters.

11 Who is like vnto thee, O Lord, among the  
Gods? who is like thee so glorious in holy-  
nes, feareful in praises, doing wonders.

12 Thou stretchedst out thy right hand, the  
earth swallowed them.

13 Thou wilt by thy mercie carie this peo-  
ple, which thou deliueredst: thou wilt bring  
them in thy strength vnto thine holy ha-  
bitation.

14 The people shall heare and be affrayd: so-  
rowe shall come vpon the inhabitants of  
Palestina.

15 Then the dukes of Edom shall be amased,  
and trembling shall come vpon the great  
men of Moab: all the inhabitants of Ca-  
naan shall waxe faint hearted.

16 Feare and dread shal fal vpon them: be-  
cause of the greatnes of thine arme, they  
shalbe still as a stone, till thy people passe.  
E.iiiij. O Lord:

"Elo, hand.  
n That is, the  
doctrine which  
he taught them  
in the Name of  
the Lord.

praise and  
thanksgiving

"Or, power.

"Those that are  
enemies to gods  
people, are his  
enemies.

"Or, in the depth of  
the Sea.

"Ebr my soules  
shalbe filled.

f Forso, often-  
times the Scrip-  
ture calleth the  
mightie men of  
the world.

g Which ough-  
t to be pray-  
sed withal feare  
and reverence.  
h That is, into  
the land of Ca-  
naan: or into  
mount Zion.

Dint. 2. 2.  
with. 2. 2.  
"Or for thy great  
power.

1 Onely put  
your trust in  
God without  
grieving or  
doubting.  
2 That in tenta-  
tions fighte  
against the  
flesh, and cryeth  
with inward  
groanings to the  
Lord.

Angel.

k The cloude  
sheweth light  
to the Israelites,  
but to the Egp-  
tians it was dar-  
kenes, so that their  
two hosts could  
not ioyne toge-  
ther.

l Which was  
about the three  
last houres of  
the night.

Or, heauily.

m So the Lorde  
by the water sa-  
ued his, and by  
the water drew  
out his enemies.



i Which was mounte Zion, whereafterward the Temple was built.

k Signifying their great soye, which custome the Iewes obserued in certaine solemnities, Iud. 11. 34. and 21. 21. but it ought not to be a cloke to couer our wanton daunces. l By singing the lyke song of thanksgiuing. m Which was called Etham, Nomb. 33. 8. *Or Bitterna.*

the Lord murthered the first borne. Eccl. 10. 10.

n That is, God, or, Moses in Gods name.

promise to obedience

o Which is, to do that, onely y God commaundeth.

Nomb. 33. 9.

*Or date trees.*

O Lord: till this people passe, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountaine of thine inheritance, which is the place that thou hast prepared, O Lord, for to dwell in, euen the sanctuary, O Lord, which thine hands shall establish.

18 The Lord shall reigne for ever and euer.

19 For Pharaohs horses went with his charrets and horsemen into the Sea, and the Lord brought the waters of the Sea vpon them: but the children of Israel went on drie land in the mids of the Sea.

20 ¶ And Miriam the prophetesse, sister of Aaron tooke a timbrell in her hand, and all the women came, out after her with timbrels and daunces.

21 And Miriam answered the men, Sing ye vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath he ouerthrowen in the Sea.

22 Then Moses brought Israel from the red Sea, and they went out into the wilderness of Shur: and they went three dayes in the wilderness, and found no waters.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called Marah.

24 Then the people murmured against Moses, saying, What shal we drinke?

25 And he cried vnto the Lord, and the Lord shewed him a tree, which when he had cast into the waters, the waters were sweete: there he made them an ordinance and a law, and there he proued them,

26 And said, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lorde thy God, and wilt do that, which is right in his sight, and wilt giue care vnto his commaundements, and kepe all his ordinances, then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

27 ¶ And they came to Elim, where were twelue fountaines of water, and seuentie palme trees, & they camped there by the waters.

#### CHAP. XVI.

1 The Israelites come to the desert of Sin, and murmur against Moses and Aaron. 2 The Lord sendeth quailes and Manna. 3 The Sabbath is sanctified vnto the Lord. 4 The seventh day Manna could not be founde. 5 It is kept for a remembrance to the posteritie.

¶ Afterward all the Congregation of the children of Israel departed from Elim, and came to the wilderness of Sin, (which is between Elim and Sinai) the fiftenth day of the second month after their departing out of the land of Egypt.

2 And the whole Congregation of the children of Israel murmured against Moses & against Aaron in the wilderness:

3 For the children of Israel said to them, Oh that we had died by the hand of the Lord in y land of Egypt, when we fate by the fleshe pots, when we ate bread our bellies full: for ye haue brought vs out into this wilderness, and kill this whole companie with famine.

a This is y eight place wherein they had camped: there is another place called Zin, which was the 33. place wherein they camped: and is also called Kadesh. Nomb. 33. 36. b So hard a thing it is to the flesh not to murmur against God when the belly is pinched.

¶ Then said the Lord vnto Moses, Behold, I will cause bread to rayne from heauen to you, and the people shall goe out, and gather that that is sufficient for euery day, that I may proue them, whether they will walke in my Law or no.

5 But the sixth day they shall prepare that, which they shall bring home, and it shall be twife as much as they gather daily.

6 Then Moses and Aaron sayd vnto all the children of Israel, At euen ye shall knowe, that the Lord brought you out of the lande of Egypt:

7 And in the morning ye shall see the glorie of the Lord: for he hath heard your grudginges against the Lord: and what are we that ye haue murmured against vs?

8 Againe Moses said, At euen shal the Lord giue you flesh to eat, & in the morning your fill of bread: for the Lord hath heard your murmurings, which ye murmur against him: for what are we? your murmurings are not against vs, but against the Lord.

9 ¶ And Moses said to Aaron, Say vnto all the Congregation of y children of Israel, Draw neere before the Lord: for he hath heard your murmurings.

10 Now as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wilderness, and behold, the glory of the Lord appeared in a cloud:

11 (For the Lorde had spoken vnto Moses, saying,

12 I haue heard the murmurings of y children of Israel: tel them therefore, & say, At euen ye shall eat flesh, and in the morning ye shall be filled with breade, and ye shall know that I am the Lord your God)

13 And so at euen the quailes came and couered the campe: and in the morning the dew lay round about the hoste.

14 ¶ And when the dewe that was fallen was ascended, beholde, a small round thing was vpon the face of the wilderness, final as the hoare frost on the earth.

15 And when the children of Israel sawe it, they sayd one to another, It is man, for they wist not what it was. And Moses sayd vnto them, This is the breade which the Lord hath giuen you to eate.

16 ¶ This is the thing which the Lorde hath commaunded: gather of it euery man according to the number of your persones: euery man shall take for them which are in his tent.

17 And the children of Israel did so, and gathered, some more, some lesse.

18 And when they did measure it with an Omer, he that had gathered much, had nothing ouer, and he that had gathered little, had no lacke: so euerie man gathered according to his eating.

19 Moses then said vnto them, Let no man reserve thereof till morning.

20 Notwithstanding they obeyed not Moses: but some of the reserved of it till morning, and it was full of wormes, and stank: therfore

*Elc. the portion of a day in his day. c To signify y they should patiently depen vpon Gods prouidence from day to day.*

d He gaue them not Manna because they murmured, but for his promises sake.

e He that commeth Gods ministers, commeth God himselfe.

Chap. 16. 1.

Eccl. 43. 4. *Or, in the twilight.*

Nomb. 11. 31.

Nomb. 11. 3. *Psalm. 71. 24. wifd. 10. 30.*

f Which signifieth a part, portion, or gift: also meate prepared.

g Which containeth about a pottle of our measure.

*Elc. for an bush.*

2 Cor. 1. 5.

h God is a rich feeder of all, and none can iustly complaine. i No creature is so pure, but being abused, it needeth our destruction.

fore Moses was angrie with them.

21 And they gathered it euery morning, euery man according to his eating: for whē the heat of the sunne came, it was melted.

22 ¶ And the sixt day they gathered twice so much bread, two Omers for one man: then all the rulers of the Congregation came & told Moses.

23 And he answered them, This is that, which the Lord hath said, To morowe is the rest of the holy Sabbath vnto y<sup>e</sup> Lord: bake that so day which ye wil bake, and seeth that which ye will seeth, and al that remaineth, lay it vp to be kept til the morning for you.

24 And they laied it vp till the morning, as Moses bade, and it stanke not, neither was there any worme therein.

25 Then Moses said, Eate that to day: for to day is the Sabbath vnto the Lord: to day ye shall not finde it in the field.

26 Six daies shal ye gather it, but in the seuenth day is the Sabbath: in it there shalbe none.

27 ¶ Now withstanding, there went out some of the people in the seuenth day for to gather, and they found none.

28 And the Lord said vnto Moses, How long refuse ye to keepe my commandementes, and my lawes?

29 Behold, how the Lord hath giuen you the Sabbath: therefore he giueth you the sixt day bread for two dayes: tary therefore euery man in his place: let no man goe out of his place the seuenth day.

30 So the people rested the seuenth day.

31 And the house of Israel called the name of it, MAN. & it was like to coriander seed, but white: and the taste of it was like vnto wafers made with honey.

32 And Moses said, This is that which the Lord hath commaunded, Fill an Omer of it, to keepe it for your posteritie: that they may see the bread wherewith I haue fedde you in wilderness, when I brought you out of the land of Egypt.

33 Moses also said to Aaron, Take a pot and put an Omer full of MAN therein, and set it before the Lorde to be kept for your posteritie.

34 As the Lord commaunded Moses: so Aaron layed it vp before the Testimonie to be kept.

35 And the children of Israel did eate MAN fourty yeres, vntill they came vnto a land inhabited: they did eate MAN vntill they came to the borders of the land of Canaan.

36 The Omer is the tenth part of y<sup>e</sup> Ephah.

## CHAP. XVII.

1 The Israelites come into Repphidim and grudge for water. 6 VVater is giuen them out of the rocke. 11 Moses holdeth up his handes, and they ouercome the Amalekites. 15 Moses buildeth an altar to the Lord.

And all the Congregation of the children of Israel departed from the wilderness of Sin, by their iourneys at the commaundement of the Lord, and camped in Repphidim, where was no water for the people to drinke.

2 Wherefore the people contended with Moses, and said, Giue vs water that we may

drinke. And Moses said vnto them, Why contend ye with me? wherefore do ye tempt the Lord?

3 So the people thirsted there for water, & the people murmured against Moses, and said, Wherefore hast thou thus brought vs out of Egypt to kil vs and our children and our cattel with thirst?

4 And Moses cryed to the Lorde, saying, What shall I do to this people? for they be almost ready to stone me.

5 And the Lord answered to Moses, Go before the people, and take with thee of the Elders of Israel: and thy rod, wherewith thou smotest the riuier, take in thine hand, and goe:

6 ¶ Behold, I will stand there before thee vpon the rocke in Horeb: & thou shalt smite on the rocke, and water shal come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And he called the name of the place, Massah and Meribah, because of the contention of the childre of Israel, and because they had tempted the Lord, saying, Is the Lord among vs, or no?

8 ¶ Then came Amalek and fought with Israel in Repphidim.

9 And Moses saide to Ioshua, Chuse vs out men, & go fight with Amalek: to morowe I wil stand on the toppe of the hill with the rod of God in mine hand.

10 So Ioshua did as Moses bad him, & fought with Amalek: and Moses, Aaron, and Hur, went vp to the top of the hill.

11 And when Moses held vp his hand, Israel preuailed: but whē he let his hand down, Amalek preuailed.

12 Now Moses hands were heavy: therefore they tooke a stone and put it vnder him, & he sate vpon it: and Aaron & Hur stayed vp his hands, the one on the one side, and the other on the other side: so his hands were steady vntil the going downe of the sunne.

13 And Ioshua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the Lord said to Moses, Write this for a remembrance in the booke, and rehearse it to Ioshua: for I will utterly put out the remembrance of Amalek from vnder heauen.

15 (And Moses built an altar and called the name of it, Iehouah-nissi.)

16 Also he said, The Lord hath sworne, that he wil haue warre with Amalek from generation to generation.

## CHAP. XVIII.

1 Iethro commaeth to see Moses his sonne in law. 6 Moses telleth him of the wonders of Egypt. 9 Iethro reioyceth and offereth sacrifices to God. 15 Iethro manner of officers and Iudges ought to be. 24 Moses obeyeth Iethroes counsaile in appointing officers.

WHē Iethro y<sup>e</sup> Priest of Midia Moses father in law heard all that God had done for Moses, & for Israel his people, and how y<sup>e</sup> Lord had brought Israel out of Egypt,

2 Then Iethro the father in law of Moses, tooke Zipporah Moses wife, (after he had sent her away)

Why distrust you God? why loke you not for succour of him wout murmuring against vs?

c How readie the people are for their owne matters to flay y<sup>e</sup> true prophets, and how flow they are to reuenge Gods cause against his enemies & false prophets.

Chap. 7. 20. Num. 23. 9. wyl. 1. 1. 4. 1. 1. cor. 10. 4. Or, Tentation. Or, strife.

d When in aduersitie we thinke God to be absent, then we neglect his promises and make him a lyar.

Deut. 32. 47. wyl. 1. 1. 3. e Who came of Eliphaz, sonne of Esau, Gen. 36. 22. f That is, Horeb, which is also called Sinai.

g So that we see how dangerous a thing it is to faile in prayer.

h In the booke of the lawe.

i That is, the Lord is my banner: as he declared by holding vp his rod and his handes.

¶ Ebr. the hand of the Lord upon the throne.

Chap. 2. 6. a It may seeme that he sent her backe for a time to her father for her impaceificke, lest she should be a let to his vocation, which was so dangerous; chap. 4. 25.

Chap. 18.

3 And her two sonnes, (whereof the one was called \*Gershom: for he said, I haue bene an aliant in a strange land:

4 And the name of y other was Eliezer: for y God of my father. *said he, was mine help, & deliuered me frō the sword of Pharaoh*)

5 And Iethro Moses father in law came with his two sonnes, and his wife vnto Moses into the wilderness, where he camped by the mount of God.

6 And he said to Moses, I thy father in lawe Iethro am come to thee, and thy wyfe and her two sonnes with her.

7 ¶ And Moses went out to meete his father in lawe, and did obeisance and kissed him, and eche asked other of his welfare: and they came into the tent.

8 Then Moses told his father in law all that the Lord had done vnto Pharaoh, and to the Egyptians for Israels sake, and all the traualle that had come vnto them by the way, and how the Lord deliuered them.

9 And Iethro reioyced at all the goodnesse, which the Lorde had shewed to Israel, and because he had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro said, Blessed be the Lord who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also deliuered the people from vader the hand of the Egyptians.

11 Now I know that the Lord is greater then all the gods: \*for as they haue delt proudly with them, so are they recompensed.

12 Then Iethro Moses father in lawe tooke burnt offerings and sacrifices to offer vnto God. And Aaron & all the Elders of Israel came to eat bread with Moses father in law before God.

13 ¶ Now on the morow, when Moses sate to iudge the people, the people stode about Moses from morning vnto euen.

14 And when Moses father in law saw al that he did to the people, he said, What is this that thou doest to the people? why sitest thou thy selfe alone, & all the people stand about thee from morning vnto euen?

15 And Moses said vnto his father in law, Because y people come vnto me to seke God.

16 When they haue a matter, they come vnto me, & I iudge betwene one & another, & declare the ordinances of God, & his lawes.

17 But Moses father in lawe saide vnto him, The thing which thou doest, is not well.

18 Thou both weariest thy selfe greatly, and this people that is with thee: for the thing is to heauy for thee: \*thou art not able to do it thy selfe alone.

19 Heare nowe my voyce, (I will giue thee counsel, and God shalbe with thee) be thou for the people to Godwarde, and reporte thou the causes vnto God.

20 And admoynish them of the ordinaunces, and of the lawes, and shewe them the way, wherein they must walke, and the worke that they must do.

21 Moreover, provide thou amōg al y people men of courage, fearing God, men dealing

truly, hating couerousnes: and appoint such ouer them to be rulers ouer thousandes, rulers ouer hundredes, rulers ouer fifties, and rulers ouer tens.

22 And let them iudge the people at all seasons: but euery great matter let the bring vnto thee, and let them iudge all small causes: so shall it be easier for thee, when they shal beare the burden with thee.

23 If thou do this thing, (& God so commaund thee) both thou shalt be able to endure, & all this people shall also go quietly to their place.

24 So Moses obeyed the voyce of his father in lawe, and did al that he had said:

25 And Moses chose men of courage out of all Israel, and made them heades ouer the people, rulers ouer thousandes, rulers ouer hundredes, rulers ouer fifties, and rulers ouer tens.

26 And they iudged the people at al seasons, but they brought the hard causes vnto Moses: for they iudged all small matters them selues.

27 Afterward Moses let his father in law depart, and he went into his country.

## CHAP. XIX.

The Israelites come to Sinai. 5 Israel chosen from among al other nations. 8 The people prours to quere God. 12 He that toucheth the hill dyeth. 16 God appeareth vnto Moses vpon the mount in thunder and lightning.

1 IN the third moneth, after the children of Israel were gone out of the lande of Egypt, the same day came they into the wilderness of Sinai.

2 For they departed frō Rephidim, & came to the desert of Sinai, and camped in y wilderness: euen there Israel camped before the mount.

3 ¶ But Moses went vp vnto God, for y Lord had called out of the mount vnto him, saying, Thus shalt thou say to y house of Iaakob, and tel the children of Israel.

4 ¶ Ye haue sene what I did vnto the Egyptians, & how I caried you vpō eagles winges, and haue brought you vnto me.

5 Now therefore \*if ye will heare my voyce in dede, and keepe my couenaunt, then ye shalbe my chiefe treasure aboue all people, though all the earth be mine.

6 Ye shall be vnto me also a kyngdome of \*Priestes, & an holy nation. These are the wordes which thou shalt speake vnto the children of Israel.

7 ¶ Moses then came & called for the Elders of the people, & proposed vnto the al these things, which the Lord commaunded him.

8 And the people answered al together, and said, Al that the Lord hath commaunded, we wil do. And Moses reported the wordes of the people vnto the Lord.

9 And the Lord said vnto Moses, Lo, I come vnto thee in a thicke cloud, that the people may beare, whiles I talke with thee, & that they may also beleue thee for euer. (for Moses had told the wordes of y people vnto the Lord)

10 Moreover, the Lord said vnto Moses, Go to the people, & sanctifie them to day & to morowe,

k Godly comfort ought euen to be obeyed, though it come of our inferiors: for such God oftentimes giueth wisdom to humble them that are exalted, and to declare that one member hath neede of another. I Read the occasion, Nōb. 10. 9

a Which was in the beginning of the month Sinai containing part of May and part of Iune. b That they departed from Rephidim.

c God called Iaakob (Israel) therefore the house of Iaakob & the people of Israel signifye by Gods people. d For y eagle by flying his, is out of danger, and carrying her birds rather on her wings than in her talants doeth her loss.

Deut. 5. 2. Deut. 10. 14. Psal. 44. 1. Pat. 2. 2. Rem. 2. 5. Chap. 24. 4. Deut. 5. 27. 28. 17. Josh. 2. 4. 16.

e Teach them to be pure in heart as they themselues outwarily cleane by washing.

b Horeb is called the mount of God because God wrought many miracles there. So Peter calleth the mount where Christ was trāfigured, the holy mount: for by Christs presence it was holy for a time, 2. Pet. 1. 18. c That is, he sent messengers to say vnto him. \*Ebr. of peace.

d Whereby it is euident that he worshipped the true God, & therefore Moses refused not to marry his daughter. Chas. 2. 26. 27. Chap. 1. 7. e For they that drowned y children of the Israelites perished themselves by water. f They ate in y place, where the sacrifice was offered: for part was burnt, & the rest eaten.

g Promise to obediēce. 19. 5. 6. & say. 19. h The office of a bynight.

h Iudge thou in hard causes, which cannot be decided but by consulting with God. i What manner of men ought to be chosen to beare office.



morowe, & let them waſhe their clothes.

11 And let them be ready on the third day: for the third day the Lord will come down in the ſight of all the people vpon mounte Sinai:

12 And thou ſhalt ſet markes vnto the people rounde aboute, ſaying, Take heed to your ſelues that ye go not vp to the mounte, nor touche the border of it: whoſoever toucheth the mounte ſhall ſurely dye.

13 No hand ſhall touch it, but he ſhall be ſtoned to death, or ſtrike through with darts: whether it be beaſt or mā, he ſhall not liue: when the "horne bloweth long, they ſhall come vp into the mountaine.

14 ¶ Then Moſes went downe fro the mount vnto the people, and ſanctified the people, and they waſhed their clothes:

15 And he ſaid vnto the people, Be ready on the third day, and come not at your wines.

16 And the third day, when it was morning, there was thunders and lightnings, and a thick cloud vpon the mount, and the ſound of the trumpet exceeding loude, ſo that all the people, that was in the caſt, was afraid.

17 The Moſes brought the people out of the tents to meete with God, and they ſtoode in the nether part of the mount.

18 ¶ And mount Sinai was all on ſmoke, becauſe the Lord came downe vpon it in fire, and the ſmoke therof aſcended, as ſmoke of a furnace, and all the mount trembled exceedingly.

19 And when the ſound of the trumpet blew long, and waxed louder and louder, Moſes ſpake, and God answered him by "voyce." (For the Lord came downe vpon mounte Sinai on the top of the mounte) and when the Lord called Moſes vp into the top of the mount, Moſes went vp.

20 ¶ The Lord ſaid vnto Moſes, Go down, charge the people, that they breake not their boundes, to go vp to the Lorde to gaze, leſt many of them periſh.

21 And let the "Prieſtes alſo which come to the Lorde be ſanctified, leaſt the Lorde" deſtroy them.

22 And Moſes ſaid vnto the Lord, The people can not come vp into the mount Sinai: for thou haſt charged vs, ſaying, Set markes on the mountaine, and ſanctifie it.

23 And the Lord ſaid vnto him, Go get thee downe, and come vp, thou, and Aaron with thee: but let not the "Prieſtes and the people breake their boundes to come vp vnto the Lorde, leſt he deſtroy them.

24 So Moſes went downe vnto the people, & told them.

CHAP. XX.

The commandments of the firſt table. 19 The commandments of the ſecond. 18 The people afraid are comforted by Moſes. 23 Gods of ſiluer and gold are againe forbidden. 24 Of what ſort the altar ought to be.

¶ Then God ſpake all theſe wordes, ſaying,

1 ¶ I am the Lorde thy God, which haue brought thee out of the land of Egypt, out of the houſe of bondage.

2 ¶ Thou ſhalt haue none other Gods: becauſe I am the Lord thy God, who have brought thee out of Egypt, out of the land of bondage. 3 ¶ Thou ſhalt make thee no graven image, neither any ſimilitude of thinges that are in heauen above, neither that are in the earth beneath, nor that are in the waters vnder the earth.

4 ¶ Thou ſhalt not bowe downe to them, neither ſerue them: for I am the Lorde thy God, a "iealous God, viſiting the iniquitie of the fathers vpon the children, vpon the third generation: & vpon the fourth of them that hate me:

5 And ſhewing mercie vnto "thouſandes to them that loue me; and keepe my commandments.

6 ¶ Thou ſhalt not take the Name of the Lord thy God in "vaine: for the Lorde will not hold him guiltles that taketh his Name in vayne.

7 Remember the Sabbath day, & to keepe it holy:

8 ¶ Sixe dayes ſhalt thou labour, and doe all thy worke:

9 But the ſeuenth day is the Sabbath of the Lord thy God: in it thou ſhalt not doe any worke, thou, nor thy ſonne, nor thy daughter, thy man ſervant, nor thy mayde, nor thy beaſt, nor thy ſtranger that is with thee in thy gates.

10 ¶ For in ſix dayes the Lord made the heauen and the earth, the ſea, and all that in them is, and reſted the ſeuenth day: therefore the Lord bleſſed the Sabbath day, and hallowed it.

11 ¶ Honour thy "father and thy mother, that thy dayes may bee prolonged vpon the land, which the Lord thy God giueth thee.

12 ¶ Thou ſhalt not kill.

13 Thou ſhalt not commit adulterie.

14 Thou ſhalt not ſteale.

15 Thou ſhalt not beare falſe "witness againſt thy neighbour.

16 ¶ Thou ſhalt not "couet thy neighbours houſe, neither ſhalt thou couet thy neighbours wife, nor his man ſervant, nor his mayde, nor his ox, nor his aſſe, neither any thing that is thy neighbours.

17 ¶ And all the people ſawe the thunders, and the "lightnings, and the ſound of the trumpet, and the mountaine ſmoking, and when the people ſaw it they fled and ſtoode aſaue of.

18 And ſaid vnto Moſes, ¶ Talk thou with vs, and we will heare: but let not God talke with vs, leſt we dye.

19 ¶ Then Moſes ſaid vnto the people, Feare not: for God is come to "proue you, and whether you will obey his precepts as you promiſed, chap. 19.

20 So the people ſtoode aſaue of, but Moſes drew neere vnto the darkenes where God was.

21 ¶ And the Lorde ſaid vnto Moſes, ¶ Thou ſhalt ſay vnto the childre of Iſrael, Ye haue ſeene that I haue talked with you from heauen.

b To whoſe eyes all things are open.

Leuit. 16. 17. 18.

c By this outward geſture all kinde of ſeruice and worſhip to idoles is forbidden.

d And will be reuenged of the contempters of mine honour, e So hee is rather to them mercy then to puniſh.

Leuit. 19. 11. 12.

mar. 1. 33.

f Either by ſwearing falſely or raſhly by his Name, or by concerning it.

g Which is by meditating the ſpiritual reſt, by hearing Gods word, & reſting from worldly troubles.

Chap. 31. 12.

h By the parents alſo is meant all that haue authoritie ouer vs.

Mar. 1. 16.

i But loue and preferre thy brothers life.

k But be pure in heart, word and deede.

l But ſtudie to ſee his goods.

m But further his good name, & ſpeake truth.

Rom. 7. 7.

n Thou maiſt not ſo much as with his hinderance in my thing.

Or heard.

¶ The ſermons.

Deut. 1. 16. 17.

the ſermon of the Spirit

Or, trumpet.

Or, iudged.

f But giue your ſelues to prayer and abſtinence, that you may at this time attend only vpon the Lord, 1. Cor. 7. 5.

Deut. 4. 11.

g God viſed theſe fearful ſignes, that his Lawe ſhould be had in greater reuerence, & his maieſtie the more feared.

h He gaue auſwerie to Moſes by plaine wordes, that the people might vnderſtand him.

i Or, rulers.

Or, breake out vpon them.

i Neither dignitie nor multitude haue authority to paſſe the boundes, that Gods word preſcribeth.

a When Moſes & Aaron were gone vp, or had paſſed by boundes of the people, God ſpake thus out of the mount Horeb, that all the people heard. Deut. 5. 6. 11. 12. Or, ſermons.

23 Ye shall not make therefore with me Gods of silver, nor gods of golde: you shall make you none.

24 \*An altar of earth thou shalt make vnto me, and thereon shalt offer thy burnt offerings, and thy peace offerings, thy sheepe, and thine oxen: in all places, where I shall put the remembrance of my Name, I will come vnto thee, and blesse thee.

25 \* But if thou wilt make me an altar of stone, thou shalt not build it of hewen stones: for if thou lift vp thy tooke vpon the, thou hast polluted it them.

26 Neither shalt thou go vp by steppes vnto mine altar, that thy filchines be not discovered thereon.

CHAP. XXI.

Temporall and ciuill ordinances appointed by God, touching seruants, maistres, and wronges: the obseruation whereof doeth not suffice a man, but are giuen to bridle our corrupt nature, which els would breake out into all mischief and crueltie.

Now these are the lawes, which thou shalt set before them,

\* If thou bye an Ebrewe seruant, he shall serue sixe yeares, and in the seuenth he shall go out free, for nothing.

3 If he came himselfe alone, he shall go out himselfe alone: if he were married, then his wife shall go out with him.

4 If his master haue giuen him a wife, and she hath borne him sonnes or daughters, the wife and her children shall be her masters, but he shall go out himselfe alone.

5 But if the seruant say thus, I love my master, my wife and my children, I will not goe out free,

6 Then his master shall bring him vnto the Iudges, and set him so the dore, or to the poste, and his master shall bore his eare through with a nawle, & he shall serue him for euer.

7 Likewise if a man sell his daughter to be a seruant, she shall not goe out as the men seruants do.

8 If she please not her master, who hath betrothed her to him selfe, then shall he cause to bye her: he shall haue no power to sell her to a strange people, seeing he despised her.

9 But if he hath betrothed her vnto his sonne, he shall deale with her according to the custome of the daughters.

10 If he take him another wife, he shall not diminish her foode, her rayment, and recompence of her virginitee.

11 And if he do not these three vnto her, she shall goe out free, paying no money.

12 \* If he that smiteth a man, and he die, shall dye the death.

13 And if a man hath layed wayte, but God hath offered him into his hande, then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously vpon his neighbour to slaye him with guile, thou shalt take him from mine altar, that he may dye.

15 \* Also he that smiteth his father or his

mother, shall dye the death.

16 \* And he that stealeth a man, and selleth him, if he be founde with him, shall dye the death.

17 \* And he that curseth his father or his mother, shall dye the death.

18 \* When men also strue together, and one smite another with a stone, or with the fist, and he dye not, but lyeth in bed,

19 If he rise againe and walke without vpon his staffe, then shall he that smote him goe quite, saue onely he shall beare his charges for his resting, and shall paye for his healing.

20 \* And if a man smite his seruant, or his maid with a rod, & he dye vnder his hande, he shall surely be punished.

21 But if he continue a day, or two dayes, he shall not be punished: for he is his money.

22 \* Also if men strue and hurte a woman with childe, so that her childe depart from her, and death follow not, he shall surely be punished according as the womans husband shall appoint him, or he shall pay as the Iudges determine.

23 But if death follow, then thou shalt pay life for life.

24 \* Eye for eye, tooth for toothe, hande for hand, foote for foote,

25 Burning for burning, wound for wound, stripe for stripe.

26 \* And if a man smite his seruant in the eye, or his maid in the eye, and hath perished it, he shall let him go free for his eye.

27 \* Also if he smite out his seruants toothe, or his maides toothe, he shall let him goe out free for his toothe.

28 \* If an ox gore a man or a woman, that he die, the ox shall be stoned to death, & his flesh shall not be eaten, but the owne of the ox shall goe quite.

29 If the ox were wont to push in times past, and it hath bene tolde his master, and he hath not kept him, & after he killeth a man or a woman, the ox shall be stoned, and his owner shall dye also.

30 If there be set to him a summe of money, then he shall pay the ransom of his life, whatsoeuer shall be layed vpon him.

31 Whether he hath gored a sonne, or gored a daughter, he shall be iudged after the same manner.

32 If the ox gore a seruant or a mayde, he shall giue vnto their master thirtie shekels of silver, and the ox shall be stoned.

33 \* And when a man shall open a well, or when he shall dig a pit and couer it not, and an ox or an asse fall therein,

34 The owner of the pit shall make it good, and giue money to the owners thereof, but the dead beast shall be his.

35 \* And if a mans ox hurt his neighbours ox, that he die, then they shall sell the liue ox, and deuide the money therof, and the dead ox also they shall deuide.

36 Or if it be known that the ox hath vexed to pulse in times past, and his master

Leuit. 24. 15.

Exod. 21. 17.

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Exod. 21. 17.

hath not kept him, he shal pay oxe for oxe, but the dead shal be his owne.

CHAP. XXII.

1 Of theft. 5 Damage. 7 Lending. 14 Borrowing. 16 Injuring of maidens. 18 VVitchcraft. 20 Idolatry. 21 Suppers of strangers, widows, and fatherles. 23 VVurie. 24 Remembrance to Magistrates.

1 If a man steale an oxe or a sheepe, and kill it or sell it, he shal restore five oxen for the oxe, and foure sheepe for the sheepe. 2 If a thiefe be found breaking vp, & be smitten that he dye, no blood shal be shed for him.

3 But if it be in the day light, blood shal be shed for him; for he should make full restitution: if he had not wherewith, then should he be sold for his theft.

4 If the theft be found with him alive, (whether it be oxe, asse, or sheepe) he shal restore the double.

5 If a man do hurt field, or vineyarde, and put in his beast to feede in an other mans field, he shal recompence of the best of his owne field, and of the best of his owne vineyarde.

6 If fire breake out, and catche in the thornes, and the stacks of corne, or the standing corne, or the field be consumed, he that kindled the fire shal make full restitution.

7 If a man deliuer his neighbour money or stuffe to keepe, and it be stolen out of his house, if the thiefe be founde, he shal pay the double.

8 If the thiefe be not found, then the master of the house shal be brought vnto the Iudges to sweare, whether he hath put his had vnto his neighbours good, or no.

9 In all manner of trespassse, whether it be for oxen, for asse, for sheepe, for rayment, or for any manner of lost thing, which an other chalengeth to be his, the cause of both parties shal come before the Iudges, and whom the Iudges condemne, he shal pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepe asse, or oxe, or sheepe, or any beast, & it dye, or be hurte, or taken away by enemies, and no man see it,

11 An othe of the Lorde shall be betwene them twaine, that he hath not put his hand vnto his neighbours good, and the owner of it shal take the othe, and he shal not make it good.

12 But if it be stolen from him, he shal make restitution vnto the owner thereof.

13 If it be torne in pieces, he shal bring recorde, & shal not make that good, which is deuoured.

14 And if a man borrowe ought of his neighbour, and it be hurte, or els dye, the owner thereof not being by, he shal surely make it good.

15 If the owner thereof be by, he shal not make it good: for if it be an hired thing, it came for his hire.

16 And if a man enuise a mayd that is not betrothed, and lie with her, he shal endow

her, and take her to his wife.

17 If her father refuse to giue her to him, he shal pay money, according to the dowrie of virgins.

18 Thou shalt not suffer a witch to line.

19 Whosoever lyeth with a beast, shall dye the death.

20 He that offereth vnto any gods, saue vnto the Lord onely, shal be slaine.

21 Moreover, thou shalt not do iniurie to a stranger, neither oppresse him: for ye were strangers in the land of Egypt.

22 Ye shal not trouble any widow, nor fatherlesse child.

23 If thou see or trouble such and so he call and cry vnto me, I will surely heare his cry.

24 Then shall my wrath be kindled, and I will kill you with the sword, & your wives shal be widowes, and your children fatherlesse.

25 If thou lend money to my people, that is, to the poore with thee, thou shalt not be as an vsurer vnto him: ye shall not oppresse him with vsurie.

26 If thou take thy neighbours rayment to pledge, thou shalt restore it vnto him before the sunne go downe.

27 For that is his covering onely, & this is his garment for his skinne: wherein shall he sleepe? therefore when he cryeth vnto me, I will heare him: for I am mercifull.

28 Thou shalt not rayle vpon the Iudges, neither speake euill of the ruler of thy people.

29 Thine abundance and thy licour shalt thou not keepe backe. The first borne of thy sonnes shalt thou giue me.

30 Likewise shalt thou do with thine oxen & with thy sheepe: seven dayes it shall be with his damme, & the eighth day thou shalt giue it me.

31 Ye shall be an holy people vnto me, neither shall ye eate any fleshe that is torne of beasts in the field: ye shall cast it to the dogge.

CHAP. XXIII.

1 Not to follow the multitude. 2 Not to make mention of the strange gods. 3 The three solemn feastes. 4 The Angel a promised to lead the people. 5 VVhat God promyseth, if they obey him. 6 God will cast out the Canaanites by little and little.

1 Thou shalt not receiue a false tale, neither shalt thou put thine hand with the wicked, to be a false witnes.

2 Thou shalt not follow a multitude to do euill, neither agree in a controuersie to decline after many & overthrow the truth.

3 Thou shalt not esteeme a poore man in his cause.

4 If thou meete thine enemies oxe, or his asse goying astraye, thou shalt bring him to him againe.

5 If thou see thine enemies asse lying vnder his burden, wilt thou cease to help him? thou shalt helpe him vp againe with it.

6 Thou shalt not ouerthrowe the right of thy poore in his suite.

quere, what that is.

Idolatrous sacrificers burne with death

oppression, a crying sm. 2. 27

The iust plague of God vpon oppressors.

Leuit. 25. 37. deut. 23. 19. psalm. 5. 5.

For colde and necessitie. Act. 3. 5.

Thine abundance of thy come, oyle, and wine. Chap. 23. 3. 4.

Leuit. 22. 9. 1 And so haue nothing to do with it.

Or, report a false tale. Or, craft. Or, answer.

Do that which is godly though few do fauour it. b If we be bound to do good to our enemies beaust, much more to our enemies himselfe. Math. 5. 44. c If God command to help vp our enemies as vnder his burden, wil he suffer vs to cast downe our brethren with heauie burdenst



*Deut. 13. 3.*  
d Whether  
thou be magi-  
strate or art  
comanded by  
magistrate.  
*Deut. 16. 19.*  
*eccl. 20. 28.*  
"Ebr. feing.  
e For in that  
he is a stranger,  
his heart is so-  
rowful ynough.  
*Lewis. 25. 9. & 26.*  
*43 deut. 13. 1.*

*Chap. 20. 8.*  
*deut. 13. 1.*

f Neither by  
swearing by the,  
nor speaking of  
them, *Psal. 16. 4.*  
*ephe. 5. 3.*

*Chap. 13. 9.*  
*and 34. 22.*  
g That is, Ea-  
ster, in remem-  
brance that the  
Angel passed o-  
uer and spared  
Israelites, when  
he slew the first  
borne of the E-

gyptians.

*Deut. 16. 6.*  
*eccl. 35. 6.*  
h Which is,  
Whitsonide, in  
token that the  
Law was giuen  
50 dayes after  
they departed  
from Egypt.

i This is the  
feast of taber-  
nacles, signifying  
that they dwel-  
led 40 yere vnder  
the tents or  
the tabernacles  
in wilderness.  
k No leauened  
bread shalbe the  
in thine house.

*Chap. 34. 26.*  
*deut. 14. 22.*

l Meaning, that  
no fruits should  
be taken before  
just time: and  
herby are bride-  
led at cruel and  
witon appetites.

*Chap. 33. 2.*  
*deut. 7. 21.*

m I will giue  
him mine auto-  
ritie, & he shal  
gouerne you in  
my name.

*Chap. 33. 5.*  
*deut. 7. 21.*

*iosh. 24. 11.*

7 Thou shalt keepe thee farre from a false  
matter, \* and shalt not slaye the \* innocent  
and the righteous: for I will not iustifie a  
wicked man.

8 ¶ Thou shalt take no gift: for the gifte  
blindeth the \* wise, & peruerterth the words  
of the righteous.

9 ¶ Thou shalt not oppresse a stranger: for  
ye know the \* heart of a stranger, seying ye  
were strangers in the land of Egypt.

10 \* Moreover, fixe yeres thou shalt sowe thy  
land, and gather the fruites thereof.

11 But the seuenth yeere thou shalt let it  
rest and lie still, that the poore of thy peo-  
ple may eate, & what they leaue, the bea-  
sts of the fildes shal eate. In like maner thou  
shalt do with thy vineyard, and with thine  
oliue trees.

12 \* Sixe dayes thou shalt doe thy worke, and  
in the seuenth day thou shalt rest, that thine  
oxe, and thine asse may rest, and the sonne  
of thy mayde and the stranger may be re-  
freshed.

13 And ye shall take heede to all things that  
I haue said vnto you: and ye shall make \* no  
mention of the name of other gods, nei-  
ther shal it be heard out of thy mouth.

14 ¶ Three times thou shalt keepe a feast vnto  
me in the yere.

15 Thou shalt keepe the feast of vnleauened  
bread: thou shalt eat vnleauened bread se-  
uen dayes, as I commaunded thee, in y<sup>e</sup> sea-  
son of the moneth of Abib: for in it thou  
camest out of Egypt: and \* none shall ap-  
peare before me emptie.

16 The \* feast also of the haruest of the first  
fruites of thy laboures, which thou hast  
sown in the field: and the \* feast of gather-  
ing fruites in the ende of the yere, when  
thou hast gathered in thy laboures out of  
the field.

17 These three times in the yere shall all thy  
men children appeare before the Lord Ie-  
hovah.

18 Thou shalt not offer the blood of my sa-  
crifice with \* leauened bread: neither shall  
the fatte of my sacrifice remaine vntill the  
morning.

19 \* The first of the first fruites of thy land  
thou shalt bring into the house of the Lorde thy  
God: y<sup>e</sup> thou shalt not feede a kidde in his  
mothers milke.

20 ¶ Behold, I sende an Angel before thee,  
to keepe thee in the way, and to bring thee  
to the place which I haue prepared.

21 Beware of him, and heare his voyce,  
and prouoke him not: for hee will not  
spare your misdeedes, because my \* name  
is in him.

22 But if thou hearken vnto his voyce, & do  
all that I speake, then I will be an enemy vnto  
thine enemies, and will afflicte them that  
afflicte thee.

23 For mine Angel \* shal go before thee, and  
bring thee vnto the Amorites, and the Hit-  
tites, and the Perizzites, and the Cana-  
nites, the Hiuities, and the Iebusites, and I  
will destroy them.

14 Thou shalt not bow downe to their gods,  
neither serue the, nor doe alter the workes  
of them: but \* utterly ouerthrow them, and  
breake in pieces their images.

25 For ye shal serue the Lord your God, and  
he shal blesse thy \* bread and thy water, and  
I will take all sicknes away from the middes  
of thee.

26 ¶ There shal none cast their fruite nor be-  
baren in thy land: the number of thy dayes  
will I fulfill.

27 I will send my \* feare before thee, and will  
destroy all the people among whome thou  
shalt go: and I will make all thine \* enemies  
turne their backs vnto thee:

28 And I will sende hornets before thee, \* w<sup>h</sup>  
shal driue out the Hiuities, the Canaanites,  
and the Hittites from thy face.

29 I will not cast them out from thy face in  
one yere, least the land grow to a wilder-  
nesse: and the beafts of the field multiplie  
against thee.

30 By little and little I will driue them out  
from thy face, vntill thou increase, and inhe-  
rite the land.

31 And I will make thy coastes from the  
red sea vnto the sea \* of the Philistims, and  
from the \* desert vnto the \* Riuer: for I will  
deliuer the inhabitants of the lande into  
your hand, and thou shalt driue them out  
from thy face.

32 ¶ Thou shalt make no couenat with them,  
nor with their gods:

33 Neither shall they dwell in thy land, least  
they make thee sinne against me: for if  
thou serue their gods, surely it shal be thy  
\* destruction.

## CHAP. XXXIII.

This people promises to obey God. 4. Moses writeth the  
civill lawes. 9. 13. Moses returneth vnto the moun-  
taine. 14. Aaron and Hur haue the charge of the people.  
18. Moses was foure dayes and foure nightes in the  
mountaine.

1 N OW he had \* said vnto Moses, Come vp  
to the Lorde, thou, and Aaron, Na-  
dab, and Abihu, and seuentie of the Elders  
of Israel, and ye shal worship asafre of.  
2 And Moses himself alone shal come neere  
to the Lorde, but they shall not come nere,  
neither shall the people go vp with him.

3 ¶ Afterward Moses came and tolde the  
people al the wordes of the Lorde, & all the  
\* lawes: & all the people answered with one  
voyce, and said, \* All the things which the  
Lorde hath said, wil we do.

4 And Moses wrote all the wordes of the  
Lorde, and rose vp early, and set vp an \* altar  
vnder the mountaine, and twelue pillars  
according to the twelue tribes of Israel.

5 And hee sent yong \* men of the children  
of Israel, which offered burnt offerings of  
bieues, and sacrificed peace offrings vnto  
the Lorde.

6 Then Moses tooke halfe of the blood, and  
put it in basens, and halfe of the blood he  
sprinkled on the altar.

7 After he tooke the \* booke of the coue-  
nant, and read it in the audience of the peo-  
ple: who sayd, All that the Lorde hath  
said,

*Deut. 7. 21.*  
n God comma-  
deth his not on-  
ly not to wor-  
ship idols, but  
to destroy them.  
o That is, all  
things necessary  
for this present  
life.

*Deut. 7. 14.*  
p I will make the  
afraide at thy  
comming, and  
send mine Angel  
to destroy thee,  
as Chap. 33. 2.

q Called thes of  
Syria.  
r Of Arabia cal-  
led deserta.  
s To wit, Eu-  
phrates.

*Chap. 34. 13.*  
*deut. 7. 2.*

\* Ebr. offence, a  
sinne.

a When he cal-  
led him vp to  
mountaine to  
giue him the  
lawes, beginning  
at the 20. chap.  
hitherto.

b When he had  
receiued these  
lawes in mount  
Sinai.

\* Ebr. iudgements.  
*Chap. 19. 3.*

*Chap. 30. 24.*  
\* Or, at the foot of  
the mountaine.

c For as yet the  
priesthood was  
not giuento Le-  
ui.

\* Or, of the booke  
of the Law.

said, we wil do, and be obedient.

8 Then Moses tooke the blood, and sprinkled it on the people, and said, Beholde, the blood of the couenaunt, which the Lorde hath made with you concerning all these things.

9 ¶ Then went vp Moses & Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel.

10 And they saw the God of Israel, and vnder his feete was as it were a worke of Saphir stone, and as the very heauen when it is cleare.

11 And vpon the nobles of the children of Israel he laid nor his hand: also they sawe God, and did eate and drinke.

12 ¶ And the Lord said vnto Moses, Come vp to me into the mountaine, & be there, and I will giue thee tables of stone, & the law and the commaundement, which I haue written, for to teach them.

13 Then Moses rose vp, and his minister Joshua, and Moses went vp into the mountaine of God,

14 And said vnto the Elders, Tary vs here, vntil we come again vnto you: & beholde, Aaron, and Hur are with you: whosoever hath any matters, let him come to them.

15 Then Moses went vp to the mounte, and the cloude couered the mountaine,

16 And the glory of the Lorde abode vpon mount Sinai, and the cloude couered it sixe dayes: and the seuenth day he called vnto Moses out of the middes of the cloude.

17 And the sight of the glory of the Lorde was like consuming fire on the toppe of the mountaine, in the eyes of the children of Israel.

18 And Moses entred into the middes of the cloude, and went vp to the mountaine: and Moses was in the mount fourtie dayes & fourtie nightes.

#### CHAP. XXV.

1 The voluntarie giftes for the making of the Tabernacle. 10 The forme of the Arke. 17 The Mercies seat. 23 The Table. 31 The Candlestick. 40 All must be done according to the pattern.

1 ¶ Then the Lorde spake vnto Moses, saying,

2 ¶ Speake vnto the children of Israel, that they receive an offering for me: of every man, whose heart giueth it freely, ye shall take the offering for me.

3 And this is the offering which ye shall take of them, gold, and siluer, and brasse,

4 And blew silke, and purple, and skarlet, & fine linen, and goates haire,

5 And rammes skins coloured red, and the skins of badgers, and the wood Shittim,

6 Oyle for the light, spices for anointing oyle, and for the perfume of sweete saour,

7 Onix stones, and stones to be set in the Ephod, and in the brest plate.

8 Also they shall make me a Sanctuary, that I may dwell among them.

9 According to all that I shew thee, euen so shall ye make the forme of the Tabernacle, and the facion of all the instruments thereof.

10 ¶ They shall make also an Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, & a cubite and an halfe hie.

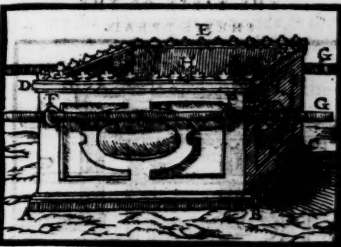
11 And thou shalt ouerlay it with pure gold: within and without shalt thou ouerlaie it, & shalt make vpon it a crowne of golde round about.

12 And thou shalt cast foure ringes of golde for it, and put them in the foure corners thereof: that is, two ringes shall be on the one side of it, and two ringes on the other side thereof.

13 And thou shalt make barres of Shittim wood, and couer them with gold.

14 Then thou shalt put the barres in y ringes by the sides of the Arke, to beare the Arke with them.

#### THE ARKE OF THE TESTIMONIE.



AB The length, two cubites and an halfe.

BC The breadth a cubite and an halfe.

AD The height a cubite and an halfe.

E The golden crowne about the Arke.

F The foure ringes of golde in the foure corners.

G The barres covered with golde so put shal be the ringes to carrie the Arke.

H The inner part of the Arke where the Testimonie was put.

15 The barres shall be in the ringes of the Arke: they shall not be taken away from it.

16 So thou shalt put in the Arke the Testimonie which I shall giue thee.

17 Also thou shalt make a Mercies seat of pure gold, two cubites and an halfe long, & a cubite and an halfe broad.



A The Propitiatorie which is the covering of the Arke of the Testimonie, set apart in this edition, for plating.

B The place whereto issued the oracle & answer, from above the Propitiatorie, and from between the wings of the Cherubims.

C And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at the two ends of the Mercies seat.

D The Cherubims shall be made of golde, of worke beaten out with the hammer shalt thou make them at the two ends of the Mercies seat.

E The Cherubims shall be made of golde, of worke beaten out with the hammer shalt thou make them at the two ends of the Mercies seat.

Fij. 19 And

except the ark of testimonie be pure by ouerlaie of gold, it is not a fit receptacle for the testimonie.

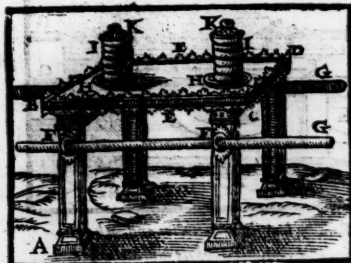
The stone tables, the rod of Aaron and Manna, which were a testimonie of Gods presence.

The mercy seat, or Propitiatorie, where God appeared mercifully vnto the sinner, and this was a figure of Christ.

The propitiatorie, or Mercy seat.

- 19 And the one Cherub shalt thou make at the one end, & the other Cherub at the other end: of the matter of the Mercieseat shall ye make the Cherubims, on the two ends thereof.
- 20 And the Cherubims shall stretch their wings on hie, couering the Mercieseat w<sup>th</sup> their wings, & their faces one to another: to the Mercieseat ward shall the faces of the Cherubims be.
- 21 And thou shalt put the Mercieseat above vpon the Arke, and in the Arke thou shalt put the Testimonie, which I will giue thee.
- 22 And there I will declare my selfe vnto thee, and from about the Mercieseat betwene the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee all things which I will giue thee in commandment vnto the children of Israel.

THE TABLE OF THE SHEWE BREAD.



- A B The height a cubite and an halfe.
- B C The length two cubites.
- C D The breadth a cubite.
- E A crowne of golde above and beneath separated the one from the other by a border of an hand breadth thicke, which declareth that the table was an hand breadth thicke.
- F The four rings.
- G The barres to carie the table, which were put through the rings.
- H Dishes wherein the shew bread was put.
- I The twelve cakes or loaves called the shew breads.
- K The goblets or coverings. The incense cups.

Chap. 37. 10.

Or, on hand breads.

h To set the bread vpon.

lers, wherwith it shalbe couered, even of fine gold shalt thou make them.

30 And thou shalt set vpon the Table shewe bread before me continually.

THE CANDLESTICKE.



Because the facion of the candlestick is so plain & euident, it needeth not to describe the particular partes thereof according to the order of letters. Onely whereas it is said in the 24. verse, that there shall be knops or annes in the candlestick, it must be vnderstand of the shaft or shank; for there are but three in the shaft, and of the other branches. Also the knops of the candlestick are those which are vnder the branches as they issue out of the shaft on either side.

- 31 \* Also thou shalt make a Candlestick of pure golde: of worke beaten out with the hammer shall the Candlestick be made, his shaft, & his branches, his boules, his knops: & his floures shalbe of the same.
- 32 Six branches also shall come out of the sides of it: three branches of the Candlestick out of the one side of it, & three branches of the Candlestick out of the other side of it.
- 33 Three boules like vnto almondes, one knop and one floure in one branche; and three boules like almondes in the other branch, one knop & one floure: so throughout the fixe branches that come out of the Candlestick.
- 34 And in the shaft of the Candlestick shalbe foure boules like vnto almondes, his knops and his floures.
- 35 And there shalbe a knop vnder two branches made thereof: and a knop vnder two branches made thereof: and a knop vnder two branches made thereof according to the fixe branches coming out of the Candlestick.
- 36 Their knops and their branches shall be thereof: all this shalbe one beaten worke of pure golde.
- 37 And thou shalt make the seuen lampes thereof: and the lampes thereof shalt thou put thereon, to giue light toward that that is before it.
- 38 Also the snuffers and snuffedishes thereof shalbe of pure gold.
- 39 Of a talent of fine gold shalt thou make it with all these instruments.
- 40 \* Looke therefore that thou make them after their facion, that was shewed thee in the mountaine.

Chap. 37. 17. It shal not be molten, but beaten out of the lump of gold with the hammer.

## CHAP. XXVI.

The forme of the tabernacle and the appertinances. 19 The place of the Arke of the Mercieseat, of the Table, and of the Candlestick.

Afterwarde thou shalt make the Tabernacle with tenne curtaines of fine twined

k This wast the talent weighed in the temple, & weighed 120. pounds. Ebr. 1. 1. 1. 1.

The tabernacle was made of the same materials as the other.

d Least we should be made.



a That is, of most cunning of the worke.

twined linen, and blew filke, & purple, and skarlet: and in them thou shalt make Cherubims of broydered worke.

THE FIRST COVERING OF THE TABERNACLE.

NORTH



ABCD The ten curtains, which were eight & twentie cubites long of Cherubim worke.

AE The breadth of a curtaine was foure cubites, and so the ten were fourtie cubites broad.

FG Two curtains of an halfe: so that the whole laid together declared that the tabernacle was thirte cubites long, and twelue broad.

FH Taches or hookes to tie the curtains together.

3 The length of one curtaine shalbe eight & twentie cubites, and the bredth of one curtaine, foure cubites: euery one of the curtains shal haue one measure.

4 Five curtains shall be coupled one to another, and the other five curtains shall be coupled one to another.

5 And thou shalt make stringes of blew filke vpon the edge of the one curtaine, which is in the feluedge of the coupling: & likewise shalt thou make in the edge of y<sup>e</sup> other curtaine in the feluedge, in the second coupling.

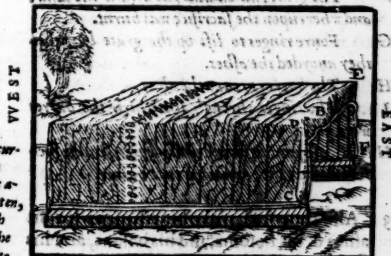
6 Fifte stringes shalt thou make in one curtaine, and fiftie stringes shalt thou make in the edge of the curtaine, which is in the second coupling: the stringes shalbe one right against another.

7 Thou shalt make also fiftie taches of gold, & couple y<sup>e</sup> curtains one to another with the taches, & it shalbe one tabernacle.

THE CVRTAINES OF GOATES

HEARE

NORTH



These eleuen curtains of goat are were put about the other ten, & the elemente hangd before the mitre of the Tabernacle, look B.

These also were 30 cubites long, and the other but eight & twentie, and therefore on the South side they were a cubite longer then the other, look C. And also an other on the North side, that the boardes might be couered.

7 Also thou shalt make curtains of goates beare, to be a couering vpon the Tabernacle: thou shalt make them to the number of eleuen curtains.

d Least raine & weather should marre it.

8 The length of a curtaine shalbe thirte cubites, and the breadth of a curtaine foure cubites: the eleuen curtains shalbe of one measure.

9 And thou shalt couple five curtains by themselves, & the six curtains by themselves: but thou shalt double the six curtains vpon the fore front of the covering.

10 And thou shalt make fifty stringes in the edge of one curtaine, in the feluedge of the coupling, & fifty stringes in the edge of the other curtaine in the second coupling.

11 Likewise thou shalt make fifty taches of brasle, and fasten them on the stringes, and shalt couple the covering together, that it may be one.

12 And the remnant that resteth in the curtains of the covering, thou shalt couple the curtains that resteth, that be left at the back side of the Tabernacle.

13 That the cubite on the one side, & the cubite on the other side of that which is left in the length of the curtains of the covering, may remaine on either side of the Tabernacle to couer it.

14 Moreover, for that covering thou shalt make a covering of rammes skins died red, and a covering of badgers skins aboue.

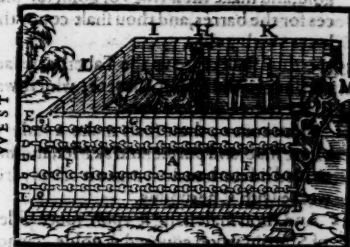
15 Also thou shalt make boardes for y<sup>e</sup> Tabernacle of Shittim wood to stand vpon.

16 Ten cubites shalbe the length of a board, and a cubite & an halfe cubite the breadth of one board.

17 Two tenons shalbe in one board, for in order as the feete of a ladder, one against another: thus shalt thou make for all the

THE TABERNACLE.

NORTH



reason whereof, all ioynd together made 30 cubites which was the length of the Tabernacle. Josephus writeth that eche board was an handfull thicke.

B The nether part of the board, which was cut into two tenons.

C The two mortises, for eche tenon was wrought in two pieces apart, wherinto when the boardes were put, they fastned the tenons, & held the boardes vp.

D D D D D Signifie five barres to hold the boardes in order: foure passed with out the boardes, through ringes: the middlemost was through the thickness of the boardes, wherein holes were made therefore.

E E Two ringes, one at the upper parte, and an other at the nether parte of the boardes, which ioynd the sides of the Tabernacle, and the boardes of the VV end together.

F F Ringes where through the barres passed.

G H A waile hanging on 4 pillars, and wrought of Cherubims, which did separate the holy place from the most holy.

I The most holy place.

K The holy place, wherein on the South side the candlestick was placed, & on the North side against it, the Table of shew bread.

L Eight boardes that close vp the Tabernacle on the VV end, which was the uppermost end of the place.

M A hanging or waile, which was at the mitre of the Tabernacle, being at the East end which was fastened to hang at 5 pillars.

F.ij.

boardes

e That is, five on the one side, & five on y<sup>e</sup> other, & six should hang ouer the dore of the Tabernacle.

Or hookes.

f For these curtains were two cubites longer then the curtains of the Tabernacle, so that they were side by a cubite on both sides.

g To be put vpon the covering y<sup>e</sup> was made of goates heare. h This was the third covering for the Tabernacle.

# The Table of the shewe bread.

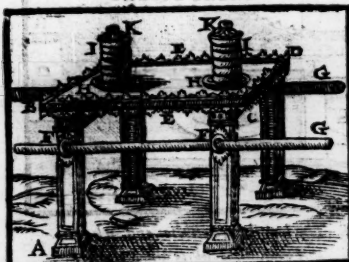
## Exodus.

## The Candlestick.

- 19 And the one Cherub shalt thou make at the one end, & the other Cherub at the other end: of the matter of the Mercieseat shall ye make the Cherubims, on the two ends thereof.
- 20 And the Cherubims shall stretch their wings on hie, couering the Mercieseat w their wings, & their faces one to another: to the Mercieseat ward shal the faces of the Cherubims be.
- 21 And thou shalt put the Mercieseat aboue vpon the Arke, and in the Arke thou shalt put the Testimonie, which I wil giue thee,
- 22 And there I will declare my selfe vnto thee, and from aboue the Mercieseat betweene the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee all things which I will giue thee in coman- dement vnto the children of Israel.

*"Or, wil appoynt with thee.  
Nomb. 7. 49.*

THE TABLE OF THE  
SHEWE BREAD.



- AB The height a cubite and an halfe.  
BC The length two cubites.  
CD The breadth a cubite.  
E A crowne of golde aboue and beneath separated the one from the other by a border of an hand breadth thicke, which declareth that the table was an hand breadth thicke.  
F The foure rings.  
G The barres to carrie the table, which were put through the rings.  
H Dishes wherein the shew bread was put.  
I The twelve cakes or loaves called the shewe bread.  
K The goblets or coverings. The incense cups.*

*Chap. 37. 16.*

*"Or, an hand, two breads.*

*k To set the bread vpon.*

lets, wherwith it shalbe couered, even of fine gold shalt thou make them.

- 30 And thou shalt set vpon the Table shewe bread before me continually.

THE CANDLESTICKE.



*"Because the facion of the candlestick is so plain & evident, it needeth not to describe the particuler partes thereof according to the word of letters. Onely whereas it is said in the 34. verse that there shall be seven boules or apples in the candlestick, it must be vnderstand of the shaft or shank: for there are but thre in euerie one of the other braunches. Also the knobs of the candlestick are such which are vnder the branches as they issue out of the shaft, on either side.*

- 31 *Chap. 37. 17.* Also thou shalt make a Candlestick of pure golde: of worke beaten out with the hammer shal the Candlestick be made, his shaft, & his branches, his boules, his knobs: & his floures shalbe of the same.

- 32 Six branches also shall come out of the sides of it: three branches of the Candlestick out of the one side of it, & three branches of the Candlestick out of the other side of it.

- 33 Three boules like vnto almondes, one knop and one floure in one braunche: and three boules like almondes in the other branch, one knop & one floure: so throughout the fixe branches that come out of the Candlestick.

- 34 And in the shaft of the Candlestick shalbe foure boules like vnto almondes, his knobs and his floures.

- 35 And there shalbe a knop vnder two braunches made thereof: and a knop vnder two branches made thereof: and a knop vnder two branches made thereof according to the fixe branches coming out of the Candlestick.

- 36 Their knobs and their braunches shall be thereof all this shalbe one beaten worke of pure golde.

- 37 And thou shalt make the seuē lampes thereof: and the lampes thereof shalt thou put thereon, to giue light toward that that is before it.

- 38 Also the snuffers and snuffedishes thereof shalbe of pure gold.

- 39 Of a talent of fine gold shalt thou make it with all these instruments.

- 40 *k This was the talent weight of the temple, & weighed 120. pound. Ebr. 1. 5. ad 1. 10.* Looke therfore that thou make them after their facion, that was shewed thee in the mountaine.

## CHAP. XXVI.

- 1 The forme of the tabernacle and the appertinances. 2 The plate of the Arke of the Mercieseat, of the Table, and of the Candlestick.

**A**fterwarde thou shalt make the Tabernacle with tenne curtaines of fine twined

That is, of most cunning or the worke.

of wine & linen, and blew filke, & purple, and skarlet: and in them thou shalt make Cherubims of broyered worke.

THE FIRST COVERING OF

THE TABERNACLE.

NORTH



WEST

EAST

SOVTH

AB CD The ten curtains, which were eight & twentie cubites long of Cherubim worke.

AE The breadth of a curtaine was foure cubites, and so the ten were fourtie cubites broad.

FG Two curtains of an halfe: so that the whole laid together declareth that the tabernacle was thirte cubites long, and twelue broad.

FH Taches or bookes: to tie the curtains together.

2 The length of one curtaine shalbe eight & twentie cubites, and the bredth of one curtaine foure cubites: euery one of the curtains shal haue one measure.

3 Five curtains shall be coupled one to another: and the other five curtains shall be coupled one to another.

4 And thou shalt make stringes of blew filke vpon the edge of the one curtaine, which is in the seluedge of the coupling: & likewise shalt thou make in the edge of y<sup>e</sup> other curtaine in the seluedge, in the second coupling.

5 Fiftie stringes shalt thou make in one curtaine, and fiftie stringes shalt thou make in the edge of the curtaine, which is in the second coupling: the stringes shalbe one right against another.

6 Thou shalt make also fiftie taches of gold, & couple y<sup>e</sup> curtains one to another with the taches, & it shalbe one tabernacle.

THE CVRTAINES OF GOATES.

HEARE



WEST

EAST

SOVTH

These eleven curtains of goates heare were put about the other ten, & the eleventh hangd before the entrie of the Tabernacle: look B.

These also were 30 cubites long, and the other nine eight and twentie, and therefore on the South side they were a cubite longer then the other, look C. And also on the North side, that the boards might be covered.

7 Also thou shalt make curtains of goates heare, to be a couering vpon the Tabernacle: thou shalt make them to the number of eleuen curtains.

d Left raine & weather should marre it.

8 The length of a curtaine shalbe thirte cubites, and the breadth of a curtaine foure cubites: the eleuen curtains shalbe of one measure.

9 And thou shalt couple five curtains by themselves, & the six curtains by themselves: but thou shalt double the first curtaine vpon the fore front of the couering.

10 And thou shalt make fifty stringes in the edge of one curtaine, in the seluedge of the coupling, & fifty stringes in the edge of the other curtaine in the second coupling.

11 Likewise thou shalt make fifty taches of brasie, and fasten them on the stringes, and shalt couple the couering together, that it may be one.

12 And the remnant that refteth in the curtains of the couering, even the halfe curtaine that refteth, shal be left at the backe side of the Tabernacle.

13 That the cubite on the one side, & the cubite on the other side of that which is left in the length of the curtains of the couering, may remaine on either side of the Tabernacle to couer it.

14 Moreover, for that couering thou shalt make a couering of rammes skins died red, and a couering of badgers skins aboute.

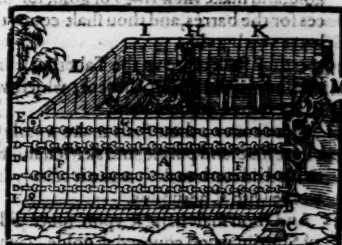
15 Also thou shalt make boardes for y<sup>e</sup> Tabernacle of Shittim wood to stand vp.

16 Ten cubites shalbe the length of a boarde, and a cubite & an halfe cubite the breadth of one boarde.

17 Two tenons shalbe in one boarde set in order as the fette of a ladder, one against another: thus shalt thou make for all the

THE TABERNACLE.

NORTH



WEST

EAST

SOVTH

A Twelue boards on the South side, & as many on the North side, which were of 10 cubites in length, that is from E to E. The breadth of each was a cubite & half, by reason whereof, all ioynd together made y<sup>e</sup> width which was the length of the Tabernacle. Josephus writeth that each boarde was an handfull thick.

B The nether part of the boards which was cut into two tenons.

C The two mortises, for each tenon, wrought in two pieces apart, whereinto when the boards were put, they remained the tenons, & held the boades vp.

D D D D. Signifie five barres to hold the boades in order: foure passed with out the boades, through ringes: the middlemost went through the thickness of the boades, wherein holes were made therefore.

E E Two ringes, one at the upper part, and an other at the nether parts of the boades, which ioynd the sides of the Tabernacle, and the boades of the VV<sup>th</sup> end together.

F F Ringes where through the barres passed.

G H A waile hanging on 4 pillars, and wrought of Cherubims, which did separate the holy place from the most holy.

I The most holy place.

K The holy place, wherein on the South side the candlestick was placed, & on the North side against it the Table of shew bread.

L Eight boardes that close up the Tabernacle on the VV<sup>th</sup> end, which was the uppermost ends of the place.

M A hanging or waile, which was at the entrie of the Tabernacle, being at the East end which was fastened to hang at 5 pillars.

F.iii.

boardes



boards of the Tabernacle.  
18. And thou shalt make boards for the Tabernacle, even twenty boards on y South side, even full South.

*Or, halfe pieces, wherein were the mortals for the frame. 18. And thou shalt make boards for the Tabernacle, even twenty boards on y South side, even full South.*

19. And thou shalt make foure sockets of silver vnder the twenty boards, two sockets vnder one boarde for his two tenons, and two sockets vnder an other boarde for his two tenons.

20. In like manner on the other side of the Tabernacle toward the North side shalt thou make twenty boards, and their foure sockets of silver, two sockets vnder one boarde, and two sockets vnder another boarde.

21. And on the side of the Tabernacle, toward the West shalt thou make six boards.

22. Also two boards shalt thou make in the corners of the Tabernacle in the two sides.

*The Hebrew word signifieth twinnes: declaring that they should be so perfect & well ioyned as were possible.*

23. Also they shall be ioyned beneath, & likewise they shall be ioyned aboue to a ring: thus shall be for them two: they shall be for the two corners.

24. So they shall be eight boards having sockets of silver, even sixteene sockets, that is, two sockets vnder one board, & two sockets vnder an other boarde.

25. The thou shalt make five barres of Shittim wood for the boardes of one side of the Tabernacle.

26. And five barres for the boardes of the other side of the Tabernacle: also five barres for the boardes of the side of the Tabernacle toward the Westside.

27. And the middle barre shall goe through the middes of the boardes, from ende to ende.

28. And thou shalt couer the boardes with gold, and make their rings of gold, for places for the barres, and thou shalt couer the barres with gold.

*Chap. 25. p. 40. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

29. So thou shalt reare vp the Tabernacle according to the fashion thereof, which was shewed thee in the mount.

30. Moreover, thou shalt make a vail of blew filke, and purple, and skarlet, and fine twined linen: thou shalt make it of broyded worke with Cherubims.

31. And thou shalt hang it vpon foure pillars of Shittim wood couered w golde, (whose hookes shall be of golde) standing vpon foure sockets of silver.

*Some read, heads of the pillars. 31. And thou shalt hang the vail on the hookes, that thou maist bring in thither, that is (within the vail) the Arke of the Testimonie: & the vail shall make you a separation betwene the Holy place & the most Holy place.*

32. Afterward thou shalt hang the vail on the hookes, that thou maist bring in thither, that is (within the vail) the Arke of the Testimonie: & the vail shall make you a separation betwene the Holy place & the most Holy place.

33. Also thou shalt put the Mercysseat vpon the Arke of the testimonie in the most Holy place.

34. And thou shalt set the Table without the vail, and the Candlesticke ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside.

35. Also thou shalt make an hanging for the dore of the Tabernacle of blew filke, and

purple, and skarlet, and fine twined linen wrought with needle.

37. And thou shalt make for the hanging five pillars of Shittim, & couer them with gold: their heades shall be of golde, and thou shalt cast five sockets of brasie for them.

CHAP. XXVII.

1 The altar of the burnt offering. 9 The court of the Tabernacle. 20 The lampes continually burning.

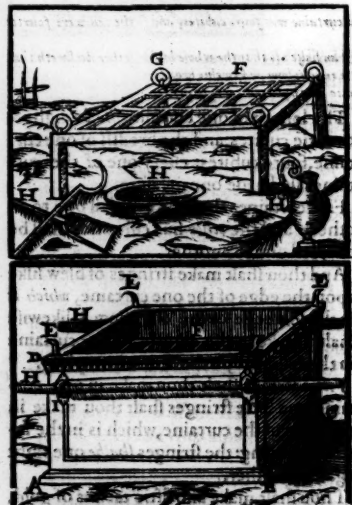
1. Moreover thou shalt make the altar of Shittim wood, five cubites long offering, and five cubites broad (the altar shall be four square) and the height thereof three cubites.

*a For the burnt offering.*

2. And thou shalt make it hornes in y foure corners thereof: the hornes shall be of y selfe, and thou shalt couer it with brasie.

*b Of the same wood and matter, not fastened vnto it.*

THE ALTAR OF BYRNT OFFERING.



A B The length consisting five cubites.  
A D The height three cubites.  
B C The breadth as much.  
E The foure hornes of foure corners.  
F The grate, which was put within the altar, and whereupon the sacrifice was burnt.  
G Foure ringes to lift up the grate by, when they auoyded the ashes.  
H The barres to carry the altar.  
I The ringes through the which the barres were put.  
H H H Ashpens besoms, feshhookes, basens & such instruments appertaining to the altar.

3. Also thou shalt make his ashpens for his ashes & his besoms, and his balens, and his feshhookes, & his censers: thou shalt make all the instruments thereof of brasie.

4. And thou shalt make vnto it a grate like networke of brasie: also vpon that grate shalt thou make foure brasen rings vpon the foure corners thereof.

5. And thou shalt put it vnder the compasse of the altar beneath, that the grate may be

*Or, feshhookes.*

*Whereunto the he Priest onely entred once a yere.*

*m Meaning in the holie place.*

*n This hanging or vail was betwene the holy place and there where the people were.*

in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, I say, of Shittim wood, and shalt couer them with brasie.

7 And the barres thereof shalbe pur in the ringes, in the which barres shalbe vpon the two sides of the altar to beare it.

8 Thou shalt make the altar holowe, benigne the boardes; as God shewed thee in the mount; so shall they make it.

9 Also thou shalt make the court of the Tabernacle, in the Southside; euery full South: the court shall haue curtaines of fine twined linen, of an hundred cubites long for one side,

10 And it shall haue twentie pillars, with their twentie sockets of brasie: the heads of the pillars, and their fillets shalbe siluer.

11 Likewise on the Northside in length shalbe hangings of an hundred cubites long, and the twentie pillars thereof with their twentie sockets of brasie: the heads of the pillars and the fillets shalbe siluer.

12 And the breadth of the court on the Westside shall haue curtaines of fiftie cubites, with their ten pillars and their ten sockets.

13 And the breadth of the court, Eastward full East, shall haue fiftie cubites.

14 Also hangings of fiftie cubites shalbe on the one side with their three pillars & their three sockets.

15 Likewise on the other side shalbe hangings of fiftie cubites, with their three pillars and their three sockets.

16 And in y gate of the court shalbe a vaile of twentie cubites, of blew, filke, and purple, and skarlet, and fine twined linen wrought with needle, with the foure pillars thereof and their foure sockets.

17 All the pillars of the court shall haue fillets of siluer round about, with their heads of siluer, and their sockets of brasie.

18 The length of the court shalbe an hundred cubites, and the breadth fiftie cubites; and the hangings of fine twined linen, and their sockets of brasie.

19 All the vessels of the Tabernacle for all manner seruice thereof, and all the pinnes thereof, and all the pinnes of the court shalbe brasie.

20 And thou shalt commande the children of Israel, that they bring vnto thee pure oyle olive beate, for the lights, that the lampes may alway burne.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimonie, shall Aaron and his sonnes dresse them from euening to morning before the Lord, for a statute for euer vnto their generations, so be observed by the children of Israel.

CHAP. XXVII.

1 The Lord calleth Aaron and his sonnes to the Tabernacle. 2 Their garments. 3 Aaron enreth into the Sanctuary in the name of the children of Israel. 4 Drim and Thummin. 5 Aaron beareth the iniquities of the Israelites offerings.

And cause thou thy brother Aaron to come vnto thee, and his sonnes with him, from among y children of Israel, that he may serue me in y Priests office: I meane Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holie garments for Aaron thy brother, glorious & beautifull.

3 Therefore thou shalt speake vnto al "canning men, whom I haue filled with the spirit of wisdom, that they make Aarons garments to consecrate him, that he may serue me in the Priests office.

THE GARMENTS OF THE HIGH PRIEST.



4 The Ephod, or ypmass coat, which was like a cloth of golde and was girded into him, wherein was the breast plate with the twelve stones, which was tyed about with two chains to two onix stones, and beneath with two laces.

5 The robe which was next vnder the Ephod, wherein were, ioyned the sponges and belles of golde.

6 The tunike or broydred coate, which was vnder the robe, and longer than it, and had also without sleeves.

7 Now these shalbe the garments, which they shall make, a breast plate, and an Ephod, and a robe, and a broydred coate, a miter, and a girdle. So these holie garments shall they make for Aaron thy brother, and for his sonnes, that he may serue me in the Priests office.

8 Therefore they shall take golde, & blew, filke, and purple, & skarlet, and fine linen,

9 And they shall make the Ephod of gold, blew, filke, and purple, skarlet, & fine twined linen of broydred worke.

10 The two shoulders thereof shalbe ioyned together by their two edges: so shall it be closed.

11 And the embroydred girdle of the same Ephod, which shalbe vpon him, shalbe of the selfe same worke and stuffe, as of golde, blew, filke, and purple, and skarlet, and fine twined linen.

12 And thou shalt take two onix stones, and graue vpon them the names of the children of Israel.

13 Six names of them vpon y one stone, and the six names that remaine, vpon y second stone, according to their generations.

Fiiiij.

II Thou

a Whereby his office may be knowne to be glorious and excellent. b Which is, to separate him from the rest.

God the giver of all goodly gifts.

c A short and strict coat, as a fletcher put on, that he may keep the close vnto him.

d Which was about his ypmass coat.

This was the first entrie into the Tabernacle, where the people abode.

They were certaine hoops or circles for to beautify y pillar.

e Meaning curtines of fiftie cubites. f Of the doore of the court.

g Or flakes, wherewith the curtines were fastened to the ground.

h Such as cometh from the olive, when it is first pressed out beate.

i Or spread up.

11 Thou shalt make to graue the two stones according to the names of the children of Israel by a graue of signets, that worketh and graueh; in stone, and shalt make them beset and embossed in gold.

12 And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of remembrance of the children of Israel: for Aaron shall beare their names before the Lord vpon his two shoulders for a remembrance.

13 So thou shalt make bosses of golde at the end of wretched worke shalt thou make them, and shalt fasten the wretched chelines vpon the bosses.

14 And thou shalt make the breast plate of iudgement with broyded worke like the worke of the Ephod shalt thou make it: of gold, blew silke, and purple, and skarlet, and fine twined linen shalt thou make it.

15 Four square it shalbe and double, an had bredth long and an hand bredth broad.

16 Then thou shalt set it full of places for stones, even foure rowes of stones: the order shalbe this, a rubie, a topaze, and a carbuncle in the first rowe.

17 And in the second rowe thou shalt set an emeraude, a saphir, and a diamond.

18 And in the third rowe a turkeis, an achate, and an hematite.

19 And in the fourth rowe a chrysolite, an onix, and a iasper: and they shalbe set in golde in their embossments.

20 And the stones shalbe according to the names of the children of Israel, twelve, according to their names, grauen as signets, breuerie one after his name, and they shalbe for the twelue tribes.

21 And thou shalt make also vpon the breast plate two chelines at the ends of wretched worke of pure golde.

22 Thou shalt make also vpon the breast plate two rings of golde, and put the two rings on the two ends of the breast plate.

23 And thou shalt put two wretched chelines of golde in the two rings in the ends of the breast plate.

24 And the other two ends of the two wretched chelines, thou shalt fasten in the two embossments, and shalt put them vpon the shoulders of the Ephod on the fore side of it.

25 Also thou shalt make two rings of gold, which thou shalt put in the two other ends of the breast plate, vpon the border thereof, toward the inside of the Ephod.

26 And two other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the fore part of it ouer against the coupling of it vpon the broyded garde of the Ephod.

27 Thus they shall binde the breast plate by brisring into the rings of the Ephod, with a lace of blew silke, that it may be fast vpon the broyded garde of the Ephod, and bishan the breast plate be not loosed from the Ephod.

28 So Aaron shall beare the names of the

childre of Israel in the breast plate of iudgement vpon his heart, when he goeth into the holie place, for a remembrance continually before the Lord.

29 Also thou shalt put in the breast plate of iudgement the Urim and the Thummim, which shalbe vpon Aarons heart, when he goeth in before the Lord: and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

30 And thou shalt make the robe of the Ephod altogether of blew silke.

31 And the hole for his head shalbe in the middes of it, hauing an edge of woden worke round about the collar of it, so it shalbe as the collar of an habergeon that it rent not.

32 And beneath vpon the skirtes thereof thou shalt make pomgranates of blew silke, and purple, and skarlet, round about the skirtes thereof and belles of gold betweene them round about.

33 That is, a golden bell and a pomegranate round about vpon the skirtes of the robe.

34 So it shalbe vpon Aaron, when he ministereth, and his sound shalbe heard, when he goeth into the holie place before the Lord, and when he cometh out, & he shal not dye.

35 Also thou shalt make a plate of pure gold, and graue thereon, as signets are grauen,

HOLINES TO THE LORD.

36 And thou shalt put it on a blew silke lace, and it shalbe vpon the miter: vpon the fore front of the miter shall it be.

37 So it shalbe vpon Aarons forehead, that Aaron may beare the iniquitie of the offerings, which the children of Israel shall offer in all their holie offerings: and it shalbe alwayes vpon his forehead, to make them acceptable before the Lord.

38 Likewise thou shalt embroyder the fine linnen coat, and thou shalt make a miter of fine linnen, work thou shalt make a girdle of needle worke.

39 Also thou shalt make for Aarons sonnes coates, and thou shalt make them girdels, and bonets shalt thou make them for glory and comelines.

40 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoint them, and fil their hands, and sanctifie them, that they may minister vnto me in the Priests office.

41 Thou shalt also make them linnen breeches to couer their priuities: from the loynes vnto the thighs shall they reach.

42 And they shalbe for Aaron & his sonnes, when they come into the Tabernacle of the Congregation, or when they come vnto the altar to minister in the holie place, that they commit not iniquitie, and so die.

This shalbe a lawe for euer vnto him and to his seede after him.

CHAP. XXIX.

The manner of consecrating the Priests. 1 The manner of consecrating the Priests. 2 The manner of consecrating the Priests. 3 The manner of consecrating the Priests.

The Lord promiseth to dwell among the children of Israel.

11 That Aaron might remember the children of Israel to Godward.

12 Of the bosses

h It was so called, because the hie Priest could not give sentence in iudgement without that on his breast.

i The description of the breast plate.

Or, Sardaine.

Or, Emeraud.

Or, Carbuncle.

Or, Iaspir.

Or, turkish.

11 Which are beneath.

1 Which are beneath.

11 Which are beneath.

m Aaron shall not enter into the holie place in his owne name, but in the name of all the children of Israel.

n Vrim signeth light, and Thummim perfection: declaring that the stones of the breast plate were pure, and perfect, being by Vrim also a ment knowne ledge, and Thummim holines, shewing what vertues required in the Priests.

Exe. 45. 9.

o Holines appertaineth to the Lord: for he is most holie, and nothing vnto him. Their offering could not be perfect, but some fault would be there which since the high Priest hat and pacified God.

q Thasie, create them giving them things to offer, and thereby to mit them in their office.

Or, of vnto

r Innes hiding their nakednes

d Or, rest, which the of God



children of Israel.

1 **T**his thing also shalt thou do vnto them when thou consecratest them to be my Priests, \* Take a yong calfe, and two rams without blemish,

2 And vneleuened bread and cakes vneleuened tempered with oyle, and wafers vneleuened anointed with oyle: (of fine wheat flowre shalt thou make them)

3 Then thou shalt put them in one basket, and \* present them in the basket with the calfe and the two rams,

4 And shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, & put vpon Aaron the tunicle, and the robe of the Ephod, and the Ephod, and the breſt plate, and shalt cloſe them to him with the broyded girdle of the Ephod.

6 Then thou shalt put the miter vpon his head, and shalt put the holie crowne vpon the miter.

7 And thou shalt take, \* anointing oyle, & shalt powre vpon his head, and anoint him.

8 And thou shalt bring his sonnes, and put coates vpon them,

9 And shalt girdle them with girdles, both Aaron and his sonnes: and shalt put the boners on them, and the Priests office ſhalbe theirs for a perpetual lawe: thou \* shalt also fil the hands of Aaron, and the hands of his sonnes.

10 After, thou shalt present the calfe before the Tabernacle of the Congregation, \* and Aaron & his sonnes ſhall put their hands vpon the head of the calfe.

11 So thou shalt kil the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it vpon the hornes of the altar with thy finger, and shalt powre all the reſt of the blood at the foote of the altar.

13 \* Also thou shalt take all the fat that couereth the inwardes, and the kalle, *that is* on the liuer, and the two kidneis, and the fat that is vpon them, and shalt burne them vpon the altar.

14 But the fleſh of the calfe, and his ſkin, and his dounge shalt thou burne with fire without the hoſte: it is a sinne offering.

15 ¶ Thou shalt also take one ram, and Aaron and his sonnes ſhall put their hands vpon the head of the ram.

16 Then thou shalt kill the ram, and take his blood, & ſprinkle it round about vpon the altar,

17 And thou shalt cut the ram in pieces, and waſhe the inwardes of him and his legges, and shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ram vpon the altar: for it is a burnt offering vnto the Lord, for a ſweete ſauour: it is an offering made by fire vnto the Lord.

19 ¶ And thou shalt take the other ram, and Aaron and his sonnes ſhall put their hands

vpon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood and put it vpon the lap of Aarons eare, and vpon the lap of the right eare of his ſonnes, and vpon the thumbe of their right hand, and vpon the great toe of their right foote, and shalt ſprinkle the blood vpon the altar round about.

21 And thou shalt take of the blood that is vpon the altar, and of the anointing oyle, and shalt ſprinkle it vpon Aaron, and vpon his garments, and vpon his ſonnes, and vpon the garments of his ſonnes with himſo he ſhalbe hallowed, and his clothe, and his ſonnes, and the garments of his ſonnes with him.

22 Also thou shalt take of the rams fat, and the rumpe, euen the facche roſereth the inwardes, and the kalle of the liver, and the two kidneis, and the fat that is vpon them, and the right ſhoulder: (for it is the ram of conſecration)

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer, out of the basket of the vneleuened bread that is before the Lord,

24 And thou shalt put all this in the handes of Aaron, and in the handes of his ſonnes, and shalt ſhake them to and fro before the Lord.

25 Againe, thou shalt receiue them of their handes, and burne them vpon the altar beſides the burnt offering for a ſweete ſauour before the Lord: for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the breſt of the ram of the conſecration, which is for Aaron, and shalt ſhake it to \* and fro before the Lord, and it ſhalbe thy part.

27 And thou shalt ſanctifie the breſt of the ſhaken offering, and the ſhoulder of the heauie offering, which was ſhaken to and fro, and which was heauy vpon the ram of the conſecration, which was for Aaron, and which was for his ſonnes.

28 And Aaron and his ſonnes ſhall liſte it by a ſtatute for euer, of the children of Iſrael: for it is an heauie offering, and it ſhalbe an heauie offering of the children of Iſrael, of their peace offerings, *and* their heauie offering to the Lord.

29 ¶ And the holie garments, which appertene to Aaron, ſhalbe his ſonnes after him, to be anointed therein, and to be conſecrate therein.

30 That ſonne that ſhalbe Priſt in his ſtead, ſhall put them on ſeven daies, when he ſhalbe brought into the Tabernacle of the Congregation to miniſter in the holie place.

31 ¶ So thou shalt take the ram of conſecration, and ſerue his fleſh in the holie place.

32 \* And Aaron and his ſonnes ſhal eate the fleſh of the ram, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they ſhall eate theſe things, whereby their atonement was made, to conſecrate ſacrifices.

shall

e Meaning, the ſoft and nether part of the eare.

f Wherewith ſprinkled, about the ſide of the altar.

g Which is offered for the conſecration of the hie Priſt.

h This ſacrifice the Priſt did moue towards the Eaſt, which is Northward.

i So called, becauſe it was once ſhaken to and fro, but alſo liſted vpon.

k which were offerings for ſin, giuing to God for his benefite.

quere? what are theſe things? rather what ceremony ſayeth it.

Amos

Leuit. 8. 2.

To offer them in ſacrifice.

b Which was next vnder the Ephod.

Chap. 28. 36.

Chap. 28. 37.

Chap. 28. 38.

Or, conſecrate them.

Leuit. 14.

c Signifying that the ſacrifice was alſo offered for them, and they did approve it.

Leuit. 9. 3.

Or, ſonne.

Leuit. 9. 12.

d Or ſauour of reſt, which cauſeth the wrath of God to ceaſe.

THE ALTAR OF SWEETE  
PERFUME.

This altar was  
one cubite long,  
and one cubite  
broad, and in  
height was two  
cubites: the  
may be under-  
stand by the  
former figure.

Ele. fill their  
hands. To appease  
m To appease  
gods wrath that  
sinne may be  
pardoned.

Numb. 1. 3.

That is, an O-  
mer, reade chap.  
16. 16.  
Which is a  
bout a pinte.

Because of my  
glorious pre-  
sence. w. n. d. n. o.  
of as t. d. y. b. n. o.  
v. l. l. d. j. o. n. b. n. o.  
Luit. 3. 4. 1. 1. 1. 1.  
2. cor. 6. 16.

q. It is the Lord,  
that am their  
God.

a Vpon which  
the sweete per-  
fume was burnt,  
ver. 34.

b. Of the same  
wood & manner.

Or a circle and  
square.

shall not eate thereof, because they are ho-  
lie things.  
34 Now if ought of the flesh of the con-  
secration, or of the bread remaine vnto the  
morning, then thou shalt burne the rest  
with fire: it shall not be eaten, because it is  
an holie thing.  
35 Therefore shalt thou do thus vnto Aaron  
& vnto his sonnes, according to all things,  
which I haue comanded thee: seuen daies  
shalt thou consecrate them,  
36 And shalt offer euery day a calf for a sinne  
offering, for reconciliation: and thou shalt  
clense the altar, when thou hast offered vp-  
on it for reconciliation, and shalt anoint it,  
to sanctifie it.  
37 Seuen dayes shalt thou clense the altar, &  
sanctifie it: to the altar shall be most holy: and  
whatsoever toucheth the altar, shall be holy.  
38 ¶ Now this is that which thou shalt pre-  
sent vpon the altar: euen two lambs of one  
yeare olde, day by day continually.  
39 The one lambe thou shalt present in the  
morning, and the other lambe thou shalt  
present at euen.  
40 And with the one lambe, a tenth part of  
fine flour, mingled with the fourth part of  
an Hin of beaten oyle, & the fourth part  
of an Hin of wine, for a drinke offering.  
41 And the other lambe thou shalt present at  
euen: thou shalt do thereto according to  
the offering of the morning, and according  
to the drinke offering thereof, to be a burnt  
offering for a sweete sauour vnto the Lord.  
42 This shall be a continuall burnt offering in  
your generations at the doore of the Ta-  
bernacle of the Congregation before the  
Lord, where I will make appointment with  
you, to speake there vnto thee.  
43 There I will appoint with the children of  
Israel, and the place shall be sanctified by my  
glorie.  
44 And I will sanctifie the Tabernacle of the  
Congregation and the altar: I will sanctifie  
also Aaron & his sonnes to be my Priests,  
45 And I will dwell among the children of  
Israel, and will be their God.  
46 Then shall they knowe that I am the Lord  
their God, that I brought them out of the land  
of Egypt, that I might dwell among them:  
I am the Lord their God.  
¶ The altar of incense. 13 The shewbread that the Israelites  
should pay to the Tabernacle. 16 The brazen laver. 23  
The anointing Oyle. 24 The making of the perfume.  
¶ With more thou shalt make an altar  
for sweete perfume, of Shittim wood  
thou shalt make it.  
2 The length thereof a cubite and the  
breadth thereof a cubite (it shall be foure  
square) and the height thereof two cubites:  
the hornes thereof shall be of the same,  
3 And thou shalt overlay it with fine golde,  
of both the top thereof and the sides thereof  
round about, and his hornes: also thou  
shalt make vnto it a crowne of gold round  
about.  
4 Besides this thou shalt make vnder this

crowne two golden rings on either side: e-  
uen on euery side shalt thou make them,  
that they may be as places for the barres to  
beare it withall.  
5 The which barres thou shalt make of Shit-  
tim wood, & shalt couer them with golde.  
6 After thou shalt set it before the voile,  
that is neere the Arke of the Testimonie,  
before the Mercieseat that is vpon the Testi-  
monie, where I will appoint with thee.  
7 And Aaron shall burne thereon sweete in-  
cense euery morning: when he dresseth the  
lampes thereof, shall he burne it.  
8 Likewise at euen, when Aaron setteth vp  
the lampes thereof, he shall burne incense:  
this perfume shall be perpetually before the  
Lord, throughout your generations.  
9 Ye shall offer no strange incense thereon,  
nor burnt sacrifice, nor offering, neither  
powre anie drinke offering thereon.  
10 And Aaron shall make reconciliation vpon  
the hornes of it once in a yeare with the  
blood of the sinne offering in the day of re-  
conciliation: once in the yeare shall he make  
reconciliation vpon it throughout your ge-  
nerations: this is the most holy vnto the Lord.  
11 ¶ Afterward the Lord spake vnto Moses,  
saying,  
12 When thou takest the summe of the chil-  
dren of Israel after their number, then  
they shall giue euery man a redemption  
of his life vnto the Lord, when thou tel-  
lest them, that there be no plague among  
them, when thou countest them.  
13 This shall euery man giue, that goeth in-  
to the number, halfe a shekel, after the  
shekel of the Sanctuary: (\* a shekel is  
twentie gerahs) the halfe shekel shall be an  
offering to the Lord.  
14 All that are nombred from twentie yeare  
olde and above, shall giue an offering to the  
Lord.  
15 The riche shall not passe, and the poore  
shall not diminish from halfe a shekel, when  
ye shall giue an offering vnto the Lord, for  
the redemption of your liues.  
16 So thou shalt take the money of the re-  
demption of the children of Israel, & shalt  
put it vnto the vse of the Tabernacle of the  
Congregation, that it may be a memoriall  
vnto

c That is, in the  
Sanctuarie, and  
not in the Ho-  
liest of all.

d Meaning when  
he trimmeth  
them, and re-  
sheth the oyle.

e Otherwise  
made then this,  
which is descri-  
bed.  
f But it must be  
ly feruent to  
perfume.

Numb. 3. 3.

g Whereby  
testified that he  
redemed him,  
which he had  
forfeited, as is de-  
clared by Dan.  
2. Sam. 24. 1.

h This shekel  
valued two o-  
m on shekels  
gerah valued  
about 12 pence  
after five shillings  
sterling was  
of silver.

Luit. 27. 21.  
Numb. 3. 47.  
Ex. 24. 21. 41.  
That God  
should beare  
cittall vnto  
him.

p Neith-  
their b-  
nor o-

vnto the children of Israel before the Lord  
for the redemption of your liues.

## THE LAUER OF BRASSE.



Because the manner of this figure is not particularly  
described, we haue put it in this forme: aswell  
for that it agreeth with the text, as also it is af-  
fer this fashion in other copies of sundrie Lan-  
guages.

17 ¶ Also the Lord spake vnto Moses, saying,  
18 Thou shalt also make a lauer of brasse, and  
his foote of brasse to wash, and shalt put it  
betweene the Tabernacle of the Congrega-  
tion & the altar, & shalt put water therein.

19 For Aaron and his sonnes shal wash their  
hands and their feete thereat.

20 When they go into the Tabernacle of the  
Congregation, or when they go vnto the  
altar to minister and to make the perfume  
of the burnt offering to the Lord, they shall  
wash them selues with water, lest they dye.

21 So they shall wash their hands and their  
feete: they die not: and this shalbe to them  
an ordinance for euer, both vnto him & to  
his seede throughout their generations.

22 ¶ Also the Lord spake vnto Moses, saying,  
23 Take thou also vnto thee, principal spices  
of the most pure myrrhe five hundredth  
shekels, of sweete cinamon halfe so much,

24 Also of cassia five hundredth, after the  
shekel of the Sanctuarie, and of oyle oliue  
an \* Hin.

25 So thou shalt make of it the oyle of holie  
oyntment, euen a most precious oyntment  
after the arte of the apocarie: this shalbe  
the oyle of holie ointment.

26 And thou shalt anoint the \* Tabernacle of  
the Congregation therewith, & the Arke  
of the Testimonie:

27 Also the Table, & al the instruments ther-  
of, and the Candlestick, with al the instru-  
ments thereof, and the altar of incense:

28 Also the Altar of burnt offering with all his  
instruments, and the lauer and his foote.

29 So thou shalt sanctifie them, and they  
shalbe most holie: all that shall touch the,  
shalbe holie.

30 Thou shalt also anoint Aaron & his sonnes,  
and shalt consecrate them, that they may  
minister vnto me in the Priests office.

31 Moreover thou shalt speake vnto the chil-  
dren of Israel, saying, This shall be an holie  
ointing oyle vnto me, throughout your ge-  
nerations.

32 None shall anoint mans flesh therewith,

neither shall ye make anie composition like  
vnto it: for it is holie, and shalbe holie vn-  
to you.

33 Whosoever shall make the like ointment,  
or whosoever shall put anie of it vpon a  
stranger, euen he shalbe cut of from his  
people.

34 And the Lord said vnto Moses, Take vn-  
to thee these spices, pure myrrhe & cleare  
gumme and galbanum, these odours w pure  
frankincense, of eche like weight:

35 Then thou shalt make of them perfume  
composed after the arte of the apocarie,  
mingled together, pure and holie.

36 And thou shalt beate it to powder, & shalt  
put of it before the Arke of the Testimonie  
in the Tabernacle of the Congregation;  
where I will make appoyntment with thee:  
it shalbe vnto you most holie.

37 And ye shal not make vnto you anie com-  
position like this perfume: which thou  
shalt make: it shalbe vnto thee holie for  
the Lord.

38 Whosoever shall make like vnto that to  
smell thereto, euen he shalbe cut of from  
his people.

## CHAP. XXXI.

God maketh Bezaleel and Aholiab meete for his worke.  
The Sabbath day is the signe of our sanctification.  
The tables written by the finger of God.

1 And the Lord spake vnto Moses, saying,  
2 Beholde, I haue called by name, Bez-  
zeleel, the sonne of Uri, the sonne of Hur  
of the tribe of Iudah,

3 Whome I haue filled with the Spirit of  
God, in wisdom, and in vnderstanding &  
in knowledge and in all workmanship:

4 To finde out curious workes to worke in  
golde, and in siluer, and in brasse,

5 Also in the arte to set stones, and to carue  
in timber, and to worke in all manner of  
workmanship.

6 And beholde, I haue ioyned with him A-  
holiab, the sonne of Ahisamah of the tribe  
of Dan, and in the heartes of all that are  
wise hearted, haue I put wisdom to make  
all that I haue commanded thee:

7 This is, the Tabernacle of the Congrega-  
tion, and the Arke of the Testimonie, and  
the Mercieseat that shalbe thereupon, with  
all instruments of the Tabernacle:

8 Also the Table and the instruments ther-  
of, and the pure Candlestick with all his  
instruments, and the Altar of perfume:

9 Likewise the Altar of burnt offering with al  
his instruments, and the Lauer w his foote:

10 Also the garments of the ministration, &  
the holie garments for Aaron the Priest,  
and the garments of his sonnes, to minister  
in the Priests office,

11 And the anointing oyle, and sweete per-  
fume for the Sanctuarie: according to all  
that I haue commanded thee, that they do.

12 ¶ Afterward the Lord spake vnto Moses,  
saying,

13 Speake thou also vnto the children of Is-  
rael, & say, Notwithstanding keepe ye my  
workes to be done, yet will I not that you breake my

9 Either a stran-  
ger, or an Israe-  
lite, saue onely  
the Priests.

1 In Ebrewe,  
Sheheleth:  
which is a  
sweete kinde of  
gumme and thi-  
neth as the nail.

1 Onely dedicate  
to the vse of the  
Tabernacle.

2 I haue chosen  
and made meete  
chap. 35. 30.

3 This sheweth  
the gifts of  
Gods spirit, and  
therefore ought  
to be esteemed.

4 I haue instruc-  
ted them, & in-  
creased their  
knowledge.

5 So called, be-  
cause of cunning  
and arte vsed  
therein, or  
because whole  
was beaten out  
of one piece.

6 Which onely  
was to anoint  
the Priests and  
the instruments  
of the Taberna-  
cle, and not to  
burne.

7 Though I com-  
manded these  
Sabbath dayes.

Bezaleel of the  
tribe of Iudah

Aholiab of the  
tribe of Dan

k Signifying  
he that cometh  
to God, must be  
washed from all  
filth and corrup-  
tion.

l So long as the  
Priesthode shall  
last.

m Waying so  
much.  
n It is a kinde of  
reede of a verie  
sweete sauour  
within, and is  
vsed in powders  
and odours.  
Chap. 39. 40.

o All things  
which appertain  
to the Taberna-  
cle.

p Neither at  
their burialles,  
nor otherwise.



sabbath.

Chap. 31.

Exod. 31.

2. God repeareth this point because the whole keeping of the law standeth in the true use of the Sabbath, which is to cease from our workes, and to obey the will of God.

\*Or, Sabbath.

Gen. 1. 31. and 2. 2. From creating his creatures, but not from governing and preserving them. Dent. 5. 12. i Whereby he declared his will to his people.

Sabbaths: for it is a signe betwene me and you in your generations, that ye may know that I the Lord do sanctify you.

14 \* Ye shall therefore keepe the Sabbath: for it is holie vnto you: he that defileth it, shall dye the death: therefore, whosoever worketh therein, the same person shalbe euen cut of from among his people.

15 Six dayes shall men worke, but in the seuenth day is the Sabbath of the holie rest to the Lord: whosoever doeth anie worke in the Sabbath day, shall die the death.

16 Wherefore y children of Israel shal keepe the Sabbath, that they may obserue the rest throughout their generations for an euertlasting euentant.

17 It is a signe betwene me and the children of Israel for euer: for in sixe daies the Lord made the heauen and the earth, and in the seuenth day he ceased, and rested.

18 Thus (when the Lord had made an end of communing with Moses vpon mount Sinai) \* he gaue him two Tables of the Testimonie, euen tables of stone, written with the finger of God.

## CHAP. XXXII.

4 The Israelites impute their deliniance to the calfe. 14 God is appeased by Moses prayer. 19 Moses breaketh the Tables. 27 He slayeth the idolaters. 32. Moses zeale for the people.

1. **B**UT when the people sawe, that Moses taried long or he came down from the mountaine, the people gathered them selues together against Aaron, and said vnto him, Vp, \* make vs gods to go before vs: for of this Moses (the man that brought vs out of the land of Egypt) we knowe not what is become of him.

2 And Aaron said vnto them, \* Plucke of the golden earrings, which are in the eares of your wiuers, of your sonnes, and of your daughters, and bring them vnto me.

3 Then al y people plucked fro them selues the golden earrings, which were in their eares, and they brought them vnto Aaron.

4 \* Who receiued them at their hands, and facioned it with the grauing tooke, & made of it a molten calfe: then they said, \* These be thy gods, O Israel, which brought thee out of the land of Egypt.

5 When Aaron sawe that, he made an Altar before it: and Aaron proclaymed, saying, To morowe shalbe y holie day of the Lord. So they rose vp the next day in the morning, and offered burnt offerings, & brought peace offerings: also \* the people fate them downe to eat and drinke, & rose vp to play.

6 \* Then the Lord said vnto Moses, \* Go, get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted their wayes.

7 They \* are soone turned out of the way, which I commanded them: for they haue made them a molten calfe, and haue worshipped it, and haue offered thereto, saying, \* These be thy gods, O Israel, which haue brought thee out of the land of Egypt.

8 Againe the Lord said vnto Moses, \* I haue

seene this people, and beholde, it is a stiff necked people.

10 Nowe therefore let me alone, that my wrath may waxe hote against them, for I will consume them: but I wil make of thee a mightie people.

11 \* But Moses praied vnto the Lord his God and said, O Lord, why doeth thy wrath wax hote against thy people, which thou hast brought out of the land of Egypt, w great power and with a mightie hand?

12 \* Wherefore shall the Egyptians speake, and say, He hath brought them out maliciously for to slay them in the mountaines, & to consume them from the earth? turned from thy feare wrath, and change thy minde from this euil toward thy people.

13 Remember Abraham, Izhak, and Israel thy seruants, to whome thou swarest by thine owne selfe, and saidest vnto them, \* I will multiply your seede, as the starrs of the heauen, and all this land, that I haue spoken of, will I giue vnto your seede, and they shall inherit it for euer.

14 Then the Lord changed his minde from the euill, which he threatened to do vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his hand: the Tables were written on both their sides, euen on y one side and on the other were they written.

16 And these Tables were the worke of God, and this writing was the writing of God grauen in the Tables.

17 And when Ioshua heard the noyse of the people, as they showed, he said vnto Moses, There is a noyse of warre in the hoste.

18 Who answered, It is not the noyse of them that haue the victorie, nor the noyse of them that are overcome: but I do heare the noyse of singing.

19 Now, alsoone as he came neere vnto the hoste, he sawe the calfe and the dancing: so Moses wrath waxed hote, and he east the Tables out of his hands, and brake them in pieces beneath the mountaine.

20 \* After, he tooke the calfe, which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israel drinke of it.

21 Also Moses said vnto Aaron, What did this people vnto thee, that thou hast brought fo great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my lord waxe feare: Thou knowest this people, that they are euil vs on mischief.

23 And they said vnto me, Make vs gods: to go before vs: for we know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I said to them, Ye that haue golde, pluck it of: and they brought it me, & I did cast it into y fire, and thereof came this calfe.

25 Moses therefore sawe y the people were naked (for Aaron had made them naked vnto their shame among their enemies)

\* God sheweth that the prayer of the godly is his punishment.

Psal. 106. 29.

Psal. 106.

Nom. 14. 13.

\* Or, blasphem.

\* Or, repent.

\* That is, thy promises made to Abraham.

Gen. 12. 7. and 15. 1.

and 48. 16.

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106. 2

106. 2

106. 2

106. 2

16 And Moses stode in the gate of y<sup>e</sup> campe, and said, Who pertaineth to the Lord? *les him come to me.* And all the sonnes of Leui gathered them selues vnto him.

17 Then he said vnto them, Thus saith the Lord God of Israel, Put euerie man his sword by his side: go to and fro, from gate to gate, through the hoste, and slaye euery man his brother, and euerie man his companion, and euerie man his neighbour.

18 So the children of Leui did as Moses had commanded: and there fell of the people the same day about three thousand men.

19 (For Moses had said, Consecrate your hands vnto the Lord this day, euen euerie man vpon his brother, and vpon his brother, that there may be given you a blessing this day.)

20 And when the morning came, Moses said vnto the people, Ye haue committed a grievous crime: but now I will go vp to y<sup>e</sup> Lord, if I may pacifie him for your sinne.

21 Moses therefore went againe vnto y<sup>e</sup> Lord, & said, Oh, this people haue sinned a great sinne, and haue made them gods of golde.

22 Therefore now if thou pardon their sinne, thy mercie shall appeare: but if thou wilt not, I pray thee, rase me out of thy booke, which thou hast written.

23 Then the Lord said to Moses, Whosoever hath sinned against me, I will put him out of my booke.

24 Go now therefore, bring the people vnto the place which I commanded thee: behold, mine Angel shall go before thee, but yet in the day of my visitation I will visite their sinne vpon them.

25 So the Lord plagued the people, because they caused Aaron to make the calfe which he made.

CHAP. XXXIII.

The Lord promiseth to send an Angel before his people. 1. They are sad because the Lord denieth to go vp with them. 2. Moses alkegth familiarly with God. 3. He prayeth for the people, 4. and desireth to see the glorie of the Lord.

1 A Featherward y<sup>e</sup> Lord said vnto Moses, Depart, go vp from hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the land which I sware vnto Abraham, to Izhak & to Iaakob, saying, Vnto thy seede will I giue it.

2 And I will send an Angel before thee & will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

3 To a land, I say, that floweth with milke & honie: for I will not go vp with thee, because thou art a stifnecked people, lest I consume thee in the way.

And when the people heard this euil tidings, they sorowed, and no man put on his best raiment.

(For y<sup>e</sup> Lord had said vnto Moses, Say vnto the children of Israel, Ye are a stifnecked people, I will come suddenly vpon thee, and consume thee: therefore now put thy costly raiment from thee, that I may knowe what to do vnto thee.)

6 So the children of Israel laied their good raiment from them, after Moses came downe from the mount Horeb.

7 Then Moses tooke his tabernacle, and pitched it without the hoste farre of from the hoste, and called it Ohel-moed. And when he did seeke to the Lord, he went out vnto the Tabernacle of the Congregation, which was without the hoste.

8 And when Moses went out vnto the Tabernacle, al y<sup>e</sup> people rose vp, & stode euerie man at his tent doore, & looked after Moses, vntill he was gone into y<sup>e</sup> Tabernacle.

9 And as soone as Moses was entred into the Tabernacle, the cloudie pillar descended and stode at the doore of the Tabernacle, and the Lord talked with Moses.

10 Now when all the people sawe the cloudie pillar stand at the Tabernacle doore, al the people rose vp, and worshipped euerie man in his tent doore.

11 And the Lord spake vnto Moses, face to face, as a man speaketh vnto his friend. After he turned againe into the hoste, but his seruant Ioshua the sonne of Nun a yong man, departed not out of the Tabernacle.

12 Then Moses said vnto the Lord, See, thou saist vnto me, Leade this people forth, and thou hast not shewed me whome thou wilt send with me: thou hast said moreover, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I haue found fauour in thy sight, shew me now thy way, that I may know thee, and that I may finde grace in thy sight: consider also that this nation is thy people.

14 And he answered, My presence shall go with thee, and I will giue thee rest.

15 Then he said vnto him, If thy presence go not with vs, carie vs not hence.

16 And wherein now shall it be knowne, that I and thy people haue found fauour in thy sight? shall it not be when thou goest with vs? for I, and thy people shall haue preeminence before all the people that are vpon the earth.

17 And the Lord said vnto Moses, I will do this also that thou hast said: for thou hast found grace in my sight, and I knowe thee by name.

18 Againe he said, I beseech thee, shew me thy glorie.

19 And he answered, I will make al my good go before thee, and I will proclaim the Name of the Lord before thee: for I will shew mercie to whome I will shew mercy, and will haue compassion on whome I will haue compassion.

20 Furthermore he said, Thou canst not see my face, for there shall no man see me, and I liue.

21 Also y<sup>e</sup> Lord said, Behold, there is a place by me, & thou shalt stand vpon the rocke:

22 And while my glorie passeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand while I passe by.

23 After I will take away mine hand, and thou shalt

c That is, the Tabernacle of the Congregation: so called, because the people resorted thither, when they should be instructed of the Lords will.

d Most plainly and familiarly of all others, Nom. 12. 7.

e I care for thee and will preferre thee in this thy vocation.

Angel. 33. 2.

A promise.

f Ebr. face. g Signifying y<sup>e</sup> Israelites should excell through Gods fauour all other people vnto this.

Angel. 33. 2.

A promise.

g Thy face, thy substance, and thy maiestie. h My mercie, & fatherly care. i Reade Chap. 34. vers. 6. 7. Rom. 9. 15.

k For finding nothing in man that can deserve mercie, he will freely giue his. l For Moses saw not his face in full maiestie, but as mans weakness could beare. m In mount Horeb.

1 This fact did so please God, that he turned the curse of Iahob against Leui, to a blessing. Deut. 33. 9.

m In reuenging Gods glorie we must haue no respect to person, but put of all carnal affection.

moses zeale to godd loue to y people

n So much he esteemed the glory of God, that he preferred it euen to his owne saluation. o I will make it known that he was neuer predestinat in mine eternall counsell to life euerslasting. p This declaration how grievous a sinne idolatrie is, seeing that at Moses prayer God would not fully remit it.

a The land of Canaan was compassed with hills: so they, that entred into it, must passe vp by the hills. Gen. 12. 7. Chap. 22. 17. iosh. 24. 11. deut. 7. 25.

Chap. 32. 9. deut. 9. 12.

the Lord denieth to go up with his people: for the sinne of their idolatrie and disobedience.

b That either I may shew mercie, if thou repent, or els punish thy rebellion.

th destiny gods fauour, on occasion their enemies sake euil God.





1 Cor. 3. 17.

Which was  
in the Tabernacle  
of the congregation.

- 33 So Moses made an end of cōmuning with them, \* & had put a couering vpō his face.  
34 But, when Moses came <sup>m</sup> before the Lord to speake with him, he tooke of the couering vntill he came out: then he came out, and spake vnto the children of Israel that which he was commanded.  
35 And the children of Israel saw the face of Moses, how the skin of Moses face shone bright: therefore Moses put <sup>y</sup> couering vp-on his face, vntill he went to speake w God.

## CHAP. XXXV.

<sup>a</sup> The Sabbath. <sup>s</sup> The free giftes are required. <sup>31</sup> The readines of the people to offer. <sup>30</sup> Bezaleel and Aholiab are praised of Moses.

1 Then Moses assembled all the Congregation of the children of Israel, and said vnto them, These are the words which the Lord hath commanded, that ye should do them:

2 \* Six daies thou shalt worke, but the seventh day (shal be vnto you the holie \* Sabbath of rest vnto <sup>y</sup> Lord: whosoever doeth anie worke therein, shall die.

3 Ye shall kindle no fire throughout all your habitations vpon the Sabbath day.

4 \* Again, Moses spake vnto all the Congregation of the children of Israel, saying, This is the thing which the Lord commandeth, saying,

5 Take from among you an offering vnto the Lord: whosoever is of a \* willing heart, let him bring this offering to the Lord, namely golde, and siluer, and brasse:

6 Also blewē filke, and purple, and skarlet, and fine lichen, and goates <sup>heare</sup>,

7 And rams skins died red, & badgers skins with Shittim wood:

8 Also oyle for light, & spices for the anointing oyle, and for the sweete incense,

9 And onix stones, and stones to be set in the Ephod, and in the brest plate.

10 And all the wise <sup>b</sup> hearted among you, shall come and make all that the Lord hath commanded:

11 That is, the \* Tabernacle, <sup>y</sup> pavillion thereof, & his couering, and his taches and his boards, his barres, his pillars & his sockets,

12 The Arke, and the barres thereof: the Merciseat, and the vail that \* couereth it,

13 The Table, and the barres of it, and all the instruments thereof, and the shew bread:

14 Also the Candlesticke of light and his instruments and his lampes with the oyle for the light:

15 \* Likewise the Altar of perfume and his barres, and the anointing oyle, and the sweete incense, and the vail of the doore at the entering in of the Tabernacle,

16 The \* Altar of burnt offering with his brassen grate, his barres and all his instruments, the Lauer and his foote,

17 The hangings of the court, his pillars & his sockets, & the vail of the gate of <sup>y</sup> court,

18 The pinnes of the Tabernacle, and the pinnes of the court with their cordes,

19 The <sup>d</sup> ministring garments to minister in the holie place, and the holie garments for

Aaron the Priest, and the garments of his sonnes, that they may minister in the Priests office.

20 ¶ Then all the Congregation of the children of Israel departed from the presence of Moses.

21 And euerie one, whose heart <sup>e</sup> encouraged him, and euerie one, whose spirit made <sup>up</sup> him willing, came and brought an offering to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vses, and for the holie garments.

22 Both men and women, as manie as were free hearted, came and brought <sup>taches</sup> and earings, and rings, and bracelets, all were iewels of golde: and euerie one that offered an offering of golde vnto the Lord:

23 Euerie man also, which had blewē filke, & purple, and skarlet, and fine lichen, & goates <sup>heare</sup>, and rams skinnēs died red, and badgers skins, brought <sup>them</sup>.

24 All that offered an oblation of siluer and of brasse, brought the offering vnto the Lord: and euerie one, that <sup>e</sup> had Shittim wood for anie maner worke of the ministrati-  
on, brought <sup>it</sup>.

25 And all the women that were <sup>e</sup> wife hearted, did spin with their hands, and brought the spun worke, <sup>euen</sup> the blewē filke, & the purple, the skarlet, and the fine lichen.

26 Likewise all the womē, <sup>e</sup> whose hearts were moued with knowledge, spun goates <sup>heare</sup>.  
27 And the rulers brought onix stones, and stones to be set in the Ephod, and in the brest plate:

28 Also spice, and oyle for light, and for the \* anointing oyle, & for the sweete perfume.  
29 Euerie man and woman of the children of Israel, whose hearts moued them willingly to bring for all the worke which the Lord had commanded them to make: <sup>e</sup> by the hand of Moses, brought a free offering to the Lord.

30 ¶ Then Moses said vnto the children of Israel, Beholde, \* the Lord hath called by name Bezaleel the sonne of Uri, the sonne of Hur of the tribe of Iudah,

31 And hath filled him <sup>e</sup> with an excellent spirit of wisdom, of vnderstanding, and of <sup>e</sup> knowledge, and in all maner worke,  
32 To finde out curious workes, to worke in golde, and in siluer, and in brasse,

33 And in grauing stones to set them, and in karuing of wood, <sup>euen</sup> to make anie maner of fine worke.

34 And he hath put in his heart that he may teach <sup>other</sup> both he, and Aholiab the sonne of Ahisamach of the tribe of Dan:

35 Them hath he filled with wisdom of heart to worke <sup>e</sup> in all maner of cunning, and broidred, and needle worke: in blewē filke, and in purple, in skarlet, and in fine lichen, and in weaving, <sup>euen</sup> to do all maner of worke and subtil intensions.

## CHAP. XXXVI.

The great readines of the people, in so much that he commanded them to cease. <sup>1</sup> The curtains made. <sup>2</sup> The coverings. <sup>3</sup> The boards. <sup>31</sup> The Barres, <sup>35</sup> and the vail.

G.ij.

I Then

Chap. 30. 1.  
a Wherein ye shall rest from all bodily worke.

Chap. 31. 1.

b Reade Chap. 28. 3.

Chap. 36. 31.

c Which hangel before the Merciseat that it could not be seene.

Chap. 31. 1.

Chap. 37. 1.

d Such as appertene to the seruice of the Tabernacle.

Or, hookes.

Ebr. with whom was found.

e Which were wittie & expert.

f That is, which were good spinners.

Chap. 31. 30.

g Vnto Moses as a minister thereof.

Chap. 31. 3.

Or, with the spirit of God.

h Pertaining to grauing, or karuing, or such like.

Chap. 36. 1.

the Sabbath. 2.

<sup>a</sup> Ebr. wist in heart.

<sup>a</sup> By the Sanctuarie he meaneth here all the Tabernacle.

<sup>b</sup> Meaning the Israelites.

<sup>c</sup> A rare example and notable to see the people so ready to serue God with their goods.

Chap. 26. 4.

<sup>d</sup> Which were little pictures & wings in forme of children.

Chap. 26. 10.

<sup>e</sup> Or, hookes.

<sup>f</sup> Or, pailion.

1 Then wrought Bezaleel, & Aholiab, & all cunning men, to whom the Lord gaue wisdom, and vnderstanding, to know how to worke all maner worke for the seruice of the Sanctuarie, according to all that the Lord had commanded.

2 For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had giuen wisdom, euen as manie as their hearts encouraged to come vnto that worke to worke it.

3 And they receiued of Moses all the offering which the children of Israel had brought for the worke of the seruice of the Sanctuarie, to make it: also they brought still vnto him free giftes euerie morning.

4 So all the wisemen, that wrought all the holie worke, came euerie man from his worke which they wrought,

5 And spake to Moses, saying, The people bring to much, and more then ynough for the vse of the worke, which the Lord hath commanded to be made.

6 Then Moses gaue a commandement, and they caused it to be proclaimed throughout the hoste, saying, Let neither man nor woman prepare anie more worke for the oblation of the Sanctuarie. So the people were stayed from offering.

7 For the stuffe they had, was sufficient for all the worke to make it, and to much.

8 All the cunning men therefore among the workmen, made for the Tabernacle ten curtaines of fine twined linen, & of blew filke, & purple, and skarlet: Cherubims of broyded worke made they vpon them.

9 The length of one curtaine was twentie & eight cubites, and the breadth of one curtaine foure cubites: and the curtaines were all of one cise.

10 And he coupled fise curtaines together, and other fise coupled he together.

11 And he made strings of blew filke by the edge of one curtaine, in the seluedge of the coupling: likewise he made on the side of the other curtaine in the seluedge in the second coupling.

12 Fifte strings made he in the one curtaine, & fiftie strings made he in the edge of the other curtaine, which was in the second coupling: the strings were set one against an other.

13 After, he made fiftie taches of golde, & coupled the curtaines one to another with the taches: so was it one Tabernacle.

14 Also he made curtaines of goates heare for the couering vpon the Tabernacle: he made the so the number of eleuen curtaines.

15 The length of one curtaine had thirte cubites, & y breadth of one curtaine foure cubites: the eleuen curtaines were of one cise.

16 And he coupled fise curtaines by them selues, and fix curtaines by them selues:

17 Also he made fiftie strings vpon y edge of one curtain in the seluedge in the coupling, and fiftie strings made he vpon the edge of the other curtaine in the second coupling.

18 He made also fiftie taches of brasie to cou-

ple the couering that it might be one.

19 And he made a couering vpon the pailion of rams skins died red, and a couering of badgers skins aboue.

20 Likewise he made the boardes for the Tabernacle of Shittim wood to stand vpon.

21 The length of a board was ten cubites, and the breadth of one board was a cubite, and an halfe.

22 One board had two tenons, set in order as y feet of a ladder, one against another: thus made he for all y boardes of the Tabernacle.

23 So he made twentie boardes for the South side of the Tabernacle, euen full South.

24 And fourtie sockets of siluer made he vnder y twenty boardes, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

25 Also for the other side of the Tabernacle toward y North, he made twentie boardes,

26 And their fourtie sockets of siluer, two sockets vnder one board, & two sockets vnder another board.

27 Likewise toward the Westside of the Tabernacle he made six boardes.

28 And two boardes made he in the corners of the Tabernacle, for either side,

29 And they were ioyned beneath, & likewise were made sure aboue with a ring: thus he did to both in both corners.

30 So there were eight boardes and their sixteene sockets of siluer, vnder euerie board two sockets.

31 After, he made barres of Shittim wood, fise for the boardes in the one side of the Tabernacle,

32 And fise barres for the boardes in the other side of the Tabernacle, & fise barres for the boardes of the Tabernacle on the side toward the West.

33 And he made the middest barre to shoot through the boardes, from the one end to the other.

34 He overlaid also y boardes with golde, and made their rings of gold for places for the barres, and couered the barres with golde.

35 Moreouer he made a vaile of blew filke, and purple, and of skarlet, and of fine twined linen: with Cherubims of broyded worke made he it:

36 And made thereunto foure pillars of Shittim, and overlaid them with golde: whose hookes were also of golde, and he cast for them foure sockets of siluer.

37 And he made an hanging for y Tabernacle doore, of blew filke, & purple, & skarlet, and fine twined linen, and needle worke,

38 And the fise pillars of it w their hookes, & overlaid their chapiters & their filets w golde, but their fise sockets were of brasie.

# CHAP. XXXVII.

1 The Arke. 6 The Mercieseat. 10 The Table. 17 The Candlestick. 25 The Altar of incense.

1 After this, Bezaleel made the Arke of Shittim wood, two cubites and an half long, and a cubite and an halfe broad, and a cubite and an halfe hie:

2 And overlaid it with fine golde within and

<sup>e</sup> These two were aboue the couering of goates heare.

<sup>f</sup> And to beare vpon the curtaine of the Tabernacle.

<sup>g</sup> Or toward y Sea, which was the Sea called Mediterraneum westward from Ierusalem. Chap. 26. 34.

<sup>h</sup> Which was betweene the Sanctuarie and Holiest of all.

<sup>i</sup> Which was betweene y court & the Sanctuarie.

<sup>Or, gyronen borders.</sup>

Chap. 27. 1.

a Like battel-  
ments.

Chap. 25. 17.

b Of the selfe  
same matter y  
the Mercifear  
was.

c Or, four fingers.

Chap. 25. 18.

10 and without, and made a crowne of gold  
to it round about,  
11 And cast for it foure rings of golde for the  
four corners of it that is, two rings for the  
one side of it, and two rings for the other  
side thereof.  
12 Also he made barres of Shittim wood, &  
couered them with golde,  
13 And put the barres in the rings by the  
sides of the Arke, to beare the Arke.  
14 ¶ And he made the Mercifear of pure  
golde: two cubites & an halfe was the length  
thereof, and one cubite and an halfe the  
breadth thereof.  
15 And he made two Cherubims of gold, vpon  
the two ends of the Mercifear: work  
beaten with the hammer made he them.  
16 One Cherub on the one ende, & another  
Cherub on the other ende: of the Mercifear  
made he the Cherubims, at the two  
endes thereof.  
17 And y Cherubims spread out their wings  
on hie, & couered the Mercifear with their  
wings, and their faces were one towards  
another: toward the Mercifear were the fa-  
ces of the Cherubims.  
18 ¶ Also he made y Table of Shittim wood:  
two cubites was the length thereof, and a  
cubite the breadth thereof, and a cubite &  
an halfe the height of it.  
19 And he ouerlaide it with fine golde, and  
made thereto a crown of gold round about.  
20 Also he made thereto a border of an hād  
breadth round about, and made vpon the  
border a crowne of golde round about.  
21 And he cast for it foure rings of gold, and  
put the rings in the four corners that were  
in the four feete thereof.  
22 Against the border were the rings, as pla-  
ces for the barres to beare the Table.  
23 And he made the barres of Shittim wood,  
and couered them with golde to beare the  
Table.  
24 ¶ Also he made the instruments for the  
Table of pure golde: dishes for it, and incens  
cups for it, and goblets for it, and coverings  
for it, wherewith it should be couered.  
25 ¶ Likewise he made the Candellsticke of  
pure golde: of worke beaten out with the  
hammer made he the Candellsticke: and his  
shaft, & his branche, his bolles, his knops,  
and his floures were of one piece.  
26 And sixe branches came out of the sides  
thereof: three branches of the Cādellsticke  
out of the one side of it, & three branches  
of the Cādellsticke out of the other side of it.  
27 In one branche three bolles made like al-  
mondēs, a knop & a floure: and in an other  
branche three bolles made like almondēs,  
a knop and a floure: and so throughout the  
six branches that proceeded out of the Cā-  
dellsticke.  
28 And vpon the Candellsticke were foure  
bolles after the facion of almondēs, the  
knops thereof and the floures thereof:  
29 That is, vnder euery two branches a knop  
made thereof, and a knop vnder the second  
branche thereof, & a knop vnder the third

branche thereof, according to the six bran-  
ches comming out of it.  
30 Their knops and their branches were of  
the same: it was all one. \* beaten worke of  
pure golde.  
31 And he made for it seuen lampes with the  
snuffers, & snuffdishes thereof of pure gold.  
32 Of a fraient of pure golde made he it with  
all the instruments thereof.  
33 Furthermore he made the perfume al-  
tar of Shittim wood: the length of it was a  
cubite, & the breadth of it a cubite (it was  
square) and two cubites hie, and the hornes  
thereof was of the same.  
34 And he couered it with pure golde, both  
the top and the sides thereof round about,  
and the hornes of it; and made vnto it a  
crowne of golde round about.  
35 And he made two rings of golde for it,  
vnder the crowne thereof in the two cor-  
ners of the two sides thereof, to put barres  
in for to beare it therewith.  
36 Also he made the barres of Shittim wood,  
and ouerlaied them with golde.  
37 And he made the holy \* anointing oyle,  
and the sweete pure incense after the apo-  
thecaries arte.

CHAP. XXXVIII.

The table of burn offering: 1 The brasen Lauer: 2 The  
Court. 3 The summe of that the people offered.

1 ¶ Also he made the altar of the burnt of-  
firing \* of Shittim wood: five cubites  
was the length thereof, and five cubites the  
breadth thereof: it was square and three cu-  
bites hie.  
2 And he made vnto it hornes in the four  
corners thereof: the hornes thereof were  
of the same, & he ouerlaied it with brasie.  
3 Also he made al the instruments of the al-  
tar: the \* ashpans, and the besomes, and the  
basins, the fleshhookes, & the \* cēfers: al the  
instruments thereof made he of brasie.  
4 Moreover he made a brasen grate wrought  
like a net to the Altar, vnder the compasse  
of it beneath in the \* middes of it,  
5 And cast foure rings of brasie for y foure  
ends of the grate to put barres in.  
6 And he made the barres of Shittim wood,  
and couered them with brasie.  
7 The which barres he put into the rings on  
the sides of the altar to beare it withal, and  
made it \* holow within the boards.  
8 ¶ Also he made the Lauer of brasie, and the  
foote of it of brasie of the \* glasses of the  
women that did assemble and came toge-  
ther at the doore of the Tabernacle of the  
Congregation.  
9 ¶ Finally he made the court on the South  
side full South: the hangings of the court  
were of fine twined linen, hauing an hun-  
dred cubites.  
10 Their pillars were twentie, and their brasen  
sockets twentie: the hookes of the pillars,  
and their filets were of siluer.  
11 And on the Northside the hangings were an  
hundred cubites: their pillars twentie, and  
their sockets of brasie twentie, the hookes  
of the pillars and their filets of siluer.

Chap. 25. 17.

c Reade Chap.  
25. 39.

Chap. 25. 34.

Chap. 25. 35.

Chap. 27. 1.

Chap. 27. 3.

Or, five panes.

a So that the  
gridyrd or grate  
was halfe so hie  
as the Altar, and  
stood within it.

Chap. 27. 1.

b R. Kimhi  
saith, that the  
women brought  
their looking  
glasses, which  
were of brasie  
or fine mettall,  
and offered them  
freely vnto the  
use of the Ta-  
bernacle: which  
was a bright  
thing and of  
great maiestic.



12 On the Westside also were hangings of fiftie cubites, their ten pillars with their ten sockets: the hookes of the pillars and their filets of filuer.

13 And toward the Eastside, full East, were hangings of fiftie cubites.

14 The hangings of the one side were fiftene cubites, their three pillars, and their three sockets:

15 And of the other side of the court gate on both sides were hangings of fiftene cubites, with their three pillars and their three sockets.

16 All the hangings of the court round about were of fine twined linen.

17 But the sockets of the pillars were of brasie: the hookes of the pillars and their filets of filuer, and the covering of their chapters of filuer: and all the pillars of the court were hooped about with filuer.

18 He made also the hanging of the gate of the court of needle worke, blew silk, and purple, and skarlet, and fine twined linen euen twentie cubites long, and fise cubites in height and breadth, like the hangings of the court.

19 And their pillars were foure with their foure sockets of brasie: their hookes of filuer, and the covering of their chapters, and their filets of filuer.

20 But all the pins of the Tabernacle and of the court round about were of brasie.

21 These are the parts of the Tabernacle, I meane, of the Tabernacle of the Testimonie, which was appointed by the commandement of Moses for the office of the Levites by the hand of Ithamar sonne to Aaron the Priest.

22 So Bezaleel the sonne of Uri the sonne of Hur of the tribe of Iudah, made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahisamach of the tribe of Dan, a cunning workman and an embroiderer and a worker of needle worke in blew silk, and in purple, and in skarlet, and in fine linen.

24 All the golde that was occupied in all the worke wrought for the holie place (which was the golde of the offering) was nine and twentie talents, and seven hundreth and thirtie shekels, according to the shekel of the Sanctuary.

25 But the filuer of them that were numbred in the Congregation, was an hundreth talents, and a thousand seven hundreth seuentie and fise shekels, after the shekel of the Sanctuary.

26 A portion for a man, that is, halfe a shekel after the shekel of the Sanctuary, for all them that were numbred fro twentie yere olde and aboue, among six hundreth thousand, and three thousand, & fise hundreth and fiftie men.

27 Moreover there were an hundreth talents of filuer, to cast the sockets of the Sanctuary, and the sockets of the vaile: an hundreth sockets of an hundreth talents, a talent for a socket.

18 But he made the hookes for the pillars of a thousand seven hundreth and seuentie & fise shekels, and overlaid their chapters, and made filets about them.

19 Also the brasie of the offering was seuentie talents, and two thousand, and foure hundreth shekels.

20 Whereof he made the sockets to the dore of the Tabernacle of the Congregation and the brasen altar, and the brasen grate which was for it, with all the instruments of the Altar.

21 And the sockets of the court round about, and the sockets for the court gate, and all the pins of the Tabernacle, and all the pins of the court round about.

# CHAP. XXXIX.

The apparell of Aaron and his sonnes. 30 All that the Lord commanded, was made, and finished. 31 Moses blessed the people.

1 Moreover they made garments of ministration to minister in the Sanctuary of blew silk, and purple, and skarlet: they made also holie garments for Aaron, as the Lord had commanded Moses.

2 So he made the Ephod of golde, blew silk, and purple, and skarlet, and fine twined linen.

3 And they did beate the golde into thinne plates, and cut it into wiers, to worke it in the blew silk and in the purple, and in the skarlet, and in the fine linen, with broyded worke.

4 For the which they made shoulders to couple together: for it was closed by the two edges thereof.

5 And y broyded garde of his Ephod that was upon him, was of the same stuffe, & of like worke: euen of golde, of blew silk, & purple, and skarlet, and fine twined linen, as the Lord had commanded Moses.

6 And they wrought onyx stones, closed in ouches of golde, and graued, as signets are grauen, with the names of the children of Israel.

7 And put them on the shoulders of the Ephod, as stones for a remembrance of the children of Israel, as the Lord had commanded Moses.

8 Also he made the brest plate of broyded worke like the worke of the Ephod: of golde, blew silk, and purple, and skarlet, and fine twined linen.

9 They made the brest plate double, and it was square, an hand breadth long, and an hand breadth broad: it was also double.

10 And they filled it with foure rowes of stones. The order was thus, a Rubie, a Topaze, and a Carbuncle in the first rowe.

11 And in the second rowe, an Emeraude, a Saphir, and a Diamond:

12 Also in the third rowe, a Turkeis, an Achate, and an Hematite:

13 Likewise in the fourth rowe, a Chrysolite, an Onix, and a Iasper: closed and set in ouches of golde.

14 So the stones were according to the names of the children of Israel, euen twelue after

Chap. 27. 14.

Ebr. over against.

Chap. 27. 19.

e That the Levites might have the charge thereof, and minister in the same, as did Eleazar and Ithamar, Num. 3. 4. d As a grauer, or carpenter, chap. 31. 4.

Or, halfe a shekel.

e Reade the weight of a talent, Chap. 35. 39.

Chap. 27. 19.

a As coverings for the Arke, the Candlestick, Altars, and such like. Chap. 31. 30. and 35. 19.

Chap. 28. 9.

b That is, of wrie fine and curious workmanship. Chap. 28. 12.

c Or a figure, which stone writers write that commeth of the vrine of a beast called lynx.

d That is every  
tribe had his  
name written in  
a stone.

After their names, grauen like signets eue-  
ry one after his name according to y<sup>e</sup> twelve  
tribes.

15 After, they made vpon the brest plate  
cheines at the ends, of wretchen worke and  
pure golde.

16 They made also two bosses of gold, & two  
gold rings, and put the two rings in the two  
corners of the brest plate.

17 And they put the two wretchen cheynes of  
gold in the two rings, in the corners of the  
brest plate.

18 Also the two other ends of the two wre-  
then cheines they fastened in the two bos-  
ses, and put them on the shoulders of the  
Ephod vpon the fore front of it.

19 Likewise they made two rings of gold, and  
put them in the two other corners of the  
brest plate vpon the edge of it, which was  
on the inside of the Ephod.

20 They made also two golden rings,  
& put them on the two sides of the Ephod,  
beneath on the fore side of it, and ouer a-  
gainst his coupling about the broyered  
garde of the Ephod.

21 Then they fastened the brest plate by his  
rings vnto the rings of the Ephod, with a  
lace of blew silke, that it might be fast vpon  
the broyered garde of the Ephod, and  
that the brest plate should not be loosed  
from the Ephod, as the Lord had comman-  
ded Moses.

22 Moreover, he made the robe of the \*  
Ephod of wouen worke, altogether of blew  
silke.

23 And the hole of the robe was in y<sup>e</sup> middes  
of it, as the collar of an habergeon, with an  
edge about the collar, y<sup>e</sup> it should not rent.

24 And they made vpon the skirts of the robe  
pomegranates, of blew silke, and purple, and  
skarlet, and fine linen twined.

25 They made also \* belles of pure gold, and  
put the belles betweene the pomegranates  
vpon the skirts of the robe round about  
betweene the pomegranates.

26 A bel and a pomegranate, a bel & a pome-  
granate round about the skirtes of the robe  
to minister in, as the Lord had commaun-  
ded Moses.

27 After, they made coates of fine linen, of  
wouen worke for Aaron & for his sonnes.

28 And the miter of fine linen, and goodly  
bonnets of fine linen, and linen \* breeches  
of fine twined linen,

29 And the girdle of fine twined linen, and  
of blew silke, and purple, and skarlet, *euē* of  
needle worke, as the Lord had commaun-  
ded Moses.

30 Finally they made the plate for the holy  
crowne of fine gold, and wrote vpon it a su-  
perscription like to the grauing of a signet,  
\* HOLINES TO THE LORD.

31 And they tied vnto it a lace of blew silke  
to fasten it on his vpon the miter, as the  
Lord had commaunded Moses.

32 Thus was all the worke of the Taberna-  
cle, *euē* of the \* Tabernacle of the Congre-  
gation finished: and the children of Israel

did according to al that the Lord had com-  
manded Moses: so did they.

33 Afterward they brought the Taberna-  
cle vnto Moses, the Tabernacle & al his in-  
struments, his taches, his boards, his barres,  
and his pillars, and his sockets,

34 And the couering of rammes skinnies di-  
ed red, & the couerings of badgers skinnies,  
and the \* couering vails.

35 The Arke of the Testimonie, & the barres  
thereof, and the Mercieseat.

36 The Table, with al the instruments there-  
of, and the shewbread.

37 The pure Candlesticke, the lampes there-  
of, *euē* the lampes \* set in order, & al the in-  
struments thereof, and the oyle for light:

38 Also the golden Altar and the anointing  
oyle, & the sweet incense, & the hanging  
of the Tabernacle doores,

39 The brazen Altar with his grate of brass,  
his barres, and all his instruments, the Lau-  
uer and his soote.

40 The curtaines of the eotten with his pil-  
lers, and his sockets, and the hanging to the  
court gate, and his cordes, and his pinnies,  
and al the instruments of the seruice of the  
Tabernacle, called the Tabernacle of the  
Congregation.

41 Finally, the ministring garments to serue  
in the Sanctuarie, and the holy garments  
for Aaron the Priest, and his sonnes, gar-  
ments to minister in the Priests office.

42 According to euery point that the Lorde  
had \* commaunded Moses, so the children  
of Israel made all the worke.

43 And Moses beheld all the worke, and be-  
hold, they had done it as the Lord had co-  
maunded: so had they done: and Moses  
blessed them.

CHAP. XL

The Tabernacle with the appertinances \* Viewed up. 34  
The glorie of the Lord appeareth in the cloud couering the  
Tabernacle.

1 The Lord spake vnto Moses, saying, *a* After that Mo-  
ses had bene 40.  
2 In the \* first day of the first moneth in  
the very first of the same moneth shalt thou  
set vp the Tabernacle, called the Taberna-  
cle of the Congregation:

3 And thou shalt put therein the Arke of  
the Testimonie, and couer the Arke with  
the vail.

4 Also thou shalt bring in the \* Table, and  
set it in order as it doth require: thou shalt  
also bring in the Candlesticke, and light his  
lampes.

5 And thou shalt set the incense Altar \*  
of golde before the Arke of the Testimonie,  
and put the \* hanging at the doore of the  
Tabernacle.

6 Moreover, thou shalt set the burnt offering  
Altar before the doore of the Tabernacle,  
called the Tabernacle of the Congregation.

7 And thou shalt set the Lauer betweene the  
Tabernacle of the Congregation and the  
Altar, and put water therein.

8 Then thou shalt appoint the court round  
about, and hang vp the hanging at the  
court gate.

g So called, be-  
cause it hanged  
before the mer-  
ciseat and coue-  
red it fro sight,  
Chap. 35. 12.

h Or, which  
Aarō dressed &  
refreshed with  
oyle euery mor-  
ning, chap. 30. 7.

i Signifying that  
in Gods matters  
ma may neither  
adde, nor dimi-  
nise.

k Praised God  
for the peoples  
diligence and  
praised for them.

a After that Mo-  
ses had bene 40.  
dayes & fortie  
nights in the  
mount, that is,  
from the begin-  
ning of August  
to the tenth of  
September, he  
came downe, &  
caused this work  
to be done:

b That is, the  
altar of perfume  
or to burne in-  
cense on.

c This hanging  
or vail was be-  
tweene the San-  
ctuarie and the  
court.

\* Reade cha. 26.

\* That is, the  
altar of perfume  
or to burne in-  
cense on.

\* This hanging  
or vail was be-  
tweene the San-  
ctuarie and the  
court.

\* Reade cha. 26.

\* That is, the  
altar of perfume  
or to burne in-  
cense on.

\* This hanging  
or vail was be-  
tweene the San-  
ctuarie and the  
court.

\* Reade cha. 26.

\* That is, the  
altar of perfume  
or to burne in-  
cense on.

\* This hanging  
or vail was be-  
tweene the San-  
ctuarie and the  
court.

- 9 After, thou shalt take the anointing oyle, and anoint the Tabernacle, and all that is therein, and hallowe it with all the instruments thereof, that it may be holy.
- 10 And thou shalt anointe the Arke of the burnt offering, and all his instrumentes, and shalt sanctifie the Altar, that it may be an altar most holy.
- 11 Also thou shalt anoint the Lauer, and his foote, and shalt sanctifie it.
- 12 The thou shalt bring Aaron & his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.
- 13 And thou shalt put vpon Aaron the holy garments, and shalt anoint him, and sanctifie him; that he may minister vnto me in the Priestes office.
- 14 Thou shalt also bring his sonnes, & clothe them with garments,
- 15 And shalt anoint them as thou diddest anoint their father, that they may minister vnto me in the Priestes office: for their anointing shall be a signe, that the priesthood shall be euermlasting vnto them throughout their generations.
- 16 So Moses did according to all that y Lord had commaunded him: so did he.
- 17 ¶ Thus was the Tabernacle reared vp the first day of the first moneth in the second yere.
- 18 Then Moses reared vp the Tabernacle & fastened his sockets, and set vp the boordes therof, and put in the barres of it, and reared vp his pillars.
- 19 And he spred the couering ouer the Tabernacle, and put the couering of that couering on hie about it, as the Lord had commaunded Moses.
- 20 ¶ And he tooke and put the Testimonie in the Arke, and put the barres in the ringes of the Arke, and set the Mercieseat on hie vpon the Arke.
- 21 He brought also the Arke into the Tabernacle, and hanged vp the couering vaile, and couered the Arke of the Testimonie, as the Lord had commaunded Moses.
- 22 ¶ Furthermore he put the Table in y Tabernacle of the Congregation in the Northside of the Tabernacle, without the vaile,
- 23 And set the bread in order before y Lord, as the Lord had commaunded Moses.
- 24 ¶ Also he put the Candlesticke in the Tabernacle of the Congregation, ouer against the Table toward the Southside of the Tabernacle.
- 25 And he lighted the lampes before y Lord, as the Lord had commaunded Moses.
- 26 ¶ Moreover he set the golden Altar in the Tabernacle of the Congregation before the vaile,
- 27 And burnt sweete incense thereon, as the Lord had commaunded Moses.
- 28 ¶ Also he hanged vp the vaile at y doore of the Tabernacle.
- 29 After, he set the burnt offering Altar without the doore of the Tabernacle, called the Tabernacle of the Congregation, & offered the burnt offering and the sacrifice thereon, as the Lord had commaunded Moses.
- 30 ¶ Likewise he set the Lauer betweene the Tabernacle of the Congregation and the Altar, and powred water therein to wash w.
- 31 So Moses and Aaron, and his sonnes washed their handes, and their feete thereat.
- 32 When they went into the Tabernacle of the Congregation, and when they approached to the Altar, they washed, as the Lord had commaunded Moses.
- 33 Finally, he reared vp the court rounde about the Tabernacle and the Altar, & hanged vp the vaile at the court gate: so Moses finished the worke.
- 34 ¶ Then the cloud couered the Tabernacle of the congregation, & the glory of the Lord filled the Tabernacle.
- 35 So Moses could not enter into the Tabernacle of the Congregation, because y cloud abode thereon, and the glorie of the Lord filled the Tabernacle.
- 36 Now when the cloude ascended vp from the Tabernacle, the children of Israel went forward in all their iourneis.
- 37 But if the cloude ascended not, then they iourneyed not till the day that it ascended.
- 38 For the cloude of the Lord was vpon the Tabernacle by day, and fire was in it by night, in the sight of all the house of Israel, throughout all their iourneis.

d Till both the priesthood and the ceremonies shuld end, which was at Christes coming.

e After they came out of Egypt, Nomb. 7. 1.

f That is, the tables of the lawe, Chap. 31. 18. and 34. 29.

Chap. 35. 10.

\*Because in this booke is chiefly intreated of the Leuites, and of thinges pertaining to their office.

## THE THIRD BOOKE OF MOSES, CALLED LEVITICVS.

### THE ARGUMENT.

AS God daily by most singular benefices declared himselfe to be mindeful of his Church: so he woulde not that they should haue any occasion to trust either in themselves, or to depend vpon others, either for lacke of temporall things, or ought that belonged to his diuine seruice and Religion. Therefore he ordeined diuers kindes of oblations and sacrifices, to assure them of forgiveness of their offences (if they offered them in true faith and obedience.) Also he appointed their Priestes and Leuites, their appaile, offices, conuersion and portion: he shewed what feastes they should obserue, and in what times. Moreover, he declared by these sacrifices and ceremonies that the reward of sinne is death, & that without the blood of Christ the innocent Lambe there can be no forgiveness of sinnes. And because they should giue no place to their owne inuentions (which thing God most detesteth as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least thing, what they should doe, as what beastes they should offer and eate: what diseases were contagious and to be auoyded: what order they should take for all manner of filthines & pollution to purge it: whose companie they should flee: what marriages were lawfull: & what pollicie lawes were profitable. Which things declared, he promised fauour and blessing to the that kept his Lawes, and threatened his curse to them that transgressed them.

CHAP.



## CHAP. I.

<sup>a</sup> Of burnt offerings for particular persons. 3. 10. & 14. The manner to offer burnt offerings as well of bullockes, as of sheepe and birdes.

<sup>a</sup> Hereby Moses declareth that he taught nothing to the people but that, which he receiued of God.



Now the Lord called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,

Speake vnto the childre of Israel, & thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of cattel, as of beues & of the sheepe.

<sup>a</sup> If his sacrifice be a burnt offering of the heard, he shall offer a male without blemish, presenting him of his owne voluntarie will at the doore of the Tabernacle of the Congregation before the Lord.

And he shall put his hand vpon the head of the burnt offering, and it shall be accepted to the Lord, to be his atonement.

And he shall kill the bullocke before the Lord, and the Priestes Aarons sonnes shall offer the blood, and shall sprinkle it rounde about vpon the altar, that is by the doore of the Tabernacle of the Congregation.

Then shall he sleie the burnt offering and cut it in pieces.

So the sonnes of Aaron the Priest shall put fire vpon the altar, and lay the wood in order vpon the fire.

Then the Priestes Aarons sonnes shall lay the partes in order, the head and the kalle vpon the woode that is in the fire which is vpon the altar.

But the inwardes thereof and the legges therof he shall wash in water, and the Priest shall burne al on the altar: for it is a burnt offering, an oblation made by fire, for a sweete sauour vnto the Lord.

¶ And if his sacrifice for a burnt offering be of the flockes (as of the sheepe, or of goats) he shall offer a male without blemish,

¶ And he shall kill it on the Northside of the altar before the Lord, and the Priestes Aarons sonnes shall sprinkle the blood thereof round about vpon the Altar.

And he shall cutte it in pieces, separating his head and his kalle, and the Priest shall lay them in order vpon the wood that lieth in the fire which is on the altar:

But he shall wash the inwardes, & the legges w water, & the Priest shall offer the whole and burne it vpon the altar: for it is a burnt offering, an oblation made by fire for a sweete sauour vnto the Lord.

¶ And if his sacrifice be a burnt offering to the Lord of the fowles, then he shall offer his sacrifice of the turtle doves, or of the young pigeons.

And the Priest shall bring it vnto the altar, and wring the necke of it asunder, and burne it on the altar: and the blood thereof shall be shed vpon the side of the altar.

16 And he shall plucke out his mawe with his fethers, and cast them beside the altar on the Eastpart in the place of the ashes.

17 And he shall cleaue it with his wings, but not deuide it asunder: and the Priest shall burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offering, an oblation made by fire for a sweete sauour vnto the Lord.

## CHAP. II.

<sup>a</sup> The meate offering is after three sortes: of fine flour vnbaken, 4 Of bread baken, 14 And of corne in the eares.

And when any will offer a meate offering vnto the Lorde, his offering shall be of fine flour, and he shall powre oyle vpon it, and put incense thereon,

And shall bring it vnto Aarons sonnes the Priestes, and he shall take thence his handfull of the flour, and of the oyle with all the incense, and the Priest shall burne it for a memoriall vpon the altar: for it is an offering made by fire for a sweete sauour vnto the Lord.

But the remanet of the meate offering shall be Aarons and his sonnes: for it is most holy of the Lordes offerings made by fire.

¶ If thou bring also a meate offering baken in the oven, it shall be an vnleavened cake of fine flour mingled with oyle, or an vnleavened wafer anointed with oyle.

¶ But if thy meate offering be an oblation of the frying pan, it shall be of fine flour vnleavened, mingled with oyle.

And thou shalt part it in pieces, and poure oyle thereon: for it is a meate offering.

¶ And if thy meate offering be an oblation made in the caudron, it shall be made of fine flour with oyle.

After, thou shalt bring the meate offering (that is made of these thinges) vnto the Lord, and shalt present it vnto the Priest, & he shall bring it to the altar,

And the Priest shall take from the meate offering a memoriall of it, and shall burne it vpon the altar: for it is an oblation made by fire for a sweete sauour vnto the Lord.

But that which is left of the meate offering, shall be Aarons & his sonnes: for it is most holy of the offerings of the Lord made by fire.

All the meate offerings which ye shall offer vnto the Lord, shall be made without leaue: for ye shall neither burne leauen nor hony in any offering of the Lord made by fire.

¶ In the oblation of the first fruites ye shall offer the vnto the Lord, but they shall not be burnt vpon the altar for a sweete sauour.

(All the meate offerings also shall thou season with salt, neither shalt thou suffer the salt of the couenant of thy God to be lacking from thy meate offering, but vpon all thine oblations thou shalt offer salt)

¶ If the most offer a meate offering of thy first fruites vnto the Lorde, thou shalt offer for thy meate offering of thy first fruites: eares of corne dried by the fire, and wheate beaten out of the Greene eares.

After, thou shalt put oyle vpon it, and lay incense thereon: for it is a meate offering.

On the side of the court gate in 3 panes which stood with ashes Exod. 27.3.

Because the burnt offering could not be without the meate offering.

The Priest.

To signifie that God remembereth him that offereth.

Eccle. 7.31.

Therefore none could eate of it but the Priestes.

Which is a gift offered to God to pacifie him.

Verf. 3. Exod. 29.1.

That is, fruites, which are sweete as hony, ye may offer.

But referred for the Priestes.

Mar. 9.49.

Which they were bound (as by a couenant) to vie in al sacrifices, Nom. 18. 19. 2. Chron. 13. 5. Ezek. 43. 24. Or, it meaneth a pure & pure couenant.

Chap. 23. 14.

Or full eares: for the word signifies a fruitfull

16 And field.

So they could offer of none other sort, but of those which were commanded.

Exod. 29. 10. c Meaning with in the court of the Tabernacle. d The priest or Leuite.

e Of the burnt offering, Exod. 27. 1.

Or, the bodies of the heaf, or the fat.

f Or a sauour of rest, which pacifieth the anger of the Lord.

g Reade verf. 5. h Before the altar of the Lord.

i Ebr. into his pieces. Or, fat.

i The Hebrew worde signifies a cupitch of with the mayle. Or, strained, or pressed.

- 16 And the Priest shall burne the memoriall of it, *even* of that that is beaten, and of the oyle of it, with all the incense thereof: for it is an offering vnto the Lord made by fire.

## CHAP. III.

*The manner of peace offerings, & blades for the same. 17 The Israelites may neither ease fat, nor blood.*

*a* A sacrifice of thanksgiving offered for peace and prosperitie, eyther generally or particularly.

*b* One part was burnt, an other was to 7 priests, and the third to him that offered  
*Exod. 29. 22.*  
*"Or, the which kidneys are nere the flankes.*

*c* In the peace offering it was indifferent to offer eyther male or female, but in 7 burnt offering only the male: so here can be offered no birds, but in the burnt offering they might: all there was consumed with fire, and in 7 peace offering but a part.  
*d* The burnt offering was wholly consumed, and of the offering made by fire on ly the inwardes &c. were burnt: the shoulder & breast, with the two chawes and the mawe were the priestes, and the rest his that offered.  
*Vers. 4.*

*e* Meaning at the northside of the Altar, Chap. 21.

- 1 **A**lso if his oblation be a peace offering, if he will offer of the droue (whether it be male or female) he shall offer such as is without blemish, before the Lord,

2 And shall put his hand vpon the head of his offering, and kill it at the dore of the Tabernacle of the Congregation: and Aarons sonnes the Priestes shall sprinkle the blood vpon the altar round about.

3 So he shall offer *part* of the peace offerings as a sacrifice made by fire vnto the Lord, *even* the fat that couereth the inwardes, and all the fat that is vpon the inwardes.

4 He shall take away the two kidneis, & the fat that is on them, & vpon the flankes, and the kall on the liuer with the kidneis.

5 And Aarons sonnes shall burne it on the altar, with the burnt offering, which is vpon the wood, that is on the fire: *this is* a sacrifice made by fire for a sweete saour vnto the Lord.

6 **A**lso if his oblation be a peace offering vnto the Lord out of the flocke, whether it be male or female, he shall offer it without blemish.

7 If he offer a lambe for his oblation, the he shall bring it before the Lord,

8 And lay his hand vpon the head of his offering, and shall kill it before the Tabernacle of the Congregation, and Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

9 After, of the peace offerings he shall offer an offering made by fire vnto the Lord: he shall take away the fat thereof, & the rumpe altogether, hard by the backe bone, and the fat that couereth the inwardes, and all the fat that is vpon the inwardes.

10 Also he shall take away the two kidneis, with the fat that is vpon them, & vpon the flankes, and the kall vpon the liuer with the kidneis.

11 Then the Priest shall burne it vpon the altar, as the meat of an offering made by fire vnto the Lord.

12 **A**lso if his offering be a goate, then shall he offer it before the Lord,

13 And shall put his hand vpon the head of it, and kill it before the Tabernacle of the Congregation, & the sonnes of Aaron shall sprinkle the blood thereof vpon the altar round about.

14 Then he shall offer thereof his offering, *even* an offering made by fire vnto the Lord, the fat that couereth the inwardes, and all the fat that is vpon the inwardes.

15 Also he shall take away the two kidneis, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidneis.

16 So the Priest shall burne them vpon the

altar, as the meate of an offering made by fire for a sweete saour: \* all the fatte is the Lordes.

- 17 *This shalbe* a perpetual ordinance for your generations, throughout all your dwellings, so that ye shall eate neither fatte nor blood.

## CHAP. IIII.

*The offering for sinnes done of ignorance, 9 For the Priest, 12 The Congregation, 22 The ruler, 27 And the private man.*

1 **M**oreouer the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, saying, If any shall sinne through ignorance, in any of the commandementes of the Lord, (which ought not to be done) but shall doe contrary to any of them,

3 If the Priest that is anointed doe sinne (according to the sinne of the people) then shall he offer, for his sinne which he hath sinned, a yong bullock without blemish vnto the Lord for a sinne offering,

4 And he shall bring the bullocke vnto the dore of the Tabernacle of the Congregation before the Lord, and shall put his hande vpon the bullocks head, and kill the bullocke before the Lord.

5 And the Priest that is anointed shall take of the bullocks blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dip his finger in the blood, & sprinkle of the blood seuen times before the Lord, before the vaile of the Sanctuarie.

7 The Priest also shall put some of the blood before the Lord, vpon the hornes of the altar of sweete incense, which is in the Tabernacle of the Congregation, then shall he powre all the rest of the blood of the bullocke at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And he shall take away al the fat of the bullocke for the sinne offering: so wis, the fat that couereth the inwardes, & all the fat that is about the inwardes.

9 He shall take away also the two kidneis, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidneis,

10 As it was taken away from the bullocke of the peace offerings, & the Priest shall burne them vpon the altar of burnt offering.

11 But the skynne of the bullocke, and al his fleshy, with his head, and his legs, & his inwardes, and his dung shall he beare out:

12 So he shall cary the whole bullocke out of the host vnto a cleane place, where the ashes are powred, & shall burne him on the wood in the fire: where the ashes are cast out, shall he be burne.

13 And if the whole Congregation of Israel shall sinne through ignorance, and the thing be hid from the eyes of the multitude, and haue done against any of the commandementes of the Lord which should not be done, and haue offended:

*f* By eating he was ment to be carnal, and by blood eating was signified elctie.  
*Gen. 9. 4.*  
*chap. 17. 24.*

*Ebr. a fault.*  
*a* That is, of ignorance or ignorance, specially of the ceremonial law: for other wise the punishments for crimes are appointed according to the transgression.  
*Nom. 15. 22.*  
*b* Meaning the hie priest.

*c* Hereby confessing that he deserved punishment which the bul suffered.

*d* Which was betweene the Holiest of al, & the Sanctuarie.  
*e* Which was the court: morning by the Tabernacle the Sanctuarie in the end of this verse it is taken for the court.  
*Chap. 5. 9.*

*Exod. 29. 24.*  
*nom. 15. 5.*

*Ebr. 13. 11.*

*f* The multitude excuseth not sinne, but if all haue sinned, they must all be punished.  
*Chap. 5. 9.*

14 When the sinne which they haue comitted shalbe known, then the Congregation shal offer a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation,

15 And the Elders of the Congregation shall put their handes vpon the head of the bullocke before the Lord, and he shall kill the bullocke before the Lord,

16 Then the Priest that is anointed, shall bring of the bullockes blood into the Tabernacle of the Congregation,

17 And the Priest shall dip his finger in the blood, and sprinkle it seven times, before the Lord, *even before the vail.*

18 Also he shall put some of the blood vpon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall he poure all the rest of the blood at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation,

19 And he shall take all his fat from him, and burne it vpon the altar,

20 And the Priest shall do with this bullocke, as he did with the bullocke for his sinne: so shall he do with this: so the Priest shall make an atonement for them, and it shall be forgiven them.

21 For he shall carie the bullocke without the holte, and burne him as he burned the first bullocke: for it is an offering for the sinne of the Congregation,

22 When a ruler shall sinne, & do through ignorance against any of the commandements of the Lord his God, which should not be done, and shal offend,

23 If one shew vnto him his sinne which he hath committed, then shall he bring for his offering an hee goat without blemish,

24 And shall lay his hand vpon the head of the hee goat, and kill it in the place where he should kill the burnt offering before the Lord: for it is a sinne offering,

25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shal poure the rest of his blood at the foote of the burnt offering altar,

26 And shall burne all his fat vpon the altar, as the fat of the peace offering: so the Priest shall make an atonement for him, concerning his sinne, & it shall be forgiven him,

27 Likewise if any of the people of the land shall sinne through ignorance in doing against any of the commandements of the Lord, which should not be done, and shall offend,

28 If one shew him his sinne which he hath committed, then he shall bring for his offering a hee goat without blemish, for his sinne which he hath committed,

29 And he shall lay his hand vpon the head of the sinne offering, and slay the sinne offering in the place of burnt offering,

30 Then the Priest shall take of the blood thereof with his finger, and put it vpon the hornes of the burnt offering altar, & poure

all thereof of the blood thereof at the foote of the altar,

31 And shal take away all his fat, as the fatte of the peace offerings is taken away, and the Priest shall burne it vpon the altar for a sweete sauour vnto the Lord, & the Priest shall make an atonement for him, & it shall be forgiven him,

32 And if he bring a labe for his sinne offering, he shal bring a female without blemish,

33 And shall lay his hand vpon the head of the sinne offering, and he shall slay it for a sinne offering in the place where he should kill the burnt offering,

34 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, & shal poure all the rest of the blood thereof at the foote of the altar,

35 And he shall take away all the fat thereof, as the fat of the lambe of the peace offerings is taken away: then the Priest shall burne it vpon the altar with the oblations of the Lord made by fire, and the Priest shall make an atonement for him concerning his sinne that he hath committed, and it shall be forgiven him.

## CHAP. VI.

Of him that testifieth not the truth, *Thy haue another sweare falsly.* Of him that sweareth falsly. Of him that by ignorance withdraveth any thing delicate to the Lord.

1 **A**Lso if any haue sinned, that is, if he haue heard the voyce of an othe, and he can bea witnes, whether he hath seene or known of it, if he do not viter it, he shal beare his iniquitie:

2 Either if one touche any vnclane thing, whether it be a carion of an vnclane beast, or a carion of vnclane cattel, or a carion of vnclane creeping thinges, and is not ware of it, yet he is vnclane, & hath offended:

3 Either if he touche any vnclannesse of man (whatsoever vnclannesse it be, that he is defiled with) and is not ware of it, and after cometh to the knowledge of it, he hath sinned:

4 Either if any sweare, and pronounce with his lippes to do euil, or to do good (whatsoever it be that a man shall pronounce with an othe) and it be hid from him, and after knoweth that he hath offended in one of these points,

5 When hee hath sinned in any of these things, then he shall confesse that he hath sinned therein.

6 Therefore shall he bring his trespass offering vnto the Lord for his sinne which he hath committed, *even a female from the flocke, be it a lambe or a shee goat for a sinne offering,* and the Priest shall make an atonement for him, concerning his sinne.

7 But if he be not able to bring a sheepe, he shall bring for his trespass which he hath committed, two turtle doves, or two yong pigeons vnto the Lord, one for a sinne offering, and the other for a burnt offering.

8 So he shall bring them vnto the Priest, who

Meaning that the punishment of his sinne should be laide vpon that beast, or, that he had receiued all things of God, and offered this willingly.

Or, besides the burnt offerings, which were daily offered to the Lord.

Or, if the indy had taken do oth of any othe, whereby it is commanded to beare witness to the truth, and disclose the iniquitie of the vngodly.

Or voue rather without iust examination of circumstances, & not knowing what shalbe the issue of the same.

Which haue bene mentioned before in this Chapter.

Ebr. If his hand cannot touch, meaning for his power.

For all people could not lay on their hands: therfore it was sufficient that the Ancients of the people did it in the name of all congregation.

Or, make a person with it.

Or, the male goat of the holte. That is, the Priest shal kill it: for it was not lawful for any out of that office to kill the beast.

Wherein he represented Iesus Christ.

Or, the female of the goats.

Read. vers 24.



Chap. 1. 15.

Or, poured.

Or, according to the law. d Or declare him to be purged of that sinne

Vers. 7.

e Which is about a pottle. f As in the meat offering, Chap. 2. 1.

Chap. 2. 1.

Chap. 4. 15.

g As touching the first fruites, or tithes, due to the priests, and Levites. h By the estimation of the priest Chap. 27. 12.

Chap. 4. 1.

i That, is after ward remembreth that he hath sinned while his conscience doeth accuse him. Exod. 30. 17. k Els if his sinne against God come of malice he must die. Nom. 15. 30.

a To bestowe & occupy for the vse of him that gaue it. b By any guile or unlawful means,

who shall offend the sinne offering first, and wring y neck of it asunder, but not plucke it cleane of.

After he shal sprinkle the blood of the sinne offering vpon the side of the altar, and the rest of the blood shall be shed at the foote of the altar: for it is a sinne offering.

Also he shall offer the second for a burnt offering as the manner is: so shall the Priest make an atonement for him (for his sinne which he hath committed) and it shall be forgiven him.

But if he be not able to bring two turtle doves, or two yong pigeons, then he that hath sinned, shall bring for his offering, the tenth parte of an Ephah of fine flour for a sinne offering, he shal put none oyle thereto, neither put any incense thereon: for it is a sinne offering.

Then shal he bring it to the Priest, & the Priest shal take his handful of it for the remembrance thereof, and burne it vpon the altar with the offerings of the Lord made by fire: for it is a sinne offering.

So the Priest shal make an atonement for him, as touching his sinne that he hath committed in one of these points, and he shall be forgiven him: and the remnant shall be the Priests, as the meat offering.

And the Lord spake vnto Moses, saying,

If any person transgresso & sinne through ignorance by taking away things consecrated vnto the Lord, he shall then bring for his trespass offering vnto the Lord a ramme without blemish out of the flocke, worth two shekels of silver by thy estimation after the shekel of the Sanctuary, for a trespass offering.

So he shall restore that wherein he hath offended, in taking away of the holy thing, and shal put the fift part more thereto, and giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespass offering, and it shall be forgiven him.

Also if any sinne & do against any of the commandements of the Lord, which ought not to be done, and know not and sinne and beare his iniquitie,

Then shal he bring a ramme without blemish out of the flocke, in thy estimation worth a ramme for a trespass offering vnto the Priest: and the Priest shall make an atonement for him concerning his ignorance wherein he erred, and was not ware: so it shall be forgiven him.

This is the trespass offering for the trespass committed against the Lord.

CHAP. VI.

The offering for sinnes which are done willingly. 9 The law of the burnt offerings. 10 The fire must abide more vpon the altar. 14 The law of the meate offering. 20 The offerings of Aaron, and his sonnes.

And the Lord spake vnto Moses, saying, If any sinne and commit a trespass against the Lord, and denie vnto his neighbour that which was taken him to keepe, or that which was put to him of trust, or doth by robbery, or by violence oppress his

neighbour, Or hath founde that which was lost, and denieth it, and sweareth falsely, for any of these things that a man doeth, wherein he sinneth:

When, I say, he thus sinneth and trespasseth, he shall then restore the robbery that he robbed, or the thing taken by violence which he toke by force, or the thing which was delivered him to keepe, or y lost thing which he found,

Or for whatsoever he hath sworne falsely, he shal both restore it in y whole summe, and shall adde the fift parte more thereto, and giue it vnto him to whom it perteyneth, the same day that he offereth for his trespass.

Also he shal bring for his trespass vnto y Lord, a ramme without blemish out of the flock in thy estimation worth a ramme for a trespass offering vnto the Priest.

And the Priest shal make an atonement for him before the Lord, and it shall be forgiven him, whatsoever thing he hath done, and trespassed therein.

The Lord spake vnto Moses, saying, Command Aaron & his sonnes, saying, This is the law of the burnt offering, (it is the burnt offering because it burneth vpon the altar all the night vnto the morning, & the fire burneth on the altar)

And the Priest shal put on his linen garment, and shall put on his linen breeches vpon his fleshe, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shall put them beside the altar.

After, he shal put off his garments, and put on other raiment, and cary the ashes forth without the holte vnto a cleane place.

But the fire vpon the altar shall burne thereon and neuer be put out: wherefore y Priest shall burne wood on it every morning, and lay the burnt offering in order vpon it, and he shall burne thereon the fat of the peace offerings.

The fire shal euer burne vpon the altar, & neuer go out.

Also this is the law of the meat offering, which Aarons sonnes shal offer in the presence of the Lord, before the altar.

He shall euen take thence his handfull of fine flour of the meate offering and of the oyle, and all the incense which is vpon the meate offering, and shall burne it vpon the altar for a sweet savour, as a memorial therefore vnto the Lord:

But the rest thereof shall Aaron and his sonnes eate: it shall be eaten without leauen in the holy place in the court of the Tabernacle of the Congregation they shal eat it.

It shall not be baked with leauen: I haue giuen it for their portion of mine offerings made by fire: for it is as the sinne offering, & as the trespass offering.

All the males among the children of Aaron shal eat of it: It shall be a statute for euer in your generations concerning y offerings of

Nom. 1. 4. c Where he not but sinne or, where a man accuseth to sinne perurie or like thing

Nom. 1. 17

Chap. 1. 15.

d That is, the Ceremonie which ought to be obserued therein.

e Vpon his crer partes. f In the pannes appointed for that

Chap. 2. 1. 4

Chap. 2. 1

g Or knead with leauen and baked.

Exod. 29. 37.

of the Lord, made by fire: whatsoeuer toucheth them shalbe holy.

19 ¶ Agayne the Lord spake vnto Moses, saying,

20 This is the offering of Aaron & his sonnes, which they shall offer vnto the Lord in the day when he is anointed: the tenth part of an Ephah of fine flour, for a meat offering perpetual: halfe of it in the morning, and halfe thereof at night.

21 In the frying panne it shall be made with oyle: thou shalt bring it fried, & shalt offer the baken pieces of the meat offering for a sweete sauour vnto the Lord.

22 And the Priest that is anointed in his stede, among his sonnes shall offer it: it is the Lordes ordinance for euer, it shall be burnt altogether.

23 For euerie meat offering of the Priest shall be burnt altogether, it shal not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moses, saying,

25 Speake vnto Aaron, and vnto his sonnes, and say, This is the law of the sinne offering, In the place where the burnt offering is killed, shall the sinne offering be killed before the Lord, for it is most holy.

26 The Priest that offereth this sinne offering, shall eat it: in the holy place shal it be eatē, in the court of the Tabernacle of the Congregation.

27 Whatsoeuer shal touch the fleshe thereof shall be holy: and when there droppeth of the blood thereof vpon a garment, thou shalt wash that whereon it droppeth in the holy place.

28 Also the earthen pot that it is sodden in, shalbe broken, but if it be sodden in a brasen pot, it shal both be scoured and washed with water.

29 Also the males among the Priests shal eat thereof, for it is most holy.

30 \* But no sinne offering, whose blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place, shalbe eaten, but shall be burnt in the fire.

CHAP. VII.

1 The laws of the trespass offering: 21 Also of the peace offerings. 22 The fat and the blood may not be eaten.

1 Likewise this is the law of the trespass offering, it is most holy.

2 In the place where they kill the burnt offering, shal they kill the trespass offering, and the blood thereof shal he sprinkle round about vpon the altar.

3 Al the fat thereof also shall he offer, the rúpe, & the fat that couereth the inwardes.

4 After he shall take away the two kidneis, with the fat that is on them and vpon the flankes, and the kall on the liuer with the kidneis.

6 Then the Priest shal burne them vpon the altar, for an offering made by fire vnto the Lord: this is a trespass offering.

6 Al the males among the Priests shall eat thereof, it shall be eaten in the holy place, for it is most holy.

7 As the sinne offering is, so is the trespass offering, one lawe serueth for both, that wherewith the Priest shal make atonement, shalbe his.

8 Also y Priest that offereth any mans burnt offering, shall haue the skinne of the burnt offering which he hath offered.

9 And al the meat offering that is bakē in the oven, & that is dressed in the pan, & in the frying pan, shalbe the Priests that offereth it.

10 And euerie meate offering mingled with oyle, and that is dry, shal pertaine vnto all the sonnes of Aaron, to all alike.

11 Furthermore, this is the lawe of the peace offerings, which he shal offer vnto the Lord.

12 If he offer it to giue thanks, then he shall offer for his thanks offering, vnleavened cakes mingled with oyle; and vnleavened wafers anointed with oyle, and fine flour fried with the cakes mingled with oyle.

13 He shal offer also his offering with cakes of leavened bread, for his peace offerings, to giue thanks.

14 And of all the sacrifice he shall offer one cake for an heave offering vnto the Lord, & it shall be the Priestes that sprinkleth the blood of the peace offerings.

15 Also the fleshe of his peace offerings, for thanksgiuing, shall be eaten the same day that it is offered: he shal leaue nothing thereof vntil the morning.

16 But if the sacrifice of his offering be a vow, or a free offering, it shall be eaten the same day that he offereth his sacrifice: & so in the morning the residue thereof shalbe eaten.

17 But as much of the offered flesh as remaineth vnto y third day, shall be burnt w fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, he shal not be accepted that offereth it, neither shal it be reckoned vnto him, but shalbe an abominatiō: therefore the person that eateth of it shall beare his iniquitie.

19 The flesh also that toucheth any vncleane thing, shall not be eaten, but burnt with fire: but of this flesh all that be cleane shal eat thereof.

20 But if any eat of the flesh of the peace offerings that pertaineth to the Lord, hauing his vncleannes vpon him, euen the same person shalbe cut off from his people.

21 Moreouer, whe any toucheth any vncleane thing, as the vncleannesse of man, or of an vncleane beast, or of any filthie abominatiō, & eat of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that

person shal be cut off from his people.

22 ¶ Again the Lord spake vnto Moses, saying, 23 Speake vnto the children of Israel, & say, Ye shal eat no fat of beues, nor of sheepe, nor of goates:

24 Yet the fat of the dead beast, & the fat of that which is torne with beasts, shalbe occupied to any vse, but ye shal not eat of it.

25 For whosoever eateth the fat of the beast of the which he shall offer an offering made by fire to the Lord, euen the person that eateth, shalbe cut off from his people.

H. j. 26 Nei-

d The same ceremonies: notwithstanding this word trespass signifieth lesse then sinne. e Meaning the rest which is left & not burnt.

f Because it had no oyle nor liquor.

g Peace offerings contryne a confession and thanksgiuing for a benefite received, and also a vow, & free offering to receive a benefite.

h If he make a vow to offer: for els the flesh of the peace offerings must be eaten the same day.

i The sinne, wherefore he offered shal remaine. k After it be sacrificed. l Of the peace offering, that is cleane. Chap. 15. 3.

Exod. 29. 36. h So oft as the high priest shalbe elected & anointed.

Or, fried.

i His sonne that shal succede him

k Meaning the garment of the Priest.

l Which was in the laver, Exod. 30. 26.

Chap. 4. 9. m Out of the campe.

a Which is for smaller sinnes and such as are committed by ignorance. b At the court gate.

c The Priest.

Chap. 29. 7.

Gen. 9. 4.  
chap. 17. 34.

m And should  
not send it by  
another.

Exod. 29. 24.

n That is, his  
priuiledge, re-  
ward & portio.

o Which sacri-  
fice was offered  
when the priests  
were consecra-  
ted, Exod. 29. 22

Exod. 29. 4.  
Exod. 29. 24.

Exod. 29. 4.

- 26 Neither \*shal ye eat any blood, either of  
foule, or of beaft in all your dwellings.
- 27 Euerie person that eateth anie blood, e-  
uen the same person shal be cut of from his  
people.
- 28 ¶ And the Lord talked with Moses, saying,  
29 Speake vnto the children of Israel, & say,  
He that offreth his peace offerings vnto the  
Lord, shall bring his gift vnto the Lorde of  
his peace offerings:
- 30 His <sup>m</sup> hands shal bring the offerings of the  
Lord made by fire: <sup>even</sup> the fatte with the  
breft shal he bring, that the breast may be  
\*shaken to and fro before the Lord.
- 31 Then the Priest shal burne the fatte vpon  
the altar, and the breast shal be Aarons and  
his sonnes.
- 32 And the right shoulder shall ye giue vnto  
the Priest for an heauce offering, of your  
peace offerings.
- 33 The same y offreth the blood of the peace  
offerings, and the fat, among the sonnes of  
Aaron, shall haue the right shoulder for  
his part.
- 34 For the breast shaken to and fro, and the  
shoulder lifted vp, haue I taken of the chil-  
dren of Israel, <sup>even</sup> of their peace offerings,  
& haue giuen them vnto Aaron the Priest  
and vnto his sonnes by a statute for euer  
from among the children of Israel.
- 35 ¶ This is the <sup>n</sup> anointing of Aaron, & the  
anointing of his sonnes, concerning the of-  
frings of the Lord made by fire, in the day  
when he presented them to serue in the  
Priests office vnto the Lord.
- 36 The which <sup>o</sup> portions the Lord commanded  
to giue them in the day that he anointed  
them from among the children of Israel,  
by a statute for euer in their generations.
- 37 This is also the law of the burnt offering, of  
the meat offering, & of the sinne offering, and  
of the trespass offering, and of the \* confe-  
crations, and of the peace offerings,
- 38 Which the Lord commanded Moses in  
the mounte Sinai, when he commanded  
the children of Israel to offer their gifts vn-  
to the Lord in the wilderness of Sinai.

## CHAP. VIII.

- ¶ The anointing of Aaron, and his sonnes, with the sacrifice  
concerning the same.
- 1 **A**fterward the Lord spake vnto Moses,  
saying,
- 2 \* Take Aaron & his sonnes with him, and  
the garmentes & the \* anointing oyle, and  
a bullocke for the sinne offering, & two rams,  
and a basket of vnleauened bread.
- 3 And assemble al the cōpanie at the doore  
of the Tabernacle of the Congregation.
- 4 So Moses did as the Lord had commaun-  
ded him, and the companie was assembled  
at the doore of the Tabernacle of the Con-  
gregation.
- 5 Then Moses said vnto the company, This  
is the thing which the Lord hath commaun-  
ded to do.
- 6 And Moses brought Aaron & his sonnes,  
and washed them with water,
- 7 And put vpon him the coat, & girded him

with a girdle, and clothed him with y robe,  
& put the Ephod on him, which he girded  
with the broyded garde of the Ephod, and  
bound it vnto him therewith.

8 After he put the brest plate thereon, and  
put in the brest plate \* the Vrim and the  
Thummim.

9 Also he put the miter vpon his head, and  
put vpon the miter on the fore fronte the  
golden plate, and the \* holy crowne, as the  
Lord had commaunded Moses.

10 (Nowe Moses had taken the anointing  
oyle, and anointed the <sup>b</sup> Tabernacle, and al  
that was therein, and sanctified them,

11 And sprinkled thereof vpon the altar seue  
times, and anointed the altar and all his in-  
strumentes, and the lauer, and his foote, to  
sanctifie them)

12 \* And hee powred of the anointing oyle  
vpon Aarons head, & anointed him, to san-  
ctifie him.

13 After, Moses brought Aarons sonnes, and  
put coates vpon them, and girded the with  
girdles, and put boners vpon their heades,  
as the Lord had commaunded Moses.

14 \* Then he brought the bullocke for the  
sinne offering, and Aaron and his sonnes put  
their handes vpon the head of the bullocke  
for the sinne offering.

15 And Moses slew him, & tooke the blood,  
which he put vpon the hornes of the \* Al-  
tar round about with his finger, & purified  
the Altar, and powred <sup>c</sup> the rest of the blood  
at the foote of the Altar: so he sanctified it,

16 To make reconciliation vpon it.

17 Then he tooke all the fatte that was vpon  
the inwardes, and the kist of the liuer and  
the two kidneis, with their fat, which Mo-  
ses burned vpon the Altar.

18 But the bullocke & his \* hide, & his flesh, &  
his dounge, he burnt w fire without the host  
as the Lord had commaunded Moses.

19 ¶ Also he brought the ram for the burnt  
offering, & Aaron and his sonnes put their  
handes vpon the head of the ram.

20 So Moses killed it, and sprinkled the blood  
vpon the Altar round about.

21 And Moses cut the ram in pieces, & burnt  
the head with the pieces, & the fat,

22 And washed the inwardes and the legges  
in water: so Moses burnt the ramme euery  
whit vpon the Altar: for it was a burnt of-  
firing for a swete sauour, which was made  
by fire vnto the Lord, as the Lord had co-  
maunded Moses.

23 ¶ After, he brought the other ram, the  
ram of consecrations, and Aaron and his  
sonnes layed their handes vpon the head  
of the ram.

24 Which Moses slew, and tooke of the  
blood of it, and put it vpon the lap of Aa-  
rons right eare, and vpon the thumbe of  
his right hande, and vpon the great toe of  
his right foote.

25 Then Moses brought Aarons sonnes, and  
put of the blood on the lappe of their right  
eares, and vpon the thumbes of their right  
hands, & vpon the great toes of their right  
feete,

a So called be-  
cause this super  
scription, Holie-  
nes to the Lord,  
was grauen in it.  
b That is, the  
Holiest of al,  
Sanctuarie and  
the court.

Eccle. 45. 18.  
p sal. 133. 2.

Exod. 29. 1.

c Of the burnt  
offering.

d To offer for  
the sinnes of the  
people.

e In other burnt  
offerings, which  
are not of conse-  
cration, or of-  
firing for him-  
selfe, the priest  
hath the skinn,  
Chap. 7. 8.

Exod. 29. 31.

f Moses did this  
because that the  
Priests were not  
yet established  
in their office.



are anointed.

## Chap. IX.

## Aarons first offerings. 44

feete, and Moses sprinkled thereof of the blood vpon the Altar round about.

25 And he tooke the fat & the rumpe, & all the fat that was vpon the inwards, and the kall of the liuer, and the two kidneis with their fat, and the right shoulder.

26 Also he tooke of the basket of the vnleauened bread that was before the Lord, one vnleauened cake and a cake of oiled bread, and one wafer, and put them on the fat, & vpon the right shoulder.

27 So he put all in Aarons handes, and in his sonnes handes, and shooke it to and fro before the Lord.

28 After, Moses tooke the out of their hāds, and burnt them vpon the altar for a burnt offering: for these were consecrations for a sweete sauour which were made by fire vnto the Lord.

29 Likewise Moses tooke the breast of y ram of consecrations, & shooke it to and fro before the Lord: for it was Moses portion, as the Lord had commanded Moses.

30 Also Moses tooke of the anointing oyle, & of the blood which was vpon the Altar, and sprinkled it vpon Aaron, vpon his garments, & vpon his sonnes, & on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, & his sonnes garments with him.

31 Afterward Moses said vnto Aaron & his sonnes, Seeth the flesh at the doore of the Tabernacle of the Congregation, & there

eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shal eat it,

32 But that which remaineth of the flesh & of the bread, shal ye burne with fire.

33 And ye shal not depart from the doore of the Tabernacle of the Congregation seuen dayes, vntill the daies of your consecrations be at an end: for seuen dayes, said the Lord, shal he consecrate you,

34 As he hath done this day: so the Lord hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide at the doore of the Tabernacle of the Congregation day and night, seuen dayes, and shal keepe the watch of the Lord, that ye dye not: for so I am commanded.

36 So Aaron and his sonnes did all thinges which the Lord had commanded by the hand of Moses.

### CHAP. IX.

The first offerings of Aaron. 1. Aaron blest the people. 2. The glory of the Lord is shewed. 3. The first cometh from the Lord.

1 And in the eighth day Moses called Aaron and his sonnes, and the Elders of Israel:

2 Then he said vnto Aaron, Take thee a yong calfe for a sinne offering, and a ram for a burnt offering, both without blemish, & bring them before the Lord.

3 And vnto the children of Israel thou shalt speake, saying, Take ye an hee goat for a sinne offering, and a calfe, and a lambe

both of a yere olde, without blemish for a burnt offering.

4 Also a bullock, and a ramme for peace offerings, to offer before the Lord, & a meate offering mingled with oyle: for to day y Lord wil appeare vnto you.

5 Then they brought that which Moses commanded before the Tabernacle of the Congregation, and all the assembly drewe nere and stood before the Lord.

6 (For Moses had said, This is the thing, which the Lord commanded y ye should do, and the glory of the Lord shal appeare vnto you)

7 Then Moses said vnto Aaron, Draw nere to the Altar, and offer thy sinne offering, and thy burnt offering, and make an atonement for thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

8 Aaron therefore went vnto the Altar, & killed the calfe of the sinne offering, which was for him selfe.

9 And the sonnes of Aaron brought y blood vnto him, & he dipt his finger in the blood, and put it vpon the hornes of the Altar, & powred thereof of the blood at the foote of the Altar.

10 But the fat and the kidneis and the kall of the liuer of the sinne offering, he burnt vpon the Altar, as the Lord had commanded Moses.

11 The flesh also and the hide he burnt with fire without the hoste.

12 After, he slew the burnt offering, and Aarons sonnes brought vnto him the blood, which he sprinkled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, & the head, & he burnt them vpon the Altar.

14 Likewise he did wash the inwards and the legs, and burnt them vpon the burnt offering on the Altar.

15 Then he offered the peoples offering, and tooke a goat, which was the sinne offering for the people, and slew it, and offered it for sinne, as the first.

16 So he offered the burnt offering, and prepared it, according to the manner.

17 He presented also the meate offering, & shewed his hand thereof, and beside the burnt sacrifice of the morning he burnt this vpon the Altar.

18 He slew also the bullock, and the ram for the peace offerings, that was for the people, and Aarons sonnes brought vnto him the blood, which he sprinkled vpon the Altar round about,

19 With the fat of the bullock, and of the ram, the rumpe, and that which couereth the inwards & the kidneis, and the kall of the liuer.

20 So they layed the fat vpon the breasts, & he burnt the fat vpon the Altar.

21 But the breasts and the right shoulder Aaron shooke to & fro before the Lord: as

c Before the altar, where his glory appeared.

d Read for the understanding of this place, Ebr. 5.3. & 7.27.

e This is, he laid them in order, and so they were burnt when the Lords sent downe fire.

f Ebr. 5.30.

g Off bullocks & the ramme.

Hij. the

h Because the altar was nere <sup>3</sup> Sanctuarie which was the vpper end, therefore he is said to come downe. <sup>4</sup> Or praised for the people. <sup>5</sup> Mat. 23. 35. Gen. 4. 4. 1. King. 18. 26. 2. Chron. 7. 1. 3. Mac. 2. 17. <sup>6</sup> Or, gave a shewte for ioye.

the Lord had commaunded Moses.   
 22 So Aaron lift vp his hand toward the people, and blessed them, and came downe fro offering of the sinne offering, and the burnt offering, and the peace offerings.   
 23 After, Moses & Aaron went into the Tabernacle of the Congregation, & came out & blessed the people, and the glorie of the Lord appeared to all the people.   
 24 \* And there came a fire out from y<sup>e</sup> Lord and consumed vpon the Altar the burnt offering and the fatze: which when all the people saw, they gaue thanks, and fell on their faces.

CHAP. X.   
 1 Nadab and Abihu are burnt. 2 Israel mourneth for them, but the Priests are not. 3 The Priests are forbidden w<sup>ch</sup>.

Nom. 3. 4. & 16. 62. <sup>1</sup> Or, right, p<sup>er</sup> p<sup>er</sup>im. <sup>2</sup> Mac. 2. 17. <sup>3</sup> And not com<sup>me</sup>med as Nadab, and Abihu. <sup>4</sup> Or, p<sup>er</sup>fect.

25 **B**Ut Nadab & Abihu, the sonnes of Aaron, took either of them his censor, & put fire therein, & put incense thereupon, & offered strange fire before the Lord, which he had not commaunded them.   
 26 Therefore a fire went out from the Lord, and deuoured them: so they dyed before the Lord.   
 27 Then Moses said vnto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nere me, and before all the people I will be glorified: but Aaron held his peace.   
 28 And Moses called Mishael, and Elzaphan the sonnes of Vzziel, the vncl<sup>e</sup> of Aaron, and said vnto them, Come nere, carry your brethren from before the Sanctuarie out of the hoste.   
 29 Then they went, and caried them in their coats out of the hoste, as Moses had commaunded.

c As though ye lamented for them, preferring your carnal affection to Gods iudgement. <sup>1</sup> Deut. 32. 35. <sup>2</sup> In destroying Nadab and Abihu the chiefe, & menacing the rest except they repent.

30 After, Moses said vnto Aaron and vnto Eleazar & Ithamar his sonnes, Vncover not your heads, neither rent your clothes, least ye die, and least wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which y<sup>e</sup> Lord hath kindled.   
 31 And goe ye out from the doore of the Tabernacle of the Congregation, least ye dye: for the anointing oyle of the Lord is vpon you: and they did according to Moses commaundement.   
 32 \* And the Lord spake vnto Aaron, saying, Thou shalt not drinke wine, nee strong drinke, thou, nor thy sonnes with thee, when ye come into the Tabernacle of the Congregation, lest ye dye: this is an ordinance for euer throughout your generations.   
 33 That ye may put difference betweene the holy & the vnhol<sup>y</sup>, and betweene the cleane and the vnclane,   
 34 And that ye may teach the children of Israel all the statutes which the Lord hath commaunded them by the hand of Moses.   
 35 Then Moses said vnto Aaron and vnto Eleazar and to Ithamar his sonnes y<sup>e</sup> were left, Take the meat offering that remaineth of the offerings of the Lord, made by fire, & eat it without leuen beside the altar: for

<sup>1</sup> Or, drinke, the meate drunke.   
 <sup>2</sup> Or, commission.

it is most holy:   
 13 And ye shall eate it in the holy place, because it is thy due tie and thy sonnes due ty of the offerings of the Lord made by fire: for so I am commaunded.   
 14 Also the shaken breast and the heave shoulder shall ye eate in a cleane place: thou, and thy sonnes, and thy daughters with thee: for they are giuen as thy due tie & thy sonnes due tie, of the peace offerings of the children of Israel.   
 15 The heave shoulder, & the shaken breast shall they bring with the offerings made by fire of the fat, to shake it to and fro before the Lord, and it shall be thine and thy sonnes with thee by a lawe for euer, as the Lord hath commaunded.   
 16 \* And Moses sought the goate that was offered for sinne, and lo, it was burnt: therefore he was angrie with Eleazar and Ithamar the sonnes of Aaron, which were left alive, saying,   
 17 Wherefore haue ye not eaten the sinne offering in the holy place, seying it is most holy: and God hath giuen it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord.   
 18 Beholde, the blood of it was not brought within the holy place: ye should haue eate it in the holy place, as I commaunded.   
 19 And Aaron said vnto Moses, Behold, this day I haue offered their sinne offering, and their burnt offering before the Lord, & such things as they knowest are come vnto me: If I had eaten the sinne offering to day, should it haue bene accepted in the sight of the Lord?   
 20 So when Moses heard it, he was content.

CHAP. XI.

Of beasts, fishes and birds, which be cleane, and which be vnclane.

1 **A**FTER, the Lord spake vnto Moses and to Aaron, saying vnto them,   
 2 Speake vnto the children of Israel, & say, These are the beasts which ye shall eate, among all the beasts that are on the earth.   
 3 Whatsoeuer parteth the hoofe, & is cloven footed, and cheweth the cudde among the beasts, that shall ye eate:   
 4 But of them that chewe the cud, or deuide the hoofe onely, of them ye shall not eate: as the camel, because he cheweth the cud, and deuideth not the hoofe, he shall be vnclane vnto you.   
 5 Likewise the conie, because he cheweth the cud and deuideth not the hoofe, he shall be vnclane to you.   
 6 Also the hare, because he cheweth the cud, and deuideth not the hoofe, he shall be vnclane to you.   
 7 \* And the swine, because he parteth the hoofe and is cloven footed, but cheweth not the cud, he shall be vnclane to you.   
 8 Of their flesh shall ye not eate; and their vleife shall ye not touch: for they shall be vnclane to you.   
 9 These shall ye eate, of al that are in the

Exod. 29. 34. <sup>1</sup> Or, where in vnclane. <sup>2</sup> For the breast & shoulders of the peace offerings might be brought to their families so that their daughters might eate of them, as also of the offerings of first frutes, the first borne, & the Easter lambe, Reade Chap. 13. <sup>3</sup> Or, right, p<sup>er</sup> p<sup>er</sup>im. <sup>4</sup> Mac. 2. 17. <sup>5</sup> And not com<sup>me</sup>med as Nadab, and Abihu.   
 Chap. 11.   
 g That is, Nadab, and Abihu.   
 h Moses but h his infirmities considering his great sorrow, doth not leave an example to forgive them of God.   
 Gen. 7. 1.   
 deu. 14. 4.   
 2. 10. 14.   
 a Or, whereof may eat.   
 b He noteth foure sort of beasts: some chew the cud onely, and some haue onely the foote cleft: others neither chew the cud nor haue the hoofe cleft: the fourth hath both, but he cheweth the cud, & haue the hoofe cleft, which may be swine.   
 c God willeth that hereby at a time they should be diuined as his people from the Gentiles.







then the *other* skin, but be darker, then the Priest shall shut him vp seven daies.

27 After, the Priest shall looke on him the seventh day: if it be growen abroad in the skin, then the Priest shall pronounce him vncleane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skin, but is darke, it is a rising of the burning: the Priest shall therefore declare him cleane, for it is the drying vp of the burning.

29 ¶ If also a man or woman hath a fore on the head or in the beard,

30 Then the Priest shall see the fore: and if it appeare lower then y<sup>e</sup> skin, & there be in it a smal yelow<sup>e</sup> heare, then the Priest shall pronounce him vncleane: for it is a blacke spot, & leprosie of the head or of the beard.

31 And if the Priest looke on the fore of the blacke spot, and if it seeme not lower then the skin nor haue anie blacke heare in it, then the Priest shall shut vp him, *that hath the fore of the blacke spot*, seven daies.

32 After, in the seventh day the Priest shall looke on the fore: and if y<sup>e</sup> black spot growe not, & there be in it no yelow heare, & the blacke spot seeme not lower then the skin,

33 Then he shall be shauen, but *the place of the blacke spot* shall he not shauē: but the Priest shall shut vp him, *that hath the blacke spot*, seven daies more.

34 And y<sup>e</sup> seventh day the Priest shall looke on the blacke spot: and if the blacke spot growe not in the skin, nor seeme lower then the *other* skin, then the Priest shall cleanse him, & he shall wash his clothes, and be cleane.

35 But if the blacke spot growe abroad in the flesh after his cleansing,

36 Then the Priest shall looke on it: and if the blacke spot growe in the skinned, y<sup>e</sup> Priest shall not seeke for the yelow heare: for he is vncleane.

37 But if the blacke spot seeme to him to abide, and that blacke heare growe therein, the blacke spot is healed, he is cleane; and the Priest shall declare him to be cleane.

38 ¶ Furthermore if there be manie white spots in the skinned of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skin of their flesh be somewhat darke and white withall, it is but a white spot broke out in the skinned: *therefore* he is cleane.

40 And the man whose heare is fallen of his head, and is balde, is cleane.

41 And if his head lose the heare on y<sup>e</sup> forepart, and be balde before, he is cleane.

42 But if there be in the balde head, or in the balde forehead a white reddish fore, it is a leprosie springing in his balde head, or in his balde forehead.

43 Therefore the Priest shall looke vpon it, and if the rising of the fore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skin of the flesh,

44 He is a leper and vncleane: *therefore* the

Priest shall pronounce him altogether vncleane: *for the fore* is in his head.

45 The leper also in whome the plague is, shall haue his clothes rent, and his head bare, and shall put a couering vpon his *lippes*, and shall crye; *I am vncleane, I am vncleane.*

46 As long as the disease shall be vpon him, he shall be polluted; *for he is vncleane*: he shall dwell alone, without the campe *shall* his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a wollen garment or a linen garment,

48 Whether it be in y<sup>e</sup> warpe or in the woofe of linen or of wollen, either in a skin, or in anie thing made of skin,

49 And if the fore be greene or somewhat reddish in the garment or in the skin, or in the warpe, or in the woofe, or in anie thing that is made of skin, it is a plague of leprosie and shall be shewed vnto the Priest.

50 Then the Priest shall see the plague, and shut vp it *that hath the plague*, seven daies.

51 And shall looke on the plague the seventh day: if the plague growe in the garment or in the warpe, or in the woofe, or in the skin, or in anie thing that is made of skin, that plague is a fretting leprosie and vncleane.

52 And he shall burne the garment, or the warpe, or the woofe, whether it be wollen or linen, or anie thing that is made of skin, wherein the plague is: for it is a fretting leprosie, *therefore* it shall be burnt in the fire.

53 If the Priest yet see y<sup>e</sup> plague growe not in the garment, or in the woofe, or in whatsoever thing of skin it be,

54 Then the Priest shall command them to wash the thing wherein the plague is, and he shall shut it vp seven daies more.

55 Again the Priest shall looke on y<sup>e</sup> plague, after it is washed: and if the plague haue not changed his colour, though y<sup>e</sup> plague spread no further, it is vncleane: thou shalt burne it in the fire, *for it is a fear inward*, whether the spot be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague be darker, after that it is washed, he shall cut it out of the garment, or out of the skin, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment or in the warpe, or in the woofe, or in anie thing made of skin, it is a spreading leprosie: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment or the warpe, or the woofe, or whatsoever thing of skin it be, if y<sup>e</sup> plague be departed therefrom, when shall it be washed the seconde time, and be cleane.

59 This is the lawe of the plague of leprosie in a garment of wollen or linen, or in the warpe, or in the woofe, or in anie thing of skin, to make it cleane or vncleane.

#### CHAP. XIII.

The cleansing of the leper, and of the house that he

In signe of sorrow and lamentation.

Either in token of mourning, or for feare of infecting others.

Numb. 3. 5. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Whether it be garment, vessel, or instrument.

Whether it be garment, vessel, or instrument.

But abide still in one place, as

Ver. 37.

But remains as it did before.

Or whether it be in anie bare place before, or behinde.

To the intent he might before that the leprosie was departed, & that all occasion of infection might be taken away.

Mat. 1. 1.  
Mark. 1. 44.  
Luke. 5. 12.

a Or the cere-  
monie which  
shall be vsed in  
his purgation.

b Or, little birdes.  
which were per-  
mitted to be eaten.

c Running wa-  
ter, or of the  
fountain.

d Signifying  
that he that was  
made cleane, was  
set at libertie, &  
restored to the  
companie of o-  
thers.

e Which hath  
no imperfection  
in any member.

f This measure  
in Ebrew is cal-  
led log, and con-  
taineth six egges  
in measure.

Exod. 29. 17.

Chap. 13.

g Ebr. the finger of  
his right hand.

h Or, the finger of  
his right hand.

i Or, the finger of  
his right hand.

1 And the Lorde spake vnto Moses, say-  
ing,

2 \* This is the lawe of the leper in the day  
of his cleansing: that is, he shalbe brought  
vnto the Priest,

3 And the Priest shall go out of the campe,  
and the Priest shal consider him: and if the  
plague of leprosie be healed in the leper,

4 Then shall the Priest commaund to take  
for him that is cleansed, two<sup>a</sup> sparowes aliue  
and<sup>b</sup> cleane, and cedar woode and a skarlet  
lace, and hyssop,

5 And the Priest shall command to kill one  
of the birdes ouer<sup>c</sup> pure water in an ear-  
then vessel,

6 After, he shall take the liue sparowe with  
the cedar wood, and the skarlet lace, & the  
hyssop, and shall dip them and the liue  
sparowe in the blood of the sparowe slaine,  
ouer the pure water,

7 And he shal sprinkle vpon him, that must  
be cleansed of his leprosie, seven times, and  
cleane him, and shal<sup>d</sup> let go the liue sparow  
into the broad field.

8 Then he that shalbe cleansed, shal wash his  
clothes, and shau<sup>e</sup> of al his heare, and wash  
himselfe in water, so he shalbe cleane: after  
that shall he come into the hoste, but shall  
tarie without his tent seuen dayes.

9 So in the seuenth day he shall shau<sup>e</sup> of all  
his heare, both his head, and his beard, and  
his eye browes: euen all his heare shall he  
shau<sup>e</sup>, and shall wash his clothes, and shall  
wash his flesh in water: so he shalbe cleane.

10 Then in the eight daye he shall take two  
hee lambe without<sup>e</sup> blemish, and an ewe  
lambe of a yere olde without blemish, and  
three tenth deales of fine flower for a meat  
offring, mingled w<sup>f</sup> oyle, & a pinte of oyle.

11 And the Priest shal maketh him cleane  
shall bring the man which is to be made  
cleane, and these things, before the Lord,  
at the dore of the Tabernacle of the Con-  
gregation,

12 Then the Priest shall take one lambe, and  
offer him for a trespass offering, and the pint  
of oyle, and<sup>g</sup> shake them to and fro before  
the Lord,

13 And he shall kill the lambe in the place  
where the sinne offering, and the burnt of-  
firing are slaine, <sup>h</sup> in the holy place: for  
as the sinne offering in the Priests, so is this  
trespass offering, for it is most holy.

14 So the Priest shal take of the blood of the  
trespass offering, and put it vpon the lap of<sup>i</sup> y<sup>e</sup>  
right eare of him that shalbe cleansed, and  
vpon the thumbe of his right hand, & vpon  
the great toe of his right foote.

15 The Priest shall also take of the pinte of  
oyle, and poure it into the palme of his left  
hand,

16 And the Priest shall dip his<sup>j</sup> right finger  
in the oyle that is in his left hand, & sprin-  
kle of the oyle with his finger seven times  
before the Lord.

17 And of the rest of the oyle that is in his  
hand, shal the Priest put vpon the lap of the  
right eare of him that is to be cleansed, and

vpon the thumbe of his right hand, & vpon  
the great toe of his right foote, where the  
blood of the trespass offering was put.

18 But the remnant of the oyle that is in the  
Priests hand, he shall poure vpon the head  
of him that is to be cleansed: so the Priest  
shall make an atonement for him before  
the Lord.

19 And the Priest shall offer the sinne of-  
firing and make an atonement for him: that  
is to be cleansed of his uncleannes: then af-  
ter shall he kill the burnt offering.

20 So the Priest shall offer the burnt offering  
and the meat offering vpon the altar: & the  
Priest shall make an atonement for him: so  
he shalbe cleane.

21 But if he be poore, and<sup>k</sup> not able, then he  
shall bring one lambe for a trespass offering  
to be shake, for his reconciliation, & a tenth  
deale of fine flower mingled with oyle, for  
a meat offering, with a pinte of oyle.

22 Also two turtle doves, or two young pige-  
ons, as he is able, whereof the one shalbe a sinne  
offring, and the other a burnt offering.

23 And he shall bring them the eighth daye  
for his cleansing vnto the Priest at the dore  
of the Tabernacle of the Congregation  
before the Lord.

24 Then the Priest shal take the lambe of the  
trespass offering, and the pinte of oyle, and  
the Priest shall<sup>l</sup> shake them to and fro be-  
fore the Lord.

25 And he shall kill the lambe of the trespass  
offring, & the Priest shal take of the blood  
of the trespass offering, and put it vpon the  
lap of his right eare that is to be cleansed, &  
vpon the thumbe of his right hand, and  
vpon the great toe of his right foote.

26 Also the Priest shall poure of the oyle in-  
to the palme of his owne<sup>m</sup> left hand.

27 So the Priest shall with his right finger  
sprinkle of the oyle that is in his left hand,  
seven times before the Lord.

28 Then the Priest shall put of the oyle that  
is in his hand, vpon the lap of the right eare  
of him that is to be cleansed, and vpon the  
thumbe of his right hand, & vpon the great  
toe of his right foote, vpon the place<sup>n</sup> of  
the blood of the trespass offering.

29 But the rest of the oyle that is in the Priests  
hand, he shall put vpon<sup>o</sup> y<sup>e</sup> head of him that  
is to be cleansed, to make an atonement for  
him before the Lord.

30 Also he shal present one of y<sup>e</sup> turtle doves,  
or of the young pigeons, as he is able.

31 Such, I say, as he is able, the one for a sinne  
offring, and the other for a burnt offering  
with the meat offering: so the Priest shall  
make an atonement for him that is to be  
cleansed before the Lord.

32 This is the lawe of him which hath the  
plague of leprosie, who is not able in his  
cleansing to offer the whole.

33 The Lord also spake vnto Moses and to  
Aaron, saying, when ye be come vnto the lande of Ca-  
naan which I giue you in possession, if I  
send the plague of leprosie in an house of

"Ebr. vpon the  
blood of the tres-  
pass offering."

"Ebr. his hand  
not take it."

g Which is  
omer, Read  
exod. 16. 36.

h Or shall offer  
them as the of-  
firing that is in  
ken to and fro

"Ebr. into the  
palme of his  
left hand."

Or, where the  
blood of the tres-  
pass offering was  
put, as before.

i Whether  
it be a sinne  
offring, or a  
burnt offering,

Or, whether  
it be a sinne  
offring, or a  
burnt offering,

k This ordi-  
nance is ap-  
pointed for  
poore men.

l This de-  
cree is ap-  
pointed for  
poore men.

m That no  
man shall  
commeth  
without  
his tending



the land of your possession,

35 Then he that oweth the house, shal come and tell the Priest, saying, Me thinke there is like a plague of leprosie in the house.

36 Then the Priest shall commande them to emptye the house before the Priest go into it to see the plague, that al that is in y house be not made vncleane, and then shall the Priest go in to see the house,

37 And he shall marke the plague: and if the plague be in the walles of the house, & that there be deepe spots, greenish or reddish, which seeme to be lower then the wall,

38 Then the Priest shall go out of the house to the doore of the house, and shal cause to shut vp the house seuen daies.

39 So y Priest shal come againe the seuenth day: and if he see that the plague be increased in the walles of the house,

40 Then the Priest shall command them to take away the stones wherein the plague is, and they shall cast them into a foule place without the cite.

41 Also he shall cause to scrape the house within round about, and powre the dust, that they have pared of, without the cite in a vncleane place.

42 And they shal take other stones, & put the in the places of those stones, and shall take other mortar, to plaister the house with.

43 But if the plague come againe and breake out in the house, after that he hath taken away the stones, & after that he hath scraped and plaistered the house,

44 Then the Priest shall come and see: and if the plague growe in the house, it is a fretting leprosie in the house: it is there, fyre vncleane.

45 And he shall breake downe the house, with the stones of it, and the timber thereof, and all the mortar of the house, and he shall carie them out of the cite vnto an vncleane place.

46 Moreover he that goeth into the house al the while that it is shut vp, he shalbe vncleane vntill the euen.

47 He also that slepeth in the house shal wash his clothes: he likewise that eateth in the house, shal wash his clothes.

48 But if the Priest shall come and see, that the plague hath spread no further in the house, after the house be plaistered, the Priest shall pronounce that house cleane, for the plague is healed.

49 Then shall he take to purifie the house, two sparowes, and cedar wood, and skarlet lace, and hyssop.

50 And he shall kill one sparowe ouer pure water in an earthen vessel.

51 And shall take the cedar wood, and the hyssop, and the skarlet lace, with the liue sparowe, and dip them in the blood of the slain sparowe, and in the pure water, and sprinkle the house seuen times:

52 So shall he cense the house with the blood of the sparow, and with the pure water, and with the liue sparowe, and with the cedar wood, and with the hyssop, and with

the skarlet lace.

53 Afterward he shall let go the liue sparowe out of the towne into the broad fieldes: so shall he make atonement for the house, and it shalbe cleane.

54 This is the lawe for euerie plague of leprosie and blacke spot,

55 And of the leprosie of the garment, and of the house,

56 And of the swelling, and of the skab, and of the white spot.

57 This is the lawe of the leprosie to teache when a thing is vncleane, and when it is cleane.

## CHAP. XV.

19 The manner of purging the vncleane issues both of men and women. 20 The children of Israel must be separate from all vncleannes.

1 Moreover the Lord spake vnto Moses, and to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoever hath an issue from his flesh, his vncleane because of his issue,

3 And his shalbe his vncleannes in his issue: when his flesh auoideth his issue, or if his flesh be stopped from his issue, this is his vncleannes.

4 Euerie bed whereon he lyeth that hath the issue, shalbe vncleane, and euerie thing whereon he sitteth, shalbe vncleane.

5 Whosoever also toucheth his bed, shall wash his clothes, and wash him selfe in water, and shalbe vncleane vntill the euen.

6 And he that sitteth on any thing, whereon he sate that hath the issue, shall wash his clothes, and wash him selfe in water, and shalbe vncleane vntill the euen.

7 Also he that toucheth the flesh of him that hath the issue, shall wash his clothes, and wash him selfe in water, and shalbe vncleane vntill the euen.

8 If he also, that hath the issue, spit vpon him, he shall wash his clothes, and wash him selfe in water, and shalbe vncleane vntill the euen.

9 And what soeuer he rideth vpon, that hath the issue, shalbe vncleane.

10 And whosoever toucheth any thing that was vnder him, shalbe vncleane vnto the euen: and he that beareth those things, shal wash his clothes, and wash him selfe in water, and shalbe vncleane vntill the euen.

11 Likewise whosoever he toucheth that hath the issue (and hath not washed his hands in water) shall wash his clothes, and wash him selfe in water, and shalbe vncleane vntill the euen.

12 And the vessel of earth that he toucheth which hath the issue, shalbe broken: and euerie vessel of wood shalbe rinsed in water.

13 But if he that hath an issue, be censed of his issue, then shall he count him seuen daies for his cleansing, and wash his clothes, and wash his flesh in pure water: so shall he be cleane.

14 Then the eighth daye, he shall take vnto him two turtle doves or two yong pigeons,

*Ebr. cite.*

*Ebr. on the face of the field.*

*Chap. 13.*

*Or, rising.*

*Ebr. in the day of the vncleane, and in the day of the cleane.*

*a whole seede either sleeping or els of weakness of nature issueth at his feeter part b Or shething wherefore he shalbe vncleane.*

*On whom the vncleane man did spit.*

*The word fig. altho euerie thing whereon a man rideth.*

*Chap. 13.*

*That is he restored to his old state, and be healed thereof.*

ons, and come before the Lord at the dore of the Tabernacle of the Congregation, & shall giue them vnto the Priest.

15 And the Priest shall make of the one of them a sinne offering, & of the other a burnt offering: so the Priest shall make an atonement for him before the Lord, for his issue.

16 Also if any mans issue of seede departe from him, he shall wash all his flesh in water, and be vncleane vntil the euen.

17 And euery garment, and euery skinne whereupon shalbe issue of seede, shalbe euen washed with water, and be vncleane vnto the euen.

18 If he that hath an issue of seede, do lye with a womā, they shal both wash theselues with water, & be vncleane vntil the euen.

19 ¶ Also when a woman shall haue an issue, and her issue in her flesh shalbe blood, she shalbe put apart seuen daies: & whosoever toucheth her, shalbe vncleane vnto y<sup>e</sup> eue.

20 And whatsoever she lieth vpon in her separation, shalbe vncleane, and euery thing that she sitteth vpon, shalbe vncleane.

21 Whosoever also toucheth her bed, shall wash his clothes, and wash him selfe with water, and shalbe vncleane vnto the euen.

22 And whosoever toucheth any thing that she sate vpon, shal wash his clothes, & wash himselfe in water, and shalbe vncleane vnto the euen.

23 So that whether he touch her bed, or any thing whereon she hath sit, he shalbe vncleane vnto the euen.

24 And if a man lie with her, and she flowers of her separation touch him, he shalbe vncleane seuen dayes, and all the whole bed whereon he lyeth, shalbe vncleane.

25 Also when a womans issue of blood runneth long time besides the time of her floures, or when she hath an issue, longer then her floures, all the dayes of the issue of her vncleannes she shalbe vncleane, as in the time of her floures.

26 Euerie bed whereon she lieth (as long as her issue lasteth) shalbe to her as her bed of her separation: and whatsoever she sitteth vpon, shalbe vncleane, as her vncleannes when she is put apart.

27 And whosoever toucheth these things, shalbe vncleane, and shal wash his clothes, and wash him selfe in water, and shalbe vncleane vnto the euen.

28 But if she be clenfed of her issue, then she shall count her seuen dayes, and after, she shalbe cleane.

29 And in the eight day she shall take vnto her two turtles or two yong pigeons, and bring them vnto the Priest at the dore of the Tabernacle of the Congregation.

30 And the Priest shall make of the one a sinne offering, and of the other a burnt offering, and the Priest shall make an atonement for her before the Lord, for the issue of her vncleannes.

31 Thus shal ye separate the children of Israel from their vncleannes, that they dye not in their vncleannes, if they defile any

Tabernacle that is among them.

32 This is the lawe of him that hath an issue, and of him from whom goeth an issue of seede whereby he is defiled:

33 Also of her that is sicke of her floures, and of him that hath a running issue, whether it be man or woman, and of him that lieth with her which is vncleane.

#### CHAP. XVI.

The Priest might not at all times come into the most holy place. 1 The scape goat. 14 The purging of the Sanctuary. 17 The cleansing of the Tabernacle. 21 The Priest confesseth the finnes of the people. 29 The finis of cleansing finnes.

1 Furthermore the Lord spake vnto Moses, after the death of the two sonnes of Aaron, when they came so offer before the Lord, and dyed:

2 And the Lord said vnto Moses, Speake vnto Aaron thy brother, that he come not at all times into the Holie place within y<sup>e</sup> vayne, before the Mercysseat, which is vpon the Arke, that he dye not: for I wil appeare in the cloud vpon the Mercysseat.

3 After this sort shall Aaron come into the Holy place: euen with a yong bullocke for a sinne offering, & a ram for a burnt offering.

4 He shall put on the holy linnen coat, and shal haue linnen breeches vpon his flesh, and shalbe girded with a linnen girdel, and shal couer his head with a linnen miter: these are the holy garments: therefore shall he wash his flesh in water, when he doeth put them on.

5 And he shall take of the Congregation of the children of Israel, two hee goates for a sinne offering, & a ram for a burnt offering.

6 Then Aaron shal offer the bullock for his sinne offering, and make an atonement for him selfe, and for his house.

7 And he shal take the two hee goates, and present them before the Lord at the dore of the Tabernacle of the Congregation.

8 Then Aaron shal cast lots ouer the two hee goates: one lot for the Lord, and the other for the Scape goat.

9 And Aaron shal offer the goat, vpon which the Lords lot shall fall, & make him a sinne offering.

10 But the goat, on which the lot shall fall to be the Scape goat, shalbe presented aliue before the Lord, to make reconciliation by him, and to let him go (as a Scape goat) into the wilderness.

11 Thus Aaron shal offer the bullocke for his sinne offering, and make a reconciliation for him selfe, and for his house, and shal kill the bullocke for his sinne offering.

12 And he shall take a censer full of burning coles from off the altar before the Lord, and his handfull of sweete incense beaten fmall, and bring it within the vayne,

13 And shal put the incense vpon the fire before the Lord, that the cloud of the incense may couer the Mercysseat that is vpon the Testimonie: so he shall not die.

14 And he shal take of the blood of the bullocke, & sprinkle it with his finger vpon the Mercysseat Eastward: and before the

f Meaning all his bodie.

\*Or, secret part.

g That is, when she hath her floures, whereby she is separate from her husband, from the Tabernacle, and from touching of anie holie thing.

h If anie of her vncleannes did only touch him in the bed: for els the man that companied with such a woman shoulde die, Chap. 20. 18.

\*Ebr. separation.

i Shalbe vncleane as the bed where on she lay when she had her naturall disease.

k After the time that she is recovered.

l Seeing that God requireth of his puritie & cleane: we can not be his, except our filth & finnes be purged with the blood of Iesus Christ, and so we learne to detest all sinne.

Chap. 16.

Exod. 30. 26. hebr. 9. 7. a The hie Priest entred into the Holiest of all but once a yere, euen in the month of September.

\*Or, primition.

Hebr. 9. 7.

b In Ebrewe is called Azazel which some say is a mountain neere Sinai: ther this goat was sent: but ther it is called the scape goat because hee was not offered, but sent into the desert, as verily.

c The Holie of all holies. \*Or, the inner court. \*Or, the inner court. Hebr. 9. 12. 10. 4. Chap. 4. 4. d That is, the side which toward the altar: for the blood of the Scape goat was shed there.

the Mercifear shall he sprinkle of the blood with his finger seven times.

15 ¶ Then shall he kill the goate that is the peoples sinne offering, and bring his blood within the vaile, and do with that blood, as he did with the blood of the bullocke, and sprinkle it vpon the Mercifear, and before the Mercifear.

16 So he shall purge the Holie place from the vncleannes of the children of Israel, and from their trespasses of all their finnes: so shall he do also for the Tabernacle of the Congregation placed with them, in the middes of their vncleannes.

17 \* And there shall be no man in y<sup>e</sup> Tabernacle of the Congregation, when he goeth in to make an atonement in y<sup>e</sup> Holie place, vntill he come out, & haue made an atonement for him selfe, and for his household, and for all the Congregation of Israel.

18 After, he shall go out vnto the altar that is before the Lord, and make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goat, and put it vpon the hornes of the Altar round about:

19 So shall he sprinkle of the blood vpon it with his finger seven times, and cleanse it, & halowe it from the vncleannes of the children of Israel.

20 ¶ When he hath made an end of purging the holie place, and the Tabernacle of the Congregation, and the altar, then he shall bring the liue goat:

21 And Aaron shall put both his hands vpon the head of the liue goat, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses, in all their finnes, putting them vpon the head of the goat, and shall send him away (by the hand of a man appointed) into the wilderness.

22 So the goat shall beare vpon him all their iniquities into the land that is not inhabited, and he shall let the goat go into the wilderness.

23 After, Aaron shall come into y<sup>e</sup> Tabernacle of the Congregation, and put of the linnen clothes, which he put on when he went into the holie place, and leaue them there.

24 He shall wash also his flesh with water in the holie place, and put on his owne raiment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for him selfe, and for the people.

25 Also the fat of the sinne offering shall he burne vpon the altar.

26 And he that caried forth the goate, called the Scape goat, shall wash his clothes, and wash his flesh in water, and after that shall come into the holie.

27 Also the bullocke for the sinne offering, & the goat for the sinne offering (whose blood was brought to make a reconciliation in the holie place) shall one \*carie out with him out the holie to be burnt in the fire, with their skinner, and with their flesh, and with their dounge.

28 And he that burneth them shall wash his clothes, and wash his flesh in water, and afterward come into the holie.

29 ¶ So this shall be an ordinance for euer vnto you: the tenth day of the seventh month, ye shall humble your soules, and do no worke at all, whether it be one of the same countrey or a stranger that sojourneth among you.

30 For that day shall y<sup>e</sup> Priest make an atonement for you to cleanse you: ye shall be cleane from all your finnes before the Lord.

31 This shall be a Sabbath of rest vnto you, and ye shall humble your soules, by an ordinance for euer.

32 And the Priest whome he shall anoint, and whome he shall consecrate (to minister in his fathers steade) shall make the atonement, and shall put on the linnen clothes and holie vestments,

33 And shall purge the holie Sanctuarie and the Tabernacle of the Congregation, and shall cleanse the altar, and make an atonement for the Priests and for all the people of the Congregation.

34 And this shall be an everlasting ordinance vnto you, to make an atonement for y<sup>e</sup> children of Israel for all their finnes \* once a yere: and as the Lord commanded Moyses, he did.

## CHAP. XVII.

¶ All sacrifices must be brought by the doore of the Tabernacle. 7 To deuiils may they not offer. 10 They may not eat blood.

1 And the Lorde spake vnto Moyses, saying,

2 Speake vnto Aaron, and to his sonnes, & to all the children of Israel, and say vnto them, This is the thing which the Lord hath commanded, saying,

3 Whosoever he be of y<sup>e</sup> house of Israel that killeth a bullocke, or lambe, or goat in the holie, or that killeth it out of the holie,

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offering vnto the Lord before the doore of the Tabernacle of the Lord, blood shall be imputed vnto that man: he hath shed blood, wherefore that man shall be cut off from among his people.

5 Therefore the children of Israel shall bring their offerings, which they would offer abroad in the field, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offerings vnto the Lord.

6 Then the Priest shall sprinkle the blood vpon y<sup>e</sup> altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a sweete sauour vnto the Lord.

7 And they shall no more offer their offerings vnto deuiils, after whome they haue gone a whoring: this shall be an ordinance for euer vnto them in their generations.

8 ¶ Also thou shalt say vnto them, Whosoever he be of the house of Israel, or of the strangers which sojourn among them, that offereth

i Which was Tisri, and answereth to part of September and part of October. k Meaning by abstinence and fasting. Chap. 23.7.

l Ora rest which ye shall keepe most diligently. m Whome the Priest shall anoint by Gods commandment to succeed in his fathers rounge.

Exod. 30.10. heb. 9.7.

a Left they should practise that idolatrie, which they had learned among the Egyptians. b To make a sacrifice or offering thereof. c I do as much abhorre it as though he had killed a man, as Isa. 66.3.

d Wherefoer they were moued with foolish deuotion to offer it.

Exod. 29.18. chap. 4.31.

e Meaning what soeuer is not the true God, 1. cor. 10.20. psal. 95. 1. f The same is the same as the Lord in his word directed him.

humiliation.

Man must not serue God as his fancy leadeth him, but as the Lord in his word directed him.



offreth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen that man shalbe cut of from his people.

10 Likewise whosoever he be of the house of Israel, or of the strangers that sojourn among them, y<sup>e</sup> eateth any blood, I wil euen set my face against that person that eateth blood, and will cut him of from among his people:

11 For the life of the flesh is in the blood, & I haue giuen it vnto you to offer vpon the altar, to make an atonement for your foules: for this blood shal make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shall eat blood: neither the stranger that sojourneth among you, shall eat blood.

13 Moreover whosoever he be of the childre of Israel, or of the strangers that sojourn among them, which by hunting taketh any beast or foule that may be eaten, he shall poure out the blood thereof, and couer it with dust:

14 For the life of all flesh is his blood, it is ioyned with his life: therefore I said vnto the children of Israel, Ye shall eat the blood of no flesh: for the life of all flesh is the blood thereof: whosoever eateth it,

shalbe cut of.

15 And euery person that eateth it which dieth alone, or that which is torne with beasts, whether it be one of the same country or a stranger, he shall both wash his clothes, & wash him selfe in water, and be vncleane vnto the euen: after he shalbe cleane.

16 But if he wash them not, nor wash his flesh, then he shall beare his iniquitie.

CHAP. XVII

The Israelites ought not to follow the manners of the Egyptians and Canaanites. 6 The marriages that are unlawful.

And the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, & say vnto them, I am the Lord your God.

3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the manner of the land of Canaan, whither I will bring you, shall ye not do, neither walke in their ordinances,

4 But do after my iudgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

5 Ye shall keepe therefore my statutes, and my iudgements, which if a man do, he shall then liue in them: I am the Lord.

6 None shall come neere to anie of the kindred of his flesh to vncouer her shame: I am the Lord.

g I will declare my wrath by taking vengeance on him, as chap. 20.3.

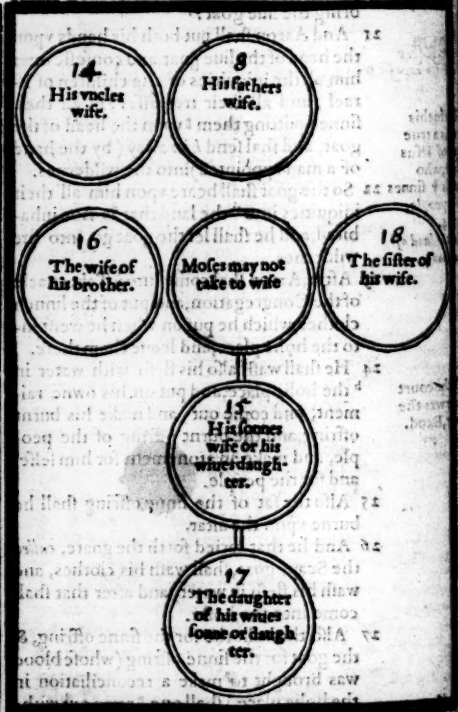
the blood of Christ only makes atone-ment for our soules, & is hereby signified.

h Which the lawe permiteth to be eaten, because it is cleane.

Gene. 9.3. Or, lining creature.

Consanguinitie hindring marriage.

Affinitie hindring marriage.



As Moses cannot contract matrimony with the women that are so of kinde to him as is aboue specified, so also can not Marie his sister with the men that are in the like degree. Note also, that besides the persons here specified, there are also meant those that ascend or descend of the same line, be it of blood or kindred.

Chap. 20.10. d Which Remoth

e Either he or m borne in m age or oth wife.

f They are children shame the vncouere

Chap. 20.17. Or, for

a Ye shall p (serue your selfe) to the

Chap. 20.18. Or, for

Chap. 20.19. Or, for

Chap. 20.20. Or, for

Chap. 20.21. Or, for

Chap. 20.22. Or, for

Chap. 20.23. Or, for

Chap. 20.24. Or, for

Chap. 20.25. Or, for

Chap. 20.26. Or, for

Chap. 20.27. Or, for

Chap. 20.28. Or, for

Chap. 20.29. Or, for

Chap. 20.30. Or, for

Chap. 20.31. Or, for

Chap. 20.32. Or, for

Chap. 20.33. Or, for

Chap. 20.34. Or, for

Chap. 20.35. Or, for

Chap. 20.36. Or, for

Chap. 20.37. Or, for

Chap. 20.38. Or, for

Chap. 20.39. Or, for

*Chap. 10. 11.  
d Which is thy  
App mother.*

*e Either by fa-  
ther or mother,  
borne in marri-  
age or other-  
wise.*

*f They are her  
children whose  
father thou halt  
vncouered.*

*Chap. 10. 19.  
Or, sisters.*

*Chap. 10. 20.  
g Which thine  
ye doest dis-  
couer.*

*h. Thy fathers  
brother w. f.*

*Chap. 10. 21.  
Chap. 10. 22.*

*i Because the  
idolaters among  
whome Gods  
people had  
dwelt & shoulde  
well were giue  
to these horri-  
ble insects, God  
chargeth his to  
beare of the  
same.*

*j By feing thine  
affection more  
deare to her sister  
than to her.*

*Chap. 10. 24.  
k. Or whiles  
he hath her  
floures.*

*Chap. 10. 25.  
l. King. 23. 10.  
m. Or, of thy seeds.  
n. Or, to make them  
poor.*

*o Which was  
an idol of the  
Ammonites, vn-  
to whome they  
burned and fa-  
crificed their  
children.*

*2. King. 23. 15.  
p This seemed to  
be the chiefe and  
principall of all  
idols: and as  
the Lawe writte,  
was of a great  
figure, and ho-  
lowe within ha-  
ving seven places or chambers within him: one was to receiue meale  
that was offered: another turtle doves: the third a sheepe: the fourth  
a ramme: the fifth a calfe: the sixth an ox: the seventh a childe: This  
idols face was like a calfe, his hands were euer stretched out to re-  
ceiue gifts: his priests were called Chemarim: Reade 2. King. 23. 5.  
hosea: 10. 5. zeph. 1. 4. Chap. 10. 25. Or, confusion. m I will punish y land  
where such incestuous marriages and pollutions are suffred.*

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: for she is thy mother, thou shalt not discover her shame.

8 \* The shame of thy fathers wife shalt thou not discover: for it is thy fathers shame.

9 Thou shalt not discover the shame of thy sister the daughter of thy father, or the daughter of thy mother, whether she be borne at home, or borne without: thou shalt not discover their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, shalt not, I say, vncouer their shame: for it is thy shame.

11 The shame of thy fathers wifes daughter, begotten of thy father (for she is thy sister) thou shalt not, I say, discover her shame.

12 \* Thou shalt not vncouer the shame of thy fathers sister: for she is thy fathers kinswoman.

13 Thou shalt not discover the shame of thy mothers sister: for she is thy mothers kinswoman.

14 \* Thou shalt not vncouer the shame of thy fathers brother: *that is*, thou shalt not go into his wife, for she is thine aunte.

15 \* Thou shalt not discover the shame of thy daughter in law: for she is thy sonnes wife: therefore shalt thou not vncouer her shame.

16 \* Thou shalt not discover the shame of thy brothers wife: for it is thy brothers shame.

17 Thou shalt not discover the shame of the wife & of her daughters, neither shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame: for they are thy kinsfolke, & it were wickednes.

18 Also thou shalt not take a wife with her sister, during her life, to vex her, in vncouering her shame vpon her.

19 \* Thou shalt not alio goe vnto a woman to vncouer her shame: as long as she is put aparte for her disease.

20 Moreover, thou shalt not giue thy selfe to thy neighbours wife by carnall copulation, to be defiled with her.

21 \* Also thou shalt not giue thy children to offer them vnto Molech, neither shalt thou defile the name of thy God: for I am the Lord.

22 Thou shalt not lie with the male as one lieth with a woman: for it is abomination.

23 \* Thou shalt not also lie with anie beast to be defiled therewith, neither shalt anie woman stand before a beast, to lie downe thereto: for it is abomination.

24 Ye shall not defile your selues in anie of these things: for in all these the nations are defiled, which I will cast out before you.

25 And the land is defiled: therefore I will visit the wickednes thereof vpon it, and

the land shall vomit out her inhabitants.

26 Ye shall keepe therefore mine ordinances, and my iudgements, and commit none of these abominations, as the stranger that sojourneth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled.)

28 And shall not the land spue you out if ye defile it, as it spued out the people that were before you?

29 For whosoever shall commit anie of these abominations, the persons that do so, shall be cut off from among their people.

30 Therefore shall ye keepe mine ordinances that ye do not anie of the abominable customs, which haue bene done before you, and that you defile not your selues therein: for I am the Lord your God.

CHAP. XX.

1 And the Lord spake vnto Moses, saying, Speake vnto all the Congregation of the children of Israel, and say vnto them, Ye shall be holie, for I the Lord your God am holie.

2 \* Ye shall feare euerie man his mother & his father, and shall keepe my Sabbaths: for I am the Lord your God.

3 \* Ye shall not turne vnto idols, nor make you molten gods: I am the Lord your God.

4 \* And when ye shall offer a peace offering vnto the Lord, ye shall offer it freely.

5 \* It shall be eaten the day ye offer it, or on the morow: and that which remaineth vntill the third day, shall be burnt in the fire.

6 For if it be eaten the third day, it shall be vnclane, it shall not be accepted.

7 Therefore he that eateth it, shall beare his iniquitie, because he hath defiled the halowed thing of the Lord, and that person shall be cut off from his people.

8 \* When ye reape the harvest of your land, ye shall not reape euerie corner of your field, neither shalt thou gather the gleanings of thy harvest.

9 Thou shalt not gather the grapes of thy vineyard cleane, neither gather euerie grape of thy vineyard, but thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

10 \* Ye shall not steale, neither deale falsely, neither lie one to another.

11 \* Also ye shall not sweare by my name falsely, neither shalt thou defile the name of thy God: I am the Lord.

12 \* Thou shalt not do thy neighbour wrong, neither robbe him. The workemans hire shall not abide w thee vntill the morning.

13 \* Thou shalt not curse the deafe, neither put a stumbling blocke before the blinde, but shalt feare thy God: I am the Lord.

14 \* Ye shall not do vniuistly in iudgement.

15 \* Thou shalt not fauour the person of the poore, nor honour the person of y mightie, but thou shalt iudge thy neighbour iustly.

n He comparcth the wicked to e-  
uill humors and  
farting, which  
corrupt the so-  
macks and op-  
presse nature,  
and therefore  
must be cast out  
by vomit.  
o Both for their  
wicked marri-  
ages, vnaturall  
copulations,  
idolatrie or spi-  
ritual whored-  
ome with Mo-  
lech, and such  
like abomina-  
tions.  
p Either by the  
civill sworde, or  
by some plague  
that God wil  
send vpon such.

Chap. 11. 44 &  
20. 7. 1. pet. 1. 6.  
a That is, voide  
of all pollution,  
idolatrie, and su-  
perstition both  
of soule and bodie.

Chap. 11. 44 &  
20. 7. 1. pet. 1. 6.  
b Of your owne  
accord.

Chap. 11. 44 &  
20. 7. 1. pet. 1. 6.  
c To wit, of  
God.

Chap. 11. 44 &  
20. 7. 1. pet. 1. 6.  
d In that which  
is committed to  
your credit.

Exod. 19. 7.  
Leuit. 19. 11.  
mat. 5. 34.

Or, appresse him  
by violence.

Deut. 24. 14.  
Leuit. 19. 13.  
Deut. 27. 18.

Exod. 23. 5. deut. 1.  
17. 6. 18. 16.  
pro. 24. 23.  
1 sam. 2. 3.

*Duty towards  
parents and  
gaueing  
Sabbath*

*Anding a lying  
forbidden*

*Copyright indy*

## Sundrie Lawes

## Leuiticus.

## and ordinance

e As a flauender, backbiter or guelpiker.  
f By consencing to his death, or conspiring with the wicked.  
"Ebr. suffer not sinne vpon him.

Mat. 5.45.  
rom. 12.9.  
gal. 5.26.  
iam. 2.8.

g As a horle to leape an asse, or a mule a mare.

"Ebr. a beating shalbe. sinne read they shalbe beaten.

garden promiss'd vpon repentance.

h It shalbe vnclean, as that thing which is not circumcised.

"Or, that Gad may multiplye.

"VVether it be strangled, or otherwise.

i To measure luckie or vnluckie daies.

Chap. 21.5.

k As did the Gentils in signe of mourning.

"Or, put, or tear.

Dent. 10.4.

"Ebr. soule, or person.

l By whipping your bodies, or burning markes therein.

m As did the Cyprians, and Locrenses.

1. Sam. 18.8.

n In token of reuerence.

"Or, do him wrong.  
Exod. 21.27.

16 ¶ Thou shalt not walke about with tales among thy people. Thou shalt not stande against the blood of thy neighbour: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne.

18 ¶ Thou shalt not auenge, nor be mindfull of wrong against the children of thy people, but shalt loue thy neighbour as thy selfe: I am the Lord.

19 ¶ Ye shall keepe mine ordinances. Thou shalt not let thy cattel gender with others of diuers kindes. Thou shalt not sowe thy fildes with mingled seede, neither shall a garment of diuers things, as of linnen and wollen come vpon thee.

20 ¶ Whosoever also lyeth and medleth with a woman that is a bond maide, affianced to a husband, and not redeemed, nor freedom given her, she shalbe scourged, but they shall not dye, because she is not made free.

21 And he shall bring for his trespass offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ram for a trespass offering.

22 Then the Priest shall make an atonement for him with the ram of the trespass offering before y Lord, concerning his sinne which he hath done, & pardon shalbe given him for his sinne which he hath committed.

23 ¶ Also when ye shall come into the land, & haue planted euerie tree for meat, ye shall count the fruite thereof as vncircumcised: three yere shall it be vncircumcised vnto you, it shall not be eaten:

24 But in the fourth yere all the fruite thereof shalbe holie to the praise of the Lord.

25 And in the fifth yere shall ye eate of the fruite of it that it may yeeld to you the increase thereof: I am the Lord your God.

26 ¶ Ye shall not eate the flesh with the blood, ye shall not vse witchcraft, nor obserue times.

27 ¶ Ye shall not cut round the corners of your heads, neither shalt thou marre the tuftes of thy beard.

28 ¶ Ye shall not cut your flesh for the dead, nor make anie print of a marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to be a whore, lest the land also fall to whoredome and the land be full of wickednes.

30 ¶ Ye shall keepe my Sabbaths and reuerence my Sanctuarie: I am the Lord.

31 ¶ Ye shall not regarde them that worke with spirites, neither soothsayers: ye shall not seeke to them to be defiled by them: I am the Lord your God.

32 ¶ Thou shalt rise vp before the horehead, and honour the person of the old man, and dread thy God: I am the Lord.

33 ¶ And if a stranger sojourn with thee in your land, ye shall not vex him.

34 ¶ But the stranger that dwelleth with you, shalbe as one of your felues, and thou shalt

loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shall not do vniustly in iudgement, in line, in weight, or in measure.

36 ¶ You shall haue iust ballaces, true weights, a true Ephah, and a true Hin. I am y Lord your God, which haue brought you out of the land of Egypt.

37 Therefore shall ye obserue all mine ordinances, and all my iudgements, and do thē: I am the Lord.

## CHAP. XX.

a They that giue of their seede to Molech, must die. b They that haue recourse to forerers. c The men that commit adultery. d Incest, or fornication with the kindred or affinitie. e Israel a peculiar people to the Lord.

1 And the Lorde spake vnto Moses, saying,

2 Thou shalt say also to the children of Israel, ¶ Whosoever he be of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto Molech, he shall dye the death, the people of the land shall stone him to death.

3 And I will set my face against that man and cut him off from among his people, because he hath giuen his children vnto Molech, for to defile my Sanctuarie, & to pollute mine holie Name.

4 And if the people of the land hide their eyes, and wink at y man when he giueth his children vnto Molech, and kill him not,

5 Then will I set my face against that man, and against his familie, and wil cut him off, and al that go a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If anie turne after such as worke with spirits, and after soothsayers, to go a whoring after them, then will I set my face against that person, and will cut him off from among his people.

7 ¶ Sanctifie your felues therefore, and be holie, for I am the Lord your God.

8 Keepe ye therefore mine ordinances, and do them. I am the Lord which doeth fan-  
cise you.

9 ¶ If there be anie that curseth his father or his mother, he shall die the death: seeing he hath curst his father and his mother, his blood shalbe vpon him.

10 ¶ And the man that committeth adulterie w another mans wife, because he hath committed adulterie with his neighbours wife, the adulterer and the adulteresse shal dye the death.

11 And the man that lieth with his fathers wife, because he hath vncouered his fathers shame, they shall both die: their blood shalbe vpon them.

12 Also the man that lieth with his daughter in law, they both shall dye the death, they haue wrought abomination, their blood shalbe vpon them.

13 ¶ The man also that lieth with the male, as one lieth with a woman, they haue both committed abomination: they shall dye

o As in measuring the ground. p By these measures he meaneth also. ther. Of Ephraim read Exo. 16. 36. and of Hin, Exod. 19. 40.

Chap. 18. 21.

a By Molech he meaneth anie kinde of idoll.

Chap. 18. 21.

b Reade Chap. 18. 21.

c Though the people be negligent to do the duetie and do send gods right, yet he will not suffer wickednes to go vpon the shed.

d To chemis forerers or coniuers in ritual whoredome, or witcherie.

Chap. 17. 44.

e He is worthy to die.

Dent. 22. 24.

f He is worthy to die.

Chap. 18. 21.

g By consanguinity.

Chap. 18. 21.

h By consanguinity.

Chap. 18. 21.

i By consanguinity.

Chap. 18. 21.

j By consanguinity.

Chap. 18. 21.

k By consanguinity.

Chap. 18. 21.

l By consanguinity.

Chap. 18. 21.



the death, their blood *shalbe* vpon them.

14 Likewise he that taketh a wife and her mother, *committeth* wickednes: they shall burne him and them with fire, that there be no wickednes among you.

15 \* Alfo the man that lyeth with a beast, shall dye the death, and ye shall slay the beast.

16 And if a woman come to anie beast, and lie therewith, then thou shalt kill the woman and the beast: they shall die the death, their blood *shalbe* vpon them.

17 Alfo the man that taketh his sister, his fathers daughter, or his mothers daughter, & seeth her shame & she seeth his shame, it is villanie: therefore they shall be cut off in the sight of their people, *because* he hath vncovered his sisters shame, he shall beare his iniquitie.

18 \* The man also that lieth with a woman hauing her \* diseafe, and vncovereth her shame, and openeth her fountaine, and she open the fountaine of her blood, they shall be cut off from among their people.

19 Moreover thou shalt not vncover the shame of thy mothers sister, nor of thy fathers sister, *because* he hath vncovered his kin: they shall beare their iniquitie.

20 Likewise the man that lieth with his fathers brothers wife, and vncovereth his vncles shame: they shall beare their iniquitie, and shall die childles.

21 So the man that taketh his brothers wife, committeth filthines, *because* he hath vncovered his brothers shame: they shall be childles.

22 \* Ye shall keepe therefore all mine \* ordinances and all my iudgements, and do them, that the land, whither I bring you to dwell therein, *spue* you not out.

23 Wherefore ye shall not walke in the manners of this nation which I cast out before you: for they haue committed all these things, therefore I abhorred them.

24 But I haue said vnto you, ye shall inherit their land, and I will giue it vnto you to possess it, *even* a land that floweth with milke and honie: I am the Lord your God, which haue separated you from other people.

25 Therefore shall ye put difference betweene cleane beasts and vncleane, and betweene cleane foules and cleane: neither shall ye \* defile yourselves with beasts and foules, nor with anie creeping thing that the ground bringeth forth, which I haue separated from you as vncleane.

26 Therefore shall ye be \* holie vnto me: for I the Lord am holy, and I haue separated you from other people, that ye should be mine.

27 \* And if a man or woman haue a spirit of diuination, or soothsaying in them, they shall die the death: they shall stone them to death, their blood *shalbe* vpon them.

CHAP. XXI.

For whom the Priests may lament. How pure the Priests ought to be, both in them selues and in their families.

1 And the Lord said vnto Moses, Speake vnto the Priests the sonnes of Aaron,

and say vnto them, Let none be \* defiled by the dead among his people,

2 But by his kinsman that is neere vnto him: *as* by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sisters \* maide, that is neere vnto him, which hath not had a husband: *for* he may lament. He shall not lament for the Prince among his people, to pollute himselfe.

4 They shall not make \* balde partes vpon their head, nor shauing of the lockes of their beard, nor make any cuttings in their flesh.

5 They shall be holie vnto their God, & not pollute the name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they do offer: therefore they shall be holie.

6 They shall not take to wife an whore, or one polluted, neither shall they marrie a woman diuorced from her husband: for such one is holie vnto his God.

7 Thou shalt \* sanctifie him therefore, for he offreth the bread of thy God: he shall be holie vnto thee: for I the Lord, which sanctifie you, am holie.

8 If a Priests daughter fall to play the whore, she polluteh her father: therefore shall she be burnt with fire.

9 Alfo the hie Priest among his brethren, (vpon whose head the anointing oyle was powred, and hath consecrated his hand to put on the garments:) shall not vncover his head, nor rent his clothes,

10 Neither shall he go to anie dead bodie, nor make himselfe vncleane by his father or by his mother,

11 Neither shall he go out of the \* Sanctuary, nor pollute the holie place of his God: for the crowne of the anointing oyle of his God is vpon him: I am the Lord.

12 Alfo he shall take a maide vnto his wife: *But* a widow, or a diuorced woman, or a polluted, or an harlot, these shall he not marrie, but shall take a maide of his owne people to wife:

13 Neither shall he defile his seede among his people: for I am the Lord which sanctifie him.

14 And the Lord spake vnto Moses, saying, 15 Speake vnto Aaron, and say, Whosoever of thy seede in their generations hath any blemishes, shall not prease to offer bread of his God:

16 For whosoever hath anie blemish, shall not come neere: *as* a man blinde, or lame, or that hath a flat nose, or that hath anie \* miltshapen member,

17 Or a man that hath a broken foote, or a broken hand,

18 Or a crooke backt, or bleare eyed, or hath a blemish in his eye, or be skirvie, or skabbed, or haue his stones broken.

19 None of the seede of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fyre, hauing a blemish: he shall not prease to offer

a By touching the dead, lamenting, or being at their buriall.

b For being married he seemed to be cut off from his familie.

c Onely the Priest was permitted to mourne for his next kindred.

d Which hath an euill name or is defamed.

e Thou shalt count them holie and reuerence them.

f The new bread.

g He shall vnto no such ceremonies as the mourners obserued.

h To go to the dead.

i For by his anointing he was preferred to the other Priests, & therefore could not lament the dead, least he should haue polluted his holie oynting.

k Not onely of his tribe but of all Israel.

l By marrying anie vnchast or defamed woman.

m Which is deformed or blemished.

n As not of equal proportion, or hauing in number more or lesse.

o Or that hath a web, or peagie.

priest mar-riage

It is an execrable and detestable thing.

Chap. 1. 2. 3.

It is in the eyes of the children of their people.

Chap. 1. 19.

Or, flower.

Chap. 1. 9.

Or, flesh.

g They shall be cut off from their people, and their children shall be taken as bastards, and not counted among the Israelites.

h Reade Chap. 12. 16.

Chap. 1. 26.

Chap. 1. 25.

Deut. 4. 1.

i Full of abundance of all good things.

Chap. 11. 9.

Deut. 14. 4.

k By eating the carrion to my commandment.

Deut. 7.

Deut. 17. 10.

Leuit. 24. 7.

As the sheve bread, and meat offerings, 10. 21. q As of sacrifice for sinne. r As of tenthies and first fruites. f Into the Sanctuary. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

21. The bread of his God, even of the most holie, and of the holie shall he eat. 22. But he shall not go in vnto the vailie, nor come neere the altar, because he hath a blemish, lest he pollute my Sanctuaries: for I am the Lord that sanctifie them. 23. Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

## CHAP. XXII.

And the Lord spake vnto Moses, saying, 1. And thou shalt say vnto Aaron, and to his sonnes, that they be separated from the holie things of the children of Israel, and that they pollute not mine holie name in those things, which they hallowe vnto me: I am the Lord. 2. Say vnto them, Whosoever he be of all a your seede among your generations after you, that toucheth the holie things which the children of Israel hallowe vnto the Lord, hauing his vncleannes vpon him, c. 3. That person shall be cut off from my sight: I am the Lord. 4. Whosoever also of the seede of Aaron is a leper, or hath a running issue, he shall not eat of the holie things vntill he be cleane: and who so toucheth anie that is vncleane, by reason of the dead, or a man whose issue of seede runneth from him, 5. Or the man that toucheth anie creeping thing, whereby he may be made vncleane, or a man, by whome he may take vncleannes, whatsoeuer vncleannes he hath, 6. The person that hath touched such, shall therefore be vncleane vntill the euen, and shall not eat of the holie things, except he haue washed his flesh with water. 7. But when the Sunne is downe, he shall be cleane, and shall afterward eat of the holie things: for it is his food. 8. Of a beast that dyeth, or is rent with beasts, whereby he may be defiled, he shall not eat: I am the Lord. 9. Let them keepe therefore mine ordinance, least they beare their sinne for it, and die for it, if they defile it: I the Lord sanctifie them. 10. There shall no stranger also eat of the holie thing, neither the guest of a Priest, neither shall an hired seruants eat of the holie thing: 11. But if the Priest bye anie with money, he shall eat of it, also he that is borne in his house: they shall eat of his meat. 12. If the Priests daughter also be married vnto a stranger, she may not eat of the holie offerings. 13. Nor withstanding if the Priests daughter be a widowe or diuorced & haue no child, but is returned vnto her fathers house, she shall eat of her fathers bread, as she did in her youth: but there shall no stranger eat thereof. 14. If a man eat of the holie thing vniwittingly, he shall put the fifth part therunto,

and giue it vnto the Priest with a halowed thing. 15. So they shall not defile the holy things of the children of Israel, which they offer vnto the Lord. 16. Neither cause the people to beare the iniquitie of their trespass, while they eat their holie thing: for I the Lord do halowe them. 17. And the Lord spake vnto Moses, saying, 18. Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, Whosoever he be of the house of Israel, or of the strangers in Israel, that shall offer his sacrifice for all their vowes, & for all their free offerings, which they vse to offer vnto the Lord for a burnt offering, 19. Ye shall offer of your free mind a male without blemish of the beeces, of the sheepe, or of the goates. 20. Ye shall not offer anie thing that hath a blemish: for that shall not be acceptable for you. 21. And whosoever bringeth a peace offering vnto the Lord to accomplish his vow, or for a free offering, of the beeces, or of the sheepe, his free offering shall be perfect: no blemish shall be in it. 22. Blinde, or broken, or maimed, or hating a weane, or skinnie, or stabbed, these shall ye not offer vnto the Lord nor make an offering by fire of these vpon the altar of the Lord. 23. Yet a bullocke, or a sheepe that hath a member superfluous, or lacking, such maist thou present for a free offering, but for a vowe it shall not be accepted. 24. Ye shall not offer vnto the Lord that which is bruised or crushed, or broken, or cut away, neither shall ye make an offering thereof in your land. 25. Neither of the hand of a stranger shall ye offer a bread of your God of any of these, because their corruption is in them, there is a blemish in them: therefore shall they not be accepted for you. 26. And the Lord spake vnto Moses, saying, 27. When a bullocke, or a sheepe, or a goate shall be brought forth, it shall be euen seven daies vnder his damme: and from the eighth day forth, it shall be accepted for a sacrifice made by fire vnto the Lord. 28. As for the cowe or the ewe, ye shall not kill her, and her young both in one day. 29. So when ye will offer a thank offering vnto the Lord, ye shall offer willingly. 30. The same day it shall be eaten, ye shall leave none of it vntill the morowe: I am the Lord. 31. Therefore shall ye keepe my commandments and do them: for I am the Lord. 32. Neither shall ye pollute mine holy Name, but I will be halowed among the children of Israel. I the Lord sanctifie you. 33. Which haue brought you out of the land of Egypt, to be your God: I am the Lord.

## CHAP. XXIII.

The feastes of the Lord. 1 The Sabbath. 2 The Passover. 3 The feast of vncleanned bread. 4 The feast of first fruites. 5 The feast of Pentecost. 6 The feast of blowing trumpets. 7 The feast of Tabernacles.

I And

c By touching anie dead thing, or being at burial of the dead.

Or, according to all his vncleannes.

Or, vntill.

Or, bread.

Exod. 22. 28.

Exod. 22. 28.

Exod. 22. 28.

Exod. 22. 28.

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Exod. 22. 28.

Exod. 22. 28.

Exod. 22. 28.

1 And the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, The feastes of the Lord, which ye shall call the holie assemblies, *euē* these are my feastes.

Or, conuocations.

Exod. 10. 9.

Or, ye may worke.

Or, assemblies.

3 Six daies shall worke be done, but in the seventh day shall be the Sabbath of rest, an holie conuocation: ye shall do no worke therein, it is the Sabbath of the Lord, final your dwellings.

4 These are ye feastes of the Lord, and holie conuocations, which ye shall proclaim in their seasons.

5 In the first moneth, and in the fourteenth day of the moneth, at supping, shall be the Passouer of the Lord.

6 And on the fifteenth day of this moneth shall be the feast of vnleavened bread vnto the Lord: seven daies ye shall eate vnleavened bread.

For the Sabbath was kept euerie weeke, & these other were kept but once euerie yere.

Exod. 22. 15.

Num. 28. 17.

7 In the first daies ye shall haue an holie conuocation: ye shall do no seruile worke therein.

Or bodily labour, save about that which one must eate, Exod. 12. 16.

8 Also ye shall offer sacrifice made by fire vnto the Lord seven daies, and in the seventh day shall be an holie conuocation: ye shall do no seruile worke therein.

9 And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, & say vnto them, When ye be come into the land

The first day of the feast and seventh were kept holie: in the rest they might worke, except anie feast were intermeddled, as the feast of vnleavened bread.

which I giue vnto you, and reape ye harvest thereof, then ye shall bring a sheafe of the first fruites of your harvest vnto the Priest;

11 And he shall shake the sheafe before the Lord, that it may be acceptable for you: the morowe after the Sabbath, the Priest shall shake it.

the feast of sheaves the sixteenth day.

Or, an offering.

12 And that day when ye shake the sheafe, shall ye prepare a lambe without blemishe of a yere olde, for a burnt offering vnto the Lord;

Exod. 22. 15.

13 And the meat offering thereof shall be two tenth deales of fine flour mingled with oyle, for a sacrifice made by fire vnto the Lord of sweete sauour: and ye drink offering thereof the fourth part of an Hin of wine.

Exod. 16. 16.

14 And ye shall eat neither bread nor parched corne, nor Greene cares, vntill the self same day that ye haue brought an offering vnto your God: this shall be a law for euer in your generations and in all your dwellings.

Or, full cares.

15 Ye shall count also to you from the morowe after the Sabbath, *euē* from the day that ye shall bring the sheafe of the shake offering, seven Sabbaths, they shall be complete.

That is, the seventh day after the first Sabbath of the passe over.

Or, weekes.

16 Vnto ye morow after the seventh Sabbath shall ye number fiftie daies, then ye shall bring a new meat offering vnto the Lord.

Because the Priest should eate them, as Chap. 7. 13. And they should be offered to the Lord vpon the altar.

17 Ye shall bring out of your habitations bread for the shake offering: they shall be two loaves of two tenth deales of fine flour, which shall be baken with leauen for first fruites vnto the Lord.

18 Also ye shall offer with the bread seven lambs without blemishe of one yere olde, and a yong bullocke and two rams: they

shall be for a burnt offering vnto the Lord, with their meat offerings & their drinke offerings, for a sacrifice made by fire of a sweete sauour vnto the Lord.

19 Then ye shall prepare an hee goat for a sinne offering, & two lambs of one yere olde for peace offerings.

20 And ye Priest shall shake them to and fro with the bread of the first fruites before the Lord, and with the two lambs: they shall be holie to the Lord, for the Priest.

21 So ye shall proclaim the fiftie day, which it may be an holie conuocation vnto you: ye shall do no seruile worke therein.

22 This shall be a law for euer in all your dwellings, throughout your generations.

23 And when you reape the harvest of your land, ye shall not reape to the corners of the field, when thou shalt reape, neither shalt thou make waste the sheafes of thy harvest: ye shall leave them vnto the poore, and to the stranger: I am the Lord your God.

24 And the Lord spake vnto Moses, saying,

25 Speake vnto the children of Israel, & say, In the seventh moneth, in the first day of the moneth shall ye haue a Sabbath, for the remembrance of blowing the trumpets, an holie conuocation: ye shall do no seruile worke therein.

26 Ye shall offer sacrifice made by fire vnto the Lord, and the Lord spake vnto Moses, saying,

27 The tenth also of this seventh moneth shall be a day of reconciliation, it shall be an holie conuocation vnto you, and ye shall humble yourselves, & offer sacrifice made by fire vnto the Lord.

28 And ye shall do no worke in the day, for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For euery person that humbled himselfe that same day, shall euen be bur of fro his people.

30 And euery person that shall do any worke that same day, the same person also will I destroye from among his people.

31 Ye shall do no maner worke therein: this shall be a law for euer in your generations, throughout all your dwellings.

32 This shall be vnto you a Sabbath of rest, & ye shall humble your soules in the ninth day of the moneth at euen, from euen to euen shall ye celebrate your Sabbath.

33 And the Lord spake vnto Moses, saying,

34 Speake vnto the children of Israel, & say, In the fiftieth day of this seventh moneth shall be for seven daies the feast of Tabernacles vnto the Lord.

35 In the first day shall be an holie conuocation: ye shall do no seruile worke therein.

36 Seven daies ye shall offer sacrifice made by fire vnto the Lord, and in the eighth day shall be an holie conuocation vnto you, and ye shall offer sacrifices made by fire vnto the Lord: it is the solemn assembly, ye shall do no seruile worke therein.

37 These are the feastes of the Lord (which ye shall call holie conuocations) ye offer sacrifice

i That is, offered to the Lord; and the rest should be for ye Priests.

Exod. 20. 10. Chap. 9. 9. deui. 24. 9.

Exod. 20. 10. Chap. 9. 9. deui. 24. 9.

Exod. 20. 10. Chap. 9. 9. deui. 24. 9.

Exod. 20. 10. Chap. 9. 9. deui. 24. 9.

Exod. 20. 10. Chap. 9. 9. deui. 24. 9.

Exod. 20. 10. Chap. 9. 9. deui. 24. 9.

Exod. 20. 10. Chap. 9. 9. deui. 24. 9.

Exod. 20. 10. Chap. 9. 9. deui. 24. 9.

Exod. 20. 10. Chap. 9. 9. deui. 24. 9.

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Exod. 20. 10. Chap. 9. 9. deui. 24. 9.

Exod. 20. 10. Chap. 9. 9. deui. 24. 9.

Exod. 20. 10. Chap. 9. 9. deui. 24. 9.



q Or peace-offering.

crifice made by fire vnto the Lord, as burnt offering, and meat offering: sacrifice, and drinke offerings, euerie one vpon his day,

38 Beside the Sabbaths of this Lord, and beside your gifts, and beside all your vrowes, and beside all your free offerings; which ye shall giue vnto the Lord.

39 But in the fiftieth day of the seventh moneth, when ye haue gathered in the fruite of the land, ye shall keepe an holie feast vnto the Lord seven daies: in the first day shall be a Sabbath: likewise in the eight day shall be a Sabbath.

40 And ye shall take you in the first day the fruite of goodly trees, branches of palme trees, and the boughes of thick trees, & willowes of the brooke, and shall reioyce before the Lord your God seven daies.

41 So ye shall keepe this feast vnto the Lord seven daies in the yere, by a perpetual ordinance through your generations: in the seventh moneth shall ye keepe it.

42 Ye shall dwell in boothes seven daies: as ye are Israelites borne, shall dwell in boothes.

43 That your posteritie may know that I haue made the children of Israel so dwell in boothes, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared vnto the children of Israel the feasts of the Lord.

CHAP. XXII.

And the Lord spake vnto Moses, saying,

45 I command thee the children of Israel that they bring vnto thee pure oyle olive beaten, for the light: to cause the lampes to burne continually.

46 Without the vail of the Testimonie, in the Tabernacle of the Congregation, shall Aarō dresse them, both euen and morning before the Lord alwaies: this shall be a lawe for ever through your generations.

47 He shall dresse the lampes vpon the pure Candlesticke before the Lord perpetually.

48 Also thou shalt take fine flour, and bake twelve cakes thereof: two tenth deales shall be in one cake.

49 And thou shalt set them in two rows, six in a rowe vpon the pure table before the Lord.

50 Thou shalt also put pure incense vpon the rowes: as in the case of the bread it may be for a remembrance, and an offering made by fire to the Lord.

51 Euerie Sabbath he shall put them in rowes before the Lord: euermore, receiving them of the children of Israel for an euermore offering.

52 And the bread shall be Aarons and his sonnes, and they shall eate it in the holie place: for it is most holie vnto him of the offerings of the Lord made by fire by a perpetual ordinance.

53 And there went out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and

this sonne of the Israelitish woman, and a man of Israel stroue together in the hoste.

54 So the Israelitish womans sonne blasphemed the name of the Lord, and cursed, and they brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dabir, of the tribe of Dan).

55 And they put him in ward; till he tolde them the minde of the Lord.

56 Then the Lord spake vnto Moses, saying, 14 Bring the blasphemer without the hoste, and let all that heard him, put their hands vpon his head; and let all the Congregation stone him.

57 And thou shalt speake vnto the children of Israel, saying, Whosoever curseth his God, shall beare his sinne.

58 And he that blasphemeth the name of the Lord, shall be put to death: all the Congregation shall stone him to death: whether the stranger, as he that is borne in the land: when he blasphemeth the name of the Lord, let him be flaine.

59 He also that killeth anie man, he shall be put to death: he that killeth a beast, he shall restore it: he that killeth a man, he shall be put to death.

60 And he that killeth a beast, he shall restore it: he that killeth a man, he shall be put to death.

61 Also if a man cause anie blemish in his neighbour, as he hath done, so shall it be done to him.

62 Breach for breach, eye for eye, tooth for tooth: such a blemish as he hath made in anie, such shall be repaid to him.

63 And he that killeth a beast shall restore it: but he that killeth a man shall be flaine.

64 Ye shall haue one lawe: it shall be, as well for the stranger, as for one borne in your countrey: for I am the Lord your God.

65 Then Moses told the children of Israel, and they brought the blasphemer out of the hoste, and stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

66 And the Lord spake vnto Moses in mount Sinai, saying,

67 Speake vnto the children of Israel, and say vnto them, When ye shall come into the land which I giue you, ye shall keepe the Sabbath vnto the Lord.

68 Six yeres thou shalt sowe thy fielde, and six yeres thou shalt cut thy vineyard, and gather the fruite thereof.

69 But the seventh yere shall be a Sabbath of rest vnto the land: it shall be the Lords Sabbath: thou shalt neither sowe thy field, nor cut thy vineyard.

70 That which groweth of it owne accorde of thy harvest, thou shalt not reape, neither gather the grapes that thou hast left vnboured: for it shall be a yere of rest vnto the land.

71 And the rest of the land shall be meat for thee, and for thy beast, and for the poore, which the land bringeth forth in her rest.

By swearing, and detripping God.

Deut. 19. 16. and 17. 7.

Exod. 21. 24. dent. 19. 21. mat. 5. 38.

Exod. 21. 24. dent. 19. 21. mat. 5. 38.

Exod. 21. 24. dent. 19. 21. mat. 5. 38.

Exod. 21. 24. dent. 19. 21. mat. 5. 38.

Exod. 21. 24. dent. 19. 21. mat. 5. 38.

Exod. 21. 24. dent. 19. 21. mat. 5. 38.

Exod. 21. 24. dent. 19. 21. mat. 5. 38.

Exod. 21. 24. dent. 19. 21. mat. 5. 38.

Exod. 21. 24. dent. 19. 21. mat. 5. 38.

Exod. 21. 24. dent. 19. 21. mat. 5. 38.

Or, of boughes thick with leaves.

Or, of boughes thick with leaves.

In the wilderness, forasmuch as they would not dwell in tents and booths, when they returned from spying the land of Canaan.

Read Exod. 27. 30.

Which wayle separated of holiest of all, where was the Arke of the testimonie, from the Sanctuary.

Exod. 27. 30. c That is, two Omers: read Exod. 16. 36.

Exod. 27. 30. chap. 27. 31. mat. 23. 1.

Meaning out of his tent.

By reason of the come that fell out of the eares the year past.

Or, which thou hast sown.



but shalt feare thy God.  
 44 Thy bond seruant also, & thy bond maide, which thou shalt haue, *shalt be of the heathen that are round about you: of them shall ye bye seruants and maides.*  
 45 And moreover of the childre of the strangers, that are sojourners among you, of the shall ye bye, and of their families that are with you, which they begate in your land: these shall be your possession.  
 46 So ye shall take them as inheritance for your children after you, to possesse them by inheritance, ye shall vse their labours for euer: but ouer your brethren the children of Israel ye shall not rule one ouer another with cruelty.  
 47 If a sojournen or a straunget dwelling by thee get riches, and thy brother by him be impoverished, and sell himselfe vnto the stranger or sojournen dwelling by thee, or to the stocke of the strangers familie,  
 48 After that he is solde, he may be bought out: one of his brethren may bye him out,  
 49 Or his vncler, or his vncler sonne may bye him out, or any of the kindred of his familie among his familie, may redeme him: either if he can get so much, he may bye himselfe out.  
 50 Then he shall reckon with his byer from the yere that he was solde to him vnto the yere of Iubile: and the money of his sale shall be according to the number of yeres: according to the time of an hyred seruant shall he be with him.  
 51 If there be many yeres behind, according to them he shall giue againe for his deliuerance, of the money he was bought for.  
 52 If there remaine but fewe yeres vnto the yere of Iubile, then he shall count with him, and according to his yeres giue againe for his redemption.  
 53 He shall be with him yere by yere as an hyred seruant, he shall not rule cruely ouer him in thy fight.  
 54 And if he be redeemed thus, he shall go our in the yere of Iubile, he, & his children with him.  
 55 For vnto me the children of Israel are seruants: they are my seruantes, whom I haue brought out of the land of Egypt: I am the Lord your God.

## CAP. XXVI.

1 A blessing to them that keepe the commandments. 2 The curse to the first that breaketh it. 3 God promisseth to remember his covenant.

YE shall make you none idoles nor grauen image, neither reare you vp any pillar, neither shall ye set any image of stone in your land to bowe downe to it: for I am the Lord your God.  
 2 Ye shall keepe my Sabbaths, and reuerence my Sanctuaries: I am the Lord.  
 3 If ye walke in mine ordinances, & keepe my commandments, and do them,  
 4 I will then send you raine in due season, and the land shall yelde her increase, & the trees of the field shall giue their fruite.  
 5 And your threshing shall reach vnto the

vintage, & the vintage shall reach vnto sowing time, and you shall eat your bread in plenty, and dwell in your land safely.  
 6 And I will send peace in the land, & ye shall sleepe & none shall make you afraid: Also I will rid euil beasts out of the land, and the sword shall not goe throught your land.  
 7 Also ye shall chafe your enemies, and they shall fall before you vpon the sword.  
 8 And fine of you shall chafe an hundredth, and an hundredth of you shall putten thousand to flight, and your enemies shall fall before you vpon the sword.  
 9 For I will haue respect vnto you, & make you encrease, and multiple you, and establish my couenant with you.  
 10 Ye shall eat also old store, and carry out old because of the new.  
 11 And I will set my Tabernacle among you, and my soule shall not lothe you.  
 12 Also I will walke among you, and I will be your God, and ye shall be my people.  
 13 I am the Lord your God which haue brought you out of the land of Egypt, that ye should not be their bondmen, & I haue broken the bondes of your yoke, & made you go vpright.  
 14 But if ye will not obey me, nor doe all these commandments,  
 15 And if ye shall despise mine ordinance, whether if your soule abhorre my lawes, so that ye will not do all my commandments, but breake my couenant,  
 16 Then will I also do this vnto you, I will appoint ouer you feares, a consumption, and the burning ague to consume the ties, and make the heart heauie, and you shall sowe your seede in vaine: for your enemies shall eate it.  
 17 And I will set my face against you, and ye shall fall before your enemies, and they that hate you, shall raigne ouer you, and ye shall flee when none pursueth you.  
 18 And if ye will not for these things obey me, then will I punish you seven times more, according to your sinnes.  
 19 And I will breake the pride of your power, and I will make your heauen as yron, and your earth as bras.  
 20 And your strength shall be spent in vaine: neither shall your land giue her increase, neither shall the trees of the land giue their fruite.  
 21 And if ye walke stubbornly against me, and will not obey me, I will then bring seven times mo plagues vpon you, according to your sinnes.  
 22 I will also sende wilde beastes vpon you, which shall spoyle you, & destroy your cattel, & make you few in number: so your hewes shall be desolate.  
 23 Yet if by these ye will not be reformed by me, but walke stubbornly against me,  
 24 Then will I also walke stubbornly against you, and I will smite you yet seven times for your sinnes:  
 25 And I will send a sword vpon you, that shall avenge the quarrel of my couenant: & when

Iob. 31. 29.

"Ebr. I will not be cruelly afflicted. b. Ye shall have no warre. Iob. 31. 29.

"Ebr. I will visit you. c. Performe which I haue promised.

"Ebr. I will visit you. d. I will be present with you. Iob. 31. 29.

e. I haue set you at full liberty, where as before ye were intyred in bondes. Iob. 31. 29.

f. Which I will visit you with. Iob. 31. 29.

g. I will visit you with plagues. Iob. 31. 29.

h. That is, I will visit you extremely. Iob. 31. 29.

i. Ye shall be brought downe, as yron, and as bras. Iob. 31. 29.

k. Or, as iron, read by some, imputing plagues to iron and fortitude. Iob. 31. 29.

l. Of your children, a king. Iob. 31. 29.

m. Because I dare punish you by seven plagues. Iob. 31. 29.

n. While are captiue without tunc. Iob. 31. 29.

Exod. 30. 4.

dent. 5. 1.

psal. 97. 7.

Or, stone having any image.

chap. 9. 30.

Dent. 31. 1.

A promising

abundance of

earthly things

he stirreth the

minde to consider

rich treasures of the spiritual blessings.

ritual blessings.





*For so shall it stand.*

*h Valuing the price thereof, according to the seede y<sup>e</sup> is sown, or by the seede that it doth yield i Homer is a measure conteyning ten Ephahs reade of Ephah, Exod. 16. 16.*

*k For their owne necessitie or godly vses.*

*l That is, which is dedicate to y<sup>e</sup> Lord w<sup>th</sup> a curse to him that doth turne it to his private vse, Nom. 21. a. Deut. 17. 17. ioh. 6. 17.*

*For vs. m The Priests valuation.*

*n So called because of the multitude of names which are here chiefly contained both of mens names and places.*

- to be holy vnto the Lord, then the Priest shal value it, whether it be good or bad, & as the Priest shal prize it, so shal y<sup>e</sup> value be.
- 15 But if he that sanctified it, will redeeme his house, then he shall giue thereto the fift part of money more then thy estimation, and it shalbe his.
- 16 If also a man dedicate to the Lorde any grounde of his inheritance, then shalt thou esteeme it according to the<sup>e</sup> seede therof: an<sup>i</sup> Homer of barlie seede shalbe at fiftie shekels of siluer.
- 17 If he dedicate his field immediately fro the yere of Iubile, it shall be worthe as thou doest esteeme it.
- 18 But if he dedicate his field after the Iubile, then the Priest shal reckon him the money according to the yer<sup>e</sup>s that remaine vnto the yere of Iubile, and it shalbe abated by thy estimation.
- 19 And if he that dedicateth it, will redeeme the field, then he shall put the fite part of the price, that thou esteemedst it at, thereunto, and it shal remaine his.
- 20 And if he will not redeeme the fiele, but the Priest<sup>e</sup> sell the field to another man, it shalbe redeemed no more.
- 21 But the field shalbe holy to the Lord, wh<sup>e</sup> it goeth out in the Iubile, as a field<sup>e</sup> separate from common vses: the possession thereof shalbe the Priests.
- 22 If a mā also dedicate vnto the Lord a field which he hath bought, which is not of the ground of his inheritance,
- 23 Then the Priest shall set the price to him, as<sup>e</sup> thou esteemest it, vnto the yere of Iubile, and he shal giue<sup>e</sup> y<sup>e</sup> price the same day, as<sup>e</sup> a thing holy vnto the Lord.
- 24 But in the yere of Iubile, the field shal re-

- turne vnto him, of whome it was bought: to him, I say, whose inheritance y<sup>e</sup> land was.
- 25 And all thy valuation shalbe according to the shekel of<sup>e</sup> the Sanctuarie: shekel conteyneth twenty gerahs.
- 26 ¶ Notwithstanding the first borne of the beastes, because it is the Lordes first borne, none shall dedicate soth, be it bullocke, or sheepe: for it is the<sup>e</sup> Lords.
- 27 But if it be an vnclane beast, then he shal redeeme it by thy valuation, and giue the fite parte more thereto: and if it be not redeemed, then it shalbe solde, according to thy estimation.
- 28 Notwithstanding, nothing separate from the common vse that a man doth separate vnto the Lord of all that he hath (whether it be man or beast, or lande of his inheritance) may be solde: nor redeemed: for euery thing separate from the common vse is most holy vnto the Lord.
- 29 Nothing separate from the common vse, which shal be separat from man, shalbe redeemed, but<sup>e</sup> dye the death.
- 30 Also at the tyme of the I<sup>d</sup> both of the seed of the ground, and of the fruite of the trees is the Lords: it is holy to the Lord.
- 31 But if a man will redeeme any of his tithe, he shall adde the fift part thereto.
- 32 And euery tithe of bullocke, & of sheepe, and of all that goeth vnder the<sup>e</sup> rod, the tenth shalbe holy vnto the Lord.
- 33 He shal not looke if it be good or bad, neither shall he change it: els if he change it, both it, and that it was changed withall, shalbe holy, and it shal not be redeemed.
- 34 These are the commandmentes which the Lord commanded by Moses vnto the children of Israel in the mount Sinaï.

## THE FOUETH BOOKE OF

Moses, called \* Numbers.

### THE ARGVMENT.

Forasmuch as God hath appointed that his Church in this world shalbe vnder the crosse, both because they should learne not to put their trust in worldly things, and also feele his comforte, when all other helpe faileth: he did not straight way bring his people, after their departure out of Egypt, into the lande which he promised them: but led them so and so for the space of fourtie yeres, and kept them in continual exercis before they enjoyed it, to trie their faith, and to teach them to forget the world & so depend on him. Which trial did greatly profuse to discern the wicked and the hypocrites from the faithfull and true seruants of God, who serued him with pure hearts, where as the other preferring their carnall effusions to Gods glory, and making religion to serue their purpose, manured when they lacked to content their lustes, and despised them whom God had appointed rulers ouer them. By reason whereof they provoked Gods terrible indignement against them, and are set forth as a most notable example for all ages to beware how they abuse Gods word, preferre their own lustes to his will, or despise his ministers. Notwithstanding God is euer true in his promise, and governeth his by his holy Spirit, that either they fall not to such inconueniences, or els returne to him quickly by true repentance: and therefore he continueth his graces toward them, he giueth them ordinances and instructions, as well for religion as outward policie: he preferreth them against all craft and conspiracie, and giueth them manifold victories against their enemies. And to auoid all controversies that might arise, he taketh away the occasions, by deciding among all the tribes, both the land, which they had worne, and that also which he had promised, as seemed best to his godly wisdom.

*2 Moses and Aaron with the twelve princes of the tribes are commanded of the Lord to number them that are able to go to warre. 49 The Levites are excepted for the service of the Lord.*



He Lorde spake again vnto Moyses in the wilderness of Sinai, in the Tabernacle of the Congregation, in the first day of the second month, in the second yere after they were

come out of the land of Egypt, saying,

*2* \* Take ye the summe of all the Congregation of the children of Israel, after their families, & householdes of their fathers w<sup>th</sup> the number of their names: so wis, all the males, man by man:

*3* From twentie yere old and aboue, all that go forth to the warre in Israel, thou & Aaron shall number them, throughout their armies.

*4* And with you shalbe men of euery tribe, such as are the heads of the house of their fathers.

*5* And these are the names of the men that shall stand with you, of the tribe of Reuben, Elizur, the sonne of Shedeur:

*6* Of Simeon, Shelumiel the sonne of Zurishaddai:

*7* Of Iudah, Nahshon the sonne of Amminadab:

*8* Of Issachar, Nethaneel, the sonne of Zuar:

*9* Of Zebulun, Eliab, the sonne of Helon:

*10* Of the children of Ioseph: of Ephraim, Elisama the sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

*11* Of Benjamin, Abida the sonne of Gideoni:

*12* Of Dan, Ahiezer, the sonne of Ammishaddai:

*13* Of Asher, Pagiel, the sonne of Ocran:

*14* Of Gad, Eliasaph, the sonne of Deuel:

*15* Of Naphtali, Ahira the sonne of Enan:

*16* These were famous in the Congregation, princes of the tribes of their fathers, and heads ouer thousands in Israel.

*17* Then Moyses & Aaron tooke these men which are expressed by their names.

*18* And they called all the Congregation together, in the first day of the second month, who declared their kindreds by their families, & by the houses of their fathers, according to the number of their names, from twentie yere olde & aboue, man by man.

*19* As the Lord had commanded Moyses, so he nombred them in the wilderness of Sinai.

*20* So were the sonnes of Reuben Israels eldest sonne by their generations, by their families, & by the houses of their fathers, according to the number of their names, man by man, euery male from twenty yere old & aboue, as many as went forth to warre:

*21* The number of them, I say, of the tribe of Reuben, was fixe and fourty thousand, and

five hundred.

*22* Of the sonnes of Simeon by their generations, by their families, & by the houses of their fathers, the summe thereof by the number of their names, man by man, euery male from twentie yere olde and aboue, all that went forth to warre:

*23* The summe of them, I say, of the tribe of Simeon was nine & fiftie thousand, & three hundred.

*24* Of the sonnes of Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yere olde and aboue, all that went forth to warre:

*25* The number of them, I say, of the tribe of Gad was five and fourtie thousand, and fixe hundred and fiftie.

*26* Of the sonnes of Iudah by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twentie yere olde and aboue, all that went forth to warre:

*27* The number of them, I say, of the tribe of Iudah was three score and fourteene thousand, and six hundred.

*28* Of the sonnes of Issachar by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yere olde and aboue, all that went forth to warre:

*29* The number of them also of the tribe of Issachar was foure and fiftie thousand and foure hundred.

*30* Of the sonnes of Zebulun by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yere olde and aboue, all that went forth to warre:

*31* The number of them also of the tribe of Zebulun was seven and fiftie thousand and foure hundred.

*32* Of the sonnes of Ioseph, namely of the sonnes of Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yere olde and aboue, all that went forth to warre:

*33* The number of them also of the tribe of Ephraim was fourtie thousand & five hundred.

*34* Of the sonnes of Manasseh by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yere olde & aboue, all that went forth to warre:

*35* The number of them also of the tribe of Manasseh was two and thirtie thousand and two hundred.

*36* Of the sonnes of Benjamin by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yere olde and aboue, all that went forth to warre:

*37* The number of them also of the tribe of Benjamin was five and thirtie thousand & foure hundred.

38 Of

*a* In that place of the wilderness that was nere to mount Sinai.

*b* Which containeth part of April, and part of Maie.

*Exod. 30. 35.*

*c* Eir by their heads.

*e* That is, the chiefeft man of euery tribe.

*d* And assist you when ye number the people.

*e* Or captaines, and gouernours.

*f* In shewing euery man his tribe, and his ancestors.

*g* These are the names of the twelue tribes, the first of Reuben.

*h* Or, as were able to beare weapons.



The number of all that went to warre.

Numbers.

The Levites onely are exempted

# THE FIGURE OF THE TABERNACLE ERECTED, AND OF THE TENTES PITCHED ROYND ABOUT IT.

WEST.



NORTH

AB The length of the Courte, of an hundred cubites; on the South side: in the which space there were 20. pillars of 5. cubites height a piece, whereto the curtaynes were tied, to enclose the Courte.

CD The North side, which was in all pointes like.

BC The West ende which was of fiftie cubites wide. In this space there were 10. pillars of equal height with the rest, wherunto the curtaynes were fastened, to close the courte in on that side.

AD The East ende, which was also of 50. cubites breadth, so that the whole courte was in length, twice the breadth. The coming in was as the East ende, right as it there hanged a wrought hanging of 20. cubites long, fastened to 4. pillars.

E At the sides of the hanging there were curtaynes of 15. cubites in length, which were fastened, on this side of the hanging, to 3. pillars, and on the other side to as many, as the Figure sheweth.

EAST.

¶ Dan

38 Of the sonnes of ¶ Dan by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twenty yere old & above, all that went forth to warre:

39 The number of them also of the tribe of Dan was threescore and two thousand and seven hundred.

¶ Asher.

40 ¶ Of the sonnes of ¶ Asher by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twenty yere olde & above, all that went forth to warre:

41 The number of them also of the tribe of Asher was one and fourtie thousand & five hundred.

¶ Naphtali.

42 ¶ Of the children of ¶ Naphtali, by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twenty yere olde & above, all that went to the warre.

43 The number of them also of the tribe of Naphtali, was three and fiftie thousand, and four hundred.

¶ Or, full come.

44 These are the summes which Moses, and Aaron nombred, and the Princes of Israel: the twelve men, which were every one for the house of their fathers.

45 So this was all the summe of the sonnes of Israel, by the houses of their fathers, from twenty yere old and above, all that went to the warre in Israel,

46 And all they were in number six hundred and three thousand, five hundred & fifty.

47 But the Levites, after the tribes of their fathers were not nombred among them.

48 For the Lord had spoken vnto Moses, & said,

49 Only thou shalt not number the tribe of Lewi, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Levites ouer the Tabernacle of the Testimonie, & ouer all the instrumentes thereof, and ouer all things that belong to it: they shall beare the Tabernacle, and all the instrumentes thereof, and shall minister in it, and shall dwell round about the Tabernacle.

51 And when the Tabernacle goeth forth, the Levites shall take it downe: and when the Tabernacle is to be pitched, the Levites shall set it vp: for the stranger that cometh nere, shall be slaine.

52 Also the children of Israel shall pitch their tentes, euery man in his campe, and euery man vnder his standerd throughout their armies.

53 But the Levites shall pitch round about the Tabernacle of the Testimonie, lest vengeance come vpon the Congregation of the children of Israel, and the Levites shall take the charge of the Tabernacle of the Testimonie.

54 So the children of Israel did according to: all that the Lord had commanded Moses: so did they.

CHAP. II.

The order of the Tribes, and the names of the Captains of the

*the Israelites.*

1 And the Lorde spake vnto Moses, & to Aaron, saying,

2 Every man of the children of Israel shall campe by his standerd, and vnder the ensigne of their fathers house: farre of about the Tabernacle of the Congregation shall they pitch.

3 On the East side toward the rising of the sunne, shal they of the standerd of the host of Iudah pitch according to their armies: & Nahihon y sonne of Amminadab shalbe captaine of the sonnes of Iudah.

4 And his hoste and the number of them were feuentie and foure thousand and six hundreth.

5 Next vnto him shall they of the tribe of Issachar pitch, and Nethaneel the sonne of Zuar shalbe the captaine of the sonnes of Issachar.

6 And his hoste, and the number thereof were foure and fiftie thousand, and foure hundreth.

7 Then the tribe of Zebulun, and Eliab the sonne of Helon, captaine ouer the sonnes of Zebulun:

8 And his hoste, & the number thereof feuen and fiftie thousand & foure hundreth:

9 The whole number of the hoste of Iudah are an hundreth foure score and six thousand, & foure hundreth according to their armies: they shal first set forth.

10 ¶ On the fourth side shalbe the standerd of the host of Reuben according to their armies, & the captaine ouer y sonnes of Reuben shalbe Elizur the sonne of Shedeur.

11 And his hoste, and the number thereof six and fortie thousand & fise hundreth.

12 And by him shal the tribe of Simeon pitch, & the captaine ouer the sonnes of Simeon shalbe Shelumiel the sonne of Zurishaddai:

13 And his hoste, and the number of them, nine & fiftie thousand and three hundreth.

14 And the tribe of Gad, and the captaine ouer the sonnes of Gad shalbe Eliasaph the sonne of Deuel:

15 And his hoste and the number of them were fise and forty thousand, six hundreth and fiftie.

16 All the number of the campe of Reuben were an hundreth and one and fiftie thousand, and foure hundreth and fiftie according to their armies, and they shal set forth in the second place.

17 ¶ Then the Tabernacle of the Congregation shall go with the hoste of y Leuites, in the mids of y campe as they haue pitched, so shal they goe forward, euerie man in his order according to their standers.

18 ¶ The standerd of the campe of Ephraim shalbe toward the west according to their armies: and the captaine ouer the sonnes of Ephraim shalbe Elishama the sonne of Ammihud:

19 And his hoste and the number of them were fortie thousand and fise hundreth.

20 And by him shalbe the tribe of Manassch, and the captaine ouer the sonnes of Ma-

nassch shalbe Gamliel y sonne of Pedahzur:

21 And his hoste and the number of them were two and thirty thousand and two hundreth.

22 And the tribe of Benjamin, & the captaine ouer the sonnes of Benjamin shalbe Abidan the sonne of Gideoni:

23 And his hoste, and the number of them were fise and thirtie thousand & foure hundreth.

24 All the number of the campe of Ephraim were an hundreth and eight thousande and one hundreth according to their armies, & they shal goe in the third place.

25 ¶ The standerd of the hoste of y Dan shalbe toward the North according to their armies: and the captaine ouer the children of Dan shalbe Ahiczer the sonne of Ammishaddai:

26 And his hoste and the number of them were two and three score thousand & feuen hundreth.

27 And by him shall the tribe of Asher pitch, and the captaine ouer the sonnes of Asher shalbe Pagiel the sonne of Ocran.

28 And his hoste and the number of them were one and fourty thousand and fise hundreth.

29 ¶ Then the tribe of Naphtali, and the captaine ouer the children of Naphtali shalbe Ahira the sonne of Enan:

30 And his hoste and the number of them were three and fiftie thousand & foure hundreth.

31 All the number of the hoste of Dan was an hundreth and feuen and fiftie thousand and sixe hundreth: they shal goe himmost with their standerdes.

32 ¶ These are the summes of the children of Israel by the houses of their fathers, all the number of the hoste, according to their armies, sixe hundreth and three thousand, fise hundreth and fiftie.

33 But the Leuites were not nombred among the children of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their standerdes, and so they iourneyed euerie one with his families, according to y houses of their fathers.

## CHAP. IIL

¶ The charge and office of the Leuites: ver. 35. VVhy the Lord separated the Leuites for himselfe. 36 Their number, families and captaynes. 40 The first borne of Israel is redeemed by the Leuites. 47 The overplus is redeemed by money.

1 These also were the generations of Aaron and Moses, in the daye that the kinred. Lord spake with Moses in mount Sinai.

2 So these are the names of the sonnes of Aaron, Nadab the first borne, and Abihu, Eleazar, and Itamar.

3 These are the names of the sonnes of Aaron the anoynted Priests, whom Moses did consecrate to minister in y Priestes office.

4 And Nadab and Abihu dyed before the Lord, when they offered strange fyre be-

K. j. fore

g Dan & Naphtali the sonnes of Bilha Rahels maide, with Asher the sonne of Zilpah maide y fourth standerd.

h Which were of twentie yeres and aboue.

i For vnder euerie one of the four principall standers were diuers signes to keepe euery band in order.

a Or families &

Erod. 37. 9. Leuit. 10. 1. chap. 38. 8. 1. chro. 24. 3. b Or, before the altar. Leuit. 9. 24.

a In the twelue tribes were four principall standers, so that euery three tribes had their standerd.

b Or, prince.

b Iudah, Issachar, & Zebulun the sonnes of Leah were of the first standerd.

c Of the which were conteyned vnder that name

d Reuben and Simeon the sonnes of Leah, and Gad the sonne of Zilpah her maide, were of the second standerd.

e Or, Reul.

f Because it might be in small distance from each one, shal indifferently haue recourse thereun.

g Because Ephraim and Manassch supplied the place of Joseph their father, they are take to be Rahels children: so they & Benjamin make the third standerd.

e Whiles their father lived.

d Offer them vnto Aaron for the use of y<sup>e</sup> Tabernacle.

e Which appertained to the executing of the high Priests commaundement, to the ouersight of the people, and to the seruice of the Tabernacle.

f Aarons sonnes the Priests serued in the Sanctuary in praying for the people & offering sacrifice: the Levites serued for the inferior vices of the same.

g Any that would minister, not being a Leuite.

Exod. 13. 1. and 24. 19.  
Leuit. 27. 26.  
chap. 1. 16.  
Leu. 1. 23.

Gen. 46. 11.  
Exod. 1. 16.  
chap. 36. 17.  
1. chro. 6. 1. and 23. 6.

h Onely bringing the male children.

\* Or, father.

i Their charge was to cary the coverings and hangings of the Tabernacle.

fore the Lord in the wilderness of Sinai, and had no children: but Eleazar and Ithamar serued in the Priests office in the sight of Aaron their father.

5 Then the Lord spake vnto Moses, saying, Bring the tribe of Leui, & set them before Aaron the Priest that they may serue him, And take the charge with him, euen the charge of the whole Congregation before the Tabernacle of the Congregation to do the seruice of the Tabernacle.

8 They shal also keepe al the instruments of the Tabernacle of the Congregation, and haue the charge of the children of Israel to do the seruice of the Tabernacle.

9 And thou shalt giue the Levites vnto Aaron & to his sonnes: for they are giuen him freely from among the children of Israel.

10 And thou shalt appoint Aaron and his sonnes to execute their Priests office: & the stranger that commeth nere, shalbe slaine.

11 ¶ Also the Lord spake vnto Moses, saying, Beholde, I haue euen taken the Levites from among the children of Israel for all the first borne, that openeth the matrice among the children of Israel, & the Levites shalbe mine.

13 Because al the first borne are mine: for the same day, that I smote all the first borne in the land of Egypt, \* I sanctified vnto me all the first borne in Israel, both man and beast: mine they shalbe: I am the Lord.

14 ¶ Moreover, the Lord spake vnto Moses in the wilderness of Sinai, saying,

15 Number the children of Leui after the houses of their fathers, in their families: euery male from a moneth olde and aboue shalt thou number.

16 Then Moses nombred them according to the worde of the Lorde, as he was commaunded.

17 And these were y<sup>e</sup> sonnes of Leui by their names, \* Gershon, and Kohath, and Merari.

18 Also these are the names of the sonnes of Gershon by their families: Libni and Shimei.

19 The sonnes also of Kohath by their families: Amram, and Izchar, Hebron, and Vzziel.

20 And the sonnes of Merari by their families: Mahli and Mushi. These are the families of Leui, according to y<sup>e</sup> houses of their fathers.

21 Of Gershon came the familie of y<sup>e</sup> Libnites and the familie of the Shimeites: these are the families of the Gershonites.

22 The summe whereof (\* after the number of all the males from a moneth olde and aboue) was counted seven thousand & fife hundred.

23 ¶ The families of y<sup>e</sup> Gershonites shal pitch behind the Tabernacle westwarde.

24 The captaine and \* auncient of the house of the Gershonites shalbe Eliasaph the sone of Lael.

25 And the charge of the sonnes of Gershon in the Tabernacle of the Congregation shal be the Tabernacle, and the paullion, the

covering thereof, and the vaile of the dore of the Tabernacle of the Congregation,

26 And the hanging of the courte, and the vaile of the doore of the courte, which is nere the Tabernacle, and neere the Altar round about, and the cordes of it for all the seruice thereof.

27 ¶ And of Kohath came the familie of the Amramites, and the familie of the Izecharites, and the familie of the Hebronites, & the familie of the Vzzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth olde and aboue was eight thousand & fife hundred, hauing the charge of the Sanctuary.

29 The families of the sonnes of Kohath shal pitch on the Southside of the Tabernacle.

30 The captaine and auncient of the house, and families of the Kohathites shalbe Elizaphan the sone of Vzziel:

31 And their charge shalbe the Arke, & the table, and the Candlesticke, and the altars, and the instruments of the Sanctuary that they minister with, and the vaile, & all that serueth thereto.

32 And Eleazar the sone of Aaron y<sup>e</sup> Priest shalbe chief captaine of the Levites, hauing the ouersight of them that haue the charge of the Sanctuary.

33 ¶ Of Merari came the familie of the Mahlites, and the familie of the Mushites: these are the families of Merari.

34 And the summe of them, according to the number of all y<sup>e</sup> males, from a moneth olde and aboue was sixe thousand and two hundred.

35 The captaine and the auncient of the house of the families of Merari shalbe Zurriel the sone of Abihail: they shal pitch on the Northside of the Tabernacle.

36 And in the charge and custodie of the sonnes of Merari shalbe the boordes of the Tabernacle, and the barres thereof, and his pillars, & his sockets, and all the instruments thereof, and al that serueth thereto.

37 With the pillars of the court round about, with their sockets, and their pinnes & their cordes.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, I say, of the Congregation Eastward shall Moses & Aaron & his sonnes pitch, hauing the charge of the Sanctuary, \* and the charge of the children of Israel: but the stranger that commeth nere, shall be slaine.

39 The whole summe of the Levites, which Moses and Aaron nombred at the commaundement of the Lord throughout their families, euen all the males from a moneth olde and aboue, was two and twentie thousand.

40 ¶ And the Lord said vnto Moses, Number al the first borne that are males among the children of Israel, from a moneth olde and aboue, & take the number of their names.

41 And thou shalt take the Levites to me for al the first borne of the children of Israel (I am the Lorde) and the cattell of the

k Doing euen one his duties in the Sanctuary.

l The chief thinges within Sanctuary were committed to Kohathites.

m Or, prince of y<sup>e</sup> house.

n The worke and the rest of the instruments were committed to the charge.

o That was should come to the Tabernacle contrary to Gods appointment.

p So that the first borne of the children of Israel were numbered.

q Of the Levites shalbe the first borne of the children of Israel, for the charge of the Tabernacle.

r Meaning they payed

Exod. 1. 16. chap. 1. 16.

q Of the Levites shalbe the first borne of the children of Israel, for the charge of the Tabernacle.

a The were numbered first at a moneth olde and aboue.

b Which ded the Sanctuary from the list of al the first borne of the children of Israel.

c That is them upon shoulders.

d For the barres of the Arke could not be carried by the children of Israel.

e Meaning they payed



Leuites for all the first borne of the cattell of the children of Israel.

42 And Moses nombred, as the Lord commaunded him, al the first borne of the children of Israel.

43 And al the first borne males rehearsed by name (from a moneth olde and aboue) according to their number were two and twentie thousand, two hundreth seuentie and three.

44 ¶ And the Lord spake vnto Moses, saying,

45 Take the Leuites for all the first borne of the children of Israel, and the cattell of the Leuites for their cattell, & the Leuites shall be mine, (I am the Lord)

46 And for the redeeming of the two hundreth seuentie and three, (which are moe then the Leuites of the first borne of the children of Israel)

47 Thou shalt also take five shekels for euery person: after the weight of the Sanctuarie shalt thou take it: \* the shekel containeth twentie gerahs.

48 And thou shalt giue the money, wherewith the odde number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being mo then the Leuites:

50 Of the first borne of the children of Israel tooke he the money: *even* a thousand three hundreth three score and fise *shekels* after the shekel of the Sanctuarie.

51 And Moses gaue the money of them that were redeemed, vnto Aaron & to his sonnes according to the worde of the Lord, as the Lord had commaunded Moses.

CHAP. IIII.

5 The offices of the Leuites, when the hoste remoued. 48 The number of the three families of Kohath, Gerson, and Merari.

1 And the Lord spake vnto Moses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Leui, after their families, & houses of their fathers,

3 From \* thirtie yere olde and aboue, euen vntill fiftie yere olde, all that enter into the assemblie to do the worke in the Tabernacle of the Congregation.

4 This shalbe the office of the sonnes of Kohath in the Tabernacle of the Congregation about the Holiest of all.

5 ¶ When the hoste remoueth, then Aaron and his sonnes shall come and take downe the couering vaile, and shall couer the Arke of the Testimonie therewith.

6 And they shall put thereon a couering of badgers skinnnes, and shall spread vpon it a cloth altogether of blew silke, and put to the barres thereof:

7 And vpon the \* table of shew bread they shall spread a cloth of blew silke, & put thereon the dishes, & the incense cups, and goblets, and couerings to couer it \* with, and the bread shalbe thereon continually:

8 And they shall spread vpon the couering of skarlet, and couer the same with a cou-

ring of badgers skins, & put to the barres thereof.

9 Then they shall take a cloth of blew silke, and couer the \* candlestick of light with his lampes and his snuffers, \* and his snuffdishes, and al the oyle vessels therof, which they occupie about it.

10 So they shall put it, and al the instruments thereof in a couering of badgers skinnnes, & put it vpon the barres.

11 Also vpon the golde altar they shall spread a cloth of blew silke, and couer it with a couering of badgers skinnnes, and put to the barres thereof.

12 And they shall take al the instruments of the ministerie wherewith they minister in the Sanctuarie, and put them in a cloth of blew silke, and couer them with a couering of badgers skinnnes, and put them on the barres.

13 Also they shall take away the ashes fro the altar, and spread a purple cloth vpon it.

14 And shall put vpon it all the instruments thereof, which they occupie about it: the censers, the fleshhookes & the besomes, & the basens, *even* all the instruments of the altar: & they shall spread vpon it a couering of badgers skins, & put to the barres of it.

15 And when Aaron & his sonnes haue made an end of couering the Sanctuarie, & al the instruments of the Sanctuarie, at the remouing of the host, afterward the sonnes of Kohath shall come to beare it, but they shall not touch any holy thing lest they dye. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 ¶ And to the office of Eleazar the sonne of Aaron the priest *persaimeth* the oyle for the light, & the \* sweete incense and the daily meat offering, and the \* anointing oyle, with the ouersight of all the Tabernacle, and of all that therein is, both in the Sanctuarie & in al the instruments thereof.

17 ¶ And the Lord spake vnto Moses (and to Aaron, saying,

18 Ye shall not cut of the tribe of the families of the Kohathites fro among the Leuites:

19 But thus do vnto them, that they may liue and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint \* them, euery one to his office, and to his charge.

20 But let them not go in, to see when the Sanctuarie is folden vp, lest they die.

21 ¶ And the Lord spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gerson, euery one by the houses of their fathers throughout their families:

23 From thirtie yere olde and aboue, vntill fiftie yere olde shalt thou number them, all that \* enter into the assemblie for to do seruice in the Tabernacle of the Congregation.

24 This shalbe the seruice of the families of the Gershonites, to serue and to beare.

25 They shall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers skins, that is on hie vpon it, and

K. ij. the

e The Hebrew word signifieth an instrument made of two staves or barres. f Which was to burne incense: Reade Exod. 30.11.

g Of the burnt offering.

h That is, in folding vp the things of the Sanctuarie, as the Arke, &c. i Before it be couered.

Exod. 30.34. k Which was offered at morning & evening. Exod. 30.33.

l Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof perish. m Shewing what part euery man shal beare.

n Which were receiued into the company of the that ministered in the Tabernacle of the Congregation.

Exod. 30.13. Exod. 30.15. Exod. 30.16.

q Of the two hundred threentie and three, which were more then the Leuites.

a The Leuites were nombred after three sorts: first at a moneth olde when they were consecrate to the lord, next at 25. yere olde when they were appointed to serue in the Tabernacle, and at 30. yere olde to beare the burden of the Tabernacle.

b Which denoted the Sanctuarie from the Holiest of all.

c That is, put them vpon their shoulders to carie it: for the barres of the Arke could neuer be remoued. Exod. 25.15. d Meaning to couer the bread.

# The Leuites nombred

# Numbers.

# according to their families

o Which vaile  
hanged betwene  
the Sanctuarie  
and the court.

p Which court  
compassed both  
the Tabernacle  
of the Congre-  
gation and the  
altar of burnt of-  
fring.

q Under the  
charge & over-  
sight.

End. 16. 15.

r Ye shall make  
an inventory of  
all the things,  
which ye com-  
mit to their  
charge.

s Ebr. the nombred  
of them.

confession of sin. c. 5

t God appoint-  
ing Moses to be  
the minister and  
executor there-  
of.

u Which were  
of complete  
age to serue ther  
in, that is, be-  
twene 30. & 50.

the vaile of the doore of the Tabernacle  
of the Congregation :

26 The curtains also of the court, & the vaile  
of the entering in of the gate of the court,  
which is nere the Tabernacle and nere  
the altar round about, with their cordes, &  
all the instruments for their seruice, and all  
that is made for them: so shall they serue.

27 At the commandement of Aaron and his  
sonnes shall all the seruice of the sonnes of  
the Gershonites be done, in all their charges  
and in all their seruice, and ye shall ap-  
point them to keepe all their charges.

28 This is the seruice of the families of the  
sonnes of the Gershonites in the Taberna-  
cle of the Congregation, and their watch  
shall be vnder the hand of Ithamar the sonne  
of Aaron the Priest.

29 Thou shalt number the sonnes of Merari  
by their families, & by the houses of their  
fathers.

30 From thirtie yere old & aboue, euen vnto  
fiftie yere old shalt thou number them, al  
y enter into the assemblie, to doe the seruice  
of the Tabernacle of the Congregation.

31 And this is their office & charge accord-  
ing to all their seruice in the Tabernacle  
of the Congregation: the boards of the  
Tabernacle with the barres therof, and his  
pillers, and his sockets,

32 And the pillars round about the court, with  
their sockets & their pins, and their cordes,  
with all their instruments, euen for all their  
seruice: & by name ye shall reckon the in-  
struments of their office and charge.

33 This is the seruice of the families of the  
sonnes of Merari, according to al their ser-  
uice in the Tabernacle of the Congregation  
vnder the hande of Ithamar the sonne of  
Aaron the Priest.

34 ¶ Then Moses and Aaron and the princes  
of the Congregation nombred the sonnes  
of the Kohathites, by their families and by  
the houses of their fathers,

35 From thirty yere old and aboue, euen vn-  
to fiftie yere old, all that enter into the as-  
semblie for the seruice of the Tabernacle of  
the Congregation.

36 So the numbers of the throughout their  
families were two thousand, seue hundred  
and fiftie.

37 These are the numbers of the families of  
the Kohathites, al y serue in the Taberna-  
cle of the Congregation, which Moses and  
Aaron did number according to the coman-  
dement of the Lord by the hand of Moses.

38 Also the numbers of the sonnes of Ger-  
shon throughout their families and houses  
of their fathers,

39 From thirtie yere olde and vpward, euen  
vnto fiftie yere olde: all that enter into the  
assemblie for the seruice of the Tabernacle  
of the Congregation.

40 So the numbers of them by their families,  
& by the houses of their fathers were two  
thousand six hundred and thirtie.

41 These are the numbers of the families of the  
sonnes of Gershon of al that did seruice in

the Tabernacle of the Congregation, whom  
Moses and Aaron did number according to  
the commandement of the Lord.

42 ¶ The numbers also of the families of the  
sonnes of Merari by their families, & by the  
houses of their fathers,

43 From thirtie yere olde and vpward, euen  
vnto fiftie yere olde: al that enter into the  
assemblie for the seruice of the Tabernacle  
of the Congregation.

44 So the numbers of them by their families  
were three thousand, and two hundred.

45 These are the summes of the families of  
sonnes of Merari, whome Moses and Aaron  
nombred according to the commandement  
of the Lord, by the hand of Moses.

46 So all the numbers of the Leuites, which  
Moses, and Aaron, & the princes of Israel  
nombred by their families & by the houses  
of their fathers,

47 From thirtie yere olde and vpward, euen  
to fiftie yere olde, euery one that came to  
do his dutie, office, seruice and charge in  
the Tabernacle of the Congregation.

48 So the numbers of them were eight thou-  
sand, six hundred, and foure score.

49 According to the commandement of  
the Lord by the hande of Moses did Aaron  
number them, euery one according to his  
seruice, and according to his charge. Thus  
were they of that tribe nombred, as the Lord  
commanded Moses.

## CHAP. V.

The Leprous and the polluted shall be cast forth. 6 The  
purging of some. 15 The trial of the suspect wife.

1 And the Lord spake vnto Moses, saying,  
2 Command the childre of Israel, they  
\* put out of the hoste euery leper, and euery  
one that hath an issue, and whosoever  
is defiled by the dead.

3 Both male and female shall ye put out:  
out of the hoste shall ye put them, that  
they defile not their tentes among whom  
I dwell.

4 And the children of Israel did so, and put  
them out of the hoste, euen as the Lord  
had commanded Moses, so did the childre  
of Israel.

5 ¶ And the Lord spake vnto Moses, saying,  
6 Speake vnto the children of Israel, \* When  
a man or woman shall commit any sinne  
by which men commit, & transgresse against  
the Lord, when that person shall trespasse,

7 Then they shall confess their sinne which  
they haue done, and shall restore the dam-  
mage thereof with his principall, and put  
the fiftie part of it more thereto, and shall  
giue it vnto him, against whome he hath  
trespassed.

8 But if the man haue no kinsman, to  
whom he should restore the damage, the  
damage shall be restored to the Lord for the  
Priestes vse, besides the ramme of the  
atonement, whereby he shall make atone-  
ment for him.

9 And euery offering of al the holy thinges  
of the children of Israel, which they bring  
vnto the Priest, shall be his.

Whofoeuer  
of the Leuites  
that had any  
ner of charge  
the Taberna-  
cle.

Ebr. according  
to the mouth  
of the mouth  
So that Mo-  
ses neyther  
did nor dis-  
shed from the  
which the Lord  
commanded  
him.

Leuit. 15. 9.  
Leuit. 15. 2.  
Leuit. 15. 4.

Or, in a place  
of the hoste.  
a There were  
three maner  
tenters, of the  
Lord, of the  
vntes, and of the  
Israelites.

Leuit. 15. 9.

b Commit  
fault will

Leuit. 15. 9.

c If he be de-  
to whom the  
wrong is done  
& also haue  
kinsman.

d Or, thinge  
fred to y  
as first fr  
&c.

10 And

10 And every mans halowed things shall be his: *that is, whatsoever* any man giueth the Priest, it shall be his.

11 And the Lord spake vnto Moses, saying,

12 Speake vnto the children of Israel, & say vnto them, If any man's wife turne to euil, and commit a trespass against him,

13 So that another man lie with her fleshly, and it be hid from the eyes of her husband, and kept close, and yet she be defiled, and there be no witness against her, neither she taken with the manner,

14 If she be moued with a ielous minde, so y<sup>e</sup> he is ielous ouer his wife, which is defiled, or if he haue a ielous mynd, so that he is ielous ouer his wife, which is not defiled,

15 Then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part of an Ephah of barley meal, *but* he shall not powre oyle vpon it, nor put incense thereon: for it is an offering of ielousie, an offering for a remembrance, calling the sinne to minde.

16 And the Priest shall bring her, and set her before the Lord,

17 Then the Priest shall take the holy water in an earthen vessel, & of the dust that is in the floore of the Tabernacle: *every* Priest shall take it and put it into the water.

18 After, the Priest shall set the woman before the Lord, and vncouer the womans head, and put the offering of the memoriall in her handes: it is the ielousie offering, and the Priest shall haue bitter & cursed water in his hand,

19 And the Priest shall charge her by an oath, and say vnto the woman, If no man haue lien with thee, neither thou hast turned to uncleannes from thine husband, be free fro this bitter & cursed water.

20 But if thou hast turned fro thine husband, and so art defiled, and some man hath lien with thee beside thine husband,

21 Then the Priest shall charge the woman with an oath of cursing, and the Priest shall say vnto the woman, The Lord make thee to be accursed, and detestable for the oath among thy people, and the Lord cause thy thigh to rot, and thy belly to swell:

22 And that this cursed water may goe into thy bowels, to cause thy belly to swell, & thy thigh to rot. Then the woman shall answer, Amen, Amen.

23 After, the Priest shall write these curses in a booke, and shall blot them out with the bitter water.

24 And shall cause the woman to drinke the bitter and cursed water, and the cursed water, turned into bitterness, shall enter into her.

25 Then the Priest shall take the ielousie offering out of the womans hand, & shall shake the offering before the Lord, and offer it vpon the altar.

26 And the Priest shall take an handfull of the offering for a memoriall thereof, and burne it vpon the altar, and afterward make the woman drinke the water.

27 When he hath made her drinke the water, (if she be defiled and haue trespassed against her husband) then shall the cursed water, turned into bitterness, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shall be accursed among her people.

28 But if the woman be not defiled, but be cleane, she shall be free and shall conceive and beare.

29 This is the lawe of ielousie, when a wife turneth from her husband and is defiled, 30 Or when a man is moued with a ielous minde being ielous ouer his wife, then shall he bring the woman before the Lord, and the Priest shall do to her according to all this lawe,

31 And the man shall be free from sinne, but this woman shall beare her iniquitie.

*O The man might accuse his wife vpon suspicion, & not be reproofed.*

1 And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doth separate themselves to vowe a vowe of a Nazarite to separate himself vnto the Lord,

3 He shall abstaine fro wine & strong drink, and shall drinke no sower wine nor sower drinke, nor shall drinke any libour of grapes, neither shall eat fresh grapes nor dried.

4 As long as his abstinence endureth, shall he eat nothing that is made of the wine of the vine, neither the kernels, nor the husk.

5 While he is separate by his vowe, the razor shall not come vpon his head, vntill the dayes be out, in which he separateth himself vnto the Lord, he shall be holy, & shall let the lockes of the heare of his head growe.

6 During the tyme that he separateth himself vnto the Lord, he shall come at no dead body:

7 He shall not make himself vncleane at the death of his father, or mother, brother, or sister: for the consecration of his God is vpon his head.

8 All the dayes of his separation he shall be holy to the Lord.

9 And if any die suddenly by him, or he be ware, then the head of his consecration shall be defiled, and he shall shave his head in the day of his cleansing: in the seventh day he shall shave it.

10 And in the eighth day he shall bring two turtles, or two yong pigeons to the Priest, at the doore of the Tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a sinne offering, and the other for a burnt offering, and shall make an atonement for him, because he sinned by the dead: so shall he hallow his head the same day.

12 And he shall consecrate vnto the Lord the daies of his separation, and shall bring a lambe of a yere olde for a trespass offering, when he is purified.

Kiij.

and sed.

*By breaking the band of marriage, and playing the harlot.*

*Er. If the spirit of ielusie come vpon him.*

*Mostly in the sin offering, and this offering of ielousie were neither oyle nor incense offered.*

*g Or making the signe knowne, and not purging it.*

*h Which also is called the waters of purification, or sprinkling, read Chap 15. 29.*

*i It was localised by the effect, because it detesteth the woman to be accursed & turned to her destruction.*

*k Both because she had committed so heinous a fault, & forwarde herself in denying the same.*

*l That is, be it so, as thou wilt, as Psal. 41. 14. deut. 27. 14. m Shall wash the curses, which are written, into the water in the vessel.*

*n Where the incense was offered.*

*a Which separated themselves from the world and dedicated themselves to God: which figure was accomplished in Christ*

*an oth. c. 5. 19.*

*Ind. 3. 3.*

*b As at burials, or mourning.*

*c In that he suffered his heare to growe, he signified that he was consecrate to God.*

*d Which long heape is a signe that he is dedicate to God.*

*e By being present where the dead was.*

*f Beginning at the eighth day, when he is purified.*



# The Nazarites offering.

g So that he shal  
begin his vow  
a newe.

and the first 8 dayes shalbe voyde : for his  
consecration was defiled.

13 ¶ This then is the lawe of the Nazarite :  
When the time of his consecration is out,  
he shal come to the doore of the Taberna-  
cle of the Congregation,

14 And he shall bring his offering vnto the  
Lord, an hee lambe of a yere olde without  
blemishe for a burnt offering, and a shee  
lambe of a yere olde without blemishe for a  
sinne offering, and a ram without blemishe  
for peace offerings,

Leuit. 23.

15 And a basket of vneleuened breade, of  
cakes of fine floure, mingled with oyle, &  
wafers of vneleuened bread, anointed with  
oyle, with their meate offering, and their  
drinke offerings :

16 The which the Priest shall bring before  
the Lord, & make his sinne offering and his  
burnt offering.

17 He shall prepare also the ram for a peace  
offering vnto the Lord, with the basket of  
vneleuened bread, and the Priest shal make  
his meate offering, and his drinke offering.

Mat. 23.

h In token that  
his vow is en-  
ded.

18 And \* the Nazarite shall haue the head  
of his consecration at the doore of the Ta-  
bernacle of the Congregation, & shall take  
the heare of the head of his consecration,  
and put it in the fire, which is vnder the  
peace offering.

i For the heare  
which was con-  
secrate to the  
Lord, might not  
be cast into any  
prophane place

Exod. 29. 27.

19 Then the Priest shall take the fadden shoul-  
der of the ram, and an vneleuened cake out  
of the basket, and a wafer vneleuened, and  
put them vpon the hands of the Nazarite,  
after he hath shaven his consecration.

\* Or, with the  
bread.

20 And the Priest shall shake them to & fro  
before the Lord : this is an holy thing for  
the Priest besides the shaken bread, & be-  
sides the heare shoulder : so afterward the  
Nazarite may drinke wine.

k At the least  
he shall do this,  
if he be able to  
offer no more.

21 This is the Lawe of the Nazarite, which  
he hath vowed, & of his offering vnto the  
Lord for his consecration, besides that y  
he is able to bring : according to the vowe  
which he vowed, so shal he do after the law  
of his consecration.

22 ¶ And the Lord spake vnto Moses, saying,  
23 Speake vnto Aaron and to his sonnes, say-  
ing, Thus shall ye blesse the children of Is-  
rael, and say vnto them,

l That is, pray  
for them, Eccl.  
16. 29.

24 The Lord blesse thee, and keepe thee,  
25 The Lord make his face shine vpon thee,  
and be mercifull vnto thee,

26 The Lord lift vp his countenance vpon  
thee, and giue thee peace.

m They shall  
pray in my name  
for them.

27 So they shall put my Name vpon the chil-  
dren of Israel, and I will blesse them.

## CHAP. VII.

1. The heades of Princes of Israel offer at the setting up of  
the Tabernacle, 10 And at the dedication of the Altar.  
19 God speaketh to Moses from the Mercisear.

Exod. 40. 18.

\* Or, vessels.

\* Or, captaines.

1 N OW when Moses had finished the set-  
ting vp of the Tabernacle, and anoin-  
ted it and sanctified it, and all the instru-  
ments thereof, and the altar with all the in-  
struments thereof, and had anointed them  
and sanctified them,

2 Then the princes of Israel, heades ouer

# Numbers.

the houses of their fathers (they were the  
princes of the tribes, who were ouer them  
that were nombred) offered,

3 And brought their offering before the Lord,  
fix covered charrets, and twelue oxen : one  
charret for two princes, and for euery one  
an ox, & they offered them before the Ta-  
bernacle.

4 And the Lord spake vnto Moses, saying,  
5 Take these of them, that they may be to do  
the seruice of the Tabernacle of the Con-  
gregation, and thou shalt giue them vnto  
the Leuites, to euery man according vnto  
his office.

6 So Moses took the charrets and the oxen,  
and gaue them vnto the Leuites :

7 Two charrets and foure oxen he gaue to  
the sonnes of Gerson, according vnto  
their office.

8 And foure charrets & eight oxen he gaue  
to the sonnes of Merari according vnto their  
office, vnder the hand of Ithamar the sonne  
of Aaron the Priest.

9 But to the sonnes of Kohath he gaue none,  
because the charge of the Sanctuary be-  
longed to them, which they did beare vpon  
their shoulders.

10 ¶ The princes also offered in the dedica-  
tion for the altar in y day that it was anoin-  
ted : then the princes offered their offering  
before the altar.

11 And the Lord said vnto Moses, One prince  
one day, and an other prince an other day  
shall offer their offering, for the dedication  
of the altar.

12 ¶ So then on the first day, did Nath-  
than the sonne of Amminadab of the tribe of Ju-  
dah offer his offering.

13 And his offering was a silver charger of an  
hundredth and thirtie shekels weight, a silver  
boule of seuentie shekels, after the shekel  
of the Sanctuary, both full of fine floure,  
mingled with oyle, for a meate offering.

14 An incense cup of gold of ten shekels, full of  
incense,

15 A yong bullocke, a ram, a lambe of a yere  
olde for a burnt offering,

16 An hee goat for a sinne offering,

17 And for peace offerings, two bullockes, five  
rams, five hee goates, and five lambes of a  
yere olde : this was the offering of Nath-  
than the sonne of Amminadab.

18 ¶ The second day, [Nethaneel, the sonne of  
Zuar, prince of the tribe of Issachar did offer:

19 Who offered for his offering a silver charger  
of an hundredth and thirtie shekels weight, a  
silver boule of seuentie shekels, after the she-  
kel of the Sanctuary, both full of fine floure,  
mingled with oyle, for a meate offering,

20 An incense cup of gold of ten shekels, full of  
incense,

21 A yong bullocke, a ram, a lambe of a yere  
olde for a burnt offering,

22 An hee goat for a sinne offering,

23 And for peace offerings, two bullockes,  
five rams, five hee goates, five lambes of a  
yere olde : this was the offering of Neth-  
aneel the sonne of Zuar.

# The seuerall offerings.

a Like hore  
litters to keepe  
the things that  
were caried  
them from  
ther.

b That is, no  
rie things as  
stuff in

c For their  
to carry with

d The  
things of the  
Sanctuarie  
be caried  
their shoulders,  
and not draw  
with oxen, etc.

e That is, who  
the first facie  
was offered the  
upon by Aar.  
Leuit. 9. 21

f The offering  
Nath-  
than

Leuit. 21.

g The offering  
Nethaneel

**The offering of Eliab.**

¶ The third day || Eliab the sonne of Helon prince of the children of Zebulun offered.

25 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

26 A golden incens cup of ten shekels full of incens.

27 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering.

28 An hee goat for a sinne offering.

29 And for a peace offering, two bullockes, five rams, five hee goates, five lambes of a yere olde: this was the offering of Eliab the sonne of Helon.

**The offering of Eliezer.**

¶ The fourth day || Eliezer y sonne of Shedeur prince of y children of Ruben offered.

31 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

32 A golden incens cup of ten shekels full of incens.

33 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering.

34 An hee goat for a sinne offering.

35 And for a peace offering, two bullockes, five rams, five hee goates, and five lambes of a yere olde: this was the offering of Eliezer the sonne of Shedeur.

**The offering of Shelumiel.**

¶ The fifth day || Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offered.

37 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

38 A golden incens cup of ten shekels full of incens.

39 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering.

40 An hee goat for a sinne offering.

41 And for a peace offering, two bullockes, five rams, five hee goates, five lambes of a yere olde: this was the offering of Shelumiel the sonne of Zurishaddai.

**The offering of Eliafaph.**

¶ The sixth day || Eliafaph the sonne of Deuel prince of the children of Gad offered.

43 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

44 A golden incens cup of ten shekels full of incens.

45 A yong bullocke, a ram, a lambe of a yere olde, for a burnt offering.

46 An hee goat for a sinne offering.

47 And for a peace offering, two bullockes, five rams, five hee goates, five lambes of a yere old: this was the offering of Eliafaph the sonne of Deuel.

**The offering of Elishama.**

¶ The seuenth day || Elishama the sonne of Ammiud prince of the children of E-

phraim offered.

49 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

50 A golden incens cup of ten shekels full of incens.

51 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering.

52 An hee goat for a sinne offering.

53 And for a peace offering, two bullockes, five rams, five hee goates, five lambes of a yere olde: this was the offering of Elishama the sonne of Ammiud.

¶ The eighth day offered Gamliel the sonne of Pedazur, prince of the children of Manasse.

55 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

56 A golden incens cup of ten shekels full of incens.

57 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering.

58 An hee goat for a sinne offering.

59 And for a peace offering, two bullockes, five rams, five hee goates, five lambes of a yere olde: this was the offering of Gamliel the sonne of Pedazur.

¶ The ninth day || Abidan the sonne of Gideoni prince of the children of Benjamin offered.

61 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

62 A golden incens cup of ten shekels full of incens.

63 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering.

64 An hee goat for a sinne offering.

65 And for a peace offering, two bullockes, five rams, five hee goates, five lambes of a yere olde: this was the offering of Abidan the sonne of Gideoni.

¶ The tenth day || Ahiezer the sonne of Ammishaddai, prince of the children of Dan offered.

67 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

68 A golden incens cup of ten shekels full of incens.

69 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering.

70 An hee goat for a sinne offering.

71 And for a peace offering, two bullockes, five rams, five hee goates, five lambes of a yere olde: this was the offering of Ahiezer the sonne of Ammishaddai.

¶ The eleuenth day || Pagiel the sonne of Ocran, prince of y children of Asher offered.

**The offering of Gamliel.**

**The offering of Abidan.**

**The offering of Ahiezer.**

**The offering of Pagiel.**

- 73 His offering was a silver charger of an hundred and thirtie *shekels* weight, a silver boule of seuentie *shekels*, after the *shekel* of the Sanctuary, both full of fine flour, mingled with oyle for a meate offering.
- 74 A golden incense cup of ten *shekels*, full of incense.
- 75 A young bullocke, a ram, a lambe of a yere olde for a burnt offering.
- 76 An hee goat for a sinne offering.
- 77 And for a peace offering, two bullockes, five rams, five hee goates, five lambs of a yere olde: this was the offering of Pagiel the sonne of Ocran.
- 78 ¶ The twelue day ¶ Ahira the sonne of Enan, prince of the children of Naphthali.
- 79 His offering was a silver charger of an hundred and thirtie *shekels* weight, a silver boule of seuentie *shekels*, after the *shekel* of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.
- 80 A golden incense cup of ten *shekels*, full of incense.
- 81 A young bullocke, a ram, a lambe of a yere olde, for a burnt offering.
- 82 An hee goat for a sinne offering.
- 83 And for peace offerings two bullockes, five rams, five hee goates, five lambs of a yere olde: this was the offering of Ahira, sonne of Enan.
- 84 This was the dedication of the Altar by the princes of Israel, when it was anointed: twelve chargers of silver, twelve silver boules, twelve incense cups of golde.
- 85 Euerie charger, containing an hundred & thirtie *shekels* of silver, and euerie boule seuentie: all the silver vessel contained two thousand and foure hundred *shekels*, after the *shekel* of the Sanctuary.
- 86 Twelve incense cups of golde full of incense, containing ten *shekels* euerie cup, after the *shekel* of the Sanctuary: all the golde of the incense cups was an hundred & twenty *shekels*.
- 87 All the bullocks for the burnt offering were twelve bullockes, the rams twelve, the lambs of a yere olde twelve, with their meate offerings, and twelve hee goates for a sinne offering.
- 88 And all the bullockes for the peace offerings were foure and twenty bullockes, the rams sixtie, the hee goates sixtie, the lambs of a yere olde sixtie: this was the dedication of the Altar, after that it was anointed.
- 89 And when Moses went into the Tabernacle of the Congregation, to speake with God, he heard the voice of one speaking vnto him from the Mercieseat, that was vpon the Arke of the Testimonie, betwene the two Cherubims, and he spake to him.
- 90 ¶ And the Lord spake vnto Moses, saying, Thou shalt see the offering of the Leuites, when they are received to service, and when they are sanctified.
- 91 ¶ And the Lord spake vnto Moses, saying, Thou shalt see the offering of the Leuites, when they are received to service, and when they are sanctified.
- 92 ¶ And the Lord spake vnto Moses, saying, Thou shalt see the offering of the Leuites, when they are received to service, and when they are sanctified.
- 93 ¶ And the Lord spake vnto Moses, saying, Thou shalt see the offering of the Leuites, when they are received to service, and when they are sanctified.
- 94 ¶ And the Lord spake vnto Moses, saying, Thou shalt see the offering of the Leuites, when they are received to service, and when they are sanctified.
- 95 ¶ And the Lord spake vnto Moses, saying, Thou shalt see the offering of the Leuites, when they are received to service, and when they are sanctified.
- 96 ¶ And the Lord spake vnto Moses, saying, Thou shalt see the offering of the Leuites, when they are received to service, and when they are sanctified.
- 97 ¶ And the Lord spake vnto Moses, saying, Thou shalt see the offering of the Leuites, when they are received to service, and when they are sanctified.
- 98 ¶ And the Lord spake vnto Moses, saying, Thou shalt see the offering of the Leuites, when they are received to service, and when they are sanctified.
- 99 ¶ And the Lord spake vnto Moses, saying, Thou shalt see the offering of the Leuites, when they are received to service, and when they are sanctified.
- 100 ¶ And the Lord spake vnto Moses, saying, Thou shalt see the offering of the Leuites, when they are received to service, and when they are sanctified.

## CHAP. VIII.

The order of the Lampes. 6 The purifying and offering of the Leuites. 26 The age of the Leuites, when they are received to service, and when they are sanctified.

¶ And the Lord spake vnto Moses, saying, Speake vnto Aaron, and say vnto him, When thou lightest the lampes, the seven lampes shall give light towards the fore-

front of the Candlestick.

And Aaron did so, lighting the lampes thereof towards the forefront of the Candlestick, as the Lord had commanded Moses.

¶ And this was the worke of the Candlestick, of gold beaten out with the hammer, both the shafte, and the floweres thereof, as was beken out with the hammer according to the paterne, which the Lord had shewed Moses, to make the Candlestick.

¶ And the Lord spake vnto Moses, saying, Take the Leuites from among the children of Israel, and purifie them.

¶ And thus shalt thou do vnto them, when thou purifiest them; Sprinkle water of purification vpon them, and let them shaueth their flesh, and wash their clothes: so they shall be cleane.

¶ Then they shall take a young bullocke with his meate offering of fine flour, mingled with oyle, and another young bullocke: shalt thou take for a sinne offering.

¶ Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble all the Congregation of the children of Israel.

¶ Thou shalt bring the Leuites also before the Lord, and the children of Israel shall put their hands vpon the Leuites.

¶ And Aaron shall offer the Leuites before the Lord, as a shake offering of the children of Israel, that they may execute the service of the Lord.

¶ And the Leuites shall put their hands vpon the heads of the bullocks, & make thou the one a sinne offering, and the other a burnt offering vnto the Lord, that thou mayest make an atonement for the Leuites.

¶ And thou shalt see the Leuites before Aaron and before his sonnes, and offer them as a shake offering to the Lord.

¶ Thus thou shalt separate the Leuites from among the children of Israel, and the Leuites shall be mine.

¶ And afterward shall the Leuites go in, to seruise in the Tabernacle of the Congregation, and thou shalt purifie them, and offer them, as a shake offering.

¶ For they are freely giuen vnto me from among the children of Israel, for such as open mine wombe for all the first borne of the children of Israel haue I taken them vnto me.

¶ For all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote euerie first borne in the land of Egypt, I sanctified them for my selfe.

¶ And I haue taken the Leuites for all the first borne of the children of Israel.

¶ And haue giuen the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel, to do the seruice of the children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the

¶ The offering of Ahira.

¶ This was the offering of the princes, when Aaron did dedicate the Altar.

¶ By Aaron, that is, the Sanctuary.

¶ According as he had promised, Exod. 25. 12.

¶ To that part which is ouer against the Candlestick, Exod. 25. 37.

Exod. 25. 12. b And not together of diuers pieces.

c In Ebrewe, it is called the way of sinne, because it is made to purge sinne, Chap. 19. 9.

d That thou mayest do this in presence of them all. e Meaning, the name of the whole.

Chap. 3. 45.

Chap. 3. 9. f That is, the Tabernacle.

Exod. 13. 2. b By to corpse, at the

c Orce the Passover day of moneth.





## C H A P. X.

*a The use of the silver trumpets. 11 The Israelites depart from Sinai. 14 The captains of the host are numbered. 16 Hobab refuseth to go with Moses his son in law.*

**A**nd the Lord spake vnto Moses, saying, *a* Make thee two trumpets of silver: of *a* whole piece shalt thou make them, that *a* they may be used for the assembling of the Congregation, and for the departure of the campe.

*a* And when they shall blow with them, all the Congregation shall assemble to thee before the doore of the Tabernacle of the Congregation.

*a* But if they blow with one, then the princes, or heads over the thousands of Israel shall come vnto thee.

*a* But if ye blow an alarme, then the campe of them that pitch on the East part, shall go forward.

*a* If ye blowe an alarme the seconde time, then the hoste of them that lye on the Southside shall march: for they shall blow an alarme when they remove.

*a* But in assembling the Congregation, ye shall blowe without an alarme.

*a* And the sonnes of Aaron the Priest shall blow the trumpets, and ye shall haue them as a lawe for euer in your generations.

*a* And when ye go to warre in your land against the enemy that vexeth you, ye shall blowe an alarme with the trumpets, and ye shall be remembered before the Lord your God, and shall be saved from your enemies.

*a* Also in the daie of your gladnes, and in your feast daies, and in the beginning of your moneths, ye shall also blowe the trumpets ouer your burnt sacrifices, and ouer your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

*a* And in the seconde yere, in the seconde moneth, and in the twentieth day of the moneth the cloude was taken vp from the Tabernacle of the Testimonie.

*a* And the children of Israel departed on their journeyes out of the desert of Sinai, and the cloude rested in the wilderness of Paran.

*a* So they first tooke their journey at the commandement of the Lord, by the hand of Moses.

*a* In the first place went the stander of the hoste of the children of Iudah, according to their armies: and Nahshon the sonne of Amminadab was ouer his band.

*a* And ouer the band of the tribe of the children of Issachar was Nethaneel the sonne of Zuar.

*a* And ouer the band of the tribe of the children of Zebulun was Eliab the sonne of Helon.

*a* When the Tabernacle was taken downe, then the sonnes of Gershon, & the sonnes of Merari went forward bearing the Tabernacle.

*a* After, departed the stander of the hoste of Reuben according to their armies, & ouer

uer his band was Elizur the sonne of Shedeur.

*a* And ouer the band of the tribe of the children of Simeon was Shelumiel the sonne of Shurishaddai.

*a* And ouer the band of the tribe of the children of Gad was Eliasaph the sonne of Deuel.

*a* The Kohathites also went forward and bare the Sanctuary, and the former did set vp the Tabernacle against they came.

*a* Then the stander of the hoste of the children of Ephraim went forward according to their armies, and ouer his band was Elishama the sonne of Ammiud.

*a* And ouer the bande of the tribe of the sonnes of Manasse was Gamiel the sonne of Pedasur.

*a* And ouer the bande of the tribe of the sonnes of Benjamin was Abidan the sonne of Gideon.

*a* Last, the stander of the hoste of the children of Dan marched, gathering all the hostes according to their armies: and ouer his bande was Ahiezer the sonne of Amnissaddai.

*a* And ouer the bande of the tribe of the children of Asher was Pagiel the sonne of Ocran.

*a* And ouer the bande of the tribe of the children of Naphtali was Ahira the sonne of Enon.

*a* These were the remouings of the children of Israel according to their armies, when they marched.

*a* After, Moses said vnto Hobab the sonne of Reuel the Midianite, the father in lawe of Moses: We go into the place, of which the Lord said, I will giue it you: Come thou with vs, and we will do thee good: for the Lord hath promised good vnto Israel.

*a* And he answered him, I will not go: but I will depart to mine owne country, and to my kindred.

*a* Then he said, I pray thee, leaue vs not: for thou knowest our camping places in the wilderness: therefore thou maiest be our guide.

*a* And if thou go with vs, what goodnes the Lord shall shewe vnto vs, the same will we shew vnto thee.

*a* So they departed from the mount of the Lord, three dayes journey: and the Arke of the couenant of the Lord went before them in the three daies journey, to search out a resting place for them.

*a* And the cloud of the Lord was vpon them by day, when they went out of the campe.

*a* And when the Arke went forward, Moses said, Rise vp, Lord, & let thine enemies be scattered, and let them that hate thee, flee before thee.

*a* And when it rested, he said, Returne, O Lord, to the manie thousands of Israel.

## C H A P. XI.

*a The people murmureth, and is punished with fire. 4 The people lusteth after flesh. 6 They lacke Manna. 11 The weak faith of Moses. 16 The Lord divideth the burden of Moses to sinners of the Ancients. 21 The Lord findeth quailles. 23 Their lust is punished.*

*a* When

*a* Or of worke beaten out with the hammer.

*a* That is the hoste of Iudah and they that are vnder his ensigne. *c* Meaning the hoste of Reuben.

*d* So that onlie the Priests must blow the trumpets, so long as the priest had lasted.

*e* When ye reioyce that God hath removed anie plague. *Or, when you offer burnt offerings.*

*Or, in keeping this order in their journeyes.*

*f* From Sinai to Paran, Chap. 33.

*Chap. 33.*

*Chap. 37.*

*g* With all the apperitances thereof.

<sup>a</sup> Ebr. as in the  
completers.  
<sup>b</sup> Ebr. it was still  
in the ears of the  
Lord.  
Exodus. 17. 1.

prayr.

<sup>c</sup> Or, burning.

<sup>a</sup> Which were  
of those stran-  
gers that came  
out of Egypt  
with them, Exo. 12. 38  
<sup>b</sup> From God.

<sup>c</sup> For a small  
price, or good  
cheape.

<sup>d</sup> For the grie-  
d lust of flesh.

Exod. 16. 31.  
wisd. 1. 2. 3.  
psalms. 78. 24.  
1oh. 6. 31.

<sup>e</sup> Which is, a  
white pearle or  
precious stone.

<sup>a</sup> Or, misinstructed.  
<sup>b</sup> Or, wherein  
haue I displeased  
thee?

<sup>c</sup> Am I their fa-  
ther, that none  
may haue the  
charge of them  
but I?  
<sup>d</sup> Of Canaan  
promised by an  
othe to our fa-  
thers.

if I had rather  
die then to see  
my grieffe and  
misery, which  
he increaseth by  
their rebellion.

It will distre-  
bute my Spirit  
among them, as  
I haue done to  
thee.

1 When the people became "mur-  
murers," it displeased <sup>y</sup> Lord: and  
the Lord heard it, therefore his  
wrath was kindled, and the fire of the Lord  
burnt among them, and <sup>\*</sup> consumed the  
vmoft part of the hofte.

2 Then the people cryed vnto Moses: and  
when Moses praied vnto the Lord, the fire  
was quenched.

3 And he called the name of that place Ta-  
berah, because the fire of the Lord burnt  
among them.

4 ¶ And a number of <sup>y</sup> people that was a-  
mong them, fell a lusting, and <sup>b</sup> turned a-  
way, and the children of Israel also wept,  
and said, Who shall giue vs flesh to eat?

5 We remember the fish which we did eate  
in Egypt for <sup>c</sup> naught, the cucumbers, and  
the pepons, and the leekes, and the oni-  
ons, and the garleke.

6 But now our soule is <sup>d</sup> dried away, we can  
see nothing but this M A N.

7 (The M A N also was as <sup>\*</sup> coriander seede,  
and his colour like the colour of <sup>b</sup> bdellium.

8 The people went about and gathered it,  
and grounde it in milles, or beat it in mor-  
ters, and baked it in a cauldron, and made  
cakes of it, and the taste of it was like vnto  
the taste of fresh oyle.

9 And when the dewe fell downe vpon the  
hofte in the night, the M A N fell with it)

10 ¶ Then Moses heard the people weepe  
throughout their families, euerie man in  
the doore of his tent, and the wrath of the  
Lord was grienously kindled; also Moses  
was griued.

11 And Moses said vnto the Lord, Where-  
fore hast thou vexed thy seruant? and why  
haue I not found <sup>c</sup> fauour in thy sight, see-  
ing thou hast put the charge of al this peo-  
ple vpon me?

12 Haue I <sup>\*</sup> conceived all this people? or  
haue I begotten them, that thou shouldest  
say vnto me, Cary them in thy bosome (as  
a nurse beareth the sucking child) vnto the  
<sup>d</sup> land, for the which thou swarest vnto their  
fathers?

13 Where should I haue flesh to giue vnto al  
this people? for they weepe vnto me, say-  
ing, Giue vs flesh that we may eate.

14 I am not able to beare all this people a-  
lone, for it is to heauie for me.

15 Therefore if thou deale thus with me, I  
pray thee, If I haue found fauour in thy  
sight, kil me, that I behold not my miserie.

16 ¶ Then the Lord said vnto Moses, Gather  
vnto me seuentie men of the Elders of Is-  
rael, whome thou knowest, that they are  
the Elders of the people, and gouernours  
ouer them, and bring them vnto the Ta-  
bernacle of the Congregation, and let  
them stand there with thee,

17 And I will come downe, and talke with  
thee there, <sup>\*</sup> and take of the Spirit, which  
is vpon thee, and put vpon them, and they  
shall beare the burthen of the people with  
thee: so thou shalt not beare it alone.

18 Furthermore thou shalt say vnto the peo-

ple, <sup>1</sup> Be sanctified against to morowe, and  
ye shall eate flesh: for you haue wept in the  
eares of the Lord, saying, Who shall giue  
vs flesh to eate? for we were better in E-  
gypt: therefore the Lord wil giue you flesh,  
and ye shall eate.

19 Ye shall not eat one day nor two daies, nor  
fiue daies, neither ten daies, nor twentie  
daies,

20 But a whole moneth, vntil it come out at  
your nostrils, & be lothsome vnto you, be-  
cause ye haue <sup>\*</sup> contemned <sup>y</sup> Lord, which  
is <sup>\*</sup> among you, and haue wept before him,  
saying, Why came we hither out of Egypt?

21 And Moses said, Six hundred thousand  
footmen are <sup>with</sup> me of the people, <sup>\*</sup> among  
whom I am: and thou saiest, I wil giue them  
flesh, that they may eat a moneth long.

22 Shall the sheepe and the beeuies be flaine  
for them, to finde them? either shall all the  
fish of the sea be gathered together for  
them to suffice them?

23 And the Lord said vnto Moses, Is <sup>\*</sup> the  
Lords hand shortened? thou shalt see now  
whether my word shall come to passe vnto  
thee, or no.

24 ¶ So Moses went out, and tolde the peo-  
ple the wordes of the Lord, and gathered  
seuentie men of the Elders of the peo-  
ple, and set them round about the Taber-  
nacle.

25 Then the Lord came downe in a cloude,  
and spake vnto him, and <sup>\*</sup>ooke of the Spi-  
rit that was vpon him, and put it vpon the  
seuentie Ancient men: and when the Spirit  
rested vpon them, then they prophesied,  
and did not <sup>\*</sup> cease.

26 But there remained two of the men in  
the hofte: the name of the one was Eldad,  
and the name of the other Medad, and the  
Spirit rested vpon them, (for they were of  
them that were written, and went not out  
vnto the Tabernacle) and they prophesied  
in the hofte.

27 Then there ran a yong man, and tolde  
Moses, and said, Eldad and Medad do pro-  
phesie in the hofte.

28 And Ioshua <sup>y</sup> sonne of Nun the seruant of  
Moses one of his <sup>y</sup>ong men answered and  
said, My lord Moses, <sup>\*</sup> forbid them.

29 But Moses said vnto him, Enuieest thou  
for my sake? yea, would God that all the  
Lords people were Prophets, and that the  
Lord would put his Spirit vpon them.

30 And Moses returned vnto the hofte, he  
and the Elders of Israel.

31 Then there went forth a winde from the  
Lord, and <sup>\*</sup> brought quailles from the Sea,  
and let them fall vpon the campe, a dayes  
journey on this side, and a dayes journey  
on the other side, round about the hofte,  
and they were about two cubites about the  
earth.

32 Then the people arose, all that day, and all  
the night, and all the next day, & gathered  
the quailles: he that gathered the least, ga-  
thered ten <sup>\*</sup> Homers full, & they spred them  
abroad for their vse round about the hofte.

33 While

1 Prepare your  
selues that ye be  
not vnleane.

Or cast him  
of, because ye  
refused Manna  
which he ap-  
pointed as most  
meete for you.

Who leadeth  
and gouerneth  
you.

Of whom I  
haue the charge.

14. 30. 2. 6. 19. 1.

Or, separated, as  
vers. 1. 7.

From that day  
the spirit of pro-  
phesie did not  
faile them.

Or, a yong  
man whom he  
had chosen from  
his youth.

Such blinde  
zeale was in the  
Apostles, Mar.  
9. 38. Luke. 9. 4.

Exod. 16. 13.  
16. also it signi-  
fies an heape,  
as Exod. 8. 14.  
iudg. 15. 15.

Of Homer,  
reade Levit. 27.  
16. also it signi-  
fies an heape,  
as Exod. 8. 14.  
iudg. 15. 15.



# Aaron and Miriam murmur.

# Numbers.

# The spies are sent to Canaan.

- 33 While y flesh was yet betwene their teeth, before it was chewed, euen the wrath of the Lord was kindled against the people, and the Lord smote the people with an exceeding great plague.
- 34 So the name of the place was called, Kibroth-hattaauah: for there they buried the people that fell a lusting.
- 35 From Kibroth-hattaauah y people tooke their journey to Hazeroth, and abode at Hazeroth.

## CHAP. XII.

*1 Aaron and Miriam grudge against Moses. 20 Miriam is stricken with leprosie, and healed at the prayer of Moses.*

*Psal. 78. 31.*

*\*Or, grates of lust.*

*\*Or, murmured.*

*a Zipporah Moses wife was a Midianite, and because Midian bordered on Ethiopia, it is sometime in the Scripture comprehended vnder this name. Eccl. 45. 4. b And so bare w their grudgings, although he knew them.*

*c These were y two ordinarie meanes.*

*d In all Israel which was his Church. Exod. 39. 27. e So farre as anie man was able to comprehend, which he calleth his back partes, Exod. 13. 23. f From y doore of the Tabernacle.*

*g As a child commeth out of his mothers belly dead, hauing as it were but the skinne.*

*h In his displeasure. Levit. 19. 46.*

- 1 **A**fterward Miriam and Aaron spake against Moses, because of the woman of Ethiopia whome he had married (for he had married a woman of Ethiopia)
- 2 And they said, What hath the Lord spoken but onely by Moses? hath he not spoken also by vs? and the Lord heard this.
- 3 (But Moses was a verie mecke man, aboue all the men that were vpon the earth)
- 4 And by and by the Lord said vnto Moses, and vnto Aaron, and vnto Miriam, Come out ye three vnto the Tabernacle of the Congregation: and they three came forth.
- 5 Then the Lord came downe in the pillar of the cloude, and stood in the doore of the Tabernacle, & called Aaron, and Miriam, and they both came forth.
- 6 And he said, Heare now my wordes, If there be a Prophet of the Lord among you, I will be knowne to him by a vision, and will speake vnto him by dreame.
- 7 My seruant Moses is not so, who is faithfull in all mine house.
- 8 Vnto him will I speake mouth to mouth, and by vision, and not in darke wordes, but he shall see the similitude of the Lord. Wherefore then were ye not afraid to speake against my seruant, euen against Moses?
- 9 Thus the Lord was verie angue with the, and departed.
- 10 Also the cloude departed from the Tabernacle: and beholde, Miriam was leprous like snow: and Aaron looked vpon Miriam, and beholde, she was leprous.
- 11 Then Aaron said vnto Moses, Alas, my Lord, I beseech thee, lay not the sinne vpon vs, which we haue foolishly committed and wherein we haue sinned.

- 12 Let her not, I pray thee, be as one dead, of whome the flesh is half consumed, when he commeth out of his mothers wombe.
- 13 Then Moses cried vnto the Lord, saying, O God, I beseech thee, heale her now.
- 14 And the Lord said vnto Moses, If her father had spit in her face, should she not haue bene ashamed seuen daies? let her be shut out of the hoste seuen daies, and after she shalbe receiued.
- 15 So Miriam was shut out of the hoste seuen dayes, and the people remooued not, till Miriam was brought in againe.

## CHAP. XIII.

*4 Certaine men are sent to search the land of Canaan. 24 They bring of the fruite of the land. 31 Caleb comforteth the people against the discouraging of the other spies.*

**T**hen afterwarde the people remoued from Hazeroth, and pitched in the wilderness of Paran.

1 **A**nd the Lord spake vnto Moses, saying, 2 Send thou men out to search the lande of Canaan which I giue vnto the children of Israel: of euerie tribe of their fathers shall ye send a man, such as are all rulers among them.

3 Then Moses sent them out of the wilderness of Paran at the commandement of the Lord: all those men were heads of y children of Israel.

4 Also their names are these: of the tribe of Reuben, Shammua the sonne of Zaccur:

5 Of the tribe of Simeon, Shaphat y sonne of Hori:

6 Of the tribe of Iudah, Caleb the sonne of Iephunneh:

7 Of the tribe of Issachar, Igal the sonne of Ioseph:

8 Of the tribe of Ephraim, Oseha y sonne of Nun:

9 Of the tribe of Benjamin, Palti the sonne of Raphu:

10 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

11 Of the tribe of Ioseph, Gadi the sonne of Sufi:

12 Of the tribe of Dan, Ammiel the sonne of Gemalli:

13 Of the tribe of Asher, Sethur the sonne of Michael:

14 Of the tribe of Naphtali, Nahbi y sonne of Vophsi:

15 Of the tribe of Gad, Geuel the sonne of Machi.

16 These are the names of the men, which Moses sent to spie out the land: and Moses called the name of Oseha the sonne of Nun Iehoshua.

17 So Moses sent them to spy out the land of Canaan, and said vnto them, Go vp this way toward the South, and go vp into the mountaines,

18 And consider the land what it is, and the people that dwell therein, whether they be strong or weak, either fewe or manie,

19 Also what the land is that they dwell in, whether it be good or bad: and what cities they be, that they dwell in, whether they dwell in tents, or in walled townes:

20 And what the land is: whether it be far or leane, whether there be trees therein, or not. And be of good courage, and bring of the fruite of the land (for then was the time of the first ripe grapes)

21 So they went vp, and searched out the land, from the wilderness of Zin vnto Rehob, to go to Hamathi.

22 And they ascended toward the South, & came vnto Hebron, where were Ahiman, Shethai and Talmai, the sonnes of Anak. And Hebron was built seuen yere before Zoan in Egypt.

23 Then they came to the riuier of Euphrat, and cut downe thence a branche with one cluster of grapes, and they bare it vpon a barre

*a That is, Richma, who was in Paran. Chap. 33. 2.*

*b After the people had repud it of Moses, as is in Deut. 1. then the Lord spake to Moses so to do.*

*\*Or, rulers.*

*\*Or, Iehua.*

*\*Or, againe.*

*c Which haue beene written according to the true tales.*

*\*Or, highmount.*

*d Plentiful or barren.*

*e Which was the wilderness of Paran.*

*f Which was kinde of great Declaration of antiquitie of alio Abrahams, Isaac and Iacob were there.*

*g Deut. 1. 34.*

They returne. Murmuring.

Chap. XIII. The prayer of Moses. 61

barre betwene two, and brought of y pomegranates and of the figges.

*Or, the valley of Eschol, that is, of grapes.*

25 That place was called the river Eschol, because of the cluster of grapes, which the children of Israel cut downe thence.

26 Then after fourtie daies, they turned againe from searching of the land.

*h Called also Kadesh-berna.*

27 And they went and came to Moses and to Aaron and vnto all the Congregation of the children of Israel, in the wilderness of Paran, to Kadesh, and brought to them, & to all y Congregation tydings, and showed them the fruite of the land.

*Exod. 33. 3.*

28 And they tolde him, and said, We came vnto the land whither thou hast sent vs, & surely it floweth with \* milke and honie: and here is of the fruite of it.

29 Neuertheles the people be strong that dwell in the land, and the cities are walled and exceeding great: and moreover, we sawe the \* sonnes of Anak there.

*k Ahiman, Shephai, & Talmi, whom Caleb slew afterward.*

30 The Amalekites dwell in the Southcoun- trey, and the Hittites, and the Iebusites, & the Amorites dwell in y mountaines, and the Canaanites dwell by the Sea, and by the coast of Iordan.

*Or, murmuring against Moses.*

31 Then Caleb stilld the people \* before Moses, and said, Let vs go vp at once, and possesse it: for vaudently we shall ouer- come it.

32 But the men, that went vp with him, said, we be not able to go vp against the people: for they are stronger then we.

*l The gyants were so cruel that they spoiled and killed one another, and those that came to them.*

33 So they brought vp an euill report of the land which they had searched for the children of Israel, saying, The land which we haue gone through to search it out, is a land that \* careth vp the inhabitants there- of: for all the people that we sawe in it, are men of great stature.

34 For there we sawe gyants, the sonnes of Anak, which come of the gyants, so that we seemed in our sight like greshoppers: and so we were in their sight.

CHAP. XIII.

*a The people murmure against Moses. 10 They would haue slayed Caleb and Ioshua. 12 Moses pacifieth God by his prayer. 45 The people that would enter into the land, contrary to Gods will, are slaine.*

1 Then all the Congregation lifted vp their voyce, and cryed: and \* the people wept that night.

*e Such as were affraide at the report of the spies.*

2 And all the children of Israel murmured against Moses and Aaron: and the whole assemblie said vnto them, Woulde God we had dyed in the land of Egypt, or in this wilderness: would God we were dead,

3 Wherefore now hath the Lord brought vs into this land to fall vpon the sword? our wiues, & our children shalbe a pray: were it not better for vs to returne into Egypt?

4 And they said one to another, Let vs make a Captaine and returne into Egypt.

*h Lamenting the people and praying for the.*

5 Then Moses and Aaron \* fel on their faces before all the assemblie of the Congregation of the children of Israel.

6 \* And Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh two of them that

searched the land, \* rent their clothes,

*d For sorowe, hearing their blasphemie.*

7 And spake vnto all the assemblie of the children of Israel, saying, The land which we walked through to search it, is a very good land.

8 If the Lord loue vs, he will bring vs into this land, and giue it vs, which is a lande that floweth with milke and honie.

9 But rebel not ye against the Lord, neither feare ye the people of the land: for they are but bread for vs: their shield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude said, \* Stone them with stones: but the glorie of the Lord appeared in the Tabernacle of the Congregation, before all the children of Israel.

11 And the Lord said vnto Moses, How long will this people prouoke me, and how long will it be, \* perthey beleue my for all the signes which I haue shewed among them?

12 I will smite them with the pestilence, and to destroy them, and will make thee a greater nation and mightier then they.

13 But Moses finde vnto the Lord, \* When the Egyptians shall heare it, \* (for thou broughtest this people by thy power from among them)

14 Then they shall say to the inhabitants of this land, \* (for they haue heard that thou, Lord, art among this people, and that thou, Lord, art seene \* face to face, and that thy cloude standeth ouer them, and that thou goest before them by day time in a pillar of a cloude, and in a pillar of fire by night)

15 That thou wilt kill this people as one ma: so the heathen which haue heard the fame of thee, shall thus say, ye slayest the Lord.

16 Because the Lord was not able to bring this people into the lande, which he sware vnto them, therefore hath he slaine them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, \* I will smite thee, and I will destroy thee, and I will make thee a greater nation and mightier then they.

18 The Lord is \* slowe to anger, and of great mercie, and \* forgiving iniquities, and sinne, but not making the wicked innocent, and \* visiting the wickednes of the fathers vpon the children, in the third and fourth generation:

19 Be merciful, I beseech thee, vnto the iniquities of this people, according to thy great mercie, and as thou hast forgiven this people from Egypt, euen vntill now.

20 And the Lord said, I haue forgiven it, according to thy request.

21 Notwithstanding, as I liue, all the earth shalbe filled with the glorie of the Lord.

22 For all those men which haue sene my glorie, and my miracles which I did in Egypt, and in the wilderness, and haue tempted me this \* ten times, and haue not obeyed my voice,

23 Certainly they shall not see the lande, whereof I sware vnto their fathers: neither shall anye that prouoke me see it.

24 But my seruant \* Caleb, because he had

*l A I low I am not blasphe*

*e We shal easily ouercome them*

*f This the condition of the land that would per- uade in Gods cause, to be per- secuted of the multitude.*

*Exod. 32. 2.*

*g So that none shal escape*

*Exod. 32. 2.*

*h In that he de- stroyed not the utterly, but left their posteritie, and certaine to enter.*

*Exod. 34. 6. p. 103. 2. p. 103. 3. Exod. 30. 3. and 14. 7.*

*h In that he de- stroyed not the utterly, but left their posteritie, and certaine to enter.*

*Exod. 34. 6. p. 103. 2. p. 103. 3. Exod. 30. 3. and 14. 7.*

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*h In that he de- stroyed not the utterly, but left their posteritie, and certaine to enter.*

*h In that he de- stroyed not the utterly, but left their posteritie, and certaine to enter.*

L.j. another

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is none that  
might see the  
eastern Canaan  
so none that fin-  
gust him & repa-  
not, shall enter  
to & Reaching Canaan

k A meeke and  
obedient spirit  
and not rebelli-  
ous.

I And Iye in  
waite for you.  
m For I will not  
defende you.

Psal. 106. 26.

Chap. 26. 63. and

27. 40. northward

28. 1. blowe

29. 2. blowe

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31. 4. blowe

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87. 60. blowe

another spirit, and hath followed me still, euen him wil I bring into the land, whither he went, and his seede shall inherite it.

25 Now the Amalekites and the Canaanites remaine in y valley: wherefore turne backe to morowe, and get you into the wilderness, by the way of the red Sea.

26 ¶ After, the Lord spake vnto Moses and to Aaron, saying,

27 ¶ How long shall I suffer this wicked multitude to murmure against me? I haue heard the murmurings of the children of Israel, which they murmure against me.

28 Tell them, As I liue (saith the Lord) I wil surely do vnto you, euen as ye haue spoken in mine eares.

29 Your carkeyses shall fall in this wilderness, and all you that were counted thorough all your numbers, from twentie yere olde and aboue, which haue murmured against me,

30 Ye shall not doubtles come into the land, for the which I lifted vp mine hand, to make you dwell therein, saue Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun.

31 But your children, (which ye said shoulde be a pray) them wil I bring in, and they shall knowe the land which ye haue refused:

32 But euen your carkeyses shall fall in this wilderness.

33 And your children shall wander in the wilderness, fourtie yeres, and shall beare your whoredomes, vntill your carkeyses be wasted in the wilderness.

34 After the number of the daies, in the which ye searched out the land, euen fourtie daies, neuerie day for a yere, shall ye beare your iniquitie, for fourtie yeres, and ye shall seele my breache of promise.

35 ¶ The Lord haue said, Certainly I wil do so to all this wicked companie, that are gathered together against me: for in this wilderness they shalbe consumed, and there they shall die.

36 And the men which Moses had sent to search the land (which, when they came againe, made all the people to murmure against him, and brought vp a slander vpon the land)

37 Euen those men that did bring vp that vile slander vpon the land, shall dye by a plague before the Lord.

38 But Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh, of those men that went to search the land, shall liue.

39 ¶ Then Moses tolde these sayings vnto all the children of Israel, and the people sorrowed greatly.

40 ¶ And they rose vp early in the morning, and gat the vp into the top of the mountaine, saying, Lo, we be readie, to go vp to the place, which the Lord hath promised: for we haue sinned.

41 But Moses said, Wherefore transgresse ye thus the commandment of the Lord? it will not so come well to passe.

42 Go not vp: (for the Lord is not among you) lest ye be queshrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: for in as much as ye are turned away from the Lord, the Lord also will not be with you.

44 ¶ Yet they presumed obstinately to go vp to the top of the mountaine: but the Arke of the couenent of the Lord, and Moses departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and smote them, and consumed them vnto Hormah.

## CHAP. XV.

The offerings which the Israelites shoulde offer when they came into the land of Canaan. 25 The punishment of him that brake the Sabbath.

¶ And the Lord spake vnto Moses, saying,

¶ Speake vnto the children of Israel, & say vnto them, When ye be come into y land of your habitations, which I giue vnto you,

And will make an offering by fire vnto the Lord, a burnt offering or a sacrifice, to fulfill a vow, or a free offering, or in your feasts, to make a sweete saour vnto the Lord of the herd, or of the flocke,

Then let him that offereth his offering vnto the Lord, bring a meat offering of a tenth deale of fine flower, mingled with the fourth part of an Hin of oyle.

¶ And thou shalt prepare the fourth part of an Hin of wine to be powred on a lambe, appointed for y burnt offering or any offering.

¶ And for a ram, thou shalt for a meate offering, prepare two tenth deales of fine flower, mingled with the third part of an Hin of oyle.

¶ And for a drink offering, thou shalt offer the third part of an Hin of wine, for a sweet saour vnto the Lord.

¶ And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vow, or a peace offering to the Lord,

Then let him offer with the bullocke a meate offering of three tenth deales of fine flower, mingled with halfe an Hin of oyle.

¶ And thou shalt bring for a drinke offering halfe an Hin of wine, for an offering made by fire of a sweete saour vnto the Lord.

¶ Thus shall it be done for a bullocke, or for a ram, or for a lambe, or for a kid.

¶ According to the number that ye prepare to offer, so shall ye do to euerie one according to their number.

¶ All that are borne of the countrey, shall do these things thus, to offer an offering made by fire of sweete saour vnto the Lord.

¶ And if a stranger sojourne with you, or whosoever be among you in your generations, and will make an offering by fire of a sweete saour vnto the Lord, as ye do, so he shall do.

¶ One ordinance shall be both for you of the Congregation, & also for the stranger that dwelleth with you, euen an ordinance for euery in your generations: as you are, so shall the stranger be before the Lord.



16 One Law, and one maner shall serue both  
for you & for the stranger that sojourneth  
with you.

17 And the Lord spake vnto Moses, saying,

18 Speake vnto the children of Israel, and  
say vnto them, When ye be come into the  
land, to the which I bring you,

19 And when ye shall eat of the bread of the  
land, ye shall offer an heauie offering vnto  
the Lord.

20 Ye shall offer vp a cake of the first of your  
dowe for an heauie offering: as the heauie  
offering of the barne, so ye shall lift it vp.

21 Of the first of your dowe ye shall giue  
vnto the Lord an heauie offering in your ge-  
nerations.

22 And if ye haue eered, and not obserued  
all these commandements, which the Lord  
hath spoken vnto Moses,

23 Euen all that the Lord hath commanded  
you by the hand of Moses, from y first day  
that the Lord commanded Moses, & hence  
forward among your generations:

24 And if so be that bought be committed ig-  
norantly of the Congregation, then all  
the Congregation shall giue a bullocke for  
a burnt offering, for a sweete sauour vnto the  
Lord, with the meat offering and drinke of-  
firing thereto, according to the maner, &  
an hee goat for a sinne offering.

25 And the Priest shall make an atonement  
for all the Congregation of the children of  
Israel, and it shalbe forgiven them: for it is  
ignorance: and they shal bring their offering  
for an offering made by fire vnto the Lord,  
and their sinne offering before the Lord for  
their ignorance.

26 Then it shalbe forgiven al the Congrega-  
tion of the children of Israel, and the stranger  
that dwelleth among them: for all the  
people were in ignorance.

27 But if any one person sinne through  
ignorance, then he shall bring a shee goat  
of a yere olde for a sinne offering.

28 And the Priest shall make an atonement  
for the ignorant person, when he sinneth  
by ignorance before the Lord, to make re-  
conciliation for him: and it shalbe forgiven  
him.

29 He that is borne among the children of  
Israel, and the stranger that dwelleth among  
them, shall haue both one law, who so doth  
sinne by ignorance.

30 But the person that doeth ought pre-  
sumptuously, whether he be borne in the  
land, or a stranger, the same blasphemeth  
the Lord: therefore that person shalbe cut  
off from among his people.

31 Because he hath despised the worde of  
the Lord, and hath broken his command-  
ment: that person shalbe venterly cut off:  
his iniquitie shalbe vpon him.

32 And while the children of Israel were in  
the wilderness, they found a man that ga-  
thered stickes vpon the Sabbath day.

33 And they that found him gathering stickes,  
brought him vnto Moses and to Aaron, &  
vnto all the Congregation.

34 And they put him in ward: for it was  
not declared what shoulde be done vnto  
him.

35 Then the Lord said vnto Moses, This man  
shall dye the death: and let all y multitude  
stone him with stones without the hoſte.

36 And all the Congregation brought him  
without the hoſte, and stoned him with  
stones, and he dyed, as the Lord had com-  
manded Moses.

37 And the Lord spake vnto Moses, saying,  
38 Speake vnto the children of Israel, & bid  
them that they make them fringes vpon

the borders of their garments throughout  
their generations, and put vpon the frin-  
ges of the borders a ryband of blew silke.

39 And ye shal haue the fringes, that when  
ye looke vpon them, ye may remember all  
the commandements of the Lord, and do  
them: and that ye seeke not after your own  
heart, nor after your owne eyes, after the  
which ye go a whoring.

40 That ye may remember and do all my  
commandements, and be holy vnto your  
God.

41 I am the Lord your God, which brought  
you out of the land of Egypt, to be your  
God: I am the Lord your God.

CHAP. XVII.

The rebellion of Korah, Dathan and Abiram. 120 82

1 Now Korah the sonne of Izhar, the  
sonne of Kohath, the sonne of Levi  
went apart with Dathan, and Abiram the  
sonnes of Eliab, and On the sonne of Pe-  
leth, the sonnes of Reuben.

2 And they rose vp against Moses, with cer-  
taine of the children of Israel, two hun-  
dredth and fiftie captaines of the assem-  
bly, famous in the Congregation, and men of  
renourme.

3 Who gathered them selues together a-  
gainst Moses, and against Aaron, and saide  
vnto them, Ye take to much vpon you, see-  
ing all the Congregation is holie, heuerie  
one of them, and the Lord is among them:

4 Wherefore then lift ye your selues about  
the Congregation of the Lord?

5 But when Moses heard it, he fell vpon his  
face.

6 And spake to Korah and vnto all his com-  
panie, saying, To morow the Lord will shew  
who is his, and who is holie; and who ought  
to appoche neere vnto him: and whome  
he hath chosen, he will cause to come  
neere to him.

7 This do therefore, Take your censers, Josh-  
eph Korah, and all his companie,

8 And put fire therein, and put incense in the  
before the Lord to morowe: and the man  
whome the Lord doeth chioſe, the same  
shalbe holie: ye take too much vpon you,

9 Again Moses said vnto Korah, Heare, I  
pray you, ye sonnes of Levi,

10 Seemeth it a small thing vnto you that the  
God of Israel hath separated you from the  
multitude

Sabbath-keepers

By leaving  
Gods comman-  
dements and fol-  
lowing your  
owne fantasies.

Or, take other  
with him.

Or, before Moses.

Chap. 17. 9.

a Or, let it suffice  
you: meaning,  
to haue abused  
them thus long.  
b All are a like  
holie: therefore  
none ought to  
be preferred a-  
bout other: thus  
the wicked rea-  
son against Gods  
ordinance.

c To be the  
Priest and to of-  
fer.

d He layeth the  
same to their  
charge iustly,  
where with they  
wrongfully  
charged him.

e Which is  
made of the first  
come ye gather.  
Leuit. 2. 14.

f As by over-  
sight or igno-  
rance, read Le-  
uit. 4. 2.

g Some reade,  
from the crier of  
the Congrega-  
tion that is, which  
is hid from the  
Congregation.  
Leuit. 4. 5.

Leuit. 4. 27.

h Or, with an in-  
sult: that is, in  
contempt of God.

i He shall su-  
perfluously puni-  
shment of his sinne.

the prosump-  
tion of Korah  
Le. 15. 20. 31

multitude of Israel, to take you nere to him  
 of selfe, to do the seruice of the Tabernacle  
 of the Lord, and to stand before the Con-  
 gregation, and to minister vnto them?

**e** To serue in  
 Congregation,  
 as in the verse  
 before.

10 He hath also taken thee to him, and  
 thy brethren the sonnes of Leui with thee,  
 and seeke ye the office of the Priest also?

11 For which cause, thou, and all thy com-  
 panie are gathered together against the  
 Lord: and what is Aaron, that ye murmure  
 against him?

12 And Moses sent to call Dathan, and A-  
 biram the sonnes of Eliab: who answered,  
 We will not come vp.

**f** Thus they  
 spake contemp-  
 tuously, prefer-  
 ring Egypt to  
 Canaan.

13 Is it a small thing that thou hast brought  
 vs out of a land that floweth with milke  
 and honie, to kill vs in the wilderness, ex-  
 cept thou make thy selfe lord and ruler ou-  
 er vs also?

14 Altho thou hast not brought vs vnto a land  
 that floweth with milke and honie, neither  
 giuen vs inheritance of fields and vine-  
 yards: wilt thou put out the eyes of these  
 men? we will not come vp.

**g** Withou  
 make them, that  
 searched the land,  
 beleue that  
 they sawe not  
 that which they  
 sawe?  
 Gen. 4.4.

15 Then Moses waxed verie angrie, and said  
 vnto the Lord, Looke not vnto their of-  
 fing: I haue not taken so much as an asse  
 from them, neither haue I hurtanie of the.

**h** At the doore  
 of the Taber-  
 cle.

16 And Moses said vnto Korah, Be thou and  
 all thy companie before the Lord: both  
 thou, they, and Aaron to morowe.

17 And take euerie man his censur, and put  
 incens in them, and bring ye euerie man  
 his censur before the Lord, two hundreth  
 and fiftie censurs: thou also and Aaron, e-  
 uerie one his censur.

18 So they tooke euerie man his censur, and  
 put fire in them, and laide incens thereon,  
 and stood in the doore of the Tabernacle  
 of the Congregation with Moses and Aaron.

**i** All that were  
 of their faction.

19 And Korah gathered all the multitude  
 against them vnto the doore of the Taber-  
 nacle of the Congregation: then the glo-  
 rie of the Lord appeared vnto al the Con-  
 gregation.

20 And the Lord spake vnto Moses and to  
 Aaron, saying,

21 Separate your selues from among this  
 Congregation, that I may consume them  
 at once.

22 And they fell vpon their faces and saide,  
 O God the God of the spirits, of all flesh,  
 hath not one man onely sinned, and wilt  
 thou be wroth with all the Congregation?

23 And the Lord spake vnto Moses, saying,  
 24 Speake vnto the Congregation and say,  
 Get you away fro about the Tabernacle of  
 Korah, Dathan and Abiram.

25 Then Moses rose vp, and went vnto Da-  
 than and Abiram, and the Elders of Israel  
 followed him.

26 And he spake vnto the Congregation, say-  
 ing, Depart, I pray you, from the tentes of  
 these wicked men, and touche nothing of  
 theirs, lest ye perish in all their sinnes.

**k** With them  
 that haue com-  
 mitted to manie  
 sinnes.

27 So they gate them away from the Taber-  
 nacle of Korah, Dathan and Abiram on e-  
 uerie side: and Dathan, and Abiram came

out and stood in the doore of their tentes  
 with their wiues, and their sonnes, & their  
 litle children.

28 And Moses said, Hereby ye shall knowe  
 that the Lord hath said me to do all these  
 workes: for I haue not done them of mine  
 owne minde.

29 If these men die the common death of all  
 men, or if they be visited after the visitati-  
 on of all men, the Lord hath not sent me.

30 But if the Lord make a new thing, and  
 the earth open her mouth, and swallowe  
 them vp with all that they haue, and they  
 go downe quicke into the pit, then ye  
 shall vnderstand that these men haue pro-  
 uoked the Lord.

31 And alsoone as he had made an end of  
 speaking all these wordes, euen the ground  
 cleaued alunder that was vnder them.

32 And the earth opened her mouth, and  
 swallowed them vp, with their families, and  
 all the men that were with Korah, and all  
 their goods.

33 So they and al that they had, went downe  
 alive into the pit, and the earth covered  
 them: so they perished from among the  
 Congregation.

34 And all Israel that were about them, fled  
 at the crye of them: for they said, Lest we  
 lest the earth swallow vs vp.

35 But there came out a fire from the Lord,  
 and consumed the two hundreth and fiftie  
 men that offered the incenser.

36 And the Lord spake vnto Moses, saying,

37 Speake vnto Eleazar, the sonne of Aaron  
 the Priest, that he take vp the censers out  
 of the burning, and scatter the fire beyond  
 the altar: for they are halowed,

38 The censers, I say, of these sinners, that de-  
 stroyed them selues: and let them make of  
 them broade plates for a couering of the  
 Altar: for they offered them before the Lord,  
 therefore they shall be holie, and they shall be  
 a signe vnto the children of Israel.

39 Then Eleazar the Priest tooke the brasen  
 censers, which they, that were burnt, had  
 offered, and made broade plates of them for  
 a couering of the Altar.

40 It is a remembrance vnto the children of  
 Israel, that no stranger which is not of the  
 seede of Aa b, come neere to offer incense  
 before the Lord, that he be not like Korah  
 and his companie, as the Lord said to him  
 by the hand of Moses.

41 But on the morowe all the multitude  
 of the children of Israel murmured against  
 Moses and against Aaron, saying, Ye haue  
 killed the people of the Lord.

42 And when the Congregation was gather-  
 ed against Moses and against Aaron, then  
 they turned their faces towards the Ta-  
 bernacle of the Congregation: and behold,  
 the cloude covered it, and the glorie of the  
 Lord appeared.

43 Then Moses and Aaron were come before  
 the Tabernacle of the Congregation.

44 And the Lord spake vnto Moses, saying,  
 45 Get you vp from among this Congrega-  
 tion:

For it was not  
lawful to take  
anie other fire,  
but of the Altar  
of burnt offering,  
Leuit. 10. 1.

God had be-  
gun to punish  
people.

God drewe  
backe his hand  
and ceased to  
punish them.

While he was  
in the doore of  
the Tabernacle.

Exod. 15. 22.

To be the  
chiefe Priest.

Though Io-  
sephs tribe was  
deuided into  
two in the di-  
stribution of the  
land, yet here it  
is but one, and  
Leui maketh a  
tribe.

To declare  
that God did  
chuse the house  
of Leui to serue  
him in the Ta-  
bernacle.

Exod. 9. 4.

Grudging that  
Aaron should  
be hie Priest.

tion: for I will consume them quickly: then they fell vpon their faces.

46 And Moises said vnto Aaron, Take the censur and put fire therin of the Altar, and put therein incense, and go quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

47 Then Aaron tooke as Moises commanded him, and ran into the middes of the Congregation, and beheld, the plague was begun among the people, & he put in incense, and made an atonement for the people.

48 And when he stood betweene the dead, and them that were alieue, the plague was stayed.

49 So they died of this plague fourtene thousand and seuen hundreth, beside them that dyed in the conspiracie of Korah.

50 And Aaron went againe vnto Moises before the doore of the Tabernacle of the Congregation, and the plague was stayed.

#### CHAP. XVII.

1 The twelve rodde of the twelve princes of the tribes of Israel. 2 Aarons rod buddeth, and beareth blossoms, 10 For a testimonie against the rebellious people.

1 And the Lord spake vnto Moises, saying, Speake vnto the children of Israel, and take of euerie one of them a rod, after the house of their fathers, of all their princes according to the familie of their fathers, euen twelue rods: and thou shalt write euerie mans name vpon his rod.

2 And write Aarons name vpon the rod of Leui: for euerie rod shalbe for the head of the house of their fathers.

3 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimonie, where I will declare my selfe to you.

4 And the mans rod, whome I chose, shall blossom: and I will make cease from me the grudgings of the children of Israel, which grudge against you.

5 Then Moises spake vnto the children of Israel, and all their Princes gaue him a rod, one rod for euery Prince, according to the houses of their fathers, euen twelue rods, & the rod of Aaron was among their rods.

6 And Moises laid the rods before the Lord in the Tabernacle of the Testimonie.

7 And when Moises on the morow went into the Tabernacle of the Testimonie, beholde, the rod of Aaron for the house of Leui was budded, and brought forth buds, and brought forth blossoms, and bare ripe almondes.

8 Then Moises brought out all the rods from before the Lord vnto all the children of Israel: and they looked vpon them, & tooke euerie man his rod.

9 After, the Lord said vnto Moises, Bring Aarons rod againe before the Testimonie to be kept for a token to the rebellious children, and thou shalt cause their murmurings to cease from me, that they die not.

10 So Moises did as the Lord had commanded him: so did he.

11 And the children of Israel spake vnto Moises, saying, Beholde, we are dead, we perish, we are all lost:

12 Whosoever cometh nere, or approacheth to the Tabernacle of the Lord, shall dye: shall we be consumed and die?

#### CHAP. XVIII.

1 The office of Aaron and his sonnes, 2 Vnto the Levites. 3 The Priests part of the offerings. 20 God useth their portion. 26 The Levites haue the tythes, and offer the tenthes thereof to the Lord.

1 And the Lord saide vnto Aaron, Thou, and thy sonnes and thy fathers house with thee, shall beare the iniquitie of the Sanctuarie: both thou and thy sonnes with thee shall beare the iniquitie of your Priests office.

2 And bring also with thee thy brethren of the tribe of Leui of the familie of thy father, which shalbe ioyned with thee, and minister vnto thee: but thou, & thy sonnes with thee shall minister before the Tabernacle of the Testimonie.

3 And they shall keepe thy charge, euen the charge of all the Tabernacle: but they shal not come nere the instruments of the Sanctuarie, nor to the Altar, lest they dye, both they and you:

4 And they shalbe ioyned with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no stranger shall come neere vnto you.

5 Therefore shal ye keepe the charge of the Sanctuarie, and the charge of the altar: so there shall fall no more wrath vpon the children of Israel.

6 For lo, I haue taken your brethren the Levites from among the children of Israel, which as a gift of yours, are giuen vnto the Lord, to do the seruice of the Tabernacle of the Congregation.

7 But thou, and thy sonnes with thee shall keepe your Priests office for all things of the altar, and within the vail: therefore shall ye serue: for I haue made your Priests office an office of seruice: therefore the stranger that commeth nere, shalbe slaine.

8 Again the Lord spake vnto Aaron, Beholde, I haue giuen thee the keeping of mine offerings, of all the halowed thinges of the children of Israel: vnto thee I haue giuen them for the anointings sake, and to thy sonnes, for a perpetual ordinance.

9 This shalbe thine of the most holy thinges, reserved from the fire: all their offering of all their meat offering, and of all their sinne offering, and of all their trespass offering, which they bring vnto me, that shalbe most holie vnto thee, and to thy sonnes.

10 In the most holie place shalt thou eate it: it is holie vnto thee.

11 This also shalbe thine: the heaue offering of their gift, with all the shake offerings of the children of Israel: I haue giuen them vnto thee and to thy sonnes and to thy daughters with thee, to be a due tie for

The Chaldee text describeth thus their murmuring: We die by sword: the earth swalloweth vs vp, the pestilence doeth consume

If you trespass in anie thing concerning the ceremonies of the Sanctuarie, or your office, you shalbe punished.

That is, the things, which are committed to thee: or, which thou dost enioyne them.

Which was not of the tribe of Leui.

Chap. 3. 41.

Or againe.

As the first fruit, first borne, and the tenthes.

That which was not burned, should be the Priests.

That is, in the Sanctuarie, betweene the court and the Holiest of all.

Reade Leuit. 10. 14.

Lij. euer:

and not to be idly seeking the church goods: it not the church is good.



The Priests portion.

Numbers.

The red kowe

- uer: all the cleane in thine house shal eat of it.
- 11 That is, the chiefest, for the best.
- 12 All the <sup>b</sup>fat of the oyle, and all the fat of the wine, and of the wheat, which they shal offer vnto the Lord for their first fruites, I haue giuen them vnto thee.
- 13 And the first ripe of all that is in their land, which they shall bring vnto the Lord, shalbe thine: all the cleane in thine house shal eate of it.
- 14 \* Euerie thing separate from the common vse in Israel, shal be thine.
- 15 All that <sup>first</sup> openeth the \* matrice of anie flesh, which they shall offer vnto the Lord, of man or beast, shalbe thine: but the first borne of man shalt thou redeeme, and the first borne of the vncleane beast shalt thou redeeme.
- 16 And those that are to be redeemed, shalt thou redeeme from the age of a moneth, according to thy estimation, for the money of five shekels, after the shekel of the Sanctuary, \* which is twentie gerahs.
- 17 But the first borne of a kowe, or the first borne of a sheepe, or the first borne of a goat shalt thou not <sup>redeeme</sup>: for they are holie: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: <sup>it is a</sup> sacrifice made by fire for a sweete sauour vnto the Lord.
- 18 And the flesh of them shalbe thine, \* as the shake breast, and as the right shoulder shalbe thine.
- 19 All the heaue offerings of the holie things which the children of Israel shall offer vnto the Lord, haue I giuen thee, & thy sonnes, and thy daughters with thee, to be a ductie for euer: <sup>it is a</sup> perpetual couenant \* of salt before the Lord, to thee and to thy seede with thee.
- 20 ¶ And the Lord said vnto Aaron, Thou shalt haue none inheritance in their <sup>land</sup>, neither shalt thou haue anie part among them: \* I am thy part and thine inheritance among the children of Israel.
- 21 For beholde, I haue giuen the children of Leui all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.
- 22 Neither shall the children of Israel anie more <sup>come neere</sup> y<sup>e</sup> Tabernacle of y<sup>e</sup> Congregation, lest they susteine sinne, and die.
- 23 But the Leuites shall do the seruice in the Tabernacle of the Congregation, and they shall beare <sup>it is a</sup> lawe for euer in your generations, that among the children of Israel they possesse none inheritance.
- 24 For the tithes of the children of Israel, which they shall offer as an offering vnto the Lord, I haue giuen the Leuites for an inheritance: therefore I haue said vnto them, Among the children of Israel ye shal possesse none inheritance.
- 25 ¶ And the Lord spake vnto Moses, saying,
- 26 Speake also vnto the Leuites and say vnto them, When ye shall take of the children of Israel the tithes, which I haue giuen you of them for your inheritance, then shall ye

- take an heaue offering of that same for the Lord, <sup>even</sup> the tenth part of the tithe.
- 27 And your heaue offering shalbe reckened vnto you, as the \* corne of the barne, or as the abundance of the wine presse.
- 28 So ye shall also offer an heaue offering vnto the Lord of al your tithes, which ye shal receiue of the children of Israel, and ye shall giue thereof the Lords heaue offering to Aaron the Priest.
- 29 Ye shall offer of all your <sup>p</sup> giftes all the Lords heaue offerings: of all the <sup>fat</sup> of the same <sup>shall ye offer</sup> the holie things therof.
- 30 Therefore thou shalt say vnto them, When ye haue offered the fat thereof, then it shall be counted vnto the Leuites, as y<sup>e</sup> encrease of the corne floore, or as the encrease of the wine presse.
- 31 And ye shall eate it in all <sup>p</sup> places, ye, and your householdes: for it is your wages for your seruice in the Tabernacle of the Congregation.
- 32 And ye shall <sup>bear</sup> no sinne by the reason of it, when ye haue offered the fat of it: neither shall ye pollute the holie <sup>things</sup> of the children of Israel, lest ye dye.

CHAP. XIX.

The sacrifice of the red kowe. 9 The sprinkling water. 11 He that toucheth the dead. 14 The man that dyeth in a tent.

- 1 And the Lorde spake to Moses, and to Aaron, saying,
- 2 \* This is the ordinance of the law, which the Lord hath commaunded, saying, Speak vnto the children of Israel that they bring thee a red kowe without blemishe, wherein is no spot, vpon the which neuer came yoke.
- 3 And ye shall giue her vnto Eleazar the Priest, that he may bring her \* without the hoste, and cause her to <sup>b</sup> be slaine before his face.
- 4 Then shall Eleazar the Priest take of her blood with his \* finger, and sprinkle it before the Tabernacle of the Congregation seven times,
- 5 And cause the kowe to be burnt in his sight: with her \* skinne, & her flesh, & her blood, and her doing shall he burne her.
- 6 Then shall the Priest take cedar wood, and hyssope and skarlet lace, and cast them in the middes of the fire where the kowe burneth.
- 7 Then shall the \* Priest wash his clothes, and he shall wash his flesh in water, and the come into the hoste, and the Priest shalbe vncleane vnto the euen.
- 8 Also he that <sup>d</sup> burneth her, shall wash his clothes in water, and wash his flesh in water, and be vncleane vntil euen.
- 9 And a man, <sup>that is</sup> cleane, shal take vp the ashes of the kowe, and put them without the hoste in a cleane place: and it shalbe kept for the Congregation of the children of Israel for \* a sprinkling water: it is a sinne offering.

that were separate for their vncleanness, were sprinkled therewith made cleane, Chap. 8. 7. It is also called holie water, because it was deined to an holie vse, Chap. 5. 7.

o As acceptable as the fruites of your owne ground or the yarde.

p Which ye haue receiued of the children of Israel. q Reade vnto

r As is in the verse.

s Ye shall not be punished therefore.

t The offerings which the Leuites haue offered to God.

a According to this lawe made remonic, ye shal sacrifice the red kowe.

b By another Priest.

c Eleazar.

d Exod. 29. 14. leuit. 4. 11.

e Meaning Eleazar.

f The inferior Priest who had her and her ned her.

g Or the offering because of it.

h To Therefore

Exod. 29. 26. leuit. 7. 30.

m To serue them: for the Leuites are put in their place.

n If they faile in their office, they shalbe punished.

tokens giuen by God, and therefore as I conceiue, but correction giue them.

10 Therefore he that gathereth the ashes of the kowe, shall wash his clothes, and remaine vncleane vntill euen: and it shall be vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 He that toucheth the dead body of any man, shall be vncleane euen seuen dayes.

12 He shall purifie himselfe therewith the third day, and the seventh day he shall be cleane: but if he purifie not himselfe the third day, then the seventh day he shall not be cleane.

13 Whosoever toucheth the corps of any mā that is dead, & purgeth not himselfe, defileth the Tabernacle of the Lorde, and that person shall be cut of from Israel, because the sprinkling water was not sprinkled vpon him: he shall be vncleane, & his vncleannes shall remaine still vpon him.

14 This is the lawe, When a man dyeth in a tent, all that come into the tent, & all that is in the tent, shall be vncleane seuen dayes.

15 And all the vessels that be open, which haue no covering fastened vpon them, shall be vncleane.

16 Also whosoever toucheth one y is slaine with a sword in the field, or a dead person, or a bone of a dead man, or a graue, shall be vncleane seuen dayes.

17 Therefore for an vncleane person they shall take of the burnt ashes of the sinne offering, and pure water shall be put therein in a vessel.

18 And a cleane person shall take hyssope and dip it in the water, and sprinkle it vpon the tent, and vpon all the vessels, & on the persons that were therein, and vpon him y touched the bone, or the slaine, or y dead, or the graue.

19 And the cleane person shall sprinkle vpon the vnclean the third day, and the seventh day, and he shall purifie himselfe the seventh day, and wash his clothes, and wash himself in water, and shall be cleane at euen.

20 But the man that is vncleane and purifieth not himselfe, that person shall be cut of from among the Congregation, because he hath defiled the Sanctuary of the Lorde: and the sprinkling water hath not bene sprinkled vpon him: therefore shall he be vncleane.

21 And it shall be a perpetuall law vnto them, that he that sprinkleth the sprinkling water, shall wash his clothes: also he that toucheth the sprinkling water, shall be vncleane vntill euen.

22 And whatsoever the vncleane persone toucheth, shall be vncleane: and the person that toucheth him, shall be vncleane vntill the euen.

## CHAP. XX.

1 Miriam dyeth. 2 The people murmur. 3 They haue water out of the rocke. 4 Edom denieth the Israelites passage. 5, 6 The death of Aaron, in whose rounde Eleaz, or succeedeth.

Then the children of Israel came with the whole Congregation to the desert of Zin in the first moneth, and the people

abode at Kadesh: where Miriam died, and Moses and Aarons sister.

2 But there was no water for the Congregation, and they assembled themselves against Moses and against Aaron.

3 And the people chide with Moses, and spake, saying, Would God wee had perished, when our brethren dyed before the Lord.

4 Why haue ye thus brought the Congregation of the Lorde vnto this wilderness, that both we, and our cattell should dye there?

5 Wherefore now haue ye made vs to come vp from Egypt, to bring vs into this miserable place, which is no place of seede, nor figs, nor vines, nor pomegranates: neither is there any water to drinke.

6 Then Moses and Aaron went from the assemblie vnto the doore of the Tabernacle of the Congregation, & fell vpon their faces: and the glorie of the Lord appeared vnto them.

7 And the Lord spake vnto Moses, saying, Take the rod, and gather thou and thy brother Aaron the Congregation together, and speake ye vnto the rocke before their eyes, and it shall giue forth his water: and thou shalt bring them water out of y rocke: so thou shalt giue the Congregation, and their beastes drinke.

8 Then Moses tooke the rodde from before the Lord, as he had commaunded him.

9 And Moses and Aaron gathered the Congregation together before the rocke, and Moses sayd vnto them, Heere now, ye rebels: shall we bring you water out of this rocke?

10 Then Moses lift vp his hand, and with his rod he smote the rocke twise, and the water came out abundantly: so the Congregation, and their beastes drinke.

11 Again the Lord spake vnto Moses, and to Aaron, Because ye beleued me not, to sanctifie me in the presence of the children of Israel, therefore ye shall not bring this Congregation into the lande which I haue giuen them.

12 This is the water of Meribah, because the childre of Israel strove with the Lord, and he was sanctified in them.

13 Then Moses sent messengers from Kadesh vnto the king of Edom, saying, Thus saith thy brother Israel, Thou knowest all the trauaile that we haue had,

14 How our fathers went downe into Egypt, and we dwelt in Egypt a long tyme, where who was called the Egyptians handeled vs euill and our fathers.

15 But when we cried vnto the Lorde, hee heard our voyce, and sent an Angell, and hath brought vs out of Egypt, and behold, we are in the citie Kadesh, in thine utmost border.

16 I pray thee that we maye passe through thy countrey: we will not goe through the fieldes nor the vineyardes, neither will we drinke of the water of the welles: we will

Liiiij. go

f With y sprinkling water.

g So that he should not be esteemed to be of y holy people, but as a polluted and excommunicate person.

h Euer, a covering of cloth.

i Of the red kowe burnt for sinne.

j Water of the fountain or rinner.

k One of the Priests which is cleane.

l Because he had bene among the that were vncleane: or els had touched the water, as verse 31.

m That is vncleane.

n This was fourtie yeres after their departure from Egypt.

c Another rebellion was in Raphidim, Exo. 17. and this was in Kadesh. Chap. 11. 33.

Exo. 17. 2.

d Wherewith thou diddest miracles in Egypt, & diddest deuide the Sea.

e The punishment which followed hereof, declared that Moses and Aaron beleued not the Lordes promise, as appeareth verse 12. f That the children of Israel should beleue and acknowledge my power and so honour me.

g Or, strife, and contention.

h By shewing himselfe almightie and maintaining his glorie. i Because Iacob or Israel was Esaus brother.

j Esau brother.

k Esau brother.

l Esau brother.

m Esau brother.

n Esau brother.

o Esau brother.

p Esau brother.

q Esau brother.

r Esau brother.

s Esau brother.

t Esau brother.

u Esau brother.

v Esau brother.

w Esau brother.

x Esau brother.

y Esau brother.

z Esau brother.

*Murmuring. c. 21.*  
5.

*Or, his way.*

go by the kings way, and neither turne vn-  
to the right hand nor to the left, vntill we  
be past thy borders.

*Or, some way.*

18 And Edom answered him, "Thou shalt  
not passe by me, least I come out against  
thee with the sword.

19 Then the children of Israel said vnto him,  
We will go vp by the hie way: and if I and  
my cattell drinke of thy water, I will the pay  
for it: I will onely (without any harme) go  
through on my feete.

20 He answered againe, Thou shalt not goe  
through. Then "Edom came out against  
him with much people, and with a mightie  
power.

21 Thus Edom denied to giue Israel passage  
through his countrey: wherfore Israel turn-  
ed away from him.

22 ¶ And when the children of Israel with all  
the Congregation departed from "Kadesh,  
they came vnto the mount Hor.

23 And the Lorde spake vnto Moses and to  
Aaron in the mount Hor nere the coast of  
the land of Edom, saying,

24 Aaron shalbe gathered vnto his people: for  
he shal not enter into the lande, which I  
haue giuen vnto the children of Israel, be-  
cause ye "disobeyed my commaundement  
at the water "of Meribah.

25 Take "Aaron and Eleazar his sonne, and  
bring them vp into the mount Hor,

26 And cause Aaron to put of his garments &  
put them vpon Eleazar his sonne: for Aaron  
shal be gathered to his fathers, and shall  
die there.

27 And Moses did as the Lorde had commaun-  
ded: and they went vp into the mount Hor,  
in the sight of all the Congregation.

28 And Moses put of Aarons clothes, and  
put them vpon Eleazar his sonne: "so Aaron  
died there in the top of the mount: and  
Moses and Eleazar came downe from of  
the mount.

29 When all the Congregation saw that Aaron  
was dead, all the house of Israel wepte  
for Aaron thirtie dayes.

# CHAP. XXI.

1 Israel vanquisheth king Arad. 6 The fierie serpentes  
are sent for the rebellion of the people. 22. 23 Sihon and  
Og are overcome in battell.

1 **W**hen King "Arad the Canaanite,  
which dwelt towards the South,  
heard tell that Israel came by the "way of  
the spies, then fought he against Israel, and  
rooke of them prisoners.

2 So Israel vowed a vowe vnto the Lord, and  
said, If thou wilt deliuer & giue this people  
into mine hande, then I will verily destroy  
their cities.

3 And the Lord heard the voyce of Israel, &  
deliuered them the Canaanites: & they ver-  
ily destroyed them and their cities, and  
called the name of the place "Hormah.

4 ¶ After, they departed fro the mount Hor  
by the way of the red Sea, to "compasse the  
land of Edom: and the people were sore  
griued because of the way.

5 And the people spake against God and a-

gainst Moses, saying, Wherefore haue ye  
brought vs out of Egypt, to dye in the wil-  
dernes? for here is neither bread nor wa-  
ter, & our soule "lotheth this light "bread.

6 \* Wherefore the Lorde sent a fiery ser-  
pentes among the people which stung the  
people: so that manie of the people of Isra-  
el dyed.

7 Therefore the people came to Moses and  
said, We haue sinned: for we haue spoken  
against the Lord, and against thee: praye  
to the Lord, that he take away the serpentes  
from vs: and Moses prayed for the people.

8 And the Lord said vnto Moses, Make thee  
a fiery serpent, & set it vp "for a signe, that  
as many as are bitten, may looke vpon it,  
and liue.

9 So Moses made a serpent of brasse, and  
set it vp for a signe: and when a serpent had  
bitten a man, then he looked to the serpent  
of brasse, and "liued.

10 \* And the children of Israel departed  
thence, and pitched in Oboth.

11 And they departed from Oboth, and pitched  
in "lie-abarim, in the wilderness, which  
is before Moab on the Eastside.

12 ¶ They remoued thence, and pitched vpon  
the riuer of Zared.

13 ¶ Thence they departed, and pitched on  
the other side of Arnon, which is in the  
wildernes, and commeth out of the coastes  
of the Amorites: (for Arnon is the border  
of Moab, betwene the Moabites & the A-  
morites)

14 Wherefore it shall be spoken in the booke  
of "the battels of the Lorde, "what thing  
he did in thered Sea, and in the riuers of  
Arnon,

15 And as the streame of the riuers that go-  
eth downe to the dwelling of Ar, and lyeth  
vpon the border of Moab.

16 ¶ And from thence they turned to Beer:  
the same is the well where the Lorde sayde  
vnto Moses, Assemble the people, & I will  
giue them water.

17 ¶ Then Israel sang this song, "Rise vp wel,  
sing ye vnto it.

18 The princes digged this wel, the captaines  
of the people digged it, euen the "lawe gi-  
uer, with their stauces. And from the wilder-  
nesse they came to Mattanah,

19 ¶ And from Mattanah to Nahaliel, & from  
Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is  
in the plaine of Moab, to the top of Pisgah  
that looketh toward Ieshimon.

21 ¶ Then Israel sent messengers vnto Sihon,  
King of the Amorites, saying,

22 \* Let me go through thy land: we will not  
turne aside into the fields, nor into vine-  
yards, neither drinke of the waters of the  
welles: we will go by the kings way, vntill we  
be past thy countrey.

23 \* But Sihon gaue Israel no licence to passe  
through his countrey, but Sihon assembled  
all his people, and went out against Israel  
into the wilderness: and he came to Iahoz,  
and fought against Israel.

*gray. c. 21. 7.*

*the brazen ser-  
pent, a type of  
Christ. c. 21. 8.*

*Or, the Edomites.*

*Or, strife.*

*k To passe by  
another way.*

*Chap. 22. 27.*

*I Reade Gen.  
25. 8.*

*Or, rebelled.*

*Or, strife.*

*Chap. 22. 28.  
Deut. 32. 50.*

*Deut. 10. 6. & 28.  
30.*

*Or, journeyed.*

*Chap. 22. 42.*

*a By that way  
which their  
spies, that fear-  
ed dangers,  
found to be most  
safe.*

*Or, destruction.*

*b For they were  
forbidden to de-  
stroy it, Deut. 2.  
5.*

*Chap. 21. 8.*

*c Meaning the  
na, which they  
though bit did  
nourish.*

*UUy. 1. 4. 1.*

*1. cor. 10. 9.*

*d For they  
were stung  
with, were  
flamed with  
heat thereof,  
that they did*

*Or, upon a pole*

*2. King. 23. 4.*

*John. 3. 14.*

*Or, as a mark.*

*Chap. 22. 34.*

*Or, in the land*

*Abraham, 12.*

*Which sent  
to be the base  
of the Judges  
as some think  
booke which  
lost.*

*Or, (How God  
delivered) 7. 41*

*(the cities) which  
whirls winds,  
the valley of  
Jahaz.*

*Or, Spring.*

*f Ye that receiue  
the commaun-  
ment thereof  
praise forth.*

*g Moses & A-  
ron heads of  
people only  
smote them  
with the rod  
of staffe, which  
gaue water  
and wel that was  
deepe digged.*

*Deut. 2. 26.*

*Indy. 12. 17.*

*Ten. 2. 30.*



Josh. 12. 3.  
Judg. 1. 34.  
Gen. 1. 9.  
h The River.

i For the people  
were tall and  
strong like gy-  
ants, Deut. 2. 10.  
k For it had  
been the Moa-  
biters, the Israe-  
lites might not  
have possessed  
it, Deut. 2. 9.

l Meaning, war.

m Chemosh  
was the idol of  
the Moabites, 1.  
King. 11. 33: who  
was not able to  
defend his wor-  
shippers, which  
took the idol for  
their father.  
n Eri-lybi.

Don. 1. 5. 19.

o Psalm. 137. 17.

a Being at Ieri-  
cho, it was be-  
yond Iordan:  
but where the  
Israelites were,  
it was on this  
side.  
b Or, was weired,  
which were  
heads and goun-  
dours.

c To wit, Eu-  
phrates, upon  
which flood  
this city Pethor

24 \* But Israel smote him with the edge of the sword, and conquered his lande, from Arnon vnto Iabok, *even* vnto the children of Ammon: for the border of the children of Ammon was strong.

25 And Israel tooke all these cities, & dwelt in all the cities of the Amorites in Heshbon and in all the villages thereof.

26 For Heshbon was the cite of Sihon the king of the Amorites, which had fought beforetime against the king of the Moabites, and had taken all his land out of his hand, *even* vnto Arnon.

27 Wherefore they that spake in proverbes, say, Come to Heshbon, let the cite of Sihon be built and repaired:

28 For a fire is gone out of Heshbon, and a flame from the cite of Sihon, & hath consumed Ar of the Moabites, and the lordes of Bamoth in Arnon.

29 We be to thee, Moab: O people of Chemosh, thou art vndone: he hath suffered his sonnes to be pursued, and his daughters to be in captiuitie to Sihon the king of the Amorites.

30 Their empire also is lost from Heshbon vnto Dibon, & we haue destroyed the vnto Nophah, which reacheth vnto Medeba.

31 Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to search out Iaazer, and they tooke the townes belonging thereto, & rooted out the Amorites that were there.

33 \* And they turned and went vp toward Bashan: and Og the King of Bashan came out against them, he, and all his people, to fight at Edrei.

34 The Lord said vnto Moses, Feare him not: for I haue deliuered him into thine hand & all his people, and his lande: \* and thou shalt doe to him as thou diddest vnto Sihon the King of Amorites, which dwelt at Heshbon.

35 They smote him therefore, & his sonnes, and all his people, until there was none left him: so they conquered his land.

#### CHAP. XXII.

1 King Balak sendeth for Balaam to curse the Israelites.  
2 The Lord forbiddeth him to go. 3 The Angel of the Lord meeteth him, and his ass speaketh. 4 Balaam protesteth that he will speak nothing, but that which the Lord putteth in his mouth.

1 After the children of Israel departed & pitched in the plaine of Moab on the other side of Iordan from Iericho.

2 Now Balak the sonne of Zippor sawe all that Israel had done to the Amorites.

3 And the Moabites were fore afraid of the people, because they were many, & Moab fretted against the children of Israel.

4 Therefore Moab said vnto the Elders of Midian, Now shall this multitude lieke vp all that are round about vs, as an oxelicketh vp the grasse of the feld: and Balak the sonne of Zippor was King of the Moabites at that time.

5 He sent messengers therefore vnto Balaam the sonne of Beor to Pethor (which is by the riuer of the lande of the children

of his folke) to call him, saying, Beholde, there is a people come out of Egypt, which couer the face of the earth, and lye oner against me.

6 Come now therefore, I pray thee, and curse me this people (for they are stronger then I) so it may be that I shall be able to smite them and to driue them out of the lande: for I know that he, whom thou blestest, is blessed, and he whom thou curstest, shall be cursed.

7 And the Elders of Moab, and the Elders of Midian departed, hauing the reward of Balak, and they came vnto Balaam, & told him the wordes of Balak.

8 Who answered the, Tary here this night, and I will giue you an answer, as the Lord shall say vnto me. So the princes of Moab abode with Balaam.

9 Then God came vnto Balaam, and sayd, What men are these with thee?

10 And Balaam said vnto God, Balak the sonne of Zippor, king of Moab hath sent vnto me, saying,

11 Beholde, there is a people come out of Egypt and couereth the face of the earth: come now, curse them for my sake: so it may be that I shall be able to ouercome them in battell, and to driue them out.

12 And God said vnto Balaam, Go not thou with the, neither curse the people, for they are blessed.

13 And Balaam rose vp in the morning, and said vnto the princes of Balak, Returne vnto your land: for the Lord hath refused to giue me leaue to go with you.

14 So the princes of Moab rose vp, and went vnto Balak, and said, Balaam hath refused to come with vs.

15 Balak yet sent againe more princes, and more honourable then they.

16 Who came to Balaam, and sayde to him, Thus sayth Balak the sonne of Zippor, Be not thou stayed, I pray thee, from coming vnto me: for I will giue thee much money.

17 For I will promote thee vnto great honour, and wil do whatsoever thou sayest vnto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered, and said vnto the seruants of Balak, If Balak would giue me his house full of siluer and golde, I can not do beyond the word of the Lord my God, to do lesse or more.

19 But now, I pray you, tary here this night, that I may wit, what the Lord will say vnto me.

20 And God came vnto Balaam by night, & remoued God to require him con- trane to his com- mandement, his petition was gra- ted, but it tur- ned to his owne condemnation.

21 So Balaam rose vp early, & saddled his asse, and went with the princes of Moab. 22 And the wrath of God was kindled, be- cause he went: and the Angel of the Lord stood in the way to be against him, as he rode vpon his asse, and his two seruants were

e Whom before he called Elders: meaning the gouernours, and after calleth the seruants: that is, subjects to their king.

f He warned him by a dream that he should not consent to the kinges wis- dom request.

g He be- lieued himselfe to be wiser then God, and had so blinded his heart.

h The wicked seek by all means to further their naugh- tie enterprises, though they know that God is against them.

i Many think, that Balak was of a party to the sin, & as in Balak's charren in the fable.

j Because he required him con- trane to his com- mandement, his petition was gra- ted, but it tur- ned to his owne condemnation.

k Mooued rather with con- science, then to obey God.

Angel.

The Angel withstandeth Balaam.

Numbers.

Balaam blesteth the

2 Pet. 2. 16.  
 Jude. 11.

I The seconde  
time.

Or, fell.

He Gave her  
power to speake

Since thou  
hast bin my mas-  
ter.

For whose  
eyes the Lorde  
doeth not open  
they can neither  
see his anger nor  
his love.

Both thy hart  
is corrupt and  
thine enterprise  
wicked.

Or, before me, or,  
to meet me.

Elr. I will re-  
turne to me.

Because his  
heart was evil  
his charge was  
renewed, that he  
should not pre-  
tend ignorance.  
Nere the place  
where the Isra-  
elites camped.

Of my selfe I  
can speake no-  
thing only what  
God sendeth,  
that will I utter.  
I am a good man,  
and a true.

were with him.

23 And when the asse saw the Angel of the Lord stand in the way, and his sword drawn in his hande, the asse turned out of the way and went into the fildes, but Balaam smote the asse, to turne her into the way.

24 Again the Angel of the Lord stood in a path of the vineyardes, having a wall on the one side, and a wall on the other.

25 And when the asse saw the Angel of the Lord, she thrust her selfe vnto the wall, and dashed Balaams foote against the wal: wherefore he smote her againe.

26 Then the Angel of the Lord went further, and stood in a narrowe place, where was no way to turne, either to the right hande, or to the left.

27 And when the asse saw the Angel of the Lord, she lay downe vnder Balaam: therefore Balaam was very wroth, & smote the asse with a staffe.

28 Then the Lord opened the mouth of the asse, and she sayd vnto Balaam, What haue I done vnto thee, that thou hast smitten me now three times?

29 And Balaam said vnto the asse, Because thou hast mocked me: I would there were a sword in mine hande, for now would I kyll thee.

30 And the asse said vnto Balaam, Am not I thine asse, which thou hast ridden vpon? since thy first time vnto this day? haue I vied at any time to doe thus vnto thee? Who said, Nay.

31 And the Lord opened the eyes of Balaam, and he saw the Angel of the Lorde standing in the way with his sword drawn in his hand: then he bowed himselfe, and fell flat on his face.

32 And the Angel of the Lorde saide vnto him, Wherefore hast thou now smitten thine asse three times? beholde, I came out to withstand thee, because thy way is not straight before me.

33 But the asse saw me, and turned from me now three times: for els, if thee had not turned from me, surely I had euen now slain thee, and saved her aliue.

34 Then Balaam saide vnto the Angel of the Lord, I haue sinned: for I wist not that thou stoodest in the way against me: now therefore if it displease thee, I will turne home againe.

35 But the Angel said vnto Balaam, Go with the men: but what I say vnto thee, that shalt thou speake. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam came, he went out to meete him vnto a cite of Moab, which is in the border of Arnon, euen in the vtmost coast.

37 Then Balak said vnto Balaam, Did I not send for thee to call thee? Wherefore comest thou not vnto me? am I not able to decide to promote thee vnto honour?

38 And Balaam made answer vnto Balak, Lo, I am come vnto thee, and can know say: a-ny thing as all the word that God putteth

in my mouth, that shall I speake.

39 So Balaam went with Balak, & they came vnto the cite of Huzoth.

40 Then Balak offered bullockes, and sheepe, and sent thereof to Balaam, and to the princes that were with him.

41 And on the morow Balak tooke Balaam, and brought him vp into the hie places of Basal, that thence he might see the vtmost part of the people.

CHAP. XXIII.

Balaam curseth Israhel: Alas to be built. God teacheth him what to answer. In steade of cursing he blesteth Israhel. God will not like man.

And Balaam said vnto Balak, Builde me here seuen altars, and prepare me here seuen bullockes, and seuen rammes.

And Balak did as Balaam said, and Balak and Balaam offered on every altar a bullocke and a ramme.

Then Balaam said vnto Balak, Stande by the burnt offering, and I will go, if so be that the Lord wil come and meete me: & whatsoever he sheweth me, I will tell thee: so he went forth alone.

And God met Balaam, and Balaam sayd vnto him, I haue prepared seuen altars, & haue offered vpon euery altar a bullocke and a ramme.

And the Lord put an answer in Balaams mouth, and said, Go again to Balak, and say on this wise.

So when he returned vnto him, lo, he stood by his burnt offering, he, and all the princes of Moab.

Then he vttered his parable, & sayd, Balak the king of Moab hath brought me fro Aram out of the mountaines of the East, saying, Come, curse Israhel for my sake: come and detest Israhel.

How shall I curse, where God hath not cursed? or how shall I detest, where the Lorde hath not detested?

For fro the top of the rocks I did see him, and from the hils I did behold him: lo, the people shall dwell by themselves, and shall not be reckened among the nations.

Who can tell the dust of Israhel, and the number of the fourth part of Israhel? Let me die the death of the righteous, and let my last ende be like his.

Then Balak said vnto Balaam, What hast thou done vnto me? I tooke thee to curse mine enemies, & behold, thou hast blessed them altogether.

And he answered, and said, Must I not take heed to speake that, which the Lorde hath put in my mouth?

And Balak said vnto him, Come, I praye thee, with me vnto an other place, whence thou maiest see them, and thou shalt see but the vtmost part of them, and shalt not see them all: therefore curse them out of that place for my sake.

And he brought him into Sede-bophim to the top of Pisgah & buile seuen altars, & offered a bullock, and a ram on every altar.

After, he said vnto Balak, Stand here by thy

Or, if thou  
populace

Where the  
dole Balaam  
worshipped

For among  
the Gentiles  
kings oft time  
vied to fame  
as did Balaam

Or, was  
Apparant  
to him.

Taught him  
what to say.

Or, prophesie

Or, Syria

Cause that  
me may hat  
detest them.

But that his  
religio & his  
aparte.

The infinite  
multitudes of  
dust off earth.

The feare  
Gods Iudgement  
caused him  
with to be  
wed to the  
hold of Moab.

thus the  
have their  
sciences  
ded what  
considered  
Iudgements.

Or, into the  
of them  
to see, &  
was thought  
prophesie.

thy burnt offering, and I wil meeete the Lorde yonder.

16 And the Lord mette Balaam, and \* put an answer in his mouth, and said, Go agayne vnto Balak, and say thus.

17 And when he came to him, beholde, he stood by his burnt offering, and the princes of Moab with him: so Balak said vnto him, What hath the Lord said?

18 And he vttered his parable, and said, Rise vp, Balak, and heare: hearkē vnto me, thou sonne of Zippor.

19 <sup>h</sup> God is not as man, that he should lye: neither as the sonne of man that he should repent: hath he said, and shal he not do it? and hath he spoken, and shall he not accomplish it?

20 Beholde, I haue receiued commandements to blesse: for he hath blessed, and I can not alter it.

21 He seeth none iniquitie in Isakob, nor seeth no transgression in Israel: the Lorde his God is with him, and the ioyfull shout of a king is among them.

22 God brought them out of Egypt: their strength is as an vnicorne.

23 For there is no sorcery in Isakob, nor soothsaying in Israel: <sup>i</sup> according to this tyme it shalbe said of Isakob & of Israel, What hath God wrought?

24 Behold, the people shall rise vp as a lyon, and lift vp himselfe as a yong lyon: he shall not lye downe, till he eate of the pray, and til he drinke the blood of the slaine.

25 ¶ Then Balak said vnto Balaam, Neither curse, nor blesse them at all.

26 But Balaam answered, and said vnto Balak, Told not I thee, saying, Al that the Lord speaketh, that must I do?

27 ¶ Againe Balak said vnto Balaam, Come, I pray thee, I will bring thee vnto an other place, if so be it wil please God, that thou mayest thence curse them for my sake.

28 So Balak brought Balaam vnto the top of Peor, that looketh toward Ieshmon.

29 Then Balaam said vnto Balak, Make me here seuen altars, and prepare me here seuen bullocks, and seuen rams.

30 And Balak did as Balaam had sayd, & offered a bullock and a ram on euery altar.

## CHAP. XXIII.

1 Balaam propheseth of the great prosperitie that should come vnto Israel: 27 Also of the coming of Christ.

28 The destruction of the Amalekites, and of the Kenites.

1 **W**hen Balaam sawe that it pleased the Lorde, to blesse Israel, then he went not, \* as certain times before, to set diuinations, but set his face toward the wilderness.

2 And Balaam lift vp his eyes, & looked vpō Israel, which dwelt according to their tribes and the Spirit of God came vpon him.

3 And he vttered his parable, & said, Balaam the sonne of Beor hath said, and the man, whose eyes were shut vp, hath said,

4 He hath said, which heard the wordes of God, and sawe the vision of the Almighty,

and falling in a trance had his eyes opened.

5 ¶ How goodly are thy tents, O Isakob, and thine habitations, O Israel!

6 As the valles, are they stretched forth, as gardens by the riuers side, as the aloē trees, which the Lord hath planted, as the cedars, beside the waters.

7 The water droppeth out of his bucket, & his seede shalbe in many waters, & his king shalbe as a vnicorne: he shal eate the nations his enemies, & bruiſe their bones, and shoote them through with his arrowes.

8 God brought him out of Egypt: his strength shalbe as an vnicorne: he shal eate the nations his enemies, & bruiſe their bones, and shoote them through with his arrowes.

9 ¶ He coucheth, and lieth downe as a yong lyon, and as a lyon: who shal stirre him vp? blessed is he that blesseth thee, and cursed is he that curseth thee.

10 Then Balak was very angry with Balaam, and smote his handes together: so Balak sayd vnto Balaam, I sent for thee to curse mine enemies, and behold, thou hast blesseth them now three tymes.

11 Therefore nowe flee vnto thy place: I thought surely to promote thee vnto honour, but so the Lord hath kept thee back from honour.

12 Then Balaam answered Balak, Told I not also thy messengers, which thou sentest vnto me, saying,

13 If Balak would giue me his house full of siluer and golde, I can not passe the commandement of the Lord, to do either good or bad of mine own minde? what the Lord shall command, that same will I speake.

14 And now behold, I goe vnto my people: come, I wil \* aduertise thee what this people shal do to thy folke in the later dayes.

15 And he vttered his parable, and said, Balaam the sonne of Beor hath said, and the man whose eyes were shut vp, hath said,

16 He hath said that heard y wordes of God, and hath the knowledge of the most High, and sawe the vision of the Almighty, and falling in a trance had his eyes opened:

17 I shall see him, but not now: I shal behold him, but not nere: there shal come a starre of Isakob, and a scepter shal rise of Israel, & shal smite the coastes of Moab, & destroy all the sonnes of Sheth.

18 And Edom shalbe possessed, and Seir shalbe a possession to their enemies: but Israel shall do valiantly.

19 He also that shal haue dominion shalbe of Isakob, and shal destroy the remnaunt of the \* cite.

20 ¶ And when he looked on Amalek, he vttered his parable, and said, Amalek was the first of the nations: but his later end shal come to destruction.

21 And he looked on the Kenites, & vttered his parable, and said, Strong is thy dwelling place, and \* put thy nest in the rocke.

22 Neuertheles, the Kenite shall be spoyled vntill Ashtur carry thee away captiue.

23 Againe he vttered his parable, & said, Alas,

Though he lay as in a sleepe, yet the eyes of his minde were open.

\* Or, tent.

His prosperitie, and posteritie shall be very great.

Which name was common to the Kings of Amalek.

Gen. 49. 9.

fin token of anger.

Thus the wicked burden God when they can not compass their wicked enterprises.

2. 27. 1.

Thou shalt be a curse to the world, as a curse to the world.

4. 38.

h He gaue also wicked counsel to cause the Israelites to sinne, that thereby God might forsake them, Chap. 31. 16.

i Meaning, Christ.

k That is, the princes.

l He shal subdue al that resist: for of Sheth came Noah, and of Noah all the world.

m Of the Edomites.

n The Amalekites first made warre against Israel, as Chap. 14. 45.

o Make thyselfe as strong as thou canst.

\* Or, thou shalt.

p who

the strength of giants

h He gaue also wicked counsel to cause the Israelites to sinne, that thereby God might forsake them, Chap. 31. 16.

Balaams prophesie of Christ.





p Some read,  
Oh, who shall  
not perish, when  
the enemy, that  
is, Antichrist, shall  
set himselfe vp  
as God?  
q The Grecians,  
or the Romanes.  
r Meaning Eber,  
or the Jewes, for  
rebellling against  
God.

who shall liue when God doth this?

24 The shippes also shall come from the co-  
astes of Chittim, and subdue Asshur, and  
shall subdue Eber, and he also shall come to  
destruction.

25 Then Balaam rose vp, and went and re-  
turned to his place: and Balak also went  
his way.

## CHAP. XXV.

The people committeth fornication with the daughters of  
Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God  
maketh his covenant with Phinehas. 17 God commaun-  
deth to kill the Midianites.

1 Now whiles Israel abode in Shittim, the  
people began to commit whoredome  
with the daughters of Moab:

2 Which called the people vnto the sacri-  
fice of their gods, and the people ate, and  
bowed down to their gods.

3 And Israel coupled himselfe vnto Baal  
Peor: wherefore the wrath of the Lord was  
kindled against Israel:

4 And the Lord said vnto Moses, \* Take all  
the heads of the people, and hang them vp  
before the Lord against the sunne, that  
the indignation of the Lordes wrath may  
be turned from Israel.

5 Then Moses said vnto the Iudges of Israel,  
Euery one slay his men that were ioyned  
vnto Baal Peor.

6 And behold, one of the children of Isra-  
el came and brought vnto his brethren a  
Midianitish woman in the sight of Moses,  
and in the sight of all the Congregation  
of the children of Israel, who wept before  
the doore of the Tabernacle of the Con-  
gregation.

7 And whē Phinehas the sonne of Eleazar  
the sonne of Aaron the Priest saw it, he rose  
vp from the middes of the Congregation,  
and tooke a speare in his hand,

8 And followed the man of Israel into the  
tent, and thrust them both through: so was  
the man of Israel, & the woman, through  
her belly: so the plague ceased from the  
children of Israel.

9 And there died in that plague, foure and  
twenty thousand.

10 Then the Lord spake vnto Moses, saying,

11 Phinehas the sonne of Eleazar, the sonne  
of Aaron the Priest, hath turned myne an-  
ger away from the children of Israel, while  
he was zelous for my sake among them:  
therefore I haue not consumed the children  
of Israel in my ielousie.

12 Wherefore say so him, Behold, I giue vn-  
to him my covenant of peace,

13 And he shall haue it, and his seede after  
him, euen the covenant of the priests office  
for euer, because he was zelous for his god,  
and hath made an atonement for the chil-  
dren of Israel.

14 And the name of the Israelite shew slaine,  
which was killed with the Midianitish wo-  
man, was Zimri the sonne of Salu, prince of  
the familie of the Simeonites.

15 And the name of the Midianitish woman,  
that was slaine, was Cozbi the daughter of  
Zur, who was head ouer the people of his

fathers house in Midian.

16 Again the Lord spake vnto Moses, say-  
ing,

17 Vex the Midianites, and smite them:

18 For they trouble you with their wives,  
wherewith they haue beguiled you as con-  
cerning Peor, & as concerning their sister  
Cozbi the daughter of a prince of Midian,  
which was slaine in the day of the plague  
because of Peor.

## CHAP. XXVI.

The Lord commandeth to number the children of Israel  
in the plaine of Moab, from twentie yere old and aboue.  
37 The Levites and their families. 64 None of them,  
that were numbered in Sinai, go into Canaan save Caleb  
and Iosue.

1 And so after the plague, the Lord spake  
vnto Moses, and to Eleazar the sonne  
of Aaron the Priest, saying,

2 Take the number of all the Congrega-  
tion of the children of Israel from twen-  
tie yere olde and aboue throughout their  
fathers houses, all that go forth to warre in  
Israel.

3 So Moses & Eleazar the Priest spake vnto  
them in the plaine of Moab, by Iordan toward  
Iericho, saying,

4 From twentie yere old and aboue ye shall  
number the people, as the Lord had commaun-  
ded Moses, and the children of Israel, when  
they came out of the land of Egypt.

5 Reuben the first borne of Israel: the  
children of Reuben were: Hanoch, of whom  
came the familie of the Hanochites, & of  
Pallu the familie of the Palluites:

6 Of Hefron, the familie of the Hefronites:  
of Carmi, the familie of the Carmites.

7 These are the families of the Reubenites:  
and they were in number three and forty  
thousand, seven hundred and thirtie.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, & Da-  
than, & Abiram: this Dathan and Abiram  
were famous in the Congregation, and  
stroue against Moses & against Aaron in  
the assemblie of Korah, when they stroue  
against the Lord.

10 And the earth opened her mouth, & swa-  
lowed them vp with Korah, when the Con-  
gregation dyed, what time the fire consumed  
two hundred and fiftie men, who were  
for a signe:

11 Notwithstanding, all the sonnes of Korah  
dyed nor.

12 And the children of Simeon after their  
families were: Nemuel, of whom came the fa-  
mille of the Nemuelites: of Iamin, the fa-  
mille of the Iaminites: of Iachin, the fami-  
lie of the Iachinites:

13 Of Zerah, the familie of the Zarahites: of  
Shaul, the familie of the Shaulites.

14 These are the families of Simeonites: two  
& twentie thousand and two hundred.

15 The sonnes of Gad after their families  
were: Zephon, of whom came the familie of  
the Zephonites: of Haggi, the familie of  
the Haggites: of Shuni, the familie of the  
Shunites:

Chap. 21.  
h Causing you  
to commit both  
corporal & spi-  
ritual fornication  
by Balsams con-  
fess, Chap. 21.6  
reuel. 2.14.

a Which came  
for their whored  
dome and ielo-  
satie.

Chap. 21.

b Where the ri-  
uer is nere to Ie-  
richo.

Chap. 21.

Gen. 29.9.  
and 3.24.  
1. chro. 5.1.  
|| Reuben.

Chap. 21.  
c In that reb-  
ellion wherof  
Korah was head

d That is, for  
example: there-  
fore should not  
murmure and re-  
bell against gods  
ministers.  
|| Simeon.

|| Gad.

16 Of Ozni, the familie of the Oznites: of E-  
 17 Of Arod, the familie of the Arodites: o  
 18 These are the families of the sonnes of  
 Gad, according to their numbers, fourtie  
 thousand and five hundredth.  
 19 ¶ The sonnes of Iudah, Er & Onan: but  
 Er and Onan died in the land of Canaan.  
 20 So were the sonnes of Iudah after their fa-  
 milies: of Shelah came the familie of y She-  
 lanites: of Pharez, the familie of the Phar-  
 zites, of Zerach, the familie of the Zarhites.  
 21 And the sonnes of Pharez were: of Hef-  
 ron, the familie of the Hefronites: of Ham-  
 mul, the familie of the Hamulites.  
 22 These are the families of Iudah, after their  
 numbers, seuentie and sixe thousand & five  
 hundredth.  
 23 ¶ The sonnes of Issachar, after their fa-  
 milies: of Tola, of whose came the familie  
 of the Tolaites: of Pua, the familie of the  
 Punites:  
 24 Of Iashub the familie of the Iashubites: of  
 Shimron the familie of the Shimronites.  
 25 These are the families of Issachar, after  
 their numbers, three score and foure thou-  
 sand and three hundredth.  
 26 ¶ The sonnes of Zebulun, after their fa-  
 milies were: of Sered, the familie of the Sar-  
 dites: of Elon, the familie of the Elonites:  
 of Iahleel, the familie of the Iahleelites.  
 27 These are the families of the Zebulunites  
 after their numbers, three score thousand  
 and five hundredth.  
 28 ¶ The sonnes of Ioseph, after their fami-  
 lies were ¶ Manasseh and Ephraim.  
 29 The sonnes of Manasseh were: of Machir,  
 the familie of the Machirites: and Machir  
 begate Gilead: of Gilead came the familie of  
 the Gileadites.  
 30 These are the sonnes of Gilead: of Iezer,  
 the familie of the Iezerites: of Helek, the  
 familie of the Helekites:  
 31 Of Asriel, the familie of the Asrielites: of  
 Shechem, the familie of the Shichfmites.  
 32 Of Shemida, the familie of the Shemi-  
 daites: of Hopher, the familie of the He-  
 pherites.  
 33 ¶ And Zelophehad the sonne of Hopher  
 had no sonnes, but daughters: and the  
 names of y daughters of Zelophehad were  
 Mahlah, and Noah, Hoglah, Milcah and  
 Tirzah.  
 34 These are the families of Manasseh, and  
 the number of them, two & fiftie thousand  
 and seven hundredth.  
 35 ¶ These are the sonnes of Ephraim after  
 their families: of Shuthelah came y familie  
 of the Shuthalites: of Becher, the familie  
 of the Bachrites: of Tahan, the familie of  
 the Tahanites.  
 36 And these are the sonnes of Shuthelah: of  
 Eran the familie of the Eranites.  
 37 These are the families of the sonnes of  
 Ephraim after their numbers, two & thirte  
 thousand and five hundredth. these are the  
 sonnes of Ioseph after their families.

38 ¶ These are the sonnes of Benjamin after  
 their families: of Bela came the familie of the  
 Balaites: of Ashbel, y familie of the Ashbe-  
 lites: of Ahirā, the familie of y Ahiramites:  
 39 Of Shupham, the familie of the Supha-  
 mites: of Hupham, the familie of the Hu-  
 phamites.  
 40 And the sonnes of Bela were Ard & Naa-  
 man: of Ard came the familie of the Ardites,  
 of Naaman, the familie of the Naamites.  
 41 These are the sonnes of Beniamin after  
 their families, and their numbers, five and  
 fourtie thousand and sixe hundredth.  
 42 ¶ These are the sonnes of Dan after their  
 families: of Shulham came the familie of the  
 Shulamites: these are the families of Dan  
 after their householders.  
 43 All the families of the Shulamites were af-  
 ter their numbers, three score and foure  
 thousand, and foure hundredth.  
 44 ¶ The sonnes of Asher after their families  
 ¶ Asher, were: of Imnah, the familie of the Imnites:  
 of Isui, the familie of the Isuites: of Beriab,  
 the familie of the Beriabites.  
 45 The sonnes of Beriab were, of Heber the  
 familie of the Heberites: of Malchiel, the  
 familie of the Malchielites.  
 46 And the name of the daughter of Asher  
 was Sarah.  
 47 These are the families of the sonnes of A-  
 sher after their numbers, three and fiftie  
 thousand and foure hundredth.  
 48 ¶ The sonnes of Naphtali, after their fami-  
 lies were: of Iahzeel, the familie of the Iah-  
 zeelites: of Guni, the familie of y Gunites.  
 49 Of Iezer, the familie of the Iezerites: of Shil-  
 len, the familie of the Shillemites.  
 50 These are the families of Naphtali acor-  
 ding to their householders, & their number,  
 five & fourtie thousand & foure hundredth.  
 51 These are the numbers of the children of  
 Israel: sixe hundredth and one thousand, se-  
 uen hundredth and thirtie.  
 52 ¶ And the Lord spake vnto Moses, saying,  
 53 Vnto these the land shalbe deuided for an  
 inheritance, according to the number of  
 names.  
 54 ¶ To many thou shalt giue the more inhe-  
 ritage, & to few thou shalt giue lesse inhe-  
 ritage: to euery one according to his nō-  
 ber shalbe giuen his inheritance.  
 55 Notwithstanding, the land shalbe deuided  
 by lot: according to the names of the tribes  
 of their fathers they shall inherite:  
 56 According to the lot shall the possession  
 thereof be deuided betwene many & few.  
 57 ¶ These also are the numbers of y Levites,  
 after their families: of Gershon came the  
 familie of the Gershonites: of Kohath, the  
 familie of the Kohathites: of Merari, the fa-  
 milie of the Merarites.  
 58 These are the families of Leui, the familie  
 of the Libnites: the familie of the Hebra-  
 nites: the familie of the Mahlites: the fami-  
 lie of the Mushites: the familie of the Kor-  
 hites: and Kohath begate Amram.  
 59 And Amrams wife was called y Iochebed  
 the daughter of Leui, which was borne vn-  
 to

Or, persons.

Chap. 33. 54.

1oth. 27. 27.

Exod. 6. 27.

Exod. 3. 3. and 6. 20.

M. j. to

Leuit. 10. 2.  
chap. 7. 4.  
1 Chron. 2. 2.

g Wherein ap-  
peareth y great  
power of God,  
that so wonder-  
fully increased  
his people.  
Chap. 1. 4. 31.  
1 Chron. 10. 6.

Chap. 26. 33. and  
36. 11.  
10. 17. 3.

Chap. 16. 1. & 11.

a According as  
all men die, for  
as much as they  
are sinners.

b That is, their  
matter to be  
iudged, to know  
what he should  
determine, as he  
did al hard mat-  
ters.

daughters ought to  
inherit as well as sons,  
if there be no sons.

for laws of inheritance.

to Leui in Egypt: & she bare vnto Amram  
Aaron, and Moses, and Miriam their sifter.

60 And vnto Aaron were borne Nadab, and  
Abihu, Eleazar, and Ithamar.

61 \* And Nadab and Abihu dyed because  
they offered strange fire before the Lord.

62 And their numbers were three and twen-  
tic thousand, all males from a moneth olde  
& aboue: for they were not nombred amog  
the children of Israel, because there was  
none inheritance giuen them among the  
children of Israel.

63 ¶ These are the numbers of Moses & Ele-  
azar the Priest which nombred the childre  
of Israel in the plaine of Moab, neere Ior-  
den, toward Iericho.

64 And among these there was not a man of  
them, whom Moses and Aaron the Priest  
nombred, when they tolde the children of  
Israel in the wilderness of Sinai.

65 For the Lord said of them, \* They shal die  
in the wilderness: so there was not left a mā  
of them, saue Caleb the sonne of Iephun-  
neh, and Ioshua the sonne of Nun.

#### CHAP. XXVII.

The lawe of the heritage of the daughters of Zelophehad.  
12 The land of promise shewed vnto Moses. 16 Moses  
prayeth for a gouernour to the people. 18 Ioshua is appoin-  
ted to be leader.

1 **T**hen came the daughters of \*Zelophe-  
had, the sonne of Hepher, the sonne of  
Gilead, the sonne of Machir, the sonne of  
Manasseh, of the familie of Manasseh, the  
sonne of Ioseph (& the names of his daugh-  
ters were these, Mahlah, Noah, & Hoglah,  
and Milcah, and Tirzah)

2 And stood before Moses, and before Elea-  
zar the Priest, & before the Princes, and all  
the assemblie, at the doore of the Taberna-  
cle of the Congregation, saying,

3 Our father \* dyed in the wilderness, & he  
was not among the assemblie of them that  
were assembled against the Lord in y com-  
panie of Korah, but died in his sinne, and  
had no sonnes.

4 Wherefore should the name of our father  
be taken away from among his familie, be-  
cause he hath no sonne? giue vs a possession  
among the brethren of our father.

5 Then Moses brought their b cause before  
the Lord.

6 And the Lord spake vnto Moses, saying,  
7 The daughters of Zelophehad speake  
right: thou shalt giue them a possession to  
inherit among their fathers brethren, and  
shalt turne the inheritance of their father  
vnto them.

8 Also thou shalt speake vnto the children  
of Israel, saying, If a man dye and haue no  
sonne, then ye shall turne his inheritance  
vnto his daughter.

9 And if he haue no daughter, ye shall giue  
his inheritance vnto his brethren.

10 And if he haue no brethren, ye shall giue  
his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, ye shal  
giue his inheritance vnto his next kinsman  
of his familie, and he shal possesse it: & this  
shal be vnto the children of Israel a lawe of

iudgement, as the Lord hath commanded  
Moses.

12 ¶ Again the Lord said vnto Moses, \* Go  
vp into this mount of Abarim, and behold  
the land which I haue giuen vnto the chil-  
dren of Israel.

13 And when thou hast seene it, thou shalt be-  
gathered vnto thy people also, \* as Aaron  
thy brother was gathered.

14 For ye were \* disobedient vnto my word in  
the desert of Zin, in the strife of the assem-  
blie, to sanctifie me in the waters before  
their eyes. \* That is the water of Meribah  
in Kadesh in the wilderness of Zin.

15 ¶ Then Moses spake vnto y Lord, saying,

16 Let the Lord God of the spirits of al flesh  
appoint a man ouer the Congregation,  
17 Who may \* go out and in before them, &  
lead them out and in, that the Congrega-  
tion of the Lorde be not as sheepe, which  
haue not a shepheard.

18 And the Lord said vnto Moses, Take thee  
Ioshua the sonne of Nun, in whome is the  
Spirit, and put thine handes vpon him.

19 And set him before Eleazar the Priest, &  
before al the Congregation, and giue him  
a charge in their sight.

20 And \* giue him of thy glory, that all the  
Congregation of the children of Israel may  
obey.

21 And he shall stande before Eleazar the  
Priest, who shall aske counsell for him \* by  
the iudgement of Urim before the Lorde:  
at his word they shal go out, and at his word  
they shall come in, both he, and al the chil-  
dren of Israel with him and all the Con-  
gregation.

22 So Moses did as the Lord had comman-  
ded him, and he tooke Ioshua, and set him  
before Eleazar the Priest, and before al the  
Congregation.

23 Then he put his handes vpon him, & gaue  
him a charge, as the Lord had spoken by  
the hand of Moses.

#### CHAP. XXVIII.

4 The daily sacrifice. 9 The sacrifice of the Sabbath, 11  
Of the Moneth, 16 Of the Passouer, 26 Of the first  
fruits.

1 **A**nd the Lorde spake vnto Moses, say-  
ing,

2 Command the children of Israel, and say  
vnto them, Ye shal obserue to offer vnto me  
in their due season mine offering, and \* my  
bread, for my sacrifices made by fire for a  
sweete sauour vnto me.

3 Also thou shalt say vnto them, \* This is the  
offering made by fire which ye shall offer  
vnto the Lord, two lambes of a yeere olde  
without spot, dayly, for a continuall burnt  
offering.

4 One lambe shalt thou prepare in the mor-  
ning, and the other lambe shalt thou pre-  
pare at euen.

5 \* And the tenth parte of an Ephah of fine  
floure for a meat offering mingled with the  
fourth part of an \* Hin of beaten oyle.

6 This shal be a daylie burnt offering, as was  
made in the mount Sinai for a sweete sauour:

c Meaning an  
ordinance to  
iudge by.  
Deut. 31. 49.

Chap. 22. 29.

Chap. 20. 12.

Exod. 17. 7.  
Or, Argu.

d Who as he  
hath created, so  
he gouerneth  
heartes of all  
men.  
e That is, ap-  
proue them, and  
doe his dutie, &  
2. Chron. 10.

f And Ioshua  
point him go-  
uernour.

g Commend  
him to the peo-  
ple as meete for  
the office and ap-  
pointed by God.  
Exod. 21. 30.

h According to  
his office: signi-  
fying that the  
wil magistrate  
could execute  
nothing but  
which he knowe  
to be the wil of  
God.

i How he shal  
gouerne himself  
in his office.

By bread, he  
meaneth al mi-  
ner of sacrifice.

Exod. 29. 34.

Exod. 16. 36.

Leuit. 2. 1.

Exod. 29. 40.

is is



is a sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof the fourth part of an Hin for one lambe: in the holy place cause to poure the drinke offering vnto the Lord.

8 And the other lambe thou shalt prepare at euen: as the meat offering of the morning, and as the drinke offering thereof shalt thou prepare this for an offering made by fire of sweete saour vnto the Lord.

9 But on the Sabbath day ye shall offer two lambes of a yere old, without spot, and two tenth deales of fine flour for a meate offering mingled with oyle, and the drinke offering thereof.

10 This is the burnt offering of euery Sabbath, beside the continuall burnt offering, and drinke offering thereof.

11 And in the beginning of your moneths, ye shall offer a burnt offering vnto the Lord, two yong bullockes, and a ram, and seven lambes of a yere old, without spot,

12 And three tenth deales of fine flour for a meate offering mingled with oyle for one bullocke, & two tenth deales of fine flour for a meate offering mingled with oyle for one ramme,

13 And a tenth deale of fine flour mingled with oyle for a meate offering vnto one lambe: for a burnt offering of sweete saour: it is an offering made by fire vnto the Lord.

14 And their drinke offerings shall be halfe an Hin of wine vnto one bullocke, & the third parte of an Hin vnto a ram, and the fourth part of an Hin vnto a lambe: this is y burnt offering of euery moneth, throughout the moneths of the yere.

15 And one hee goat for a sinne offering vnto the Lord shall be prepared, besides the continuall burnt offering, and his drinke offering.

16 Also the fourteenth day of the first month is the Pasche of the Lord.

17 And in the fifteenth day of the same month is the feast: seven dayes shall vnleavened bread be eaten.

18 In the first day shall be an holy conuocation, ye shall do no seruile worke therein.

19 But ye shall offer a sacrifice made by fire for a burnt offering vnto the Lord, two yong bullockes, one ram, & seven lambes of a yere old: see that they be without blemish.

20 And their meate offering shall be of fine flour mingled with oyle: three tenth deales shall ye prepare for a bullocke, and two tenth deales for a ram.

21 One tenth deale shalt thou prepare for euery lambe, euen for the seven lambes.

22 And an hee goat for a sin offering, to make an atonement for you.

23 Ye shall prepare these, beside the burnt offering in the morning, which is a continuall burnt sacrifice.

24 After this manner ye shall prepare throughout all the seven dayes, for the mainteyning of the offering made by fire for a sweete saour vnto the Lord: it shall be done beside the continuall burnt offering and drinke offering thereof.

25 And in the seventh day ye shall haue an holy conuocation, wherein ye shall do no seruile worke.

26 Also in the day of your first fruites, when ye bring a new meate offering vnto the Lord, according to your weekes ye shall haue an holy conuocation, and ye shall do no seruile worke in it.

27 But ye shall offer a burnt offering for a sweete saour vnto the Lord: two yong bullockes, a ramme, and seven lambes of a yere old,

28 And their meate offering of fine flour mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ram,

29 And one tenth deale vnto euery lambe throughout the seven lambes,

30 And an hee goat to make an atonement for you.

31 (Ye shall do this besides the continuall burnt offering, and his meate offering:) see they be without blemish, with their drinke offerings.

## CHAP. XXX.

Of the three principal feasts of the fourth month: the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.

1 Moreover, in the first day of the seventh moneth ye shall haue an holy conuocation: ye shall do no seruile worke therein: it shall be a day of blowing the trumpets vnto you.

2 And ye shall make a burnt offering for a sweete saour vnto the Lord: one yong bullocke, one ram, and seven lambes of a yere old, without blemish.

3 And their meate offering shall be of fine flour mingled with oyle, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for the seven lambes,

5 And an hee goat for a sinne offering to make an atonement for you,

6 Beside the burnt offering of the moneth, & his meate offering, & the continuall burnt offering, and his meate offering & the drinke offerings of the same, according to their manner, for a sweete saour: it is a sacrifice made by fire vnto the Lord.

7 And ye shall haue in the tenth day of the seventh month, an holy conuocation: and ye shall humble your soules, & shall not do any worke therein.

8 But ye shall offer a burnt offering vnto the Lord for a sweete saour: one yong bullocke, a ram, and seven lambes of a yere old: see they be without blemish.

9 And their meate offering shall be of fine flour mingled with oyle, three tenth deales to a bullocke, & two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, throughout the seven lambes,

11 An hee goat for a sinne offering, (beside the sinne offering to make the atonement & the continuall burnt offering and the meate offering thereof) and their drinke offerings.

12 And in the fifteenth day of the seventh

In counting seven weekes from the Pasche, ouer to Witson-tide, as Leuit. 23. 15.

this service of the sabbath. 1. 2. 3.

Which con- taineth part of September, and part of October. Leuit. 23. 34.

Which must be offered in the beginning of euery moneth. Which is for morning & eue- ning.

Leuit. 16. 30. and 23. 37.

Which is the feast of reconciliation.

in all religious duties & shall require f. hart.

That is, of- fered euery morn- ing and eue- ning.

f Meaning the  
feast of the Ta-  
bernacles.

moneth ye shall have an holy convocation: ye shall do no servile worke therein, but ye shall kepe a feast vnto the Lord seven daies.

13 And ye shall offer a burnt offering for a sacrifice made by fire of sweete savour vnto the Lord, thirtene yong bullocks, two rams, & fourtene lambs of a yere old: they shall be without blemish.

14 And their meate offering shall be of fine flour mingled with oyle, three tenth deales vnto euery bullocke of the thirtene bullocks, two tenth deales to either of the two rams,

15 And one tenth deale vnto ech of the fourtene lambs;

16 And one hee goat for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offering.

**The second day** 17 And the second day ye shall offer twelue yong bullocks, two rams, fourtene lambs of a yere olde without blemish,

18 With their meate offering and their drinke offerings for the bullocks, for the rams, and for the lambs according to their number, after the maner,

19 And an hee goat for a sinne offering (beside the continuall burnt offering and his meate offering) and their drinke offerings.

**The third day** 20 Also the third day ye shall offer eleuen bullocks, two rams, and fourtene lambs of a yere olde without blemish,

21 With their meate offering and their drinke offerings for the bullocks, for the rams, and for the lambs, after their number according to the maner,

22 And an hee goat for a sinne offering, beside the continuall burnt offering, & his meate offering and his drinke offering.

**The fourth day** 23 And the fourth day ye shall offer ten bullocks, two rams, & fourtene lambs of a yere old without blemish,

24 Their meate offering and their drinke offerings for the bullocks, for the rams, & for the lambs according to their number, after the maner,

25 And an hee goat for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offering.

**The fifth day** 26 In the fifth day also ye shall offer nine bullocks, two rams, & fourtene lambs of a yere old without blemish,

27 And their meate offering and their drinke offerings for the bullocks, for the rams, and for the lambs according to their number, after the maner,

28 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meate offering and his drinke offering.

**The sixth day** 29 And in the sixth day ye shall offer eight bullocks, two rams, & fourtene lambs of a yere old without blemish,

30 And their meate offering, and their drinke offerings for the bullocks, for the rams, and for the lambs according to their number after the maner,

31 And an hee goat for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offerings.

32 In the seventh day also ye shall offer seue bullocks, two rams & fourtene lambs of day.

33 And their meate offering and their drinke offerings for the bullocks, for the rams, and for the lambs according to their number, after their maner,

34 And an hee goat for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offering.

**The eighth day** 35 In the eighth day, ye shall haue a solemne assemblie: ye shall do no servile worke therein,

36 But ye shall offer a burnt offering, a sacrifice made by fire for a sweete savour vnto the Lord, one bullocke, one ram, & seven lambs of a yere old without blemish,

37 Their meate offering and their drinke offerings for the bullocke, for the ram, and for the lambs according to their number, after the maner,

38 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

39 These things ye shall do vnto the Lord in your feastes, beside your vows, and your free offerings, for your burnt offerings, & for your meate offerings, and for your drinke offerings and for your peace offerings.

**CHAPTER XXX.**

Concerning vows. The vow of the maid, of the wife, of the widowe, of the daughter.

Then Moses spake vnto the children of Israel according to that the Lord had commanded him,

Moses also spake vnto the headees of the tribes concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

Whosoever voweth a vow vnto the Lord, or sweareth an othe to binde him, selfe by a bonde, he shall not breake his promises, but shall do according to that proceedeth out of his mouth.

4 If a woman also vow a vow vnto the Lord, and binde her selfe by a bond, being in her fathers house, in the time of her youth;

5 And her father heare her vowe and bond, wherewith the hath bounde her selfe, and her father hold his peace concerning her, then al her voves shall stand & euery bond, wherewith the hath bounde her selfe, shall stand.

6 But if her father disallow her the same day that he heareth all her voves and bondes, wherewith the hath bound her selfe, they shall not be of value, & the Lord will forgive her, because her father disallowed her.

7 And if she haue an husband when she voweth or pronounceth ought with her lips, wherewith she bindeth her selfe,

8 If her husband heare it, and holdeth his peace concerning her, the same day he heareth it, then her vowe shall stand, and her bondes wherewith she bindeth her selfe shall stand in effect.

9 But if her husband disallowe her the same day that he heareth it, then shall he make her

h Beside the  
sacrifice that  
you shall vow or  
offer of your  
owne minde.

a Because they  
might declare  
them to the Is-  
raelites.

b For in so do-  
ing, he doth ap-  
prove her.

c By not ap-  
proving or con-  
fenting to her  
vowe.

d Either by oth,  
or solemne pro-  
met.

**The second day**  
of the feast of  
Tabernacles.

**The third day**

**The fourth day**

A vow must be  
performed. c. 30-3.

**The fifth day**

**The sixth day**

her vowe which she hath made, & that that she hath pronounced with her lips, where- with the bound her \* selfe, of none effect: & the Lord will forgieue her.

10 But euery vowe of a widow, & of her that is diuorced (where with the hath bound her selfe) shall stand in effect with her.

11 And if she vowed in her husbands house, or bound her selfe streightly with an othe,

12 And her husband hath heard it, and held his peace concerning her, not disallowing her, then al her vowes shall stand, and euery bond, wherewith she bound her selfe, shall stand in effect.

13 But if her husband disanulled them, the same day that he heard them, nothing that proceeded out of her lippes concerning her vowes or concerning her bondes, shall stand in effect: for her husband hath disanulled them: and the Lorde wil forgieue her.

14 So euery vowe, and euerie othe or bonde, made to \* humble \* soule, her husband may establish it, or her husbande may breake it.

15 But if her husband holde his peace concerning her from day to day, then he establisheth all her vowes and all her bondes which she hath made: he hath confirmed them because he held his peace concerning her the same day that he heard them.

16 But if he breake them after that he hath heard them, then shall he beare her iniquitie.

17 These are the ordinances which the Lord commanded Moses, betwene a man and his wife, & betwene the father and his daughter, being yong in her fathers house.

CHAP. XXXI.

1 Five Kings of Midian and Balaam are slaine. 18 Onely the maydes are reformed alme. 37 The pray is equally deu- ded. 49 A present giuen of Israel.

1 And the Lord spake vnto Moses, saying, 2 Reuenge the children of Israel of the Midianites, & afterward shalt thou be \* gathered vnto thy people.

3 And Moses spake to the people, saying, Harnessse some of you vnto warre, and let them go against Midian, to execute \* ven- geance of the Lord \* against Midian.

4 A thousande of euery tribe thoroughout all the tribes of Israel, shall ye sende to the warre.

5 So there were taken out of the thousands of Israel, twelue thousand prepared vnto warre, of euery tribe a thousand.

6 And Moses sent them to the warre, *euery* a thousand of euery tribe, & *sens* them with Phinehas the sonne of Eleazar the Priest to the warre and the holy instruments: that is, the trumpets to blow *uere* in his hand.

7 And they warred against Midian, as the Lord had commaunded Moses, and slue all the males.

8 They slue also the Kings of Midian among them that were slaine: Eui and Rekem, & Zur, and Hur and Reba slue kings of Midian, and they slue \* Balaam the sonne of Beor with the sword:

9 But the children of Israel tooke the women

of Midian prisoners, and their children, and spoyled all their cattel, and all their flockes, and all their goods.

10 And they burnt all their cities, wherein they dwelt, & all their villages with fire.

11 And they tooke all the spoyle and all the pray both of men and beastes.

12 And they brought the captiues and that which they had taken, and the spoyle vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel, into the campe in the playne of Moab, which was by Iorden toward Iericho.

13 ¶ Then Moses and Eleazar the Priest, and all the princes of the Congregation went out of the campe to meete them.

14 And Moses was angry with the captaiues of the hoste, with the captaiues ouer thof- sands, and captaiues ouer hundreds, which came from the warre and battell.

15 And Moses said vnto them, What haue ye sau'd all the \* women?

16 Behold, \* these caused the children of Israel through the \* counsell of Balaam to com- mit a trespasse against the Lord, as concern- ing Peor, & there came a plague among the Congregation of the Lord.

17 Nowe therefore, \* slay all the males among the \* children, and kill all the wo- men that haue known man by carnall co- pulation.

18 But all the women children that haue not known carnal copulation, keepe alme for your selues.

19 And ye shall remaine without the hoste- uen dayes, all that haue killed any person, \* and al that haue touched any dead, & pu- rifie both your selues & your prisoners the third day and the seuenth.

20 Also ye shall purifie euery garment & all that is made of skins & all worke of goates heare, & all things made of wood.

21 ¶ And Eleazar the Priest said vnto the men of warre, which went to the battell, This is the ordinance of the law which the Lord \* commaunded Moses,

22 As for gold, and siluer, brasse, yron, tynne, and leade:

23 Euen all \* may abide the fire, ye shall make it go through the fire, and it shall be cleane: yet, it shall be purified with \* the water of purification: & all that suffereth not \* fire, ye shall cause to passe by the \* water.

24 Ye shall wash also your clothes the seuenth day, and ye shall be cleane: and afterward ye shall come into the Hoste.

25 ¶ And the Lord spake vnto Moses, saying,

26 Take the summe of the praie that was taken, both of persons and of cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.

27 And deuide the pray || betwene the soul- diers that went to the warre, and all \* Con- gregation.

28 And thou shalt take a tribute vnto \* Lord of the \* men of warre, which went out to k battel: one person of fife hundredth, both of the persons, and of the beues, and of the

M.ij. asses,

Or, palaces & gay gious building.

As the womē and little chil- dren.

note the true end of

As though he said, Ye ought to haue spared none.

Chap. 25. 2.

For worship- ping of Peor. Of Judg. 2. 17. 18. That is, all the men chil- dren.

Chap. 25. 2.

Or, contained in the laws. Chap. 9. 22.

The third day and before it be molten.

Chap. 9. 2.

It shall be wa- shed.

The pray is first deuic'd e- qually amōg all.

the reward of mil- count. 1. 8. 16.



affes, and of the sheepe.  
 29 Ye shall take it of their halfe and giue it vnto Eleazar the Priest, as an heaue offering of the Lord.

1 The Israelites which had not bene at warre, of euery fiftieth payd one to the Lord: and the souldiers, one of euery siue hundred.

30 But of the halfe of the children of Israel thou shalt take one, taken out of fiftie, both of the persones, of the beues, of the affes, and of the sheepe, euen of all the cattell: and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

31 And Moses and Eleazar the priest did as the Lord had commanded Moses.

32 And the bootie, *to wit*, the rest of the praie which the men of warre had spoyled, was fixe hundredth seuentie and siue thousand sheepe,

33 And seuentie and two thousand beues,

34 And three score and one thousand affes,

35 And two and thirtie thousand persons in all of women that had lyen by no man.

36 And the halfe, *to wit*, the part of them that went out to warre touching the number of sheepe, was three hundredth seuen & thirtie thousand, and siue hundredth.

37 And the Lords tribute of the sheepe was fixe hundredth and seuentie and siue.

38 And the beues were fixe and thirtie thousand, whereof the Lords tribute was seuentie and two.

39 And the affes were thirtie thousand & siue hundredth, whereof the Lords tribute was three score and one.

40 And of persons fixene thousand, whereof the Lords tribute was two and thirtie persons.

41 And Moses gaue the tribute of the Lords offering vnto Eleazar the Priest, as the Lord had commaunded Moses.

42 And of the halfe of the children of Israel, which Moses deuided from the men of warre,

43 (For the halfe that perteyned vnto the Congregation, was three hundredth thirtie and seuen thousand sheepe and siue hundredth,

44 And fixe and thirtie thousand beues,

45 And thirtie thousand affes, and siue hundredth,

46 And fixtene thousand persons)

47 Moses, I say, toke of the halfe that perteyned vnto the children of Israel, one taken out of fiftie, both of the persones, & of the cattell, and gaue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord, as the Lord had commaunded Moses.

48 ¶ Then the captaines which were ouer thousands of the hoste, the captaines ouer the thousandes, and the captaines ouer the hundredes came vnto Moses:

49 And said to Moses, Thy seruantes haue takē the summe of the men of warre which are vnder our auctoritie, and there lacketh not one man of vs.

50 ¶ We haue therefore brought a present vnto the Lorde, what euery man founde of Jewels of golde, bracelets, and chaines,

ringes, eare ringes, and ornaments of the legs, to make an atonement for our soules before the Lord.

51 And Moses and Eleazar the Priest tooke the golde of them, and wrought Jewels.

52 And all the golde of the offering that they offered vp to the Lord (of the captaines ouer thousandes & hundredes) was fixtene thousand seuen hundredth and fiftie shekels,

53 (For the men of warre had spoyled, euery man for him selfe)

54 And Moses and Eleazar the Priest tooke the golde of the captaines ouer the thousandes, and ouer the hundredes, & brought it into the Tabernacle of the Congregation, for a memoriall of the children of Israel before the Lord.

## CHAP. XXXII.

The request of the Reubenites and Gadites, 16 And their promises vnto Moses. 20 Moses granteth their request.

23 The Gadites, Reubenites, and halfe the tribe of Manasse conquer and build cities on this side Iordan.

Now the children of Reuben, and the children of Gad had an exceeding great multitude of cattell: and they saw the land of Iazer, and the land of Gilad, that was an apt place for cattell.

2 Then the children of Gad, and the children of Reuben came, and spake vnto Moses: and to Eleazar the Priest, and vnto the princes of the Congregation, saying,

3 The land of Ataroth, and Dibon, and Iazer, and Nimrah, and Heshbon, and Elealeh, & Shebam, and Nebo, and Beon,

4 Which countrey the Lorde smote before the Congregation of Israel, is a lande meete for cattell, and thy seruants haue cattell:

5 Wherefore, said they, if we haue found grace in thy sight, let this land be giuen vnto thy seruants for a possession, & bring vs not ouer Iordan.

6 And Moses said vnto the children of Gad, and to the children of Reuben, Shall your brethren go to warre, and ye tary here?

7 Wherefore now? discourage ye the heart of the childre of Israel, to go ouer into the land, which the Lord hath giuen them?

8 Thus did your fathers when I sent them from Kadesh-barnea to see the land.

9 For when they went vp euen vnto the ryuer of Efratol, and saw the land, they discouraged the heart of the childre of Israel, that they would not go into the lād, which the Lord had giuen them.

10 And the Lordes wrath was kindled the same day, and he did sweare, saying,

11 None of the men that came out of Egypt, from twentie yere olde and aboue, shall see the land for the which I swaie vnto Abraham, to Izhak, and to Iaakob, because they haue not wholly followed me:

12 Except Caleb the sonne of Iephunneh the Kenite, and Ioshua the sonne of Nun: for they haue constantly followed the Lord.

13 And the Lord was very angry with Israel, and made them wander in the wilderness fourtie yeres, vntill all the generation that had done euill in the sight of the Lorde were

r And gaue proportion to their captaines.

(That the Lord might remember the children of Israel.)

a Reuben came of Leah, & Gad of Zilpah her handmaid.

b Which multitude was so named of the heap of stones that Iaakob made as a signe of the covenant between him and Leah.

Gen. 31. 47.

i The ground was very dry.

i Ye shall be shut for time.

Elr. break.

Chap. 33. 24.

Or, valley.

Elr. if any of the men.

Chap. 34. 21.

Or, performed and continued.

e Because they murmured, they would beque their request which told the truth, as concerning the land.

Elr. not haueuen she had offered.

m This is the portion that the souldiers gaue to the Lord.

n Meaning of the maydes, or virgines which had not companied with man.

o Of that part which was giue vnto them, in deuiding the spoyle.

p Which had not bene at warre.

Elr. under one hand.

q The captaines by this free offering acknowledge the great benefite of God in preferuing his people.

were consumed.

14 And beholde, ye are risen vp in your fathers steed as an encrase of sinful men, still to augment the fierce wrath of the Lord, toward Israel.

15 For if ye turne away from following him, he wil yet againe leaue the people in the wilderness, and ye shal destroye all this folke.

16 And they went neere to him, and said, We wil build these foldes here for our shepe, and for our cattel, and cities for our childre.

17 But we our selues wil be readie armed to go before the children of Israel, vntil we haue brought them vnto their place: but our children shall dwell in the defended cities, because of the inhabitants of the land.

18 We will not returne vnto our houses, vntill the children of Israel haue inherited, euerie man his inheritance.

19 Neither wil we inherite with them beyond Iorden and on that side, because our inheritance is fallen to vs on this side Iorden Eastward.

20 ¶ And Moses said vnto them, If ye will do this thing, and go armed before the Lord to warre:

21 And will go euerie one of you in harness ouer Iorden before the Lord, vntil he hath cast out his enemies from his sight:

22 And vntil the land be subdued before y Lord, then ye shal returne and be innocent toward the Lord, and toward Israel: and this lande shalbe your possession before the Lord.

23 But if ye will not do so, beholde, ye haue sinned against the Lord, and be sure, that your sinne will finde you out.

24 Builde you then cities for your children & foldes for your sheepe, and do that ye haue spoken.

25 Then the children of Gad and the children of Reuben spake vnto Moses, saying, Thy seruants will do as my lord commandeth:

26 Our children, our wiues, our sheepe, and all our cattell shall remaine there in the cities of Gilead,

27 But thy seruants will go euerie one armed to warre before the Lord for to fight, as my lord saith.

28 So concerning them, Moses commanded Eleazar the priest, & Ioshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

29 And Moses said vnto them, If the children of Gad, and the children of Reuben, wil go with you ouer Iorden, al armed to fight before the Lord, then when the lande is subdued before you, ye shall giue them y land of Gilead for a possession:

30 But if they will not go ouer with you armed, then they shall haue their possessions among you in the land of Canaan:

31 And the children of Gad, and the children of Reuben answered, saying, As the Lord hath said vnto thy seruants, so wil we do.

32 We will go armed before the Lord into y land of Canaan: that the possession of our

inheritance may be to vs on this side Iorden.

33 So Moses gaue vnto them, <sup>Deut. 3. 12. 10th. 13. 4. and 22. 4.</sup> <sup>m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwelt on this side: and Iosh. 10. 12. he speaketh of the that inhabited beyond Iorden.</sup> <sup>to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasseh the sonne of Ioseph, the kingdome of Sihon King of the Amorites, and the kingdome of Og, King of Basan, the land with the cities thereof and coastes, euen the cities of the countrey round about.</sup>

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Iazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, defended cities: also sheepe foldes.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim,

38 And Nebo, and Baal-meon, and turned their names, and Shibmah: and gaue other names vnto the cities which they built.

39 And y children of Machir the sonne of Manasseh went to Gilead, and rooke it and put out the Amorites that dwelt therein.

40 Then Moses gaue Gilead vnto Machir the sonne of Manasseh, and he dwelt therein.

41 ¶ And Iair the sonne of Manasseh went, and rooke the small townes thereof, and called them Haulphair.

42 Also Nobah went and rooke Kenath, with the villages thereof and called it Nobah, after his owne name.

CHAP. XXXIII.

Two and fouentie iourneys of Israel are numbered. 33 They are commanded to kill the Canaanites.

These are the iourneys of the children of Israel, which went out of the land of Egypt according to their handes vnder the hand of Moses and Aaron.

1 And Moses wrote their going out by their iourneys according to the commandement of the Lord: so these are the iourneys of their going out.

2 Now they departed from Rameses y first moneth, <sup>Exod. 13. 27. a city in Goshen</sup> y fiftenth day of the first moneth, on the morow after y Pascheouer: and the children of Israel went out with an hie hand in the sight of all the Egyptians.

3 (For y Egyptians buried al their first born, which the Lord had smitten among them: ypo their gods also y Lord did executio.)

4 And the children of Israel remoued from Rameses, and pitched in Succoth.

5 And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness.

6 And they remoued from Etham, and turned againe vnto Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

7 And they departed from before Hahiroth, and went through the middes of the Sea into the wilderness, and went three daies iourney in the wilderness of Etham, and pitched in Marah.

8 And they remoued from Marah, and came vnto Elim, and in Elim were twelue fountaines of water, and seuentie palmie trees, and they pitched there.



This mappe declareth the way, which the Israelites went for the space of fourtie yeres from Egypt through the wilderness of Arabia, untill they entred into the land of Canaan, as it is mentioned in Exod. Nomb. and Dent. It containeth also the 42. places where they pitched their tentes, which are named, Nomb. 33. with the observation of the degrees, concerning the length and the breadth, and the places of their abode set out by numbers.

- 10 And they remoued from Elim, and camp-  
ed by the red Sea.
- 11 And they remoued from the red Sea, and  
lay in the \* wilderness of Sin.
- 12 And they tooke their iourney out of the  
wildernes of Sin, and set vp their tentes in  
Dophkah.
- 13 And they departed from Dophkah and  
lay in Aluth.
- 14 And they remoued from Aluth, and lay  
in \* Rephidim, where was no water for the  
people to drinke.
- 15 And they departed from Rephidim, and  
pitched in the \* wilderness of Sinai.
- 16 And they remoued from the desert of Si-  
nai, and pitched \* in Kibroth Hattaauah.
- 17 And they departed from Kibroth Hatta-  
auah, and lay at Hazeroth.
- 18 And they departed from Hazeroth, and  
pitched in Rithmah.
- 19 And they departed from Rithmah, and  
pitched at Rimmon Perez.
- 20 \* And they departed from Rimmon Pa-  
rez, and pitched in Libnah.
- 21 And they remoued from Libnah, and  
pitched in Rissah.
- 22 And they iourneyed from Rissah, and  
pitched in Kehelathah.
- 23 And they went from Kehelathah, and  
pitched in mount Shapher.
- 24 And they remoued from mount Shapher,  
and lay in Haradah.
- 25 And they remoued from Haradah, and  
pitched in Makheloth.
- 26 And they remoued from Makheloth, and  
lay in Tahath.
- 27 And they departed from Tahath, and  
pitched in Tarah.
- 28 And they remoued from Tarah, and  
pitched in Mithkah.
- 29 And they went from Mithkah, and  
pitched in Hashmonah.
- 30 And they departed from Hashmonah, and  
lay in Moseroth.
- 31 And they departed from Moseroth, and  
pitched in Bene-iaakan.
- 32 And they remoued from Bene-iaakan, &  
lay in Hor-hagidgad.
- 33 And they went from Hor-hagidgad, and  
pitched in Iotbathah.
- 34 And they remoued from Iotbathah, and  
lay in Ebronah.
- 35 And they departed from Ebronah, & lay  
in Ezion-gaber.
- 36 And they remoued from Ezion-gaber,  
and pitched in \* wilderness of Zin, which  
is Kadesh.
- 37 And they remoued from Kadesh, and  
pitched in mount Hor, in the edge of the land  
of Edom.
- 38 \* (And Aaron the Priest went vp into  
mount Hor at the commandement of the  
Lord, and dyed there, in the fortieth yere  
after the children of Israel were come out  
of

Exod. 16. 1.

Exod. 17. 1.

Exod. 19. 1.

Chap. 31. 34.

Chap. 33. 1.

and 19. 1.

Chap. 33. 1.

Chap. 33. 1.

and 19. 1.

Chap. 33. 1.

and 19. 1.

Chap. 33. 1.

and 19. 1.



of the land of Egypt, in the first day of the fifth month.

39 And Aaron was an hundredth, and three and twentie yere olde, when he dyed in mount Hor.

40 And King Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount Hor, & pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Obobth.

44 And they departed from Obobth, & pitched in Iie-abarim, in the borders of Moab.

45 And they departed from Iie, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and lay in Almon-diblahaim.

47 And they removed from Almon-diblahaim, and pitched in the mountaines of Abarim before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the plaine of Moab, by Iorden toward Iericho.

49 And they pitched by Iorden, from Beth-bichimoth unto Abel-shittim in the plaine of Moab.

50 And the Lord spake unto Moses in the plaine of Moab, by Iorden toward Iericho, saying,

51 Speake unto the children of Israel, and say unto them, When ye are come over Iorden to enter into the land of Canaan,

52 Ye shall then divide out all the inhabitants of the land before you, and destroy al their pictures, and breake asunder al their images of metall, and plucke downe al their high places.

53 And ye shall possesse the land, and dwell therein: for I haue given you the land to possesse it.

54 And ye shall inherite the land by lot according to your families: to the more ye shall giue more inheritance, & to the fewer the lesse inheritance. Where the lot shall fall to a man, that shall be his: according to the tribes of your fathers shall ye inherite.

55 But if ye will not drive out the inhabitants of the land before you, then those which ye let remaine of them, shall be prickles in your eyes, and thornes in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover, it shall come to passe, that I shall do vnto you, as I thought to do vnto them.

CHAP. XXXIII.

The coastes and borders of the land of Canaan: 17. Certaine men are assigned to divide the land.

1 And the Lord spake vnto Moses, saying, Commande the children of Israel, and say vnto them, When ye come into the land of Canaan, this is the land that shall fall vnto your inheritance: that is, the land of Canaan with the coastes thereof.

2 And your Southquarter shall be from the

wildernes of Zin to the borders of Edom: so that your Southquarter shall be from the salt Sea coast Eastwarde:

3 And the border shall compasse you from the South, to Maaleh-akrabim, & reache to Zin, and go out from the South to Kadesh-barnea: thence it shall stretch to Hazar-addar, and go along to Azmon.

4 And the border shall compasse from Azmon vnto the riuer of Egypt, and this goeth out to the Sea.

5 And your Westquarter shall be the great sea: then that border shall be your West-coast.

6 And this shall be your Northquarter: ye shall make out your border from the great sea vnto mount Hor.

7 From mount Hor ye shall point backe till it come vnto Hamath, and the end of the coast shall be at Zedad.

8 And the coast shall reache out to Ziphon, and shall be at Hazar-tanah: this shall be your Northquarter.

9 And ye shall make out your Eastquarter from Hazar-tanah to Shepham.

10 And the coast shall goe abaine from Shepham to Riblah, and from the Eastside of Ainnah the same border shall descende & go out at the side of the sea of Chinnereth Eastward.

11 Also that border shall goe downe to Iordan, and leaue at the salt Sea: this shall be your land with the coastes thereof round about.

12 Then Moses commanded the children of Israel, saying, This is the land which ye shall inherite by lot, which the Lord hath commanded to giue vnto nine tribes and halfe of the tribe.

13 For the tribe of the children of Reuben, according to the households of their fathers, and the tribe of the children of Gad, according to their fathers households, and halfe the tribe of Manasse, haue receiued their inheritance.

14 Two tribes and an halfe tribe haue receiued their inheritance on this side of Iorden toward Iericho.

15 Againe the Lord spake to Moses, saying, These are the names of the men which shall divide the land vnto you: Eleazar the Priest, and Ioshua the sonne of Nun.

16 And ye shall take also a prince of euerie tribe to decide the land.

17 The names also of the men are these: Of the tribe of Iudah, Caleb the sonne of Iephunneh.

18 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

19 Of the tribe of Benjamin, Elidad the sonne of Chilion.

20 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Togli.

21 Of the sonnes of Ioseph of the tribe of the sonnes of Manasseh, the prince Haniel the sonne of Ephod.

22 And of the tribe of the sonnes of Ephraim, the prince Kemuel, the sonne of Shipthan.

Or, ascending up offscipiani.

Which was Nilus, or, as some thinke, Rhinocorura: c Which is called Mediterra-neum.

d Which is a mountaine nere Tyre & Sidon, & not that Hor in the wildernes, where Aaron dyed.

e Which in the Gospel is called the lake of Galilee.

Chap. 33. 17. 18. 19. 20. 21. 22.

pictures as well as images, commanded to be destroyed. 63.

64.

f One of the heads or chiefe men of euerie tribe.

- 25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, the sonne of Parnach.  
 26 So of the tribe of the sonnes of Issachar, the prince Paltiel the sonne of Axanah.  
 27 Of the tribe also of the sonnes of Asher, the prince Ahihud, the sonne of Shelomi.  
 28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Amihud.  
 29 These are they, whom the Lord commanded to divide the inheritance vnto the children of Israel, in the land of Canaan.

CHAP. XXXV.

*Vnto the Levites are giuen cities and suburbs. 11 The cities of refuge. 12 The laws of murder. 20 For one man whither shall no man be condemned.*

- 1 And the Lord spake vnto Moses in the plaine of Moab by Iorden, toward Iericho, saying,  
 2 These are they, whom the Lord commanded they giue vnto the Levites of the inheritance of their possession, cities to dwell in: ye shall giue also vnto the Levites the suburbs of the cities round about them.  
 3 So they shall haue the cities to dwell in, & their suburbs shalbe for their cause, and for their substance, and for all their beastes.  
 4 And the suburbs of the cities, which ye shall giue vnto the Levites, from the wall of the citie outward, shalbe a thousand cubites round about.  
 5 And ye shall measure without the citie of the Eastside, two thousand cubites: and of the Southside, two thousand cubites: and of the Westside, two thousand cubites: and of the Northside, two thousand cubites: and the citie shalbe in the middes, this shalbe the measure of the suburbs of their cities.  
 6 And of the cities which ye shall giue vnto the Levites, there shalbe fixe cities for refuge, which ye shall appoint, that he which killeth, may flee thither: and to them ye shall adde two and fourtie cities more.  
 7 All the cities which ye shall giue to the Levites, shalbe eight and fourtie cities: them shall ye giue with their suburbs.  
 8 And concerning the cities which ye shall giue, of the possession of the children of Israel: of manie ye shall take mo, and of few ye shall take lesse: euerie one shall giue of his cities vnto the Levites, according to his inheritance, which he inheriteth.  
 9 And the Lord spake vnto Moses, saying,  
 10 Speake vnto the children of Israel, and say vnto them, \* Whē ye be come ouer Iorden into the land of Canaan,

*a So that in all were thre thousand: and in the copasse of these two thousand they might plaie and fowe.*

*Deut. 4. 41. 10th. 21. 3.*

*Exod. 31. 13. deut. 19. 2. 10th. 30. 2.*

*d Meaning, from the next of the kinred, who ought to pursue the cause.  
 e Among the Reubenites, Gadites, and halfe the tribe of Manasseh.*

land of Canaan which shalbe cities of refuge.

- 11 These fixe cities shalbe a refuge for y children of Israel, and for the stranger, and for him that dwelleth among you, that euery one which killeth anie person vnwares, may flee thither.  
 12 And if one smite another with an instrument of yron that he die, he is a murderer, and the murderer shall dye the death.  
 13 Also if he smite him by casting a stone, wherewith he may be slaine, and he dye, he is a murderer, and the murderer shall dye the death.  
 14 Or if he smite him with an hand weapon of wood, wherewith he may be slaine, if he dye, he is a murderer, and the murderer shall die the death.  
 15 The reuenger of the blood him selfe shall slay the murderer: when he meeteth him, he shall slay him.  
 16 But if he thrust him of hate, or hurle at him by laying of wait, that he die,  
 17 Or smite him through enimitie with his hand, that he die, he that smote him shall die the death: for he is a murderer: the reuenger of the blood shall slay the murderer when he meeteth him.  
 18 But if he pushed him vnadvisedly, and not of hatred, or cast vpon him any thing, without laying of wait,  
 19 Or anie stone, wherby he might be slaine, and sawe him not, or caused it to fall vpon him, and he die, and was not his enemie, neither sought him anie harme,  
 20 Then the Congregation shall iudge betweene the slayer and the auenger of blood, according to these lawes.  
 21 And the Congregation shall deliuer the slayer out of the hand of the auenger of blood, and the Congregation shall restore him vnto the citie of his refuge, whither he was fled: and he shall abide there vnto the death of the hie Priest, which is anointed with the holie oyle.  
 22 But if the slayer come without the borders of the citie of his refuge, whither he was fled,  
 23 And the reuenger of blood find him without the borders of the citie of his refuge, and the reuenger of blood slay the murderer, he shalbe gildes.  
 24 Because he should haue remained in the citie of his refuge, vntill the death of the hie Priest: and after the death of the hie Priest, the slayer shall returne vnto y land of his possession.  
 25 So these things shalbe a lawe of iudgement vnto you, throughout your generations in all your dwellings.  
 26 Whosoever killeth anie person, the iudge shall slay the murderer, through witnesses: but one witness shal not testifie against a person to cause him to die.  
 27 Moroeuer ye shall take no recompense for the life of the murderer, which is worthis to die: but he shalbe put to death.  
 28 Also ye shall take no recompense for him that

*Exod. 31. 13. f Wittingly, and willingly.*

*g That is, with a big and dangerous stone: in Ebr. with a stone of his hand.*

*Deut. 19. 11.*

*Or, suddenly. Exod. 31. 13. Ebr. aduersary.*

*h That is, his next kinman.*

*i Underthink, gure is dectat, that our lines, could not be committed, but death of the hie Priest leau Christ.*

*k By the lawe of the fault.*

*l A law to iudge murderers done, either of purpose or vnadvisedly.*

*Deut. 19. 4. and 19. 15. Mat. 23. 3. 10th. 31. 1.*

*m Which possibly had committed murder.*

that is fled to the tide of his refuge, that he should come againe, and dwell in the land, before the death of this his Priest.

33 So ye shall not pollute the land wherein ye shall dwell: for blood defileth the land: and the land can not be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore y<sup>e</sup> land w<sup>h</sup> ye shall inhabit, for I dwell in the middes thereof: for y<sup>e</sup> Lord dwell among the children of Israel.

#### CHAP. XXXVI.

6 An order for the marriage of the daughters of Zelophehad.  
7 The inheritance could not be given from one tribe to another.

1 Then the chiefe fathers of the familie of the sonnes of Gilead, the sonne of Machir the sonne of Manasseh, of the families of the sonnes of Ioseph, came, and spake before Moses, & before the princes, the chiefe fathers of the children of Israel.

2 And said, \* The Lord commanded my lord to give the land to inherit by lot to y<sup>e</sup> children of Israel: and my lord was commanded by y<sup>e</sup> Lord, to give y<sup>e</sup> inheritance of Zelophehad our brother vnto his daughters.

3 If they be married to anie of the sonnes of the other tribes of the children of Israel, then shall their inheritance be taken away from the inheritance of our fathers, and shall be put vnto the inheritance of the tribe whereof they shalbe: so shall it be taken away from the lot of our inheritance.

4 Also when the tubile of the children of Israel cometh, then shall their inheritance be put vnto the inheritance of the tribe whereof they shalbe: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Ioseph haue said well.

This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shall be wiues, to whom they think best, only to the familie of the tribe of their father shall they marry:

So shall not the inheritance of the children of Israel remoue from tribe to tribe, for euerie one of the children of Israel shall ioine himselfe to the inheritance of the tribe of his fathers.

8 And euerie daughter that possesseth anie inheritance of the tribes of the children of Israel, shall be wise vnto one of the familie of the tribe of her father: that the children of Israel may enioye euerie man the inheritance of their fathers.

9 Neither shall the inheritance go about from tribe to tribe: but euerie one of the tribes of the children of Israel shall sticke to his owne inheritance.

10 As the Lord commanded Moses, so did the daughters of Zelophehad.

11 For \* Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes,

12 They were wiues to certaine of the families of the sonnes of Manasseh the sonne of Ioseph: so their inheritance remained in the tribe of the familie of their father.

13 These are the \* commandements and \* Touching the laws which the Lord commaunded by the hand of Moses, vnto the children of Israel in the plaine of Moab, by Iorden towards Iericho.

d For the tribe could not haue continued if the inheritance which was the maintenance thereof shoulde haue bene abalie nated to others.

When there is no male to inherit.

Chap. 31.

the daughters of zelophehad were married to their cognates.

## THE FIFTH BOOKE OF

MOSES, CALLED \*DEUTERONOMIE.

### THE ARGUMENT.

The wonderfull loue of God toward his Church is lively set forth in this booke. For albeis through their ingratitude and sundrie rebellions against God, for the space of fourtie yeres, Deut. 9.7. they had deserved to haue bene cut off from the number of his people, and for euer so haue bene deprived of the use of his holie word, and sacraments: yet he did euer preferre his Church euen for his owne mercies sake, and would still haue his Name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giveth them their countrey, townes, and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings and rebellion, he had most sharply punished) to feare and obey the Lord, so embrace and keepe his lawe without adding thereto or diminishing there from. For by his word he would be knowne to be their God, and they his people: by his word he would gouerne his Church, and by the same they should learne to obey him: by his word he would discerne the false Prophet from the true, light from darkenes, ignorance from knowledge, and his owne people from all other nations and infidels: teaching them thereby to refuse and desett, destroy and abolish whatsoeuer is not agreeable to his holie will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise up Kings and gouernours, for the setting forth of his word and perseruasion of his Church: giuing vnto them an especiall charge for the executing thereof: whome therefore he willesh to exerce, they shall diligently in the continuall studie & meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couerousnes and vice, and whatsoeuer offendeth the maiestie of God. And as he had sofore instructed their fathers in all things appertaining both to his spiritual service, and also for the maintenance of that societie which is betwene men: so he prescribeth here anew, all such lawes & ordinances, which either concerne his Divine service, or else are necessarie for a common weale: appointing vnto euery estate & degree their charge and due tie: as well how to rule and lue in the feare of God, as to shew friendship toward their neighbours, & to perserre that order which God hath established among men: threatening withal, most horrible plagues to them that transgresse his commandements, and promising all blessings and felicitie to such as obserue and obey them.

\* That is, a second lawe: so called, because the Law which God gaue in mount Sinai, is here repeated, as though it were a new Law: and this booke is a commentarie or exposition of y<sup>e</sup> ten commandements.

CHAP.



## CHAP. I.

*a* A brief rehearsal of things done before, from thereof vnto Kadesh-barnea. *b* Moses reproveth the people for their incredulitie. *c* The Israelites are overcome by the Amorites because they fought against the commandment of the Lord.



Here be the words which Moses spake vnto all Israel, on this side Iordé in the wildernes, in the plaine, ouer against that red Sea,

betwene Paran and Tophel, & Laban, and Hazeroth, and Di-zahab.

*a* There are eleuen daies journey from Horeb vnto Kadesh-barnea, by the way of mount Seir.

And it came to passe in the first day of the eleventh moneth, in the fourthi yere that Moses spake vnto the children of Israel according vnto all that the Lord had giuen him in commandement vnto them,

*a* After that he had slaine *b* Sihon *c* King of the Amorites which dwelt in Heshbon, and Og King of Bashan, which dwelt at Ashtaroth in Edrei.

On this side Iorden in the land of Moab *a* began Moses to declare this lawe, saying,

*a* The Lord our God spake vnto vs in Horeb, saying, Ye haue dwelt long ynough in this mount,

*a* Turne you and depart, and go vnto the mountaine of the Amorites, and vnto all places nere thereunto: in the plaine, in y mountaine, or in the valley: both Southward, and to the Sea side, to the lande of the Canaanites, and vnto Lebanon: then vnto the great riuer, the riuer *a* Perath.

*a* Beholde, I haue set the land before you: go in and *a* possesse that lande which the Lord sware vnto your fathers, Abraham, Izhak, and Iakob, to giue vnto them and to their seede after them.

*a* And I spake vnto you the same time, saying, I am not able to beare you my selfe alone:

*a* The Lord your God hath *a* multiplied you: and beholde, ye are this day as the starres of heauen in number:

*a* (The Lord God of your fathers make you a thousand times so manie mo as ye are, & blesse you, as he hath promised you)

*a* How can I alone beare your cumbrance and your charge, and your strife?

*a* Bring you men of wildome and of vnderstanding, and *a* known among your tribes, and I will make them rulers ouer you:

*a* Then ye answered me and said, The thing is good that thou hast commanded vs to do.

*a* So I tooke the chiefe of your tribes *a* wise and known men, and made them rulers ouer you, captaines ouer thousands, and captaines ouer hundreds, and captaines ouer fiftie, and captaines ouer ten, and of-

ficers among your tribes.

*a* And I charged your iudges that same time, saying, Heare the controuersies betwene your brethren, and *a* iudge righteously betwene euery man and his brother, and the stranger that is with him.

*a* Ye shal haue no respect of person in iudgement, *a* but shal heare the small as well as the great: ye shal not feare the face of man: for the iudgement is *a* Gods: and the cause that is to hard for you, bring vnto me, and I will heare it.

*a* Also I commanded you the same time all the things which ye should do.

*a* Then we departed from Horeb, and went through all that great & terrible wildernes (as ye haue seene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh-barnea.

*a* And *a* I said vnto you, Ye are come vnto the mountaine of the Amorites, which the Lord our God doth giue vnto vs.

*a* Beholde, the Lord thy God hath layed the land before thee: go vp and possesse it, as the Lord the God of thy fathers hath said vnto thee: feare not, neither be discouraged.

*a* Then ye came vnto me euery one, & *a* said, We will send men before vs, to search vs out the land & to bring vs word againe, what way we must go vp by, and vnto what cities we shall come.

*a* So the saying pleased me wel, and I tooke twelue men of you, of euery tribe one.

*a* Who departed, and went vp into the mountaine, and came vnto the riuer Eshcol, and searched out the land.

*a* And tooke of the fruite of the land in their hands, and brought it vnto vs, and brought vs word againe, and *a* said, It is a good land, which the Lord our God doth giue vs.

*a* Notwithstanding, ye would not go vp, but were disobedient vnto the commandement of the Lord your God,

*a* And murmured in your tentes, and said, Because the Lord *a* hated vs, therefore hath he brought vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to destroy vs.

*a* Whether shall we go vp? our *a* brethren haue discouraged our hearts, saying, The people *a* greater, and taller then we: the cities *a* are great and walled vp to heauen: and moreover we haue seene the sonnes of the *a* Anakims there.

*a* But I said vnto you, Dread not, nor be afraid of them.

*a* The Lord your God, who goeth before you, he shal fight for you, according to all that he did vnto you in Egypt before your eyes,

*a* And in the wildernes, where thou hast seene how the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which ye haue gone, vntill ye came vnto this place.

*a* Yet for all this ye did not belecue the Lord

*a* upright and godly iudges

*a* In the country of Moab.

*b* So that the wildernes was betwene the Sea and this plaine of Moab.

*c* In Horeb, or Sinai, fourti yeres before this the law was giuen: but because all that were then of age and iudgement were now dead, Moses repeateth y same to y youth which either then were not borne, or had not iudgement. *d* By these examples of Gods fauour their mindes are prepared to receiue the Lawe.

*e* Num. 31. 14.

*f* The seconde time.

*f* In the seconde yere and second moneth, Num. 10. 11.

*a* Or, Ephrates.

*a* Gen. 22. 17.

*a* By the counsel of Iethro my father in lawe, Exod. 18. 19. *b* Not so much by the course of nature, as miraculously.

*i* Signifying how great a burden it is, to gouerne the people.

*k* Whose godlines & vprightnes is knowen.

*l* Declaring what sort of me ought to haue a publicke charge, reade Exo. 18. 21.

*a* prom. 2. 30.

John 7. 24.

Leuit. 19. 15. chap. 16. 1. 1. Sam. 17. 23. prom. 2. 23. Eccl. 4. 1. 1. Sam. 2. 2. m And youm his Lieutenant

*n* So that the fauour was not selues that did not come possesse the heritance.

*o* Reade Num. 13. 2.

*p* To why, and Iohannes presens the better to the people, that is, to the rem. *q* Such wales leues vnto fulnes that counted Gods especiall hatred. *r* The other not Calah of Ioshua.

*s* Num. 13. 19.

*t* Declaring to remouen owne sinnes, confounding lower our sinnes, and on the Lord the true hope, not, and to God.

*u* They o

Lord your God,

33 \* Who went in the way before you, to search you out a place to pitch your tentes in, in fire by night, that ye might see what way to go, and in a cloude by day.

34 Then the Lord heard the voyce of your wordes, and was wroth, and sware, saying,

35 \* Surely there shall not one of these men of this froward generation, see that good lande, which I sware to giue vnto your fathers,

36 Save Caleb the sonne of Iephunneh: he shall see it, \* and to him will I giue the land that he hath troden vpon, and to his children, because he hath constantly followed the Lord.

37 \* Also the Lord was angrie with me for your sakes, saying, \* Thou also shalt not go in thither,

38 But Ioshua the sonne of Nun which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.

39 Moreover, your \* children, which ye said should be a pray, and your sonnes, which in that day had no knowledge betwene good and euil, they shall go in thither, and vnto them will I giue it, and they shall possesse it.

40 But as for you, turne backe, and take your journey into the wilderness by the way of the red Sea.

41 Then ye answered and said vnto me, We haue sinned against the Lord, \* we will go vp, and fight according to al that the Lord our God hath commaunded vs: and ye armed you euery man to the warre, and were readie to go vp into the mountaine.

42 But the Lord said vnto me, Say vnto them, Go not vp, neither fight, (for I am \* not among you) lest ye fall before your enemies.

43 And when I told you, ye would not heare, but rebelled against the commaundement of the Lord, and were presumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out against you, and chased you (as bees vse to do) and destroyed you in Seir, *even* vnto Hormah.

45 And when ye came againe, ye wept before the Lord, but the Lord would not heare your voice, nor incline his eares vnto you.

46 So ye abode in Kadesh a long time, according to the time that ye had remained before.

CHAP. II.

1 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 And Ammonites. 33 Sihon King of Heshbon is discouered.

1 THEN \* we turned, and tooke our journey into the wilderness, by the way of the red sea, as the Lord spake vnto me: and we compassed mount Seir a long time.

2 And the Lord spake vnto me, saying, Ye haue compassed this mountaine long ynough: turne you Northward,

4 And warne thou the people, saying, Ye shal go through the coast of your brethren

the children of Esau, which dwell in Seir, and they shall be afraide of you: take ye good heed therefore.

5 Ye shall not prouoke them: for I will not giue you of their land so much as a foote breadth, \* because I haue giuen mount Seir vnto Esau for a possession.

6 Ye shall bye meat of them for money to eat, and ye shall also procure water of them for money to drinke.

7 For the Lord thy God hath \* blessed thee in all the workes of thine hand: the knoweth thy walking through this great wilderness, and the Lord thy God hath bene with thee this fortie yere, and thou hast lacked nothing.

8 And when we were departed from our brethren the children of Esau which dwell in Seir, thorough the way of the plaine, from Elath, and from Ezion-gaber, we turned and went by the way of the wilderness of Moab.

9 Then the Lord said vnto me, Thou shalt not \* vexe Moab, neither prouoke them to battell: for I will not giue thee of their land for a possession, because I haue giuen Ar vnto the children \* of Lot for a possession.

10 The \* Emims dwelt therein in times past, a people great, and manie, and tall, as the Anakims.

11 They also were taken for gyants as the Anakims: whom the Moabites call Emims.

12 The \* Horims also dwelt in Seir before time, whome the children of Esau chased out and destroyed them before them, and dwelt in their steade: as Israel shal do vnto the land of his possession, which the Lord hath giuen them.

13 Now ise vp, *said* I, and get you ouer the riuier \* Zered: and we went ouer the riuier Zered.

14 The space also wherein we came from Kadesh-barnea, vntill we were come ouer the riuier Zered, was eight and thirtie yeres, vntill all the generation of \* men of warre were wasted out from among the hoste, as the Lord sware vnto them.

15 For in deede the \* hand of the Lord was against them, to destroy them from among the hoste, till they were consumed.

16 So when all the men of warre were consumed and dead from among the people:

17 Then the Lord spake vnto me, saying,

18 Thou shalt goe thorough Ar the coast of Moab this day:

19 And thou shalt come neere ouer against the children of Ammon: *but* shalt not lay siege vnto them, nor moue warre against them: for I will not giue thee of the lande of the children of Ammon *for* possession: for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a land of gyants: for gyants dwelt therein afore time, whome the Ammonites called Zamzumims:

21 A people *that was* great, and manie, and tall, as the Anakims: but \* Lord destroyed *but* were in deede Zamzumims, that is, wicked and abominable.

Gen. 16. 3.

And giuen thee meanes wherewith thou mayest make recompence: also God will direct thee by his providence, as he hath done.

Or, wilderness.

Or, besiege.

e Which were Moabites and Ammonites. f Signifying that these gyants were driuen out for their sinnes: so the wicked who their sinnes are ripe, cannot auoide Gods plague. Gen. 38. 26.

g He sheweth hereby, that as God is true in his promise: so his threatnings are not in vaine.

h His plague & punishment to destroy all that were twentie yere olde and above.

i Who called them selues Re-phaims: that is, preferuers, or physicians to heale and reforme vices:

them before them, and they succeeded the in their inheritance, & dwelt in their stead:

23 As he did to the children of Esau which dwell in Seir, when he destroyed the Horims before them, & they possessed them, and dwelt in their steade vnto this day.

*Or, Gela.*

23 And the Auims which dwell in Hazarim euen vnto Azzah, the Caphtorims which came out of Caphtor destroyed them, and dwelt in their steade.

*k According to his promises made to Abraham, Gen. 15. 21.*

*1 This declareth that the hearts of men are in Gods hands rather to be made faint, or bolde.*

*Numb. 27. 21.*

*m Because neither intreatie nor examples of others could moue him, he could not complaine of his iust destruction.*

*n God, in his election and reprobation doeth not only appoint the ends, but the means tending to the same.*

*Numb. 27. 23.*

*Elv. before vs.*

*o God had cursed Canaan and therefore he would not that any of the wicked race should be preferred.*

*Or into our hand.*

*Or fourth.*

24 Rise vp therefore, said the Lord: take your journey, and passe ouer the riuier Arnon: behold, I haue giuen into thy hand Sihon, the Amorite, King of Heshbon, and his lande: begin to possesse it and prouoke him to battell.

25 This day will I begin to send thy feare & thy dread, vpon all people vnder the whole heauen, which shall heare thy fame, and shall tremble and quake before thee.

26 Then I sent messengers out of the wilderness of Kedemoth vnto Sihon king of Heshbon, with wordes of peace, saying,

27 Let me passe through thy land: I will go by the hie way: I will neither turne vnto the right hand nor to the left.

28 Thou shalt sell me meat for money, for to eat, and shalt giue me water for money for to drinke: onely I will go through on my foote,

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did vnto me) vntill I become ouer Iorden, into the lande which the Lord our God giueth vs.

30 But Sihon the King of Heshbon would not let vs passe by him: for the Lord thy God had hardened his spirite, and made his heart obstinate, because he would deliuer him into thine hande, as appeareth this day.

31 And the Lord said vnto me, Beholde, I haue begonne to giue Sihon and his lande before thee: begin to possesse and inherit his land.

32 Then came out Sihon to meete vs, him selfe with all his people to fight at Iahaz.

33 But the Lord our God deliuered him into our power, and we smote him, and his sonnes, and all his people.

34 And we tooke all his cities the same time, and destroyed euerie citie, men, and women, & children: we let nothing remaine.

35 Onely the cattel we tooke to our selues, & the spoile of the cities which we tooke.

36 From Aroer, which is by the banke of the riuier of Arnon, and from the citie that is vpon the riuier, euen vnto Gilead: there was not one citie that escaped vs: for the Lord our God deliuered vp all before vs.

37 Onely vnto the lande of the children of Ammon thou camest not, nor vnto anie place of the riuier Iabbok, nor vnto the cities in the mountaines, nor vnto whatsoever the Lord our God forbade vs.

#### CHAP. III.

9 Og King of Bashan is slain. 11 The signes of his bel. 12 The Reubenites and Gadites are commanded to go

ouer Iorden armed before their brethren. 27 Joshua is made captaine. 27 Moses is permitted to see the land, but not to enter, altho he desired it.

1 THEN we turned, and went vp by the way of Bashan: \* and Og King of Bashan came out against vs, he, and all his people to fight at Edrei.

*Numb. 31. 23.*

*chap. 29. 2. a Therefore he sate the commandment of Lord, they haue iust occasions for his part to fight against him. Numb. 31. 24.*

2 And the Lord said vnto me, Feare him not, for I will deliuer him, and all his people, and his land into thine hand, and thou shalt do vnto him as thou didest vnto \* Sihon King of the Amorites, which dwelt at Heshbon.

*Numb. 31. 23.*

3 So the Lord our God deliuered also vnto our hand, \* Og the King of Bashan, and all his people: and we smote him, vntill none was left him alive,

4 And we tooke all his cities the same time, neither was there a citie which we tooke not from them, euen three score cities, and all the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities were fenced with hie walles, gates and barres, beside vnwalled townes a great manie.

*b As villages & small townes.*

6 And we ouerthrew them, as we did vnto Sihon King of Heshbon, destroying euerie citie, with men, women, and children:

*c Because this was Gods appointment, therefore it may not be iudged cruel.*

7 But all the cattell and the spoyle of the cities we tooke for our selues.

8 Thus we tooke at that time out of the hand of two Kings of the Amorites, \* lande that was on this side Iorden from the riuier of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenit):

10 All the cities of the plaine, and al Gilead, and all Bashan vnto Salchah, and Edrei, cities of the kingdome of Og in Bashan.

11 For onely Og King of Bashan remained of the remnant of the gyants, whose bed was a bed of yron: is it not at Rabbath among the children of Ammon: the length thereof is nine cubites, and foure cubites the breadth of it, after the cubite of a man.

*d The more terrible than the gyant was, the greater occasion had they to praise God in his victory.*

12 And this land which we possessed at that time, from Aroer, which is by the riuier of Arnon, and halfe mount Gilead, and the cities thereof, gaue I vnto the Reubenites and Gadites.

*Numb. 31. 23.*

13 And the rest of Gilead, and all Bashan, the kingdome of Og, gaue I vnto the half tribe of Manasseh: euen all the countrey of Argob with all Bashan, which is called, The land of gyants.

14 Iair the sonne of Manasseh tooke all the countrey of Argob, vnto the coastes of Geshuri, & of Maachathi: and called them after his owne name, Bashan, Hauoth Iair vnto this day.

15 And I gaue part of Gilead vnto Machir.

*e Moreover he wrote his historie.*

16 And vnto the Reubenites and Gadites I gaue the rest of Gilead, and vnto the riuier of Arnon, halfe the riuier and the borders, euen vnto the riuier Iabbok, which is the border of the children of Ammon:

17 The plaine also and Iorden, and the borders from Chinnereth euen vnto the Sea of

*f Which he wrote the historie of the children of Ammon.*



*Or, as Alerb. pish.*

*That is, the Leuenites, Gadites, and half Manasseh, as Num. 31. 21.*

*Job. 2. 4.*

*Job. 2. 7. 11.*

*Is so that the victories came not by your owne wisdom, strength or multitude.*

*pray.*

*I He speaketh according to the common & corrupt speech of them, which attribute that power vnto Idols that onely appertineth vnto God.*

*Or, wonder. He meaneth Zim, where the temple should be built, & God inuored. I before he saw by the spirit of prophesie the good mountaine which was Zio: In his eyes was lifted vp as the order of nature to be held at the plen. this land of Canaan.*

of the plaine, to wit, the salt Sea vnder the springs of Pisgah Eastward.

18 ¶ And I commanded you the same time, saying, The Lord your God hath giuen you this land to possesse it: ye shal go ouer armed before your brethren the children of Israel, all men of warre.

19 Your wiues onely, and your children, and your cattel (for I knowe that ye haue much cattell) shall abide in your cities, which I haue giuen you,

20 Vntill the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the land, which y Lord your God hath giuen them beyond Iorden: then shal ye returne euery man vnto his possession, which I haue giuen you.

21 ¶ And I charged Ioshua the same time, saying, Thine eyes haue seene all that the Lord your God hath done vnto these two Kings: so shall the Lord do vnto al the kingdoms whither thou goest.

22 Ye shall not feare them: for the Lord your God, he shall fight for you.

23 And I befought the Lord the same time, saying,

24 O Lord God, thou hast begonne to shewe thy seruant thy greatnes and thy mightie hand: for where is there a God in heauen or in earth, that can do like thy workes, & like thy power?

25 I pray thee let me go ouer & see the good land that is beyond Iorden, that goodlie mountaine, and Lebanon.

26 But the Lord was angrie with me for your sakes, and woulde not heare me: and the Lord said vnto me, Let it suffice thee, speak no more vnto me of this matter.

27 Get thee vp into the top of Pisgah, and lift vp thine eyes Westward, and Northward, and Southward, and Eastward, and behold it with thine eyes, for thou shalt not go ouer this Iorden:

28 But charge Ioshua, and encourage him, & bolden him: for he shal go before this people, and he shall deuide for inheritance vnto them, the land which thou shalt see.

29 So we abode in the valley ouer against Beth-Peor.

CHAP. IIIII.

*An exhortation to obserue the lawe without adding thereto or diminishing. 6 Therein standeth our wisdom. 9 VV e must teach it to our children. 15 No image ought to be made to worship. 26 Threatnings against them that forsake the law of God. 37 God chose the seed because he loved their fathers. 43 The three cities of refuge.*

1 **N**OW therefore hearken, O Israel, vnto the ordinances & to the lawes which I teach you to do, that ye may liue and go in, and possesse the land, which the Lord God of your fathers giueth you.

2 Ye shal put nothing vnto the word which I commad you, neither shall ye take ought there from: that ye may keepe the commandements of the Lord your God which I commande you.

3 Your eyes haue seene what the Lord did

because of Baal-Peor, for all the men that followed Baal-Peor, the Lord thy God hath destroyed euery one from among you.

4 But ye that did cleaue vnto the Lord your God, are aliuie euerie one of you this day.

5 Behold, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye should do euen so within the lande whither ye go to possesse it.

6 Keepe them therefore, and do them: for that is your wisdom, and your vnderstanding in the sight of the people, which shall hear all these ordinances, and shall saye, Onely this people is wise, and of vnderstanding and a great nation.

7 For what nation is so great, vnto whome the gods come so nere vnto them, as the Lord our God is nere vnto vs, in al that we call vnto him for?

8 And what nation is so great, that hath ordinances and lawes so righteous, as al this Law, which I set before you this day?

9 But take heed to thy selfe, & keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, & that they depart not out of thine heart, all the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes:

10 Forges not the day that thou stoodest before the Lord thy God in Horeb, when the Lord said vnto mee, Gather me the people together, & I will cause them heare my words, y they may learne to feare me al the dayes that they shall liue vpon the earth, and that they may teach their children:

11 Then came you nere and stood vnder the mountaine, and the mountaine burnt with fire vnto the middes of heauen, and there was darkenes, cloudes and mist.

12 And the Lord spake vnto you out of the middes of the fire, and ye heard the voyce of the words, but saw no similitude, saue a voyce.

13 Then he declared vnto you his couenant which he commanded you to do, euen the ten commandements, & wrote them vpon two tables of stone.

14 ¶ And the Lord commanded me that same time, that I should teach you ordinances & lawes, which ye should obserue in the land, whither ye go, to possesse it.

15 Take therefore good heede vnto your selues: for ye sawe no image in the daye that the Lord spake vnto you in Horeb out of the middes of the fire:

16 That ye corrupt not your selues, and make you a grauen image or representation of any figure: whether it be the likenes of male or female,

17 The likenes of any beast that is on earth, or the likenes of any fethered soule that flieth in the aire:

18 Or the likenes of any thing that creepeth on the earth, or the likenes of any fish that is in the waters beneath the earth,

19 And lest thou lift vp thine eyes vnto heauen, & when thou seest the sunne and the

N ij. moone

*And were not idolaters.*

*Because al men naturally desire wisdom, he sheweth how to attaine vnto it.*

*Or, surely.*

*Helping vs, & deliuering vs out of all dangers.*

*He addeth al these wordes to shewe that we can neuer be careful enough to keepe the law of God and to teach it to our posteritie.*

*Exod. 19. 18.*

*The law was given with fearful miracles, to declare both y God was y author thereof, & also that no flesh was able to abide the rigour of y same. k God loyneth this condition to his couenant.*

*Or, words.*

*Ebr. soles. I Signifying that destruction is prepared for all them that make anie image to represent God.*

*true wisdom*

*all laws inferior to gods laws*

*the maiesty of God at giving of Law*

*against papists call idolatry*

m He hath appointed them for to serue man.

n He hath deliuered you out of most miserable Slaerie, and freely chosen you for his childre.

o Moses good affection appeareth, in that that he, being deuiued of such an excellent treasure, doeth not enuie them that must enioie it.

p To those that comen not vnto him with loue and reuerence, but rebel against him, Ebr. 12. 29. q Meaning hereby all superstitious and corruption of the true seruice of God.

r Though men would absooue you, yet the insensible creatures shalbe witnesses of your disobedience. s So that his curse shal make his former blessings of none effect.

t Not with outward shew or ceremonie, but with a true confession of thy fautes. "Ebr. in the latter daies.

u To certifie the more of the assurance of their saluation. x Mans negligence is partly cause that he knoweth not God.

y By so manifest proofes y none could doubt thereof.

moone and the starres with all the host of heauen, shouldest be driuen to worship the and serue them, which the Lord thy God hath distributed to all people vnder the whole heauen.

10 But the Lord hath taken you and brought you out of the yron furnace: out of Egypt to be vnto him a people and inheritance, as appeareth this day.

21 And the Lord was angry with me for your words, and sware that I should not go ouer Iorden, and that I should not go in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I must die in this land, and shall not go ouer Iorden: but ye shall go ouer, and possesse that good land.

23 Take heede vnto your selues, least ye forget the couenant of the Lord your God which he made with you, and least ye make you any grauen image, or likenes of anie thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a consuming fire, and a ielous God.

25 ¶ When thou shalt beget children & childrens children, and shalt haue remained long in the land, if ye corrupt your selues, and make anie grauen image, or likenes of anie thing, and worke euil in the sight of y Lord thy God, to prouoke him to anger,

26 I will call heauen and earth to record against you this day, that ye shall shortly perish frō the land, whereunto ye go ouer Iorden to possesse it: ye shall not prolong your daies therein, but shall vterly be destroyed.

27 And the Lord shall scatter you among the people, and ye shall be left few in number among the nations, whither the Lord shall bring you:

28 And there ye shal serue gods, euen y worke of mans hand, wood, and stone, which neither see, nor heare, nor eat, nor smell.

29 But if from thence thou shalt seeke the Lord thy God, thou shalt finde him, if thou seeke him with all thine heart, and with all thy soule.

30 When thou art in tribulation, and al these things are come vpon thee, at the length if thou returne to the Lord thy God, and be obedient vnto his voyce,

31 (For the Lord thy God is a merciful God) he will not forsake thee, neither destroye thee, nor forget the couenauent of thy fathers, which he sware vnto them.

32 For inquire now of the daies that are past, which were before thee, since the day that God created man vpon the earth, and aske from the one end of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath bene heard.

33 Did euer people heare the voyce of God speaking out of the middes of a fire, as thou hast heard, and liued?

34 Or hath God assaied to go and take him a nation from among nations, by tentations, by signes, and by wonders, & by warre,

and by a mightie hand, and by a stretched out arme, and by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes?

35 Vnto thee it was shewed, that thou mightest know, that the Lord he is God, and that there is none but he alone.

36 Out of heauen he made thee heare his voyce to instruct thee, and vpon earth he shewed thee his great fire, and thou hearest his voyce out of the middes of y fire.

37 And because he loued thy fathers, therefore he chose their seede after them, and hath brought thee out of Egypt in his sight by his mightie power,

38 To thrust out nations greater & mightier then thou, before thee, to bring thee in, & to giue thee their land for inheritance: as appeareth this day.

39 Vnderstand therefore this day, and consider in thine heart, that the Lord, he is God in heauen aboue, and vpon the earth beneath: there is none other.

40 Thou shalt keepe therefore his ordinances, and his commandements which I command thee this day, that it may goe well with thee, and with thy childre after thee, and that thou mayest prolong thy dayes vpon the earth, which the Lorde thy God giueth thee for euer.

41 ¶ Then Moses separated three cities on this side of Iorden toward the sunne rising:

42 That the slayer should flee thither, which had killed his neighbour at vnwares, & hated him not in time past, might see, I say, vnto one of those cities, and liue:

43 That is, Bezer in the wilderness, in the plaine cuntry of the Reubenites: and Ramoth in Gilead among the Gadites: and Golan in Bashan among them of Manassah.

44 ¶ So this is the lawe which Moses set before the children of Israel.

45 These are the witnesses, and the ordinances, and the lawes which Moses declared to the childre of Israel after they came out of Egypt,

46 On this side Iorden, in the valley ouer against Beth-peor, in the lande of Sihon King of the Amorites, which dwelt at Hethbon, whome Moses and the children of Israel smote, after they were come out of Egypt:

47 And they possessed his land, and the land of Og King of Bashan, two Kings of the Amorites, which were on this side Iorden toward the sunne rising:

48 From Arer, which is by the banke of the riuer Arnon, euen vnto mount Sion, which is Hermon,

49 And all the plaine by Iorden Eastwarde, euen vnto the Sea, of the plaine, vnder the springs of Pithah.

## CHAP. V.

Moses is the meane betweene God and the people. ¶ The Law is repeated. 23 The people are afraid at Gods voice. 29 The Lord wiseth that this people would feare him.

z Heshewth cause, why God wrought such miracles.

a Freely, & not of their desire.

God promitteth reward for our merits, but to encourage vs, and to assure vs that our labour shal not be lost.

Isa. 59. 2.

c The articles and points of the couenent.

2 Num. 31. 4.

2 Num. 31. 4.

d That is, salt sea. Chap. 3. 7.

33 They

30 They must neither decline to the right hand nor left.

Then Moses called all Israel, and saide vnto them, Heare O Israel the ordinances and the lawes which I propose to you this day, that ye may learne them, and take heede to obserue them.

31 The Lord our God made a covenanit with vs in Horeb.

32 The Lord made not this covenanit with our fathers, onely, but with vs, euen with vs all here alaiue this day.

33 The Lord talked with you face to face in the Mount, out of the middes of the fire.

34 (At that time I stood betwene the Lord and you, to declare vnto you the worde of the Lord: for ye were afraid at the sight of the fire, and went not vp into the mount) and he said,

35 I am the Lord thy God, which haue brought thee out of the lande of Egypt, from the house of bondage.

36 Thou shalt haue none other gods before my face.

37 Thou shalt make thee no grauen image, or anie likeness of that that is in heauen above, or which is in the earth beneath, or that is in the waters vnder the earth.

38 Thou shalt neither bowe thy selfe vnto them, nor serue them: for I the Lord thy God am a ielous God, visiting the iniquity of the fathers vpon the children, euen vnto the third & fourth generation of them that hate me:

39 And shewing mercie vnto thousands of them that loue me, and keepe my commandments.

40 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltles, that taketh his Name in vaine.

41 Keepe the Sabbath day, to sanctifie it, as the Lord thy God hath commanded thee.

42 Six daies thou shalt labour, and shalt do all thy worke:

43 But the seventh day is the Sabbath of the Lord thy God: thou shalt not do any worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy maid, nor thine oxe, nor thine asse, neither anie of thy cattell, nor the stranger that is within thy gates: that thy man seruant and thy maide may rest aswel as thou.

44 For, remember that thou wast a seruant in the land of Egypt, and that the Lord thy God brought thee out thence by a mightie hand and a stretched out arme: therefore the Lord thy God commanded thee to obserue the Sabbath day.

45 Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy daies may be prolonged, and that it may go well with thee vpon the lande, which the Lord thy God giueth thee.

46 Thou shalt not kill.

47 Neither shalt thou commit adulterie.

48 Neither shalt thou steale.

49 Neither shalt thou beare false witness against thy neighbour.

50 Neither shalt thou couet thy neighbours wife, neither shalt thou desire thy neighbours house, his feldes, nor his man seruant, nor his maid, his oxe, nor his asse, nor ought that thy neighbour hath.

51 These wordes the Lord spake vnto all your multitude in this mount out of the middes of the fire, the cloude & the darknes, with a great voyce, and added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

52 And when ye heard the voyce out of the middes of the darkenes, (for the mountaine did burne with fire) then ye came to me, all the chiefe of your tribes, and your Elders:

53 And ye said, Beholde, the Lord our God hath shewed vs his glory and his greatnes, and we haue heard his voyce out of the middes of the fire: we haue seene this day that God doeth talke with man, and he liueth.

54 Now therefore, why shoulde we dye? for this great fire will consume vs: if we heare the voyce of the Lord our God anie more, we shall dye. For what flesh was there euer, that heard the voyce of the liuing God speaking out of the middes of the fire as we haue, and liued?

55 Go thou neere and heare all that the Lord our God saith: and declare thou vnto vs all that the Lord our God saith vnto thee: and we will heare it, and do it.

56 Then the Lord heard the voyce of your wordes, when ye spake vnto me: and the Lord said vnto me, I haue heard the voyce of the wordes of this people, which they haue spoken vnto thee: they haue wel said, all that they haue spoken.

57 Oh that there were such an heart in them to feare me, and to keepe all my commandmentes alway: that it might go well with them, and with their children for euer.

58 Go, say vnto them, Returne you into your tentes.

59 But stand thou here with me, and I wil tel thee all the commandments, and the ordinances, and the lawes, which thou shalt teach them: that they may do them in the land which I giue them to possesse it.

60 Take heede therefore, that ye do as the Lord your God hath commanded you: turne not aside to the right hand nor to the left.

61 But walke in all the wayes which the Lord your God hath commanded you, that ye may liue, and that it may goe well with you: and that ye may prolong your daies in the lande which ye shall possesse.

## CHAP. VI.

62 An exhortation to feare God, and keepe his commandments. 5 VVhich is to loue him with all thine heart. 7 The same must be sought to the possession. 16 Not to tempt God. 25 Righteousnes is contained in the Law.

Nijj.

I These

Rom. 7. 7. He speaketh not onely of that resolute wil, but that there be no motion or affection. Teaching vs by his example to be content w his word, and adde nothing thereto.

Exod. 19. 9.

Chap. 4. 33.

Or, man.

Exod. 20. 19.

Sabbath. v. 12.

Here requireth of vs nothing but obedience, shewing also that of our selues we are unwilling thereunto.

I Ye shall neither adde nor diminish. As by obedience, God giueth vs a felicitie: so of disobeying God proceede al our miseries.



*Or judgement.*

a A reuerent  
fear and loue of  
God, is the first  
beginning to  
keepe Gods co-  
mandements.

b Which hath  
abundance of  
all things apper-  
teining to mans  
life.

Mat. 23. 37.  
mar. 12. 29.  
luk. 10. 27.

Chap. 11. 2.

e Some reade,  
thou shalt whet  
them vpon thy  
children to wit,  
that they may  
print the more  
deeply in me-  
morie.

*Or signs of re-  
membrance.*

d That when  
thou entrest in,  
thou mayest re-  
member them.

e Let not welth  
and ease cause  
the people of  
Israel to forget gods  
mercies, where-  
by thou wast de-  
liuered out of  
miserie.

f We must feare  
God, serue him  
onely, and con-  
fesse his Name,  
which is done  
by swearing  
lawfully.

g By doubting of  
his power, re-  
fusing lawfull  
meanes, and abu-  
sing his graces.

h Here he con-  
demneth all  
mans good in-  
tentions.

**T**Hese now are the commandments, ordinances, and laws, which the Lord your God commanded me to teach you, that ye might do them in the land whither ye go to possesse it:

That thou mightest feare the Lord thy God, and keepe all his ordinances, and his commandments which I command thee, thou, and thy sonne, and thy sonnes sonne all the daies of thy life, euen that thy daies may be prolonged.

Hear therefore, O Israel, and take heede to do it, that it may go wel with thee, and that ye may increas mightily in the land that floweth with milke and honie, as the Lord God of thy fathers hath promised thee.

Hear, O Israel, The Lord our God is Lord onely,

And thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

\* And these wordes which I command thee this day, shall be in thine heart.

And thou shalt rehearse them continually vnto thy children, and shalt talke of them when thou tarisest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp:

And thou shalt binde them for a signe vpon thine hand, and they shall be as frontlets betweene thine eyes.

Also thou shalt write them vpon postes of thine house, and vpon thy gates.

And when the Lord thy God hath brought thee into the lande, which hee swaie vnto thy fathers, Abraham, Izhak, and Iaakob, to giue to thee, with great and goodly cities which thou buildest not,

And houses full of all manner of goodes which thou filledst not, and welles digged which thou diggedst not, vineyards & oliue trees which thou plantedst not, and when thou hast eaten and art full,

\* Beware lest thou forget the Lord, which brought thee out of the lande of Egypt, fro the house of bondage.

Thou shalt feare the Lorde thy God, and serue him, and shalt sweare by his Name.

Ye shall not walke after other gods, after any of the goddes of the people which are round about you,

(For the Lord thy God is a ielous God among you:) lest the wrath of the Lord thy God be kindled against thee, and destroye thee from the face of the earth.

\* Ye shal not tempt the Lord your God, as ye did tempt him in Massah:

But ye shall keepe diligently the commandements of the Lorde your God, and his testimonies, and his ordinances which he hath commanded thee,

And thou shalt do that which is right and good in the sight of the Lorde: that thou maiest prosper, and that thou maiest go in, and possesse that good lande which the Lord swaie vnto thy fathers,

To cast out all thine enemies before thee,

as the Lord hath said.

When thy sonne shall aske thee in time to come, saying, What meane these testi- monies, and ordinance, and Lawes, which the Lord our God hath command- ed you?

Then shalt thou saye vnto thy sonne, We were Pharaohs bondemen in Egypt: but the Lorde brought vs out of Egypt with a mightie hand.

And the Lorde shewed signes & wonders great and euil vpon Egypt, vpon Pharaoh, and vpon all his household, before our eyes,

And brought vs out fro thence, to bring vs in, & to giue vs the land which he swaie vnto our fathers.

Therefore the Lord hath commanded vs, to do all these ordinances, and to feare the Lord our God, that it may go euer wel vs, and that he may preferue vs alius as at this present.

Moreover, this shall be our righteousness before the Lord our God, if we take heede to keepe all these commandements, as he hath commanded vs.

# CHAP. VII.

The Israelites maye make no covenants with the Gen- tiles. 1 They must destroy the idols. 2 The churche de- pendeth on the free loue of God. 3 The experience of the power of God ought to confirme vs. 4 To auoide all occasion of idolatrie.

**W**hen the Lord thy God shall bring thee into the land whither thou goest to possesse it, and shall roote out many nations before thee: the Hittites, and the Girgashites, and the Amorites, & the Canaanites, and the Perizzites, and the Hiuites, & the Iebusites, seven nations greater and mightier then thou,

And the Lord thy God shall giue thee before thee, then thou shalt smite them: thou shalt utterly destroy them: thou shalt make no covenants with them, nor haue compassion on them,

Neither shalt thou make marriages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

For they will cause thy sonne to turne away from me, and to serue other gods: then will the wrath of the Lord waxe hote against you and destroy thee suddenly.

But thus ye shall deale with them, \* Ye shall ouerthrowe their altars, and breake downe their pillars, and ye shall cut downe their groves, and burne their graven images with fire.

\* For ye are an holy people vnto the Lord thy God, \* the Lord thy God hath chosen thee, to be a precious people vnto him selfe, aboue al people ye are vpon the earth.

The Lord did not set his loue vpon you, nor chose you, because ye were mo in nomber then any people: for ye were the fewest of all people:

But because the Lord loued you, and be- cause he woulde keepe the othe which he had sworne vnto your fathers, the Lord hath

i God requirith not onely that we serue him all our life, but also that we take paine that our posteritie may let forth his glorie.

k Nothing ought to moue vs more to true obedience than which we haue receiued of God

l But because none could fully obey the law, our recourse is to Christ

Chap. 11. 2.

a Into thy po-  
er.

Exod. 17. 21.  
and 34. 24.

*Or, mine of them*

b God would haue his serua pure without idolatrous ceremonies and superstitions.

Chap. 14. 2. and 26. 10. Exod. 19. 1. 1. 2. 2. 2.

c Gods free Loue.

c Freely, freely no cause is more than theirs to do







heard me at that time also.

20 Likewise the Lord was very angrie with Aaron, *even* to destroy him: but at y<sup>e</sup> tyme I prayed also for Aaron.

21 And I tooke your sinne, *I meane* the calfe which ye had made, and burnt him w<sup>th</sup> fire, and stamped him and ground him smal, *even* vnto very dust: & I cast the dust thereof into the riuer, that descended out of the Mount.

22 Also \* in Taberah, and in \* Massah \* and in Kibrothhattaauah ye prouoked the Lord to anger.

23 Likewise when the Lorde sent you from Kadesh-barnea, saying, Goe vp, and possesse the land which I haue giuen you, then ye rebelled against the commandement of the Lord your God, and belueid him not, nor hearkened vnto his voyce.

24 Ye haue bene rebellious vnto the Lorde, since the day that I knew you.

25 Then I fel downe before the Lord \* fourtie dayes and fortie nightes, as I fell downe before, because the Lorde had said, that he would destroy you.

26 And I prayed vnto the Lord, and sayd, O Lord God, destroy not thy people & thine inheritance, which thou hast redeemed thorough thy greatnes, whom y<sup>e</sup> hast brought out of Egypt by a mighty hand.

27 Remember thy seruantes Abraham, Izhak, and Iaakob: looke not to the stubburnnes of this people, nor to their wickednes, nor to their sinne,

28 Lest thou say, whence thou broughtest them, say, \* Because the Lord was not able to bring them into the land which he promised them, or because he hated them, he caried them out, to slay them in the wilderness.

29 Yet they are thy people, & thine inheritance, which y<sup>e</sup> broughtest out by thy mightie power, and by thy stretched out arme.

CHAP. X.

1 The second tables put in the Arke. 2 The tribe of Leui dedicate to the service of the Tabernacle. 3 What the Lord requireth of him. 4 The circumcision of the heart. 5 God regardeth not the person. 6 The Lorde is the prouisor of Israel.

1 In the same tyme the Lord said vnto me, Hewe thee two Tables of stone like vnto the first, and come vp vnto me into the Mount, and make thee an Arke of wood,

2 And I will write vpon the Tables, the wordes y<sup>e</sup> were vpon the first Tables, which thou brakest, & thou shalt put them in the Arke.

3 And I made an Arke of Shittim wood, & hewed two Tables of stone like vnto y<sup>e</sup> first, and went vp into the Mountayne, and the two Tables in mine hand.

4 Then he wrote vp<sup>on</sup> the Tables according to the first writing (the ten commandementes, which the Lord spake vnto you in the Mount out of the middes of the fire, in the day of the assembly) & the Lord gaue them vnto me.

5 And I departed, and came down from the Mount, & put the Tables in the Arke which

I had made: and there they be, as the Lord commaunded me.

6 And the children of Israel tooke their journey from Beeroth of the children of Iaakan to Mosera, where Aaron died, and was buried, and Eleazar his sonne became Priest in his steade.

7 From thence they departed vnto Gudgodah, and from Gudgodah to Iotbath a land of running waters.

8 The same tyme the Lorde separated the tribe of Leui to beare the Arke of the covenant of the Lord, and to stand before the Lord, to minister vnto him, and to blesse in his Name vnto this day.

9 Wherefore Leui hath no part nor inheritance with his brethren: for the Lord is his inheritance, as the Lorde thy God hath promised him.

10 And I taried in the mount, as at the first time, fourtie dayes and fourtie nightes, and the Lord heard me at that time also, & the Lord would not destroy thee.

11 But the Lorde sayde vnto me, Arise, goe forthe in the iourney before the people, that they may goe in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 And now, Israel, what doth the Lord thy God require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, & to serue the Lord thy God with all thine heart, and with all thy soule?

13 That thou keepe the commandementes of the Lord, and his ordinances, which I commaund thee this day, for thy wealthe?

14 Beholde, heauen, and the heauen of heauens is the Lorde thy God, and the \* earth, with all that therein is.

15 Notwithstanding, the Lord set his delite in thy fathers to loue them, and did chooseth their seede after them, *even* you aboute all people, as appeareth this day.

16 Circumcise therefore the foreskin of your heart, and harden your neckes no more.

17 For the Lorde your God is God of gods, and Lord of lordes, a great God, mightie, and terrible, which accepteth no \* persons nor taketh reward:

18 Who doth right vnto the fatherlesse and widow, and loueth the stranger, giuing him fooode and rayment.

19 Loue ye therefore the straunger: for ye were strangers in the land of Egypt.

20 Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and shalt sweare by his Name.

21 He is thy prayse, and he is thy God, that hath done for thee these great and terrible things, which thine eyes haue seene.

22 Thy fathers went downe into Egypt \* with seuentie persons, & now the Lord thy God hath made thee, as the \* starres of the heauen in multitude.

CHAP. XI.

1 An exhortation to loue God, and keepe his lawe. 2 The prayse of Canaan. 3 To meditate continually the word of God. 4 To touch it vnto the children. 5 Blessing, and

c This mountaine was also called Hor, Nom. 20. 25.

d That is, to offer sacrifices and to declare the Law to the people. e So God turned the curse of Iaakob, Gen. 49. 7. vnto blessing.

f For all our finnes and transgressions God requireth nothing but to turne to him & obey him.

g Although he was Lord of heauen and earth, yet would he chuse none but you.

h Cut of all your euil affections, Iere. 4. 4.

i Reade Chap. 6. 13.

Note that y<sup>e</sup> is our ready hand, as for blessing.

God requireth nothing but thankfulness for all his mercies.

God is no acceptor of persons.

c Charity to the stranger.

Thou shalt cleave vnto him, & shalt sweare by his Name.

I whereby he sheweth what danger they are in, that haue aueritic, and resist against wickednes.

In Horeb, or Sinai. Num. 1. 1. Exod. 17. 9. Num. 10. 10.

At the returne of the spies.

o Whereby is signified that God requireth earnest continuance in prayer.

p The godly in their prayers ground on gods promise, and confesse their sinnes.

Num. 1. 1.

q Soone as declineth the obedience of God, he is a reuoluer.

r In the first of the tables are written the lawes, the second the statutes.

2. 1. 1.

s That is, from Law: who declared it is y<sup>e</sup> cause of our perdition.

t Which wood of long continuance.

u When you were assembled to receive the law.

and cursing.

1 Therefore thou shalt loue the Lord thy God, and shalt keepe that, which he commaundeth to be kept: that is, his ordinances, and his lawes, and his commaundementes alway.

a Ye, which haue seene Gods graces with your eyes, ought rather to bee moued, then your children, which haue only heard of them.

2 And \* consider this day (for I speake not to your children, which haue neither knowen nor seene) the chastisement of the Lorde your God, his greatnes, his mightie hand, and his stretched out arme,

3 And his signes, & his actes, which he did in the middes of Egypt vnto Pharaoh the King of Egypt and vnto all his land:

4 And what he did vnto the hoste of the Egyptians, vnto their horses, & to their charrets, when he caused the waters of the red Sea to ouerflowe them, as they pursued after you, and the Lord destroyed them vnto this day:

b As wel concerning his benefites, as his corrections.

5 And \* what he did vnto you in the wilderness, vntill ye came vnto this place:

6 And what he did vnto Dathan, and Abira the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, & swallowed them with their households and their tentes, and all their substance that they had in the middes of all Israel.

"Ebr. was at their feete.

7 For your eies haue seene all the great actes of the Lord which he did.

c Because ye haue felt both his chastisements and his benefites.

8 Therefore shall ye keepe \* al the commaundementes, which I commaund you this day, that ye may be strong, and go in & possesse the land whither ye go to possesse it:

9 Also that ye may prolong your dayes in the land, which the Lord sware vnto your fathers, to giue vnto them and to their seede, <sup>even</sup> a lande that floweth with milke and honie.

"Or, labow.

d As by making gutters for the waters to come out of the river Nilus to water the land.

10 ¶ For the lande whither thou goest to possesse it, is not as the lande of Egypt, from whence ye came, where thou sowedst thy seede, and wateredst it with thy \* feete as a garden of herbes:

11 But the land whither ye go to possesse it, is a land of mountaines & vallis, and drinketh water of the raine of heauen.

12 This land doth the Lord thy God care for: the eies of the Lord thy God are alwayes vpon it, from the beginning of the yere, <sup>even</sup> vnto the ende of the yere.

"Blessings vpon obedience. 20-22. &c.

13 ¶ If ye shall hearken therefore vnto my commaundementes, which I commaund you this day, that ye loue the Lorde your God and serue him with al your heart, & with all your soule,

e In the seede time, & toward haruest.

14 I also will giue raine vnto your land in due time, \* the first raine & the latter, that thou maiest gather in thy wheate, and thy wine, and thine oyle.

15 Also I will send grasse in thy fieldes for thy catrel, that thou maiest eat, & haue ynough.

f By denying to your selues foolish deuotions according to your owne fantasies.

16 But beware lest your heart \* deceiue you, and lest ye turne aside, & serue other gods, and worship them,

17 And so the anger of the Lord be kindled against you, & he shut vp the heauen, that there be no raine, and that your land yelde

not her fruite, and ye perish quickly from the good land, which the Lord giueth you.

18 ¶ Therefore shal ye lay vp these my words in your heart and in your soule, and \* binde them for a signe vpon your hand, that they may be as a frontlet betwene your eyes,

19 And ye shall \* teach them your children, speaking of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp.

20 And thou shalt write the vpon the postes of thine house, and vpon thy gates,

21 That your dayes may be multiplied, and the daies of your childre, in the land which the Lord sware vnto your fathers to giue them, as long as \* the heauens are aboue the earth.

22 ¶ For if ye keepe diligently all these commaundementes, which I commaund you to do: <sup>that is</sup>, to loue the Lord your God, to walke in all his wayes, and to cleaue vnto him,

23 Then will the Lord cast out all these nations before you, and ye shall possesse great nations and mightier then you.

24 \* All the places wheron the soles of your feete shall tread, shall be yours: your coast shalbe from the wilderness and from Lebanon, and from the Riuer, <sup>even</sup> the riuer Perath, vnto the vtermoost Sea.

25 No man shall stande against you: for the Lord your God shall cast the feare & dread of you vpon all the land that ye shall treade vpon, as he hath said vnto you.

26 ¶ Beholde, I set before you this day a blessing and a curse:

27 \* The blessing, if ye obey the commaundementes of the Lord your God which I commaund you this day:

28 And the curse, if ye wil not obey the commaundementes of the Lord your God, but turne out of the way, which I commaunde you this day, to go after other gods, which ye haue not \* knowen.

29 ¶ When the Lord thy God therefore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the \* blessing vpon mount Gerizim, & the curse vpon mount Ebal.

30 Are they not beyond Iorden on that part, where the sunne goeth downe in the land of the Canaanites, which dwell in the plain mara, ouer against Gilgal, beside the \* groue of Moreh?

31 For ye shall passe ouer Iorden, to goe in to possesse the land, which the Lorde your God giueth you, and ye shal possesse it, and dwell therein.

32 Take heede therefore that ye \* do all the commaundementes and the lawes, which I set before you this day.

CHAP. XII.

To destroy the Idolatrous places. 1 To serue God where he commaundeth, and as he commaundeth, and not as men fantasie. 19 The Lewites must be nourished. 31 Idolaters burnt their children to their gods. 32 To adde nothing to Gods words.

1 These are the ordinances and the lawes, which ye shall obserue and doe in the land

a Whereby they are admonished to forsake none other God. Chap. 7. 1.

land (which the Lord God<sup>a</sup> of thy fathers giueth thee to possesse it) as long as ye liue vpon the earth.

2 \* Ye shall utterly destroy al<sup>y</sup> places wherein y<sup>e</sup> nations which ye shall possesse, serued their gods vpon the hie mountaines, & vpon the hilles, and vnder every greene tree.

3 \* Also ye shall ouerthrow their altars, and breake downe their pillars, and burne their grones with fire: and ye shall hew downe the grauen images of their gods, and abolish their names out of that place.

4 Ye shall not do vnto the Lorde your God,

5 But ye shall seeke the place which the Lord your God shall<sup>a</sup> chose out of al your tribes, to put his Name there, and there to dwell, and thither thou shalt come.

6 And ye shall bring thither your burnt offerings, and your sacrifices, & your tithes, & the offering of your hands, & your vowes, and your free offerings and the first borne of your kine and of your sheepe.

7 And there ye shall eat before the Lorde your God, and ye shall reioyce in all that ye put your hande vnto, both yee, and your households, because the Lord thy God hath blessed thee.

8 Ye shall not do after all these things that we doe here this day: *that is*, euery man whatsoeuer seemeth him good in his owne eyes.

9 For ye are not yet come to rest, and to the inheritance which the Lord thy God giueth thee.

10 But when ye go ouer Iordan, and dwell in the land, which the Lord your God hath giuen you to inherite, and when he hath giuen you rest from all your enemies rounde about, and ye dwell in safetie.

11 When there shall be a place which y<sup>e</sup> Lord your God shall chose, to cause his Name to dwell there, thither shall ye bring all that I commaund you: your burnt offerings, and your sacrifices, your tithes, and the offering of your handes, and all your special vowes which ye vow vnto the Lord.

12 And ye shall reioyce before the Lord your God, ye, & your sonnes & your daughters, and your seruants, and your maidens, and the Leuite that is within your gates: for he hath no part nor inheritance with you.

13 Take heede that thou offer not thy burnt offerings in euery place that thou seest:

14 But in the place which y<sup>e</sup> Lord shall chose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I commaund thee.

15 Notwithstanding thou maiest kil and eate fleshe in all thy gates, whatsoeuer thine heart desireth, according to the blessing of the Lorde thy God which he hath giuen thee: both the vncleane and the cleane may eate thereof, as of the roe bucke, and of the hart.

16 Onely ye shall not eat the blood, but powre it vpon the earth as water.

17 Thou mayest not eate within thy gates

the tithe of thy corne, nor of thy wine, nor of thine oyle, nor the first borne of thy kine, nor of thy sheepe, neither any of thy vowes which thou vowest, nor thy free offerings, nor the offering of thine hands,

18 But thou shalt eate it before the Lord thy God, in the place which the Lord thy God shall chose, thou, & thy sonne, & thy daughter, and thy seruant, and thy mayde, and the Leuite that is within thy gates: & thou shalt reioyce before the Lord thy God, in al that thou purtest thing hand to.

19 Beware, that thou forsake not the Leuite, as long as thou liuest vpon the earth.

20 When the Lord thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eate fleshe, (because thine heart longeth to eate fleshe) thou mayest eate fleshe, whatsoeuer thine heart desireth.

21 If the place which the Lorde thy God hath chose to put his Name there, be farr from thee, then thou shalt kill of thy bullockes, and of thy sheepe which the Lorde hath giuen thee, as I haue comanded thee, and thou shalt eat in thy gates, whatsoeuer thine heart desireth.

22 Euen as the roe bucke, & the hart is eaten, so shalt thou eate them: both the vncleane and the cleane shall eate of them alike.

23 Onely be sure that thou eate not the blood: for the blood is the life, and thou mayest not eate the life with the fleshe.

24 Therefore thou shalt not eat it, but powre it vpon the earth as water.

25 Thou shalt not eate it, that it may go well with thee, and with thy childe after thee, when thou shalt doe that which is right in the sight of the Lord.

26 But thine holy things which thou hast, & thy vowes, thou shalt take vp, and come thou wilt offer vnto the place which the Lord shall chose, in sacrifice.

27 And thou shalt make thy burnt offerings of the fleshe, and of the blood vpon the altar of the Lorde thy God, and the blood of thine offerings shall be powred vpon the altar of the Lord thy God, and thou shalt eat the fleshe.

28 Take heede, and heare all these wordes which I commaunde thee, that it may goe well with thee, and with thy children after thee for ever, when ye doest that which is good and right in the sight of the Lorde thy God.

29 When the Lorde thy God shall destroy the nations before thee, whither thou goest to possesse them, and thou shalt possesse the and dwell in their land,

30 Beware, lest thou be taken in a snare after thee, after that they be destroyed before thee, & lest thou aske after their gods, saying, How did these nations serue their gods, that I may do so likewise?

31 Thou shalt not do so vnto the Lorde thy God: for all abomination, which the Lorde hath, haue they done vnto their gods: for they haue burned both their sonnes and their daughters with fire to their gods.

1 Meaning, what soeuer was offered to the Lord might not be eaten, but where he had appointed.

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Chap. 18.  
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32 Therfore whatsoeuer I commaunde you, take heede you do it: \* thou shalt put nothing thereto, nor take ought therefrom.

CHAP. XIII.

*The intigers to idolatrie must be slaine, seeme they neuer so holy, 6 So mure of kindred or friendship, 12 Ofgreat multitude or power.*

1 **I**F there arise among you a prophet or a dreamer of dreames, (and giue thee a signe or wonder,

a Which saith that hee hath thinges reueiled vnto him in dreames.  
b He sheweth whereunto the false prophets tend.

2 And the signe and the wonder, which he hath tolde thee, come to passe) saying, <sup>b</sup>Let vs go after other gods, which thou hast not known, and let vs serue them,

c God ordeineth al these things: his may be knowne.

3 Thou shalt not hearken vnto the wordes of the prophet, or vnto that dreamer of dreames: for the Lord your God proueth you, to know whether ye loue y Lord your God with all your heart, and with all your soule,

4 Ye shal walke after the Lord your God & feare him, and shall keepe his commaundements, and hearken vnto his voyce, and ye shal serue him, and cleaue vnto him.

d Being conuict by testimonies, and condemned by the iudge.

5 But that prophet, or y dreamer of dreames, he shal <sup>a</sup>be slaine, because he hath spoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee out of y way, wher-in the Lord thy God commaunded thee to walke: so shalt thou take the euil away forth of the middes of thee.

e All natural affections must giue place to Gods honour, f Whom thou louest as thy life

6 If thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, <sup>a</sup>as lieth in thy bosome, or thy friend, which is as thine owne soule, iurce thee secretly, saying, Let vs go and serue other gods, (which thou hast not known, thou sayest, nor thy fathers)

7 Any of the gods of the people which are round about you, neere vnto thee or far from thee, from the one ende of the earth vnto the other:

8 Thou shalt not consent vnto him, nor heare him, neither shall thine eye pity him, nor shew mercie, nor keepe him secret:

g As the wimes is charged, Chap. 17. 7.

9 But thou shalt euen kill him: <sup>a</sup>thine hand shall be first vpon him to put him to death, and then the handes of all the people.

10 And thou shalt stone him with stones, y he dye (because he hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage)

Chap. 17. 13.

11 That <sup>a</sup>all Israell may heare and feare, and do no more any such wickednesse as this among you.

12 If thou shalt heare say (concerning any of thy cities which the Lord thy God hath giuen thee to dwell in)

h Children of Belial.

13 <sup>a</sup>Wicked men are gone out from among you, and haue drawn away the inhabitants of their cite, saying, Let vs go and serue other gods, which ye haue not known,

i In which part appointed to fre fautes punished.

14 Then <sup>a</sup>thou shalt seeke, and make searche and enquire diligently: and if it be true, and the thing certaine, that such abomination

is wrought among you,  
15 Thou shalt euen slay the inhabitants of that city with the edge of y sword: destroy it utterly, and all that is therein, & the catel therof with the edge of the sword.

16 And thou shalt gather all the spoyle of it into the middes of the streete thereof, and burne with fire the cite & all y spoile therof euery whit, vnto the Lord thy God: and it shal be an heape for cuer: it shall not be built againe,

17 And there shall cleaue nothing of the damned thing to thine hand, that y Lord may turne from the fiercenes of his wrath, and shew thee mercie, & haue compassion on thee: and multiplie thee, as hee hath sworne vnto thy fathers:

18 When thou shalt obey the voyce of the Lord thy God, and keepe all his commaundements which I commaund thee this day, that thou do that which is right in the eies of the Lord thy God.

CHAP. XIII.

*The manners of the Gentiles in marking themselves for the dead, may not be followed. 4 VVhat mure are cleane to be eaten, and what not. 20 The tribes for the Lemite, stranger, fatherlesse, and widowe.*

1 **Y**E are the children of the Lorde your God. \* Ye shall not cut your felues, nor make you any baldenes betwene your eyes for the dead,

2 \* For thou art an holy people vnto y Lord thy God, and the Lord hath chofen thee to be a <sup>a</sup>precious people vnto himselfe, aboue all the people that are vpon the earth.

3 <sup>a</sup>Thou shalt eate no manner of abomination.

4 These are the beastes, which ye shal eate, the beefe, the sheepe, and the goar,

5 The hart, and the roe buck, and the bogle, and the wilde goate, and the ynicorne, and the wilde oxe, and the chamois.

6 And euery beast that parteth the hoofe, & cleaueth the clif into two clawes, and is of the beastes that cheweth the cudde, that shall ye eate.

7 But these ye shall not eate, of them y chew the cud, and of them that deuige & cleaue the hoofe <sup>a</sup>onely: the camell, nor the hare, nor the cony: for they chew the cudde, but deuide not the hoofe: <sup>a</sup>therefore they shal be vncleane vnto you:

8 Also the swine, because he deuiderh the hoofe, and cheweth not the cud, shal be vncleane vnto you: ye shall not eate of their flesh, nor touch their dead carkeises.

9 <sup>a</sup>These ye shall eate, of all that are in the waters: all that haue finnes and scales shal ye eate.

10 And whatsoever hath no finnes nor scales, ye shall not eate: it shal be vncleane vnto you.

11 <sup>a</sup>Of all cleane birdes ye shall eat:

12 But these are they, whereof ye shall not eate: the egles, nor the goshawke, nor the osprey,

13 Nor the plead nor the kite, nor the vulture, after their kinde,

14 Nor all kinde of rauens,

i Signifying that no idolatrie is so execrable as more greuous to be punished, then of them which once professed God.

k Of the flesh of that idolatrous and cursed cite. Read chap. 7. 26.

Lam. 19. 28.

l Therefore thou oughtest not to follow superstitious of the Gentiles.

b This commandment is to be observed in all spiritual power, even in the meane of drink.

c Besides this, the wimes were to be punished: for they were to be put to death.

Lam. 19. 28.

d He that releaseth his othe, is not able for that.

Or, and/or.

Leuit. 11. 12.

Because their blood was not shed, but remained in them. Which is not of thy religion. *Leuit. 17. 12. 14. 15.*

The tythes were ordeined for the maintenance of the Levites, which had none inheritance.

*Leuit. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

When he shall give thee abundance.

He shall open.

After 7 Priest hath received the Lords part.

Because the yearly tythes that were given unto the Levites, they were layed in store for the poore.

He shall only release his debtors, which are not able to paye for this yere.

15 Nor the ostrich, nor the night crow, nor y<sup>e</sup> semeaw, nor the hawke after her kinde,  
16 Neither the litle owle, nor the great owle, nor the redthanke,  
17 Nor the pellicane, nor the swāne, nor the cormorant:  
18 The storke also, & the heron in his kinde, nor the lapwing, nor \* the backe.  
19 And euery creeping thing that flieth, shall be vncleane vnto you: it shal not be eaten.  
20 But of all cleane foules ye may eat.  
21 Ye shall eat of nothing that dyeth alone, but thou shalt giue it vnto the \* stranger that is within thy gates, that he may eat it: or thou maiest sell it vnto a stranger: for thou art an holy people vnto the Lord thy God. Thou shalt not \* seeche a kid in his mothers milke.  
22 Thou shalt \* giue the tithe of all the increase of thy seede, that commeth forth of the field yere by yere.  
23 And thou shalt eat before the Lord thy God (in the place which he shall chose to cause his Name to dwell there) the tithe of thy corne, of thy wine, & of thine oyle, and the first borne of thy kyne and of thy sheepe, that thou mayest learne to feare the Lord thy God alway.  
24 And if the way be to long for thee, so that thou art not able to cary it, because y<sup>e</sup> place is far from thee, where the Lord thy God shal chose to set his Name, \* when the Lord thy God shall blesse thee,  
25 Then shalt thou make it in money, and take the money in thine hand, and go vnto the place which the Lord thy God shall chose.  
26 And thou shalt bestowe the money for whatsoeuer thine heart desireth: whether it be ox, or shepe, or wine, or strong drink, or whatsoeuer thine heart desireth: & thou shalt eat it there before the Lord thy God, and reioyce, both thou, & thine household.  
27 And the Leuite that is within thy gates, shalt thou not forsake: for he hath neither part nor inheritance with thee.  
28 At the ende of three yere thou shalt bring forth all the tithes of thine increase of the same yere, and lay it vp within thy gates.  
29 Then the Leuite shall come, because he hath no part nor inheritance with thee, and the stranger, and the fatherles, and the widow, which are within thy gates, & shall eate, and be filled, that the Lord thy God may blesse thee in all the worke of thine hand which thou doest.

CHAP. XV.

1 The yere of releasing of debts. 2 God blesseth them that kepe his commandments. 3 To helpe the poore. 4 The freedom of seruants. 5 The first borne of the cattell must be offered to the Lord.

1 **A**T the terme of seven yeeres thou shalt make a freedome.  
2 And this is the manner of the freedome: euery \* creditour shall quite the lone of his hand which he hath lent to his neighbour: he shal not aske it againe of his neighbour, nor of his brother: for the yere of the Lords

freedome is proclaimed.  
3 Of a stranger thou mayest require it: but y<sup>e</sup> which thou hast with thy brother, thine hand shall remit:  
4 \* Saue when there shall be no poore with thee: for the Lorde shall blesse thee in the land, which the Lord thy God giueth thee, for an inheritance to possesse it:  
5 So that thou hearken vnto the voyce of y<sup>e</sup> Lord thy God to obserue and doe all these commandements, which I commaund thee this day.  
6 For the Lord thy God hath blessed thee, as he hath promised thee: and \* thou shalt lend vnto many nations, but thou thy selfe shalt not borrow, and thou shalt reigne ouer many nations, and they shall not reigne ouer thee.  
7 If one of thy brethren with thee be poore within any of thy gates in thy land, which the Lorde thy God giueth thee, thou shalt not harden thine heart, nor shut thine had from thy poore brother:  
8 \* But thou shalt open thine hand vnto him, and shalt lend him sufficient for his neede which he hath.  
9 Beware that there be not a wicked thought in thine heart, to say, The seuenth yere, the yere of freedome is at hand: therefore \* it grieveth thee to looke on thy poore brother, and thou giuest him nought, & he cry vnto the Lord against thee, so that sinne be in thee:  
10 Thou shalt giue him, and let it not grieue thine heart to giue vnto him: for because of this the Lorde thy God shall blesse thee in all thy workes, and in all that thou puttest thine hand to.  
11 \* Because there shalbe euer some poore in the land, therefore I commaunde thee, say- ing, Thou shalt \* open thine hand vnto thy brother, to thy neede, and to thy poore in thy land.  
12 \* If thy brother an Ebrew sel himselfe to thee, or an Ebrewesse, and serue thee fixe yeere, even in the seuenth yere thou shalt let him go free from thee.  
13 And when thou sendest him out free from thee, y<sup>e</sup> shalt not let him go away empty,  
14 But shalt \* giue him a liberrall reward of thy sheepe, and of thy corne, and of thy wyne: thou shalt giue him of that wherewith the Lord thy God hath blessed thee.  
15 And remember that thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I command thee this thing to day.  
16 And if he say vnto thee, I wil not go away fro thee, because he loueth thee and thine house, and because he is wel with thee,  
17 \* Then shalt thou take a naule, & perce his ear through against the dore, & he shal be thy seruant for euer: and vnto thy mayde thy seruant thou shalt do likewise.  
18 Let it not grieue thee, when y<sup>e</sup> lettest him goe out free from thee: for he hath serued thee six yeres, which is the double worth of an hired seruant: and the Lorde thy God shall

b For if thy debt be riche, he may be constrained to pay.

Chap. 15. 22.

Or, any of thy cities.

Mat. 5. 42. Luke. 6. 34.

Ebr. thine eyes are.

Ebr. let not thine heart be enuied.

c To trye your charite, Matth. 26. 11. Thou shalt be liberal.

e In token that thou doest acknowledge the benefite which God hath giuen thee by his labours.

f To the yere of Iubile, Leuit. 25. 40.

g For the hired seruant serued but three yeres, and hee six.

Relieve the poore.

Wicked thought.

Forty to 3 years.

Exod. 34. 29.

h For they are the Lords.

Leuit. 23. 30.

chap. 17. 1.

eccl. 35. 4. 4.

i Thou shalt as well eat them, as the roebucke, and other wilde beasts.

a Reade Exod. 13. 4.

b Thou shalt eat the Easter Lambe. Chap. 23. 5.

Exod. 12. 14.

c Which signified that affliction, which thou hadst in Egypt.

d This was chiefly accomplished, when the temple was built.

e Which was institute to put them in remembrance of their deliverance out of Egypt: and to continue them in the hope of Iesus Christ, of whom this libe was a figure.

f Beginning at the next morning after the pasche, Leui. 23. 13. exod. 13. 4.

g Or, as then art willingly.

shall blesse thee in all that thou doest.

19 ¶ All the first borne males that come of thy cattel, & of thy sheepe, thou shalt sanctifie vnto the Lord thy God. <sup>h</sup> Thou shalt do no worke with thy first borne bullocke, nor sheare thy first borne sheepe.20 Thou shalt eate it before the Lorde thy God yere by yere, in the place which the Lord shall chofe, <sup>i</sup> both thou, and thine household.21 \* But if there be any blemish therein, <sup>as if it be lame, or blind, or haue any euil fault,</sup> thou shalt not offer it vnto the Lord thy God,22 But shalt eate it within thy gates: the vn-cleane, and the cleane <sup>shall eate it alike,</sup> as the roe bucke, and as the hart.23 Only thou shalt not eat the blood therof, <sup>but</sup> powre it vpon the ground as water.

## CHAP. XVI.

1 Of Easter, 10 VVithin the 13 And the feasts of Tabernacles. 18 VVhat officers ought to be ordained. 21 Idolatry forbidden.

1 **T**hou shalt keepe the moneth of \* Abib, and thou shalt celebrate the Pascheour vnto the Lord thy God: for in the moneth of Abib the Lorde thy God brought thee out of Egypt by night.2 Thou shalt therefore <sup>offer</sup> the Pascheour vnto the Lord thy God, of sheepe and bullockes <sup>in</sup> the place where the Lorde shall chofe to cause his Name to dwell.3 Thou shalt eat no leaueuened bread with it: <sup>but</sup> seven dayes shalt thou eat vnleauened bread therewith, <sup>even</sup> the bread of tribulation: for thou camest out of the land of Egypt in haste, that thou mayst remember <sup>the</sup> day when thou camest out of the lande of Egypt, all the dayes of thy life.4 And there shall be no leauen scene <sup>in</sup> thee in all thy coastes seven dayes long: neither shall there remaine the night any of the fleshe vntill the morning which thou offerdest the first day at euen.5 Thou mayst <sup>not</sup> offer the Pascheour within any of thy gates, which <sup>the</sup> Lord thy God giueth thee:

6 But in the place which the Lord thy God shall chofe to place his Name, there thou shalt offer the \* Pascheour at euen, about the goying downe of the sunne, in the season that thou camest out of Egypt.

7 And thou shalt roste and eate it in <sup>the</sup> place which the Lorde thy God shall chofe, and shalt returne on the morow, and goe vnto thy tentes.8 Six dayes shalt thou eat vnleauened bread, and the seuenth day <sup>shall be</sup> a solemne assemblie to the Lord thy God: thou shalt do no worke therein.9 ¶ Seven weekes shalt thou <sup>number</sup> vnto thee, and shalt begin to number the seven weekes, whē thou beginnest to put the sickle to the corne:10 And thou shalt keepe the feast of weekes vnto the Lord thy God, <sup>as</sup> a free gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lorde thy God hath blessed thee.

11 And thou shalt reioyce before the Lorde thy God, thou &amp; thy sonne, and thy daughter, and thy seruant, and thy mayde, &amp; the Leuite that is within thy gates, &amp; the stranger, and the fatherlesse, and the widow, that are among you, in the place which the Lord thy God shall chofe to place his Name there,

12 And thou shalt remember that thou wast a seruant in Egypt: therefore thou shalt obserue and do these ordinances.

13 ¶ Thou shalt <sup>obserue</sup> the feast of the Tabernacles seven dayes, when thou hast gathered in thy corne, and thy wine.

14 And thou shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, and thy seruant, and thy mayde, and the Leuite, and the stranger, and the fatherlesse, and the widow, that are within thy gates.

15 Seven dayes shalt thou keepe a feast vnto the Lorde thy God in the place which the Lord shall chofe: when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.

16 ¶ Three times in the yeere shall all the males appeare before the Lord thy God in the place which he shall chofe: in the feast of the vnleauened bread, &amp; in the feast of the weekes, and in the feast of the Tabernacles: and they shall not appeare before the Lorde empty.

17 Every man <sup>shall giue</sup> according to the gift of his <sup>hande,</sup> and according to the blessing of the Lord thy God, which he hath giuen thee.

18 ¶ Iudges &amp; officers shalt thou make thee in all thy cities, which the Lorde thy God giueth thee, throughout thy tribes: and they shall iudge the people with righteous iudgement.

19 Wrest not thou the Lawe, nor respect any person, neither take reward: for the reward blindeth the eyes of the wise, and peruerterth the wordes of the iust.

20 That which <sup>is</sup> iust and right shalt thou follow, that thou mayest liue, and possesse the land <sup>which</sup> the Lord thy God giueth thee.

21 ¶ Thou shalt plante thee no groue of any trees neere vnto the altar of the Lorde thy God, which thou shalt make thee.

22 ¶ Thou shalt set thee vp no <sup>pillar,</sup> which <sup>the</sup> Lorde thy God hateth.

## CHAP. XVII.

1 The punishments of the idolater. 9 Harsh controuersies are brought to the Priest and the Iudge. 12 The contemner must die. 15 The election of the King. 16. and 17. VVhat things he ought to auoid, 18 And what he ought to imbrace.

1 **T**hou shalt offer vnto the Lord thy God no bullock nor sheepe wherein is <sup>blemish</sup> or any euill fauoured thing: for that is an abomination vnto the Lord thy God.2 ¶ If there be founde among you in any of thy cities, which the Lord thy God giueth thee, man or <sup>woman</sup> that hath wrought wickednes in the sight of <sup>the</sup> Lord thy God, in transgressing his couenant,

g That is, the 15. day of the month, Leuit. 23. 34.

h According to the ability that God hath giuen him. i He gave authority to the people for a time to chuse the iudges &amp; magistrates.

k The magistrate must constantly follow the tenor of the Lawe, and nothing decline from iustice.

l Or, image.

a Thou shalt not serve God for factions, as hypocrites.

b Shewing crime committed by the frailty of the person.



3 And hath gone and serued other gods, & worshipped them: as the sunne, or the moone, or any of the hoste of heauē, which I haue not commaunded,

4 And it be tolde vnto thee, and thou hast heard it, then shalt thou inquire diligently: and if it be true, and the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman (which haue committed that wicked thing) vnto thy gates, whether it be man or woman, and shalt stone them with stones, till they dye.

6 \* At the mouth of two or three witnesses shall he that is worthy of death, dye: but at the mouth of one witness, he shall not dye.

7 The handes of the 4 witnesses shal be first vpon him, to kill him: and afterwarde the hands of all the \* people: so thou shalt take the wicked away from among you.

8 ¶ If there rise a matter to hard for thee in iudgement betwene blood and blood, betwene plea and plea, betwene plague and plague, in the matters of controuersie within thy gates, then shalt thou arise, and go vnto the place which the Lord thy God shal chose,

9 And thou shalt come vnto the Priestes of the Leuites, & vnto the iudge that shal be in those dayes, and aske, and they shal shew thee the sentence of iudgement,

10 And thou shalt do according to that thing which they of that place (which the Lorde hath chosen) shew thee, and thou shalt obserue to doe according to all that they informe thee.

11 According to the Lawe, which they shall teach thee, & according to the iudgement which they shall tell thee, shalt thou doe: thou shalt not decline fro the thing which they shall shewe thee, neither to the right hand, nor to the left.

12 And that man that wil do presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God to minister there) or vnto the iudge, that man shal die, and thou shalt take away euil from Israel.

13 So all the people shall heare and feare, & do no more presumptuously.

14 ¶ When thou shalt come vnto the lande which the Lord thy God giueth thee, and shalt possesse it, and dwell therein, if thou say, I will set a King ouer me, like as all the nations that are about me,

15 Thē thou shalt make him King ouer thee, whom the Lord thy God shal chose: from among thy brethren shalt thou make a King ouer thee: thou shalt not set a stranger ouer thee, which is not thy brother.

16 In any wise he shal not prepare him many horses, nor bring the people againe to Egypt, for to encrease the number of horses, seing the Lord hath sayd vnto you, Ye shall henceforth go no more againe that way.

17 Neither shal he take him many wiues, lest his heart turne away, neither shal he gather him much siluer and gold.

18 And when he shall sit vpon the throne of

his kingdome, then shall he write him this Lawe repeted in a booke, by the Priestes of the Leuites.

19 And it shal be with him, and he shall read therein all dayes of his lyfe, that he may learn to feare the Lord his God, & to keepe all the wordes of this Lawe, and these ordinances, for to do them:

20 That his heart be not lifted vp about his brethren, and that he turne not from the commaundement, to the right hande or to the left, but that he may prolong his dayes in his kingdome, he, and his sonnes in the middes of Israel.

CHAP. XVIII.

The portion of the Leuites. 6 Of the Leuite coming from an other place. 9 To avoid the abomination of the Gentiles. 15 God will not leave them without a true Prophet. 20 The false prophet shal be slaine. 25 How he may be knowne.

1 The Priestes of the Leuites, and all the tribe of Leui shall haue no part nor inheritance with Israel, but shall eate the offerings of the Lord made by fire, and his inheritance.

2 Therefore shall they haue no inheritance among their brethren: for the Lord is their inheritance, as he hath said vnto them:

3 ¶ And this shal be the Priestes dueitie of the people, y they, which offer sacrifice, whether it be bullocke or sheepe, shall giue vnto the Priest the shoulder, & the two cheeks, and the mawe.

4 The first frutes also of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stande and minister in the Name of the Lorde, him, and his sonnes for euer.

6 ¶ Also when a Leuite shall come out of any of thy cities of all Israel, where he remained, and come with all the desire of his heart vnto the place, which the Lorde shal chose,

7 He shall then minister in the Name of the Lorde his God, as all his brethren the Leuites, which remaine there before the Lorde.

8 They shall haue like portions to eate beside that which commeth of his sale of his patrimonie.

9 When thou shalt come into the land which the Lorde thy God giueth thee, thou shalt not learne to do after the abominations of those nations.

10 Let none be founde among you that maketh his sonne or his daughter to goe thorough the fire, or that vseth witchcraft, or a regard of times, or a marker of the flying of foules, or a sorcerer,

11 Or a charmer, or that counselleth with spirites, or a soothsayer, or y asketh counsel at the dead.

12 For all that do such thinges are abomination vnto the Lorde, and because of these abominations the Lorde thy God doth cast them out before thee.

13 Thou shalt be vpriht therefore with the O.iij.

m Meaning the Deuteronomie. n He shal cause it to be writ by them, or, he shal write it by their example.

o Whereby is meant, that kings ought so to loue their subjects, as nature bindeth one brother to loue another.

the subjects of king are his children, & they shal ought as to a brother.

Numbers 18. 20. Chap. 10. 9. 1 Cor. 9. 13. a That is, the Lords part of his inheritance.

b The right shoulder, Nom. 18. 18.

c Meaning, to serue God faithfully, and not to seeke ease.

presumptuous sinners punished w 24. 12.

we must not follow the example of the wicked.

e Signifying they were purged by this ceremony of passing betwene two fires.

Leuit. 18. 21. Leuit. 20. 27. 1 Sam. 28. 7.

if him we are detestred from the service of sathan, we must sin no more. 11. 10.

f Without hypocrisy, or mixture of falsereil

e Whereby he condemneth all religion and seruice of GOD which God hath not commaunded.

Witnesses 25. 2 Tim. 3. 30. Chap. 19. 15. Mat. 18. 16. 2 Cor. 13. 1. e Eyr of two witnesses or three witnesses. d. Whereby they declared that they testified truth. e To signifie a common cōfession to maintaine Gods honour & true religion.

f Who shal giue licence as the Priestes counsel him by the Law of God.

g Thou shalt obey their sentence that the controuersie may haue an end.

h So long as he is the true minister of God, and pronounceth according to his word.

a King.

i Or, mayest not. j Who is not of thy nation, least he change true religion into idolatrie, & bring thee to slauerie. k To reuenge their injuries, & to take them of their best horses. l King. 10. 28. l From the Law of God.

# The good Prophet and bad.

# Deuteronomie.

# The punishment of a false witness.

Lord thy God.

14 For these nations which thou shalt possess, hearken vnto those that regarde the times, and vnto sojourners: as for thee, the Lord thy God hath not suffred thee so.

*Ebr. but thou not so.*

*Ebr. given or appointed.*

*Alf. 7. 37.*

*g Meaning a continual succession of Prophets, til Christ the end of all Prophets come.*

*Euseb. 30. 19.*

15 ¶ The Lord thy God will raise vp vnto thee a Prophet like vnto me, from among you, *euen* of thy brethren: vnto him ye shall hearken,

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assemblie, when thou saidst, ¶ Let me heare the voice of my Lord God, no more, nor see this great fire any more, that I dye not.

17 And the Lord sayd vnto me, They haue well spoken.

18 ¶ I will raise them vp a Prophet from among their brethren like vnto thee, and will put my wordes in his mouth, and he shall speake vnto them all that I shall commaund him.

*Isa. 42. 19.*

*Alf. 32.*

*h Which promes is not only made to Christ, but to all that teache in his name, Isa. 59. 21.*

*i By executing punishment vpon him.*

19 And whosoever wil not hearken vnto my wordes, which he shall speake in my Name, I will require it of him.

20 But the prophet that shall presume to speake a worde in my name, which I haue not commaunded him to speake, or that speake in the name of other gods, *euen* the same prophet shall die.

21 And if thou thinke in thine heart, Howe shall we know the wordes which the Lord hath not spoken?

22 When a prophet speaketh in the Name of the Lord, if the thing follow not nor come to passe, that is the thing which the Lord hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not therefore be afraid of him.

## CHAP. XIX.

1 The franchised towns. 2 Not to remove thy neighbours boundes. 3 The punishment of him that beareth false witness.

*Chap. 19. 39.*

1 **W**hen the Lord thy God shall roote out the nations, whose land the Lord thy God giueth thee, & thou shalt possess them, and dwell in their cities, and in their houses,

*Euseb. 31. 19.*

*Num. 33. 9.*

*Isa. 38. 2.*

2 ¶ Thou shalt separate three cities for thee in the middes of thy land, which the Lord thy God giueth thee to possess it.

*a Make an open and ready way.*

3 Thou shalt prepare thee the way, and divide the coasts of the land, which the Lord thy God giueth thee to inherite, into three partes, that euery manlayer may flee thither.

*h Which killeth against his wil, and bare no hatred in his heart.*

4 ¶ This also is the cause wherefore the manlayer shall flee thither, and liue: who so killeth his neighbour ignorantly, and hated him not in tyme passed,

5 As he that goeth vnto the wood with his neighbour to hew wood, and his hand striketh with the axe to cut downe the tree, if the head slip from the helue, & hit his neighbour that he dyeth, the same shall flee vnto one of the cities, and liue,

*e That murder be not committed vpon murder.*

*Num. 35. 24.*

6 Least the auenger of the blood followe after the manlayer, while his heart is chafed, and ouertake him; because the way is

long, & slay him, although he be not worthy of death, because he hated him not in tyme passed.

7 Wherefore I commaund thee, saying, Thou shalt appoint out three cities for thee.

8 And when the Lord thy God enlarge thy coastes (as he hath sworn vnto thy fathers) & giueth thee all the land which he promised to giue vnto thy fathers,

9 (If thou keepe all these commaundements to do them, which I commaunde thee this day: so wis, that thou loue the Lord thy God, and walke in his wayes for euer) ¶ the Lord shall thou adde three cities mo for thee besides those three,

10 That innocent blood be not shed within thy land, which the Lord thy God giueth thee to inherite, lest blood be vpon thee.

11 ¶ But if a man hate his neighbour, and lay wayte for him, & rise against him, and smite any man that he dye, and flee vnto any of these cities,

12 Then the Elders of his citie shall send & fetter him thence, and deliuer him into the handes of the auenger of the blood, that he may die.

13 Thine eye shall not spare him, but thou shalt put away the crye of innocent blood from Israel, that it may go wel with thee.

14 ¶ Thou shalt not remove thy neighbours marke, which they of olde tyme haue set in thine inheritance, that thou shalt inherite in the land, which the Lord thy God giueth thee to possess it.

15 ¶ One witness shall not rise against a man for any trespass, or for any sinne, or for any fault: he offendeth in, *but* at the mouth of two witnesses or at the mouth of three witnesses shall the matter be stablished.

16 ¶ If a false witness rise vp against a man to accuse him of trespass,

17 Then both the men which strue together, shall stand before the Lord, *euen* before the Priests and the Iudges, which shall be in those dayes,

18 And the Iudges shall make diligent inquisition: and if the witness be founde false, and hath giuen false witness against his brother,

19 ¶ The shall ye do vnto him as he had thought to do vnto his brother: so thou shalt take euill away forth of the middes of thee.

20 And the rest shall heare this, and feare, and shall henceforth commit no more any such wickednes among you.

21 Therefore thine eye shall haue no compassion, *but* life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

*Euseb. 31. 19.*

*Leuit. 24. 19.*

*Mat. 5. 38.*

## CHAP. XX.

1 The exhortation of the Priests when the Israelites go to battel. 2 The exhortation of the officers: shewing who should go to battel. 3 Peace must first be proclaimed.

4 The trees that bare fruites, must not be destroyed.

1 **W**hen thou shalt goe forth to warre against thine enemies, and shalt see horses and charrets, and people moe then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee

*a Meaning of an iust occasion for God to punish them not for their sinne, but for their wickednes.*

*to them.*

*OUT*

out of the land of Egypt.

2 And whē ye are come nere vnto the battel, then ſy Priēſt ſhall come forth to ſpeake vnto the people,

3 And ſhal ſay vnto them, Heare, O Iſrael: ye are come this daye vnto battell againſt your enemies: \* let not your hearts faint, neither feare, nor be aſaied, nor adread of them.

4 For the Lord your God<sup>b</sup> goeth with you, to fight for you againſt your enemies, & to ſaue you.

5 ¶ And let the officers ſpeak vnto the people ſaying, What mā is there that hath built a new houle, and hath not \* dedicate it? let him goe and returne to his houle, leaſt he die in the battell, and an other mā dedicate it.

6 And what mā is there that hath plantēd a vineyarde, and hath \* not eaten of the fruite? let him goe and returne againe vnto his houle, leſt he die in the battell, and another eate the fruite.

7 And what mā is there that hath beetrothed a wife, and hath not \* taken her? let him goe and returne againe vnto his houle, leaſt he dye in battell, and an other mā take her.

8 And let the officers ſpeake further vnto the people, & ſay, \* Whoſoeuer is afraid & faint hearted, let him goe and returne vnto his houle, leſt his brethrens heart faime like his heart.

9 And after that the officers haue made an ende of ſpeaking vnto the people, they ſhall make capitaines of the armie to gouerne the people.

10 ¶ When thou comest nere vnto a citieto fight againſt it, \* thou ſhalt offer a peace.

11 And if it anſwer thee againe \* peaceably, and open vnto thee, then let al the people that is founde therein, be tributaries vnto thee, and ſerue thee.

12 But if it will make no peace with thee, but make warre againſt thee, then thou ſhalt beſiege it.

13 And ſhe Lord thy God ſhall deliuer it into thine handes, and thou ſhalt ſmite all the males thereof with the edge of the ſword.

14 Onely the women, & the children, & the cattel, and al that is in the citie, *enue* all the ſpoyle thereof ſhalt thou take vnto thy ſelf, and ſhalt eate the ſpoyle of thine enemies, which the Lord thy God hath giuen thee.

15 Thus ſhalt thou do vnto alſy cities, which are a great way of from thee, which are not of the cities of theſe nations here.

16 But of the cities of this people, which the Lord thy God ſhall giue thee to inherite, thou ſhalt ſaue no perſon aliue,

17 But ſhalt utterly deſtroy them: to wit, the Hittites, & the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Iebuſites, as the Lord thy God hath commanded thee,

18 That they teache you not to doe after all thei abominations, which they haue done vnto their gods, and ſo ye ſhould ſinne a-

gainſt the Lord your God.

19 ¶ When thou haſt beſieged a citie long tyme, and made warre againſt it to take it, deſtroy not the trees thereof, by ſmiting an axe into them: for thou mayeſt eate of the: therefore thou ſhalt not cut them downe to further thee in the ſiege (for the tree of the field is mans life)

20 Onely thoſe trees, which thou knoweſt are not for meate, thoſe ſhalt thou deſtroy and cut downe, and make fortes againſt the citie that maketh warre with thee, vntill thou ſubdue it.

# CHAP. XXL

1 ¶ Inquiſition for murder. 11 Of the woman taken in warre. 12 The birthright cannot be changed for affection. 13 The ſilphedim child. 14 The bodie may not hang all night.

1 ¶ If one be found \* ſlaine in the land, which the Lord thy God giueth thee to poſſeſſe it, lying in the field, and it is not known who hath ſlayne him,

2 Then thine Elders and thy Iudges ſhall come forth, & meaſure vnto the cities that are round about him that is ſlaine.

3 And let the Elders of that citie, which is next vnto the ſlayne mā, take out of the droue an heifer that hath not bene put to labour, nor hath drawn in the yoke.

4 And let the Elders of that citie bring the heifer vnto a \* ſtonie valley, which is neither eared nor ſowen, and ſtrike off the heifers necke there in the valley.

5 Alſo the Priēſts the ſonnes of Leui (whom the Lord thy God hath choſen to miniſter, & to bleſſe in the name of the Lord) ſhall come forth, and by their word ſhall al ſtrife and plague be tried.

6 And al the Elders of that citie that came nere to the ſlayne mā, ſhall walke their handes ouer the heifer that is beheaded in the valley.

7 And ſhall teſtifie, and ſay, Our hands haue not ſhed this blood, neither haue our eyes ſeene it.

8 ¶ O Lord, be mercifull vnto thy people Iſrael, whome thou haſt redeemed, and lay no innocent bloude to the charge of thy people Iſrael, and the blood ſhall be forgiven them.

9 So ſhalt thou take away the erie of innocent blood from thee, when thou ſhalt doe that which is right in the ſight of the Lord.

10 ¶ When thou ſhalt go to war againſt thine enemies, and the Lord thy God ſhall deliuer them into thine handes, & thou ſhalt take them captiues,

11 And ſhalt ſee among the captiues a beautiful woman, and haſt a deſire vnto her, & wouldeſt take her to thy wife,

12 Then thou ſhalt bring her home to thine houſe, \* and ſhe ſhall ſhaue her head, and pare her nailes,

13 And ſhe ſhall put of the garment that ſhe was taken in, and ſhe ſhall remayne in thine houſe, \* and bewaile her father and her mother a moneth long: and after that ſhalt thou go in vnto her, and marrie her, & ſhe ſhall

Some reade, For man ſhall be ſlaue of the tree of the field, to come out in the ſiege againſt the:

This law de- clareth how hor- rible a thing murder is, ſee- ing that for one man a whole country ſhall be puniſhed except a remedie bee found.

Or, rough. b That blood ſhed of the inno- cent beaſt in a ſolitary place, might make the ſolitary place abhorre the fact.

This was the prayer, which the Priēſts made in the audience of the people.

Prayer

d Signifying that her former life muſt be changed before they could be ioyned to the people of God.

e As hauing re- nouced parents and country.



# The heire. A disobedient sonne.

# Deuteronomie.

# Diuerſe ordinances.

f This only was permitted in the warres: other wife the Iſraelites could not marry ſtraungers.

g This declareth that the plerallie of wives came of a corrupt affection.

h Or, while the ſonne of the hated liueth. As much as to woe of the others. i Except he be unworthy, as was Reuben Iacob's ſonne.

k For it is the mothers duty alſo to inſtruct her children.

*the diſobedient ſonne ſeemeth to drabe.*

l Which death was alſo appointed for blaſphemers and idolaters: ſo that to diſobey the parents is moſt horrible.

m For Gods law by his death is ſatiſfied, & nature abhorreth crueltye.

Gal. 3. 12.

n As though thou ſaweſt it not.

o Shewing, that brotherly affection muſt be ſhewed, not only to them that dwell nere vnto vs, but alſo to them which are farre of.

p Much more art thou bounde to doe for thy neighbours perſon.

ſhal be thy wife.

14 And if thou haue no ſauour vnto her, then thou maiſt let her go whether ſhe will, but thou ſhalt not ſell her for money, nor make marchandife of her, becauſe thou haſt hired her.

15 ¶ If a man haue two wiues, one loued & another hated, & they haue borne him children, both the loued and alſo the hated: if the firſt borne be the ſonne of the hated,

16 The when the time cometh, that he appointeth his ſonnes to be heires of that which he hath, he may not make the ſonne of the beloued firſt borne before the ſonne of the hated, which is the firſt borne:

17 But he ſhal acknowledge the ſonne of the hated for the firſt borne, & giue him double portion of all that he hath: for he is the firſt of his ſtrength, and to him belongeth the right of the firſt borne.

18 If any man haue a ſonne that is ſtubborne and diſobedient, which will not hearken vnto the voyce of his father, nor the voyce of his mother, & they haue chaſtened him, and he would not obey them,

19 Then ſhal his father and his mother take him, and bring him out vnto the Elders of his citie, & vnto the gate of the place where he dwelleth,

20 And ſhal ſay vnto the Elders of his citie, This our ſonne is ſtubborne & diſobediſt, and he will not obey our admonition: he is a ryorour, and a drunkard.

21 Then all the men of his citie ſhall ſtone him with ſtones vnto death: ſo thou ſhalt take away euil from among you, that all Iſrael may heare it, and feare.

22 ¶ If a man alſo haue committed a trepaſſe worthy of death, and is put to death, & thou hangeth him on a tree,

23 His bodie ſhall not remaine all night vpon the tree, but thou ſhalt burie him the ſame day: for the curſe of God is on him that is hanged. Defile not therefore thy land which the Lord thy God giueth thee to inherit.

## CHAP. XXII.

¶ He commandeth to haue care of our neighbours goods. 3 The woman may not weare mans apparel, nor man the womans. 6 Of the dawme and her yong birds. 8 VVhy they ſhould haue hurt ſhments. 9 Not to vnto diuers kindes together. 12 Of the wife not being found a virgin. 20 The puniſhment of adulterie.

1 Thou ſhalt not ſee thy brothers ox nor his ſheepe go aſtray, and withdrawe thy ſelfe from them, but ſhalt bring them againe vnto thy brother.

2 And if thy brother bee not nere vnto thee, or if thou knowe him not, then thou ſhalt bring it into thine houſe, and it ſhall remaine with thee, vntill thy brother ſeeketh after it: then ſhalt thou deliuer it to him againe.

3 In like maner ſhalt thou do with his aſſe, and ſo ſhalt thou do with his raiment, & ſhalt ſo do with all loſt thinges of thy brother, which he hath loſt: if thou haſt found them, thou ſhalt not withdrawe thy ſelfe from them.

4 ¶ Thou ſhalt not ſee thy brothers aſſe nor his ox fall downe by the way, and withdrawe thy ſelfe from them, but ſhalt liſte them vp with him.

5 ¶ The woman ſhal not weare that which pertaineth vnto the man, neither ſhall a man put on womans raiment: for al that do ſo, are abomination vnto the Lord thy God.

6 ¶ If thou finde a birdes neſt in the way, in any tree, or on the ground, whether they be yong or egges, & the dam ſitting vpon the yong, or vpon the egges, thou ſhalt not take the dam with the yong.

7 But ſhalt in any wiſe let the dam go, & take the yong to thee, that thou mayeſt proſper and prolong thy dayes.

8 ¶ When thou buydeſt a newe houſe, thou ſhalt make a battlement on thy rooſe, that thou lay not bound vpon thine houſe, if any man fall thence.

9 ¶ Thou ſhalt not ſow thy vineyard with diuers kindes of ſeedes, leſt thou defile the increaſe of the ſeede which thou haſt ſown, and the fruite of the vineyard.

10 ¶ Thou ſhalt not plowe with an ox & an aſſe together.

11 ¶ Thou ſhalt not weare garments of diuers ſortes, as of wollen and linen together.

12 ¶ Thou ſhalt make thee fringes vpon the four quarters of thy veſture, wherewith thou couereſt thy ſelfe.

13 ¶ If a man take a wife, and when he hath dyen with her, hate her,

14 And laye ſlaunders vnto her charge, & bring vp an euil name vpon her, and ſay, I tooke this wife, and when I came to her, I found her not a maide,

15 Then ſhal the father of the maide and her mother take and bring the ſignes of the maides virginie vnto the Elders of the citie to the gate.

16 And the maides father ſhall ſaye vnto the Elders, I gaue my daughter vnto this man to wife, and he hateth her:

17 And lo, he layeth ſlaunders vnto her charge, ſaying, I found not thy daughter a mayde: lo, theſe are the tokens of my daughters virginie: & they ſhall ſpreade the veſture before the Elders of the citie.

18 Then the Elders of the citie ſhal take that man and chaſtice him,

19 And ſhall condemne him in an hundred ſhekels of ſiluer, and giue them vnto the father of the maide, becauſe he hath brought vp an euil name vpon a maide of Iſrael: and ſhe ſhal be his wife, and he may not put her away all his life.

20 ¶ But if this thing be true, that the mayde be not found a virginie,

21 Then ſhall they bring forth the maide to the doore of her fathers houſe, & the men of her citie ſhall ſtone her with ſtones to death: for ſhe hath wrought follie in Iſrael, by playing the whore in her fathers houſe: ſo thou ſhalt put euil away from among you.

22 ¶ If a man be found lying with a woman married to a man, then they ſhall dye euen both twayne: ſo wit, the man that laye with the

d For that he ſeemeth to alter the order of nature, to diſpute God.

e If God did create the little birdes, he muſt more to man, made according to his image.

f The manner of this Lawe is, to walke in ſimplicity, and not to be curious of newe inventions.

g That is, the occasion that the ſlaue is ſlaue.

h To her to ſee if ſhe be a wife. i This we ſee then, the chaſtity of their poſt may not be ſeene.

i Meaning the ſheete, where the ſignes of virginie were.

j For the ſhame of the childre ſhould not be ſhame of the parents: therefore hee was reſpecte when he was ſlaue.

k Thou ſhalt not do with it.

l We ſee here, that the Idoles receiue ſacrifices.

the wife, and the wife: so thou shalt put away euil from Israel.

23 ¶ If a maid be betrothed vnto an husband, and a man finde her in the towne and lye with her,

24 Then shall yee bring them both out vnto the gates of the same cite, and shall stone them with stones to death: the maide because she cryed not, being in the cite, & the man, because he hath humbled his neighbours wife: so thou shalt put away euil frō among you.

25 ¶ But if a man finde a betrothed maide in the field, and force her, & lye with her, the man that lay with her, shall dye alone: 26 And vnto y<sup>e</sup> maide thou shalt do nothing, because there is in the maide no cause of death: for as when a man riseth against his neighbour and woundeth him to death, so is this matter.

27 For he found her in the fields: the betrothed maide cryed, and there was no man to succour her.

28 ¶ If a man finde a maid that is not betrothed, and take her, and lye with her, & they be found,

29 Then the man that lay with her, shall giue vnto the maides father fifty shekels of silver: & she shalbe his wife, because he hath humbled her: he can not put her away all his life.

30 ¶ No man shall take his fathers wife, nor shall vncouer his fathers skirt.

#### CHAP. XXIII.

¶ Vnto men might not be admitted to office. 9 Vnto they ought to auoid when they go to warre. 15 Of the fine for sin. 17 To flee all kinde of whoredome. 19 Of fornication. 21 Of vowing. 24 Of the neighbours vine & corne.

1 None that is hurt by bursting, or that hath his priuie member cut of, shall enter into the Congregation of the Lord.

2 A bastard shall not enter into the Congregation of the Lord: euen to his tenth generation shall he not enter into the Congregation of the Lord.

3 The Ammonites and the Moabites shall not enter into the Congregation of y<sup>e</sup> Lord: euen to their tenth generation shall they not enter into the Congregation of y<sup>e</sup> Lord for euer,

4 Because they mer you not with bread & water in the waye, when ye came out of Egypt, and because they hyred agaynst thee Balaam the sonne of Beor, of Pethor in Aram-naharaim, to curse thee.

5 Neuertheless, the Lord thy God would not hearken vnto Balaam, but the Lord thy God wounded the curse to a blessing vnto thee, because y<sup>e</sup> Lord thy God loued thee.

6 Thou shalt not seek their peace nor their prosperitie all thy dayes for euer.

7 Thou shalt not abhorre an Edomite: for hee is thy brother, neither shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten of them in their thirde generation, shall enter into the Congregation of the Lord.

9 ¶ When thou goest out with the hoste against thine enemies, keepe thee then frō all wickednes.

10 ¶ If there bee among you any that is vn-cleane by that which cometh to him by night, he shall go out of the hoste: and shall not enter into the hoste.

11 But at euen he shall wash his selfe with water, and when the sunne is downe, he shall enter into the hoste.

12 ¶ Thou shalt haue a place also without the hoste whither thou shalt resort,

13 And thou shalt haue a paddle among thy weapons, & when thou wouldest sit downe without, thou shalt digge therewith, and returning thou shalt couer thine feet.

14 For the Lord thy God walketh in y<sup>e</sup> midst of thy campe to aduise thee, & to giue thee thine enemies before thee: therefore thine hoste shall be holie, that hee see no filthie thing in thee and turne away from thee.

15 ¶ Thou shalt not deliuer the seruant vnto his master, which is escaped frō his master vnto thee.

16 He shall dwell with thee, thou among you, in what place he shall choose, in one of thy cities where it liketh him best: thou shalt not vex him.

17 ¶ There shall be no whore of y<sup>e</sup> daughters of Israel, neither shall there be a whore-keeper of the sonnes of Israel.

18 Thou shalt neuer bring the hire of a whore, nor the price of a dogge into the house of the Lord thy God for an offering: for euen such things are abomination vnto the Lord thy God.

19 ¶ Thou shalt not giue to vicarie to thy brothers vicarie of money, vicarie of meat, vicarie of any thing that is pure to vicarie.

20 Vnto a stranger thou mayest lend upon vicarie, but thou shalt not lend upon vicarie vnto thy brother: that the Lord thy God may blesse thee in all that thou doest thine hand to, in the land whither thou goest to possesse it.

21 ¶ When thou shalt vowe a vowe vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God will surely require it of thee, and so it should bee sinne vnto thee.

22 But when thou abstainest from vowing, it shall be no sinne vnto thee.

23 That which is gone out of thy lips, thou shalt keepe & performe, as thou hast vowed it willingly vnto the Lord thy God: for thou hast spoken it with thy mouth.

24 ¶ When thou comest vnto thy neighbours vineyard, then thou mayest eat grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy vessel.

25 When thou comest into thy neighbours corne, thou mayest plucke the eares with thine hand, but thou shalt not mowe a sickle to thy neighbours corne.

#### CHAP. XXIII.

¶ Discoment is permitted. 5 He that is newly married is exempted from warre. 6 Of the pledge. 14 Vnto ages.

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of the heathen,  
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braced the true  
religion.

Er. gate.

No-whore-dome

Forbidding  
hereby that any  
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euil things should  
be applied to y<sup>e</sup>  
service of God,

Mich. 7.  
Exod. 22. 31.  
Leuit. 19. 36.

This was per-  
mitted for a  
time for the  
hardnes of their  
heart.

If thou shew  
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God will declare  
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must not be retained. 16 The good must not be punished for the bad. 17 The care of the stranger, fatherlesse and widowe.

a Hereby God approacheth not that light diuorcement, but permitteth it to auoide further inconuenience, Mat. 9. 7.

b Seeing that by dimitteth her, he iudged her to be vncleane and defiled.  
c That they might learne to knowe one another conditions, and so afterward liue in godly peace.  
d Nor anie thing, whereby a man getteth his liuing.

e As though then wouldst appoint what to haue, but shalt receiue what he may spare.

the pledge of the poore.

f Though he would be vthankfull, yet God will not forget it.

g King. 15. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

h King. 15. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. When a man taketh a wife, and marieth her, if so be she finde no fauour in his eyes, because he hath espied some filthines in her, then let him write her a bill of diuorcement, and put it in her hand, and send her out of his house.  
2. And when she is departed out of his house, and gone her way, & marrie with another man,  
3. And if the latter husband hate her, & write her a letter of diuorcement, & put it in her hand, and sende her out of his house, or if the latter man die which tooke her to wife:  
4. Then her first husband, whom she sent away, may not take her againe to be his wife, after that she is defiled: for that is abomination in the sight of the Lord, and thou shalt not cause the land to sinne, which the Lord thy God doeth giue thee to inherite.

5. When a man taketh a new wife, he shall not go to warre, neither shall be charged with any businesse, but shall be free at home one yere, and reioyce with his wife which he hath taken.  
6. No man shall take the nether nor the vpper 4 milstone to pledge: for this gage is his liuing.  
7. If any man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him; or selleth him, that thiefe shall dye: so shall thou put euill away from among you.

8. Take heed of the plague of leprosie, that thou obserue diligently, and do according to all that the Priests of the Leuites shall teach you: take heed eye do as I commanded them.  
9. Remember what the Lord thy God did vnto Miriam by the waye after that yee were come out of Egypt.  
10. When thou shalt aske againe of thy neighbour any thing lent, thou shalt not go into his house to see his pledge.  
11. But thou shalt stand without, and the man that borrowed it of thee, shall bring y pledge out of the doores vnto thee.

12. Furthermore if it be a poore bodie, thou shalt not sleepe with his pledge.  
13. But shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his rayment, and blesse thee: and it shall be righteousnesse vnto thee before the Lord thy God.  
14. Thou shalt not oppresse an hyred seruant that is needie and poore, neither of thy brethren, nor of the stranger that is in thy land within thy gates.  
15. Thou shalt giue him his hire for his day, neither shall the sunne goe downe vpon it: for he is poore, and therewith susteineth his life: lest he crye against thee vnto the Lord, and it be sinne vnto thee.

16. The fathers shall not be put to death for the childre, nor y childre put to death for the fathers, but euery man shall be put to

death for his owne sinne.

17. Thou shalt not peruert the right of the stranger, nor of the fatherles, nor take a widows rayment to pledge.

18. But remember that thou wast a seruant in Egypt, and how the Lord thy God deliuered thee thence, Therefore I commaunde thee to do this thing.

19. When thou cuttest downe thine harvest in thy field, and hast forgotten a sheaf in the field, thou shalt not go againe to see it, but it shall be for the stranger, for the fatherles, and for the widowe: that the Lord thy God may blesse thee in all the workes of thine hands.

20. When thou beatest thine olive tree, thou shalt not go ouer the boughes againe, but it shall be for the stranger, for the fatherles, and for the widowe.

21. When thou gatherest thy vineyard, thou shalt not gather y grapes cleane after thee, but they shall be for the stranger, for the fatherles, and for the widowe.

22. And remember that thou wast a seruant in the land of Egypt: therefore I command thee to do this thing.

# CHAP. XXV.

The beating of the offenders. 5 To rayse vp feede to the hungry. 11 In what case a womans hand must be cut off. 15 Offsh weights and measures. 19 To destroy the Amalekites.

When there shall be strife betweene men, & they shall come vnto iudgement, & sentence shall be giuen vpon them, and the righteous shall be iustified, & the wicked condemned,

Then if so be the wicked be worthie to be beate, the iudge shall cause him to lie down, and to be beaten before his face, according to his trespass, vnto a certain number. Fortie stripes shall he cause him to haue & not past, lest if he should exceede and beat him aboute that with many stripes, thy brother should appeare despised in thy sight.

Thou shalt not mousel the oxe that treadeth out the corne.

If brethren dwell together, and one of them dye and haue no sonne, the wife of the dead shall not marry without: that is, vnto a stranger, but his kinsman shall go in vnto her, and take her to wife, and do the kinsmans office to her.

And the first borne which the beareth shall succede in the name of his brother which is dead, that his name be not put out of Israel.

And if the man wil not take his kinswoman, then let his kinswoman go vp to the gate vnto the Elders, and say, My kinsman refuseth to raise vp vnto his brother a name in Israel: he will not do the office of a kinsman vnto me.

Then the Elders of his citie shall call him and comune with him: if he stand & saye, I will not take her,

Then shall his kinswoman come vnto him in the presence of the Elders, and loose his shoe from his foot, and spit in his face, and

g Because the world did beleeue that sort of people therefore God hath made our them.

Or, gathered thine olive.

Or, the grapes thy vineyard.

h God iudged them not mafe of his wife, except they were benefited vnto others.

a Whether there be a magistrate ought to sit out fautes and punish according to the crime.

b When the crime defered not death.

c The leuied superstition to serward took one away.

d Becomes an Ebreu word.

e To beca ypon, serueth, worshippeth, usually, Ch. 13.

f Meaning, who lo 20 yeres in ra. Only by Gods mercede by the deers deser



and answer, and say, So shall it be done vnto that man, that will not build vp his brothers house.

10 And his name shall be called in Israel, The house of him whose shoe is put of.

11 ¶ When men strue together, one with another, if the wife of the one come neere, for to rid her husband out of the hands of him that smiteth him, and put forth her hand, and take him by his priuities,

12 Then thou shalt cut of her hande: thine eye shall not spare her.

13 ¶ Thou shalt not haue in thy bagge two manner of " weights, a great and a small,

14 Neither shalt thou haue in thine house diuerse " measures, a great and a small:

15 But thou shalt haue a right & iust weight: a perfit and a iust measure shalt thou haue, that thy dayes may be lengthened in the lande, which the Lord thy God giueth thee.

16 For all that do such things, and all that do vnrighteously, are abomination vnto the Lord thy God.

17 ¶ Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

18 How he met thee by the way, and smote the hindmost of you, all that were feeble behind thee, when thou wast fainted and wearie, and he feared not God.

19 Therefore, when the Lord thy God hath giuen thee rest from all thine enemies round about in the lande, which the Lord thy God giueth thee for an inheritance to possesse it, then thou shalt put out the remembrance of Amalek from vnder heaven: forget not.

CHAP. XXVI.

3 The offering of the first fruites. 5 VVhat they must protest when they offer them. 12 The tithes of the third yere. 13 Their protestation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

1 Also when thou shalt come into the lande which the Lord thy God giueth thee for inheritance, and shalt possesse it & dwell therein,

2 \* Then shalt thou take of the first of all the fruites of the earth, and bring it out of the lande that the Lord thy God giueth thee, and put it in a basket, and go vnto y place, which the Lord thy God shall chole to place his Name there.

And thou shalt come vnto the Priest, that shall be in those daies, and say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the countrey which the Lord sware vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hand, and set it downe before the altar of the Lord thy God.

5 And thou shalt answer and say before the Lord thy God, a Syrian was my father, who being readie to perish for hunger, went downe into Egypt, & sojourned there with a small companie, and grew there vnto a nation great, mightie & ful of people.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruel bondage.

7 But when we cried vnto the Lord God of our fathers, the Lord heard our voyce, and looked on our aduersitie, and on our labour, and on our oppression.

8 And the Lord brought vs out of Egypt in a mightie hand, and a stretched out arme, with great terribleness, both in signes and wonders.

9 And he hath brought vs into this place, and hath giue vs this land, euen a land that floweth with milke and honie.

10 And now, lo, I haue brought the first fruits of the land which thou, O Lord, hast giuen me, and thou shalt set it before the Lord thy God, and worshippe before the Lord thy God:

11 And thou shalt reioyce in all the good things which the Lord thy God hath giuen vnto thee and to thine household, thou and the Leuite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase, the thirde yere, which is the yere of tithing, and hast giuen it vnto the Leuite, to the stranger, to the fatherlesse and to the widowe, that they may eate within thy gates, and be satisfied,

13 Then thou shalt say before the Lord thy God, I haue brought the halowed thing out of mine house, and also haue giuen it vnto the Leuites and to the strangers, to the fatherlesse, and to the widowe, according to all thy commandements which thou hast commanded me: I haue transgressed none of thy commandements, nor forgotten them.

14 I haue not eaten thereof in my mourning, nor suffred ought to perish through vncleannes, nor giuen ought thereof for the dead, but haue hearkened vnto the voyce of the Lord my God: I haue done as all that thou hast commanded me.

15 Looke downe from thine holic habitation, euen from heaven, and blese thy people Israel, and the lande which thou hast giuen vs (as thou swarest vnto our fathers) the land that floweth with milke and honie.

16 ¶ This day the Lord thy God doeth command thee to do these ordinances, & lawes: keepe them therefore, and do them with all thine heart, and with all thy soule.

17 \* Thou hast set vp the Lord this day to be thy God, and to walke in his wayes, and to keepe his ordinances, and his commandements, and his lawes, and to hearken vnto his voyce.

18 ¶ And the Lord hath set thee vp this day, to be a precious people vnto him (as he hath promised thee) and that thou shouldest keepe all his commandements.

19 And to make thee high aboue all nations (which he hath made) in praise, and in name and in glorie, \* and that thou shouldest be an holic people vnto the Lord thy God, as he hath said.

Alledging the promises made to our fathers, Abraham, Izhak and Iaakob.

where note the readiness of the Lord to help his children in distress.

In token of a thankfull heart, and mindeful of this benefite.

Signifying that God giueth vs not goods for our selues only, but for their vses also, which are committed to our charge.

Without hypocrisy.

Of malice and contempt.

Or, for anie necessitie. By putting them to anie prophane vse.

As farre as my sinfull nature would suffer: for else, as Dauid and Paul say, there is no one iust, Psalm 14. 4. rom. 3. 10.

grayer

With a good and simple confidence.

that havinge knowne of free grace we are not forakers in man.

Signifying that there is a mutual bonde betwene God & his people.

Chap. 7. 6. & 14. 2.

## CHAP. XXVII.

*a They are commanded to write the Lawe upon stones for a remembrance, 3 Also to build an altar. 19 The curfings are giuen on mount Ebal.*

**1** Then Moses with the Elders of Israel commanded the people, saying, Kepe all the commandements, which I commande you this day.

**2** And when ye shall passe ouer Iorden vnto the land which the Lord thy God giueth thee, thou shalt set thee vp great stones, and plaister them with plaister,

**3** And shalt write vpon them al the words of this Lawe, when thou shalt come ouer, that thou maist go into the lande which the Lord thy God giueth thee: a land that floweth with milke and honie, as the Lord God of thy fathers hath promised thee.

**4** Therefore when ye shall passe ouer Iorden, ye shall set vp these stones, which I command you this day in mount Ebal, and thou shalt plaister them with plaister.

**5** \* And there shalt thou bulde vnto the Lord thy God an altar, *euē* an altar of stones: thou shalt lift none yron instruments vpon them.

**6** Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offrings thereon vnto the Lord thy God.

**7** And thou shalt offer peace offrings, and shalt eat there and reioice before the Lord thy God:

**8** And thou shalt write vpon the stones all the wordes of this Lawe, <sup>4</sup> wel & plainly.

**9** ¶ And Moses and the Priests of the Leuites spake vnto all Israel, saying, Take heede and heare, O Israel: this daie thou art become the people of <sup>5</sup> Lord thy God.

**10** Thou shalt hearken therefore vnto the voyce of the Lord thy God, and do his commandements and his ordinances, which I commande thee this daie.

**11** ¶ And Moses charged the people <sup>5</sup> same day, saying,

**12** These shall stand vpon mount Gerizzim, to blesse the people when ye shall passe ouer Iorden: Simeon, and Leui, and Iudah, and Issachar, and <sup>6</sup> Ioseph, and Benjamin.

**13** And these shall stand vpon mount Ebal to <sup>6</sup> curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

**14** And the Leuites shall answere & say vnto all the men of Israel with a loud voyce,

**15** ¶ Cursed be the man that shall make anie carved or molten <sup>7</sup> image, which is an abomination vnto the Lord, the worke of the hands of the craftsman, and putteth it in a secret place: And all the people shall answere, and say: So be it.

**16** Cursed be he that <sup>8</sup> curseth his father and his mother: And all the people shall say: So be it.

**17** Cursed be he that remoueth his neighbours <sup>8</sup> marker: And all the people shall say: So be it.

**18** Cursed be he that maketh the <sup>9</sup> blinde go out of the way: And all the people shall say: So be it.

**19** Cursed be he that hindreth the right of the stranger, the fatherles, and the widow: And all the people shall say: So be it.

**20** Cursed be he that lieth with his fathers wife: for he hath vncouered his fathers <sup>9</sup> skirt: And all the people shall say: So be it.

**21** Cursed be he that lieth with anie beast: And all the people shall say: So be it.

**22** Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say: So be it.

**23** Cursed be he that lieth with his <sup>10</sup> mother in lawe: And all the people shall say: So be it.

**24** Cursed be he that smiteth his neighbour <sup>10</sup> secretly: And all the people shall say: So be it.

**25** \* Cursed be he that taketh a reward to put to death innocent blood: And all the people shall say: So be it.

**26** \* Cursed be he that confirmeth not al the wordes of this Lawe, to do them: And all the people shall say: So be it.

## CHAP. XXVIII.

*1 The promise to them that obey the commandement. 15 The threatnings to the contrary.*

**1** IF <sup>11</sup> thou shalt obey diligently the voyce of the Lord thy God, and obserue and do al his commandements, which I command thee this day, then the Lord thy God will <sup>11</sup> set thee on high aboue all the nations of the earth.

**2** And all these blessings shall come on thee, and <sup>12</sup> ouertake thee, if thou shalt obey the voyce of the Lord thy God.

**3** Blessed shalt thou be in the <sup>12</sup> citie, & blessed also in the field.

**4** Blessed shall be the fruite <sup>13</sup> of thy bodie, & the fruite of thy ground, and the fruite of thy cattell, the increase of thy kine, and the flockes of thy sheepe.

**5** Blessed shall be thy basket and thy dough.

**6** Blessed shalt thou be, when thou <sup>14</sup> comest in, and blessed also when thou goest out.

**7** The Lord shall cause thine enemies that rise against thee, to fall before thy face: they shall come out against thee one way, and shall flee before thee <sup>15</sup> seuen wayes.

**8** The Lord shall command the blessing <sup>16</sup> to be with thee in thy store houses, and in all that thou settest thine <sup>16</sup> hand to, and will blesse thee in the land which the Lord thy God giueth thee.

**9** The Lord shall make thee an holie people vnto himselfe, as he hath sworne vnto thee, if thou shalt keepe the commandements of the Lord thy God, and walke in his wayes.

**10** Then all people of the earth shall see that the Name of the Lord is <sup>17</sup> called vpon thee, and they shall be afraid of thee.

**11** And the Lord shall make thee plenteous in goods, in the fruite of thy bodie, and in the fruite of thy cattell, and in the fruite of thy ground, in the lande which the Lord sware vnto thy fathers, to giue thee.

*b God would that his Lawe should be set vp in the borders of the lande of Canaan, that al that looked thereon, might knowe if the land was dedicate to his seruice.*

*Ezech. 36. 35. 36. 37.*

*c The Altar should not be curiously wrought, because it should continue but for a time: for God would haue but one Altar in Iudah.*

*d That euerie one may well read it, and vnderstand it.*

*e This condicon God hath bound thee vnto that if thou wilt be his people, thou must keepe his lawes.*

*f Meaning Ephraim and Manasse.*

*g Signifying, if they would not obey God for loue, they should be made to obey for feare.*

*h Vnder this he couereth al the corruption of Gods seruice, & the transgression of the first table.*

*i Or, contemne: and this appertineeth to the second table.*

*k He condemneth all iniuries and extorsions.*

*l Meaning, that helpeth not and counsellth not his neighbour.*

*m In euery vilkyn.*

*n Meaning in wiues mothers.*

*o For God seeth in secret will reuenge.*

*Galat. 3. 10.*

*Leuit. 24. 16.*

*a He will make thee the most excellent of all people.*

*b When thou thinkest thy forsaken.*

*c Thou shalt see wealth.*

*d Thy children and successe.*

*e All thine enemies shall have good successe.*

*f Meaning, in any wayes.*

*g God will blesse thee, if thou shalt be dutie, and not be idle.*

*h In that thy God, thou art his people.*

For nothing in the earth is profitable, but when God sendeth his blessings from heaven.

the harvest.

that is, the harvest.

the harvest.

the harvest.

the harvest.

that is, the harvest.

that is, the harvest.

that is, the harvest.

that is, the harvest.

that is, the harvest.

that is, the harvest.

that is, the harvest.

12 The Lord shall open vnto thee his good treasure, *even* the <sup>1</sup>heauen to giue raine vnto thy land in due season, and to blesse all the worke of thine handes : and thou shalt lend vnto manie nations, but shalt not borrow thy selfe.

13 And the Lord shall make thee the head, and not the <sup>2</sup>taile, and thou shalt be aboue onely, and shalt not be beneath, if thou obey the commandments of the Lord thy God, which I commande thee this day, to keepe and to do *them*.

14 But thou shalt not decline from *anie* of the words, which I command you this day, *either* to the right hand or to the left, to go after other gods to serue them.

15 <sup>3</sup> But if thou wilt not obey the voyce of the Lord thy God, to keepe and to do all his commandments and his ordinances, which I commande thee this day, then all these curses shall come vpon thee, and ouertake thee.

16 Cursed shalt thou be in the towne, and cursed also in the field.

17 Cursed shal thy basket be, and thy dough.

18 Cursed shalbe the fruite of thy bodie, and the fruite of thy land, the increase of thy kine, and the flocks of thy sheepe.

19 Cursed shalt thou be when thou comcest in, and cursed also when thou goest out.

20 The Lord shall send vpon thee cursing, trouble, and <sup>4</sup>shame, in all that which thou settest thine hand to do, vntill thou be destroyed, and perish quickly, because of the wickednes of thy works whereby thou hast forsaken me.

21 The Lord shall make the pestilence cleaue vnto thee, vntill he hath consumed thee from the land, whither thou goest to possess it.

22 <sup>5</sup> The Lord shall smite thee with a consumption, and with the feauer, and with a burning ague, and with seruent heat, and with the sword, and with blasting, & with the mildewe, and they shall pursue thee vntill thou perish.

23 And thine heauen that is ouer thine head, shalbe <sup>6</sup>brasse, and the earth that is vnder thee, yron.

24 The Lord shall giue thee for the raine of thy land, dust and ashes : *even* from <sup>7</sup>heauen shall it come downe vpon thee, vntill thou be destroyed.

25 And the Lord shall cause thee to fall before thine enemies : thou shalt come out one way against them, and shalt flee seuen wayes before them, and shalt be scattered through all the kingdomes of the earth.

26 And thy <sup>8</sup>carkeis shalbe meat vnto all soules of the ayre, and vnto the beastes of the earth, and none shall fray them away.

27 The Lord will smite thee with the botch of Egypt, and with the emeroids, and with the skab, & with the itche, that thou canst not be healed.

28 And the Lord shall smite thee with madness, and with blindness, and with astonying of heart.

29 Thou shalt also grope at noone dayes, as the <sup>9</sup>blinde gropeth in darkenes, and shalt not prosper in thy wayes : thou shalt neuer but be oppressed with wrong & be powdered euermore, and no man shall succour thee.

30 Thou shalt betrothe a wife, and another man shall lie with her : thou shalt build an house, and shalt not dwell therein : thou shalt plant a vineyard, and shalt not <sup>10</sup>cate the fruite.

31 Thine ox shall be slaine before thine eyes, and thou shalt not eat thereof : thine ass shall be violently taken away before thy face, and shall not be restored to thee : thy sheepe shalbe given vnto thine enemies, and no man shall rescue *them* for thee.

32 Thy sonnes and thy daughters shalbe giuen vnto another people, and thine eyes shall still looke for them, *euē* till they fall out, & there shalbe no power in thine hand.

33 The fruite of thy land and all thy labours shal be a people, which thou knowest not, eat, and thou shalt neuer but suffer wrong, and violence alway.

34 So that thou shalt be mad for the fight, which thine eyes shall see.

35 The Lord shall smite thee in the knees, & in the thighes, with a fore botche, that thou canst not be healed : *euē* from the sole of thy foote vnto the top of thine head.

36 The Lord shall bring thee and thy <sup>11</sup>King (which thou shalt set ouer thee) vnto a nation, which neither thou nor thy fathers haue knownen, and there thou shalt serue other gods : *euē* wood and stone.

37 And thou shalt <sup>12</sup>be a wonder, a prouerbe, and a common talke among all people, to whither the Lord shall carie thee.

38 Thou shalt carie out much seede into the <sup>13</sup>felde, and shalt gather but litle in : for the grethoppers shall destroy it.

39 Thou shalt plant a vineyarde and dresse it, but shalt neither drinke of the wine, nor gather the grapes : for the wormes shall <sup>14</sup>cate it.

40 Thou shalt haue Oliue trees in all thy coastes, but shalt not anoint thy selfe with the oyle : for thine oliues shall <sup>15</sup>fall.

41 Thou shalt beget sonnes, and daughters, but shalt not haue them : for they shall go into captiuitie.

42 All thy trees and fruite of thy land shall <sup>16</sup>the grethopper consume.

43 The stranger that is among you, shall decline about thee vp on hie, and thou shalt come downe beneath alow.

44 He shal lend thee, and thou shalt not lend him : he shalbe the head, and thou shalt be the taile.

45 Moreouer, all these curses shall come vpon thee, and shal pursue thee and ouertake thee, till thou be destroyed, because thou obeyedst not the voyce of the Lord thy God, to keepe his commandments, and his ordinances, which he commanded thee.

46 And they shalbe vpon thee for signes & wonders, and vpon thy seede for euer,

47 Because thou seruedst not the Lord thy God

in things most euident and cleare thou shalt lacke discretion and iudgement.

Thy make is common.

When they shall returne fro their captiuitie.

As he did Manasseh, Iachim, Zedechias and others.

Leu. 24. 9. & 15. 34.

Mich. 4. 15. & 5. 6.

Or, be shaken by.

Vnder one kinde he contemned all the vermin, which destroy the fruites of the land : and this is an euident token of Gods curse.

Gods plagues shalbe euident signes that he is offended with thee.



God with ioyfulness and with a good heart for the abundance of all things.

48 Therefore thou shalt serue thine enemies which the Lord shall send vpon thee, in hunger and in thirst, and in nakednes, and in neede of all things: and he shall put a yoke of yron vpon thy necke vntil he haue destroyed thee.

49 The Lord shall bring a nation vpon thee from farre, *even* from the end of the world, flying swift as an Eagle: a nation whose tongue thou shalt not vnderstand:

*\*Or, barbarous, cruel, or impudent.*

50 A nation of a<sup>r</sup> fierce countenance, which will not regard the person of the olde, nor haue compassion of the yong.

51 The same shall eat the fruite of thy cattel, and the fruite of thy lande vntill thou be destroyed, and he shall leaue thee neither wheat, wine, nor oyle, *neither* the increase of thy kine, nor the flocks of thy sheepe, vntill he haue brought thee to nought.

*\*Or, first borne of thy bullockes.*

52 And he shall besiege thee in all thy cities, vntill thine hie and strong walles fall down, wherein thou trustedst in all the land: and he shall besiege thee in all thy cities throughout all thy land, which the Lord thy God hath giuen thee.

*\*Or, gates.*

53 \* And thou shalt eat the fruite of thy bodie: *even* the flesh of thy sonnes and thy daughters, which the Lord thy God hath giuen thee, during the siege and straitnes wherein thine enemy shall inclose thee:

*Lewit. 26. 29. 2. king. 6. 29. Ierem. 4. 10. Ierem. 2. 3.*

54 *So that* the man (that is tender and exceeding deintie among you) \* shall be grieved at his brother, and at his wife, *that lyeth* in his bosome, and at the remnant of his children, which he hath yet left,

*Chap. 3. 5.*

55 For feare of giuing vnto anie of them of the flesh of his children, whome he shall eate, because he hath nothing left him in that siege, and straitnes, wherewith thine enemy shall besiege thee in all thy cities.

*[As came to passe in the daies of Ioram, King of Israel, 2. king. 6. 29, and when the Romanes besieged Ierusalem.*

56 The tender and deintie woman among you, which neuer would venture to set the sole of her foote vpon the ground (for her softnes and tendernes) shall be grieved at her husband, *that lyeth* in her bosome, & at her sonne, and at her daughter,

*Hunger shall sobite her, that she shall be ready to eat her child before it be deliuered.*

57 And at her <sup>r</sup>afterbirth (that shall come out from betwene her secte) and at her children, which she shall beare: for when all things lacke, she shall eat them secretly, during the siege and straitnes, wherewith thine enemy shall besiege thee in thy cities.

*For he that offendeth in one, is guilty of all, Iam. 2. 10.*

58 If thou wilt not keepe, and do <sup>r</sup>all the wordes of this Law (that are written in this booke) and feare this glorious and feareful Name THE LORD THY GOD,

59 Then the Lord will make thy plagues wonderfull, and the plagues of thy seede, *even* great plagues, and of long continuance, & sore diseases, and of long durance.

*x Declaring that God hath miserie meanes to plague the wicked, besides the that are ordinarie or written.*

60 Moreover, he will bring vpon thee all the diseases of Egypt, wherof thou wast afraid, and they shall cleaue vnto thee.

61 And euerie sicknes, and euerie plague, which is not <sup>r</sup>written in the booke of this Lawe, will the Lord heape vpon thee, vn-

til thou be destroyed.

62 And ye shall be left few in number, where ye were as the <sup>r</sup>starres of heauen in multitude, because thou wouldst not obey the voyce of the Lord thy God.

*Chap. 30.*

63 And as the Lord hath reioycied ouer you, to do you good, and to multiplie you, so he will reioyce ouer you, to destroye you, and bring you to nought, and ye shall be rooted out of the land, whither thou goest to possesse it.

64 And the Lord shall scatter thee among al people, from the one end of the world vnto the other, and there thou shalt serue other gods, which <sup>r</sup>thou hast not known nor thy fathers, *even* wood and stone.

*y Signifying that it is a singular gift of God to be in a place where we may worship God truly, and declare our faith and religion.*

65 Also among these nations thou shalt finde no rest, neither shall the sole of thy foote haue rest: for the Lord shall giue thee there a trembling heart, and looking to returne till thine eies fall out, and a sorrowfull minde.

*\*Or, thou shalt be in daunt of thy life.*

66 And thy life shall hang before thee, and thou shalt feare both night and daie, and shalt haue none assurance of thy life.

67 In the morning thou shalt say, Would God, it were euening, and at euening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eies, which thou shalt see.

68 And the Lord shall bring thee into Egypt againe with <sup>r</sup>shippes by the way, whereof I said vnto thee, Thou shalt see it no more againe: and there ye shall sell your selues vnto your enemies for bondmen & bondwomen, and there shall be no byer.

*z Becomes they were vnto of that mind when the gaue place for them to passe through.*

#### CHAP. XXX.

*The people are exhorted to observe the commandments. 10 The whole people from the highest to the lowest are comprehended vnder Gods covenant. 19 The promise of him that chastiseth him selfe in his wickednes. 24 The cause of Gods wrath against his people.*

1 These are the <sup>r</sup>wordes of the covenant which the Lord commanded Moses to make with the children of Israel in <sup>r</sup>the lande of Moab beside the covenant which he had made with them in <sup>r</sup>Horeb.

*a That is, the covenants, or conditions.*

2 ¶ And Moses called all Israel, and said vnto them, Ye haue seene all that the Lord did before your eyes in the lande of Egypt vnto Pharaoh and vnto al his seruants, and vnto al his land,

*b At the first, vnto the drawing of the which was the firste yeere before the people came out of Egypt.*

3 The <sup>r</sup>great tentations w<sup>th</sup> thine eyes haue seene, those great miracles and wonders: 4 Yet the Lord hath not <sup>r</sup>giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

*c The people of my power. d He showed that it was his power vnderstand the myserie of God, that he giuen him above.*

5 And I haue led you fortie yere in the wilderness: your clothes are not waxed olde vpon you, neither is thy shoe waxed olde vpon thy foote.

*e Made by arte, but which is called the bread of Angels.*

6 Ye haue eaten no <sup>r</sup>bread, neither drunken wine, nor strong drink, that ye might know how that I am the Lord your God.

7 After, ye came vnto this place, and Sihon King of Heshbon, and Og King of Bashan came out against vs vnto battell, and we slew them,

8 And tooke their land, and gaue it for an inheritance

heritage vnto the Reubenites, and to the Gadites, & to the halfe tribe of Manasseh.

9 \* Keepe therefore the wordes of this couenant and do them, that ye may prosper in all that ye shall do.

10 Ye stand this day. euerie one of you before the Lord your God: your heades of your tribes, your Elders and your officers, *even* all the men of Israel:

11 Your children, your wiues, and thy stranger that is in thy campe from the hewer of thy wood, vnto the drawer of thy water,

12 That thou shouldest passe into the couenant of the Lord thy God, and into his othe which the Lord thy God maketh w<sup>th</sup> thee this day,

13 For to establish thee this day a people vnto him selfe, and that he may be vnto thee a God, as he hath said vnto thee, and as he hath sworne vnto thy fathers, Abraham, Izhak, and Iaakob.

14 Neither make I this couenant, and this othe with you onely,

15 But *afeset* with him that standeth here w<sup>th</sup> vs this day before y<sup>e</sup> Lord our God, as with him<sup>e</sup> that is not here with vs this day.

16 For ye knowe, how we haue dwelt in the lande of Egypt, & how we passed through the middes of the nations, which ye passed by.

17 And ye haue seene their abominations & their idols (wood, and stone, siluer & gold) which were among them,

18 That there should not be among you man nor woman, nor familie, nor tribe, which should turne his heart away this day from the Lord our God, to go & serue the gods of these nations, and that there should not be among you *anie* roote that bringeth forth gall and wormewood,

19 So that when he heareth the wordes of this curfe, he<sup>e</sup> blesse him selfe in his heart, saying, I shall haue peace, although I walke according to the stubbignes of mine owne heart, thus adding drunkennes to thirst.

20 The Lord will not be mercifull vnto him, but then the wrath of the Lord and his ielousie shall smoke against that man, and euerie curfe that is written in this booke, shall light vpon him, and the Lord shall put out his name from vnder heauen,

21 And the Lord shall separate him vnto euil out of all the tribes of Israel, according vnto all the curses of y<sup>e</sup> couenant, that is written in the booke of this Lawe.

22 So that the generatio to come, *even* your children, that shall rise vp after you, and the stranger, that shall come from a farr land, shall say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it,

23 (For all that lande shall burne with brimstone and salt: it shall not be sown, nor bring forth, nor anie grasse shall growe therein, like as in the ouerthrowing of Sodom, and Gomorah, Admah, and Zeboim, which the Lord ouerthrewe in his wrath and in his anger)

24 Then shall all nations say, Wherefore hath the Lord done thus vnto this lande: how fierce is this great wrath?

25 And they shall answer, Because they haue forsaken the couenant of the Lord God of their fathers, which he had made with them, when he brought them out of the land of Egypt.

26 And went and serued other gods and worshipped them: *even* gods which they knew not, and which had giuen them nothing,

27 Therefore the wrath of the Lord waxed hot against this land, to bring vpon it euerie curfe that is written in this booke.

28 And the Lord hath rooted them out of their lande in anger, and in wrath, and in great indignation, and hath cast them into another land, as appeareth this day.

29 The secret things belong to the Lord our God, but the things reueiled belong vnto vs, and to our children for euer, that we may do all the wordes of this Lawe.

CHAP. XXX.

*Mercie shewid vnto them they repint. The Lord doth excuse the heape. All excuse of ignorance is taken away. Life and death is set before them. The Lord is their life which obey him.*

1 **N**OW when all these things shall come vpon thee, either the blessing or the curfe which I haue set before thee, and thou shalt turne into thine heart, among all the nations whither the Lord thy God hath driuen thee,

2 And shalt retorne vnto the Lord thy God, and obey his voyce in all that I commande thee this day: thou, and thy children with all thine heart and with all thy soule,

3 Then the Lord thy God will cause thy captiues to retorne, and haue compassion vpon thee, and will retorne, to gather thee out of all the people, where the Lord thy God had scattered thee.

4 Though thou werest cast vnto the vnmort part of heauen, from thence wil the Lord thy God gather thee, and from thence wil he take thee.

5 And the Lord thy God will bring thee into the lande which thy fathers possided, and thou shalt possesse it, and he will shew thee fauour, and will multiplie thee aboute thy fathers.

6 And the Lord thy God will circumsce thine heart, and the heart of thy seede, that thou maist loue the Lord thy God with all thing heart, and with all thy soule, that thou maist liue.

7 And the Lord thy God will lay all these curses vpon thine enemies, and on them, that hate thee, and that persecute thee.

8 Returne thou therefore, and obey the voyce of the Lord, and do all his commandments, which I commande thee this day.

9 And the Lord thy God will make thee plenteous in euerie worke of thine hand, in the fruite of thy bodie, and in the fruite of thy cattell, and in the fruite of the lande for thy welth: for the Lord wil turne againe and reioyce ouer thee to do thee good, as

*1. King. 9. 1. 10. 22. 1.*

*Or, which had not giuen them a land to possesse. Moler hereby reprocheth their curiositie, which seeke those things, which are openly knowne to God: and their negligence that regard not y<sup>e</sup>, which God hath reueiled vnto them, as the Lawe.*

*curiosity reproveth*

*A by calling to remembrance, both his mercies and his plagues.*

*b In true repentance is none hypocricie.*

*c Even to the worldes end.*

*d And bring thee into thy country.*

*e God wil purge all thy wicked affections: which thing is not in thine own power to do.*

*f If we will haue God to worke in vs with his holie Spirit, we must turne a-gaine to him by repentance.*

*g He meaneth not that God is subject to these passions, to reioyce or to be sad: but he vseth this manner of speech to declare the loue that he beareth vnto vs.*

*Mercy promised to the repentant.*

*Prophets.*

*the greatest promise of the life to come in any word only 1. 2. 17. 30. 31.*

*Repentance*

he reioyced ouer thy fathers,

10 Because thou shalt obey the voyce of the Lord thy God, in keeping his commandements, and his ordinances, which are written in the booke of this Lawe, when thou shalt returne vnto the Lord thy God with all thine heart and with all thy soule.

11 ¶ For this commandment which I command thee this day, is <sup>not</sup> hid from thee, neither is it farre of.

12 It is not in heauen, that thou shouldest say, Who shall go vp for vs to heauen, & bring it vs, and cause vs to heare it, that we may do it?

13 Neither is it beyond the sea, that thou shouldest say, Who shall go ouer the sea for vs, and bring it vs, and cause vs to heare it, that we may do it?

14 But the word is verie neere vnto thee: enen in thy mouth and in thine heart, for to do it.

15 Beholde, I haue set before thee this daie life and good, death and euill,

16 In that I commande thee this day, to loue y Lord thy God, to walke in his waies, and to keepe his commandments, and his ordinances, and his lawes, y thou maist liue and be multiplied, and that the Lord thy God may blesse thee in the land, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou wilt not obey, but shalt be seduced & worship other gods, and serue them,

18 I pronounce vnto you this day, that ye shall surely perish, ye shall not prolong your dayes in the land, whither thou passest ouer Iorden to possesse it.

19 ¶ I call heauen and earth to record this day against you, that I haue set before you life and death, blessing and cursing, therefore chose life, that both thou & thy seede may liue,

20 By louing the Lord thy God, by obeying his voyce, and by cleauing vnto him: for he is thy life, and the length of thy dayes: that thou maist dwell in the land which the Lord sware vnto thy fathers, Abraham, Izaak and Iaakob, to giue them.

## CHAP. XXXI.

21 ¶ Moses preparing him selfe to dye, appointed Ioshua to rule the people. 2 He giueth the Lawe to the Levites, that they should read it to the people. 3 God giueth them a song, as a witness betwene him and them. 4 God confirmeth Ioshua. 5 Moses sheweth them that they will reuolt after his death.

1 Then Moses went and spake these words vnto all Israel,

2 And said vnto them, I am an hundredth & twentie yere olde this day: I can no more go out and in: also the Lord hath said vnto me, Thou shalt not go ouer this Iorden.

3 The Lord thy God he will go ouer before thee: he will destroye these nations before thee, & thou shalt possesse them. Ioshua, he shall go before thee, as the Lord hath said.

4 And y Lord shal do vnto them, as he did to Siron and to Og Kings of Amorités, and vnto their land whom he destroyed.

5 And the Lord shall giue them before you that ye may do vnto them according vnto euerie commandement, which I haue commanded you.

6 Plucke vp your hearts therefore, and be strong: dread not, nor be afraide of them: for y Lord thy God him selfe doeth go with thee: he wil not faile thee, nor forsake thee.

7 ¶ And Moses called Ioshua, and said vnto him in the sight of all Israel, Be of a good courage and strong: for thou shalt go with this people vnto the land which the Lord hath sworn vnto their fathers, to giue the, and thou shalt giue it them to inherit.

8 And the Lord him selfe doeth go before thee: he will be with thee: he wil not faile thee, neither forsake thee: feare not therefore, nor be discomfited.

9 ¶ And Moses wrote this Lawe, and delivered it vnto the Priests the sonnes of Leui (which bare the Arke of the couenant of the Lord) and vnto all the Elders of Israel,

10 And Moses commanded them, saying, Euerie seuenth yere when the yere of freedome shalbe in the feast of the Tabernacles:

11 When all Israel shal come to appeare before the Lord thy God, in the place which he shall chose, thou shalt read this Lawe before all Israel that they may heare it.

12 Gather the people together: men, and women, and children, & thy stronger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe, and obserue al the wordes of this Lawe,

13 And that their children which haue not knowne it, may heare it, and learne to feare the Lord your God, as long as ye liue in the land, whither ye go ouer Iorden to possesse it.

14 ¶ Then the Lord said vnto Moses, Beholde, thy dayes are come, that thou must dye: Call Ioshua, and stand ye in the Tabernacle of the Congregation that I may giue him a charge. So Moses and Ioshua went, and stood in the Tabernacle of the Congregation.

15 And the Lord appeared in the Tabernacle, in the pillar of a cloude: and the pillar of the cloude stood ouer the doore of the Tabernacle.

16 ¶ And the Lord said vnto Moses, Beholde, thou shalt sleepe with thy fathers, & this people will rise vp, and go a whoring after the gods of a strange lande (whither they go) to dwell therein, and will forsake me, and breake my couenant which I haue made with them.

17 Wherefore my wrath will waxe hore against them at that day, and I will forsake them, and will hide my face from them: then they shalbe consumed, and manie aduersities and tribulations shal come vpon them: so then they will say, Are not these troubles come vpon me, because God is not with me?

a promise. c. 31. 6.

the commandment: min in the hart.

i By heauen and the sea he meaneth places most farre distant.

k Euen the lawe and the Gospel. l By faith in Christ.

m So that to loue and obey God, is only life and felicitie.

n He addeth these promises to signifie that it is for our proficte that we loue him, and not for his sake.

o Substant shall

the obedience to gods lawe is left.

o That is, loue and obey God: which thing is not in mans power, but Gods Spirit onely worketh in his elect.

u An hath an appointed time from earth. c. 31. 14. v The print ears that I saye that our his word: 1618.

u I can no longer execute mine office.

Numb. 33. 23. chap. 3. 36.

Numb. 33. 23. chap. 3. 36.

Numb. 33. 23. chap. 3. 36.

Numb. 33. 23. chap. 3. 36.

Numb. 33. 23. chap. 3. 36.

Numb. 33. 23. chap. 3. 36.

Numb. 33. 23. chap. 3. 36.

Numb. 33. 23. chap. 3. 36.

Numb. 33. 23. chap. 3. 36.

Numb. 33. 23. chap. 3. 36.

Numb. 33. 23. chap. 3. 36.

Numb. 33. 23. chap. 3. 36.



charge.

To preserve  
you and your  
children from  
holistic, by re-  
sisting Gods  
benefits.

For this is the  
charge of flesh,  
to longer to o-  
bey God, then it  
is under the rod.  
The flesh is  
the enemy of  
the spirit, and  
the spirit is the  
enemy of the  
flesh. The flesh  
is the enemy of  
the spirit, and  
the spirit is the  
enemy of the  
flesh.

Of this in-  
delite, when  
thou shalt turn  
away from the  
doctrine con-  
tained therein.  
The flesh is  
the enemy of  
the spirit, and  
the spirit is the  
enemy of the  
flesh.

holistic;  
in worshipping  
images, which  
is the work of  
your hands.

As witness  
of this peoples  
iniquity.

But I will surely hide my face in that day, because of all the euill; which they shall commit, in that they are turned vnto other gods. **19** Nowe therefore write ye this song for you, and teache it the children of Israel: put it in their mouths, that this song may be my witnes against the children of Israel. **20** For I will bring them into the land (which I sware vnto their fathers) that floweth with milke and honic, and they shall eate, and fill them selues; and waxe fatte: then shall they turne vnto other gods, and serue them; and contemne me, and breake my covenant.

**21** And then when manie aduersities and tribulations shall come vpon them, this song shall answer them to their face as a witnes: for it shall not be forgotten out of their mouths of their posteritie: for I know their imagination, which they go about euill. Now, before I haue brought them into the land which I sware.

**22** ¶ Moses therefore wrote this song the same daie and taught it the children of Israel. **23** And God gaue Iosua the sonne of Nun a charge, and said, Be strong, and of a good courage: for thou shalt bring the children of Israel into the land, which I sware vnto them, and I wil be with thee.

**24** ¶ And when Moses had made an ende of writing the wordes of this Lawe in a booke vntill he had finished them,

**25** Then Moses commanded the Leuites, which bare the Arke of the covenant of the Lord, saying,

**26** Take the booke of this Lawe, and put ye it in the side of the Arke of the covenant of the Lord your God, that it may be a witnes against thee.

**27** For I knowe thy rebellion and thy stiff necke behold, I being yet aliue with you this day, ye are rebellious against the Lord: how much more then after my death!

**28** Gather vnto me all the Elders of your tribes, and your officers: that I may speake these wordes in their audience, and call heauen and earth to record against them.

**29** For I am sure that after my death ye will vterly be corrupt and turne from the way, which I haue commanded you: therefore euill will come vpon you at the length, because ye wil commit euil in the sight of the Lord, by prouoking him to anger through the worke of your hands.

**30** Thus Moses spake in the audience of all the congregation of Israel the wordes of this song, vntill he had ended them.

CHAP. XXXII.

The song of Moses containing Gods benefits toward the people, by which their ingratitude toward him. **30** God remembreth them, and speaketh of the vocation of the Gentiles. **35** Moses commandeth to teach the Lawe to the children. **49** God forewarneth Moses of his death.

**H**earken, ye heavens, and I will speake: and let the earth heare the wordes of my mouth.

**1** My doctrine shall drop as the raine, and my speache shall still as the dewe, as the showre vpon the herbes, and as the great raine vpon the grashe.

**2** For I will publish the Name of the Lord: and give ye glorie vnto our God, and shew forth his workes of the mighty God: for all his wayes are iudgement: God is true, and without wickednes: iust, & righteous is he.

**3** They haue corrupted them selues toward him by their vice, not being his children, but a froward and crooked generation.

**4** Do ye so reward the Lord, O foolish people and vnwise: is not he thy father, that hath bought thee? he hath made thee, & proportioned thee.

**5** Remember the dayes of olde: consider theyeres of so manie generations: aske thy father, and he will shewe thee: thine Elders, and they will tell thee.

**6** When the most high God decreed to the nations their inheritance, when he separated the sonnes of Adam, he appointed the borders of the people, according to the number of the children of Israel.

**7** For the Lords portion is his people: Israel is the lot of his inheritance.

**8** He found him in the land of the wilderness, in a waste and roaring wilderness: he led him about, he sought him, and kept him as the apple of his eye.

**9** As an eagle stretcheth vp her nest, & floureth ouer her birdes, stretcheth out her wings, taketh them, and beareth them on her wings,

**10** So the Lord alone led him and there was no strange god with him.

**11** He carried him vp to the his places of the earth, that he might eate the fruits of the field, & he caused him to sucke home out of the stone, and oyle out of the hard rocke.

**12** Butter of kine, and milke of sheepe with fat of the lambs, and rams fed in Bashan, and goates, with the fat of the graines of wheate, and the red licour of the grape hast thou drunke.

**13** But he thirfled his hande vpright, when he waxed full, spurned with his heele, as thou art fat, thou art grosse, thou art laden with fannes: therefore he forsooke God, that made him, and regarded not the strong God of his salvation.

**14** They prouoked him with strange gods: but they prouoked him to anger with abominations.

**15** They offered vnto deuil, not to God: but to gods whome they knew not: new gods, that came newly vp, whome their fathers feared not.

**16** Thou hast forgotten the mighty God, that begate thee; and hast forgotten God that formed thee.

**17** The Lord then sawe it, and was angrie, for the prouocation of his sonnes and of his daughters.

**18** And he saide, I will hide my face from them: I will see what their end shall be: for they

He desireth that he may speake to Gods glorie, and that the people, as y greene grashe, may recieue the dewe of his doctrine.

The Hebrew word is rocke: noting that God onely is mightie, faithful, and constant in his promises.

Not according to the common creation, but he hath made thee a new creature by his Spirit.

When God by his prouidence decreed, world he lent for a time that portio to the Canaanites, which he should after be an inheritance for all his people.

To beareth to feede the people.

Or out of the hard rocke, the manna, which was his respect of Egypt.

That is, abundance of all things, even in the very rocks.

He is grosse, that is, he is full of sinne.

By changing his seruice for their superstition.

I Scripture calleth new, what is neuer man, which be the error neuer lo olde.

He calleth them Gods children, not to honour them, but to shew them from what dignitie they are fallen.

the danger of worldly prosperity.

*Re want of faith*

*the force of Gods anger.*

*a promise. d. 43.*

*the fruits of the wicked*

*vengeance of the Lords*

they are a froward generation, children in whome is no faith.

21 They haue moued me to ielouſie with *that which is not God*: they haue prouoked me to anger with their vanities: and I will moue them to ielouſie with *those which are no people*: I will prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shall burne vnto the bottom of hell, and shall consume the earth with her increase, and set on fire the foundations of the mountaines.

23 I will spend plagues vpon them: I will bestowe mine arrowes vpon them.

24 They shall be burnt with hunger, and consumed with heat, and with bitter destruction: I will also send the teeth of beastes vpon them, with the venime of serpents *creeping in the dust*.

25 The sword shall kill them without, and in y<sup>e</sup> chambers feare both the yong man and y<sup>e</sup> yong woman, the suckeling with the man of gray heare.

26 I haue said, I would scatter them abroad: I would make their remembrance to cease from among men,

27 Saue that I feared the furie of the enemy, lest their aduersaries should waxe proud, and lest they should say, Our hic hand and not the Lord hath done all this:

28 For they are a nation void of counsel, neither is there *any* vnderstanding in them.

29 Oh that they were wise, when they would vnderstand this: they would consider their later end.

30 How should one chase a thousand, and two put ten thousand to flight, except their strong God had sold them, and the Lord had thrust them vp?

31 For their god is not as our God, *our enemies being iudges*.

32 For their vine is of the vine of Sodom, & of the vines of Gomorrah: their grapes are grapes of gall, their clusters be bitter.

33 Their wine is the poyson of dragons, and the cruel gall of aspes.

34 Is not this laid in store with me, and sealed vp among my treasures?

35 Vengeance and recompense are mine: their roote shall slide in due time: for the day of their destruction is at hand, and the thinges that shall come vpon them, make haste.

36 For the Lord shall iudge his people, and repent toward his seruants, when he seeth that their power is gone, and none thrust vp in holde nor left abroad.

37 When shall I say, Where are their gods, their mightie God in whom they trusted,

38 Which did eate the fat of their sacrifices, and did drinke the wine of their drinke offering? let them rise vp, and helpe you: let him be your refuge.

39 Beholde now, for I am he, and there is no gods with me: I kill, and giue life: I wound, and I make whole: neither is there *any* that can deliuer out of mine hand.

40 For I lift vp mine hand to heauen, and say, I live for euer.

41 If I whet my glittering sworde, and mine hand take holde on iudgement, I will execute vengeance on mine enemies, and will reward them that hate me.

42 I will make mine arrowes drunke with blood, (and my sworde shall eate flesh) for the blood of the slaine, & of the captiues, when I beginne to take vengeance of the enemy.

43 Ye nations, praise his people: for he will aneage the blood of his seruants, and will execute vengeance vpon his aduersaries, and wilbe mercifull vnto his lande, and to his people.

44 Then Moses came and spake all y<sup>e</sup> wordes of this song in the audience of the people, he and Hoshea the sonne of Nun.

45 When Moses had made an end of speaking all these wordes to all Israel,

46 Then he said vnto them, Set your hearts vnto all the wordes which I testifie against you this day, that ye may commande them vnto your children, that they may obserue and do all the wordes of this Lawe.

47 For it is no vaine word concerning you, but it is your life, and by this word ye shall prolong your dayes in the land, whither ye go ouer lorden to possesse it.

48 And the Lord spake vnto Moses the self same day, saying,

49 Go vp into the mountaine of Abarim, vnto the mount Nebo, which is in the lande of Moab, that is ouer against Iericho: and beholde the land of Canaan, which I giue vnto the children of Israel for a possession,

50 And die in the mount which thou goest vp vnto, and thou shalt be gathered vnto thy people, as Aaron thy brother died in mount Hor, and was gathered vnto his people.

51 Because ye trespassed against me among the children of Israel, at the waters of Meribah, at Kadesh in the wilderness of Zin: for ye sanctified me not among the children of Israel.

52 Thou shalt therefore see the land before thee, but shalt not go thither, I meane, into the land which I giue the childre of Israel.

#### CHAP. XXXIII.

Moses before his death blessing all the tribes of Israel. 1. There is no God like to the God of Israel. 2. The people like vnto him.

1 NOW this is the blessing wherewith Moses the man of God blessed the children of Israel before his death; and said,

2 The Lord came from Sinai, and rose vp from Seir vnto them, and appeared clearly from mount Paran, and he came with ten thousands of Saintes, and at his right hand a fire like Lawe for them.

3 Though he loue the people, yet all thy Saintes are in thine handes: and they are humbled at thy feete, to receiue thy wordes.

4 Moses commanded vs a Lawe for an inheritance of the Congregation of Isakob.

5 Then

Thar is I swear, Gen. 14. 22.

Whether blood of God people be for their or tryal of the faith, he proueth it. Or, Iudith.

Chap. 4.

and 11. 11.

For I will

forme my

mes vnto you,

Isa. 55. 10.

Numb. 27. 12.

Gen. 37. 3.

Numb. 20. 21.

and 22. 31.

Numb. 21. 21.

and 27. 14.

Or, of Irah.

Ye were not

earnest and

constant to

maintaine

mine honou.

Gen. 37. 3.

Numb. 20. 21.

and 22. 31.

Numb. 21. 21.

and 27. 14.

Or, of Irah.

Ye were not

earnest and

constant to

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Gen. 37. 3.

Numb. 20. 21.

and 22. 31.

Numb. 21. 21.

and 27. 14.

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Numb. 20. 21.

and 22. 31.

Numb. 21. 21.

and 27. 14.

Or, of Irah.

Ye were not

earnest and

constant to

maintaine

mine honou.

Gen. 37. 3.

Numb. 20. 21.

and 22. 31.

Numb. 21. 21.

and 27. 14.

Or, of Irah.

Then he was among the righteous people, as King, when the heads of the people, and the tribes of Iſrael were aſſembled.

¶ Let Reuben live, and not die, though his men be a ſmall number.

¶ And thus he bleſſed Judah, & ſaid, Heare, O Lord, the voyce of Iudah, and bring him vnto his people: his hands ſhalbe ſufficient for him, if thou helpe him againſt his enemies.

¶ And of Lewi he ſaid, Let thy Thummim and thine Urim be with thee: thou ſhalt be one, whome thou didſt prouide in Maſſah, and didſt cauſe him to ſtrive at the waters of Meribah.

¶ Who ſaid vnto his father & to his mother, I haue not ſeene him, neither knewe he his brethren, nor knew his owne children: for they obſerued thy word, and kept thy couenant.

¶ They ſhall teach Iakob thy iudgements, and Iſrael thy Lawe: they ſhall put incenſe before thy face, and the burnt offering vpon thine altar.

¶ Bleſſe, O Lord, his ſubſtance, and accept the worke of his handes: ſmite through the loynes of them that riſe againſt him, and of them that hate him, that they riſe not againe.

¶ Of Benjamin he ſaid, The beloued of the Lord ſhall dwell in ſafety by him: the Lord ſhall couer him all the day long, and dwell betwene his ſhoulders.

¶ And of Ioſeph he ſaide, Bleſſed of the Lord is his land for the ſweeteneſſe of heauen, for the dewe, and for the depth lying beneath,

¶ And for the ſweete increaſe of the ſunne, and for the ſweete increaſe of the moone,

¶ And for the ſweeteneſſe of the top of the ancient mountaines, and for the ſweeteneſſe of the olde hilles,

¶ And for the ſweeteneſſe of the earth, and abundance thereof: and the good will of him that dwelt in the buſhes, ſhall come vpon the head of Ioſeph, and vpon the top of the head of him that was ſeparated from his brethren.

¶ His beautie ſhalbe like his firſt borne bullocke, and his hornes as the hornes of an unicorn: with them he ſhal ſmite the people together, euen the endes of the world: theſe are alſo the ten thouſandes of Ephraim, and theſe are the thouſandes of Manaſſeh.

¶ And of Zebulun he ſaid, Reioyce, Zebulun, in thy going out, and thou, Iſſachar in thy tentes.

¶ They ſhall call the people vnto the mountaine: there they ſhall offer the ſacrifices of righteouſneſſe: for they ſhall ſucke of the abundance of the ſea, and of the treaſures hid in the ſand.

¶ Alſo of Gad he ſaid, Bleſſed be he that enlargeth Gad: he dwelleth as a lion, that catcheth for his praye the arme with the head.

¶ And he looked to him ſelfe at the be-

ning, becauſe there was a portion of the Lawe giuen him: yet he ſhall come with the heades of the people, to execute the iuſtice of the Lord, and his iudgements with Iſrael.

¶ And of Dan he ſaid, Dan is a lions whelp: he ſhall leape from Baſhan.

¶ Alſo of Naphtali he ſaid, O Naphtali, ſatiſfied with fauour, and filled with the bleſſing of the Lord, poſſeſſe the Weſt & the South.

¶ And of Aſher he ſaid, Aſher ſhalbe bleſſed with children: he ſhalbe acceptable vnto his brethren, and ſhall dippe his foote in oyle.

¶ Thy ſhoes ſhalbe of yron and braſſe, and thy ſtrength ſhall continue as long as thou liueſt.

¶ There is none like God, O righteous people, which rideth vpon the heauens for thine helpe, and on y cloudes in his glory.

¶ The eternall God is thy refuge, and vnder his armes thou art for euer: he ſhal caſt out the enemy before thee, and will ſay, Deſtroye them.

¶ Then Iſrael the fountaine of Iakob ſhall dwell alone in ſafety in a land of wheare, and wine: alſo his heauens ſhall drop the dewe.

¶ Bleſſed art thou, O Iſrael: who is like vnto thee, O people ſaued by the Lord, the ſhield of thine helpe, and which is the ſword of thy glorie: therefore thine enemies ſhalbe in ſubiection to thee, and thou ſhalt tread vpon their hie places.

CHAP. XXXIII.

Moses ſeeth all the land of Canaan. He dieth. Iſrael weepeth. Iſaiah ſuccedeth in Moſes ruime. The praife of Moſes.

¶ Then Moſes went from the plaine of Moab vnto mount Nebo vnto the top of Piſgah that is ouer againſt Iericho: and the Lord ſhewed him all the land of Gilead, vnto Dan,

¶ And all Naphtali and the land of Ephraim and Manaſſeh, and all the lande of Iuda, vnto the vtmoſt ſea:

¶ And the South, and the plaine of the valley of Iericho, the citie of palmetrees, vnto Zoar.

¶ And the Lord ſaid vnto him, This is the land which I ſware vnto Abraham, to Iſhak and to Iakob, ſaying, I will giue it vnto thy ſeede: I haue cauſed thee to ſee it with thine eyes, but thou ſhalt not go ouer thither.

¶ So Moſes the ſeruant of the Lord dyed there in the lande of Moab, according to the word of the Lord.

¶ And he buried him in a valley in the land of Moab ouer againſt Beth-peor, but no man knoweth of his ſepulchre vnto this day.

¶ Moſes was now an hundreth and twentie yere olde when he died, his eye was not dimme, nor his natural force abated.

¶ And the children of Iſrael wept for Moſes in the plaine of Moab thirte dayes: ſo the dayes of weeping and mourning for

P.ij. Moſes

So that the portion of the Gadites; and others on this ſide Iordan was Gods, though it was not ſo knowne.

p Meaning, neere the ſea.

q Thou ſhalt be ſtrong, or thy countrey full of metal. It ſemeth that Simeon is left out becauſe he was vnder Iudah, and his portion of his inheritance, Iſaiah. 19. 9.

God the only refuge of the righteous

our ſafety is onely of Gods free grace in Chriſt, not of our merit.

r Thine enemies for ſeaſe ſhall lie and ſaine to be in ſubiection.

a Which was a part of mount Abarim, Nom. 27. 12. Chap. 3. 27. Num. 3. 4.

b Called, Mediterraneum.

Gen. 13. 7. & 13. 15.

c To wit, the Angel of the Lord, Iude. 9. d That ſeewes might not haue occaſion thereby to commit Idolatrie.

Angel.

¶ Reuben ſhalbe one of the tribes of Gods people, though for his ſin his honour be diminiſhed & his ſin ſhall be ſignifying he ſhould hard- ly obtaine Iacob's promiſe, Gen. 49. 8. Exod. 1. 20.

¶ He preferred Gods glorie to all naturall affection, Exod. 32. 29.

prayer.

i He declareth that the miniſters of God haue manie enemies, and therefore haue neede to be prayed for. ¶ Becauſe the temple ſhould be built in Zion, which was in the tribe of Benjamin, he ſheweth that God ſhould dwell in him there. ¶ Or, ſtrength.

¶ Which was, God appearing vnto Moſes, Exod. 3. 2. Gen. 49. 26.

¶ Or, ſtrength.

¶ In thy prof. prout viages vpon the ſea, Gen. 49. 13. ¶ Or, mount Zim, a Tribe of Zebulun.



Ioshua commanded to invade the lande,

Ioshua.

and to be studious in Gods Law

e Hereby ap-  
peareth the fa-  
vour of God  
that leaveth not  
his Church de-  
stitute of a go-  
vernour.

Moses were ended.  
9 And<sup>a</sup> Ioshua the sonne of Nun was full of  
the spirit of wisdom: for Moses had put  
his hands vpon him. And the children of  
Israel were obedient vnto him, and did as  
the Lord had commanded Moses.  
10 But there arose not a Prophet since in Is-  
rael like vnto Moses (whome<sup>b</sup> y Lord knew

(face to face)

11 In all the miracles and wonders which  
the Lord sent him to do in the lande of E-  
gypt before Pharaoh and before all his ser-  
uants, and before all his lande,

12 And in all that mightie<sup>c</sup> hand and all that  
great feare, which Moses wrought in the  
sight of all Israel.

f Vnto whom  
the Lord did  
reueile him selfe  
so plainly.

g Meaning the  
power of God  
working by  
Moses in the  
wildernes.

## THE BOOKE OF

IOSHUA.

### THE ARGUMENT.

**I**n this booke the holy Ghost setteth most lively before our eyes the accomplishment of Gods promise,  
who as he promised by the mouth of Moses, that a Prophete should be raised up vnto the people like  
vnto him, whome he willeth to obey, Deut. 18. 15: so he sheweth him selfe here true in his promise, as at  
other times, and after the death of Moses his faythful seruant, he rayseth up Ioshua to be ruler and go-  
uernour ouer his people, that neyther they should be discouraged for lack of a capitaine, nor have occasi-  
on to distrust Gods promises hereafter. And because that Ioshua might be confirmed in his vocation, and the  
people also might haue none occasion to grudge, as though he were not approued of God: he is adorned  
with most excellent giftes and graces of God, both to governe the people with counsel, and to defend them  
with strength, that he lacked nothing which eyther belonged to a valiant capitaine or a faythful mini-  
ster. So he ouercometh all difficulties and bringeth them into the land of Canaan: the which according  
to Gods ordinance he deuiderh among the people and appointeth their borders: he establissheth lawes and  
ordnances, and putteth them in remembrance of Gods manifold benefites, assuring them of his grace  
and fauour, if they obey God, and contrariwise of his plagues and vengeance, if they disobey him. This  
historie doeth represent Iesum Christ the true Ioshua, who leadeth vs into eternall felicitie, which is  
signified vnto vs by this land of Canaan. From the beginning of the Genesis to the end of this booke are  
consigned 2597 yerres. For from Adam vnto the flood are 1656. from the flood vnto the departure of  
Abraham out of Caldea, 363. and from thence to the death of Ioseph 290. So that the Genesis con-  
sisteth 2390. Exodus 140. the other three bookes of Moses 40. Ioshua 27. So the whole maketh 2597  
yerres.

#### CHAP. I.

a The Lord incourageth Ioshua to invade the land. 4 The  
borders and limites of the land of the Israelites. 5 The  
Lord promiseth to assist Ioshua, if he obey his word. 11 Io-  
shua commandeth the people to prepare them selves to passe  
ouer Iorden, 12 and exhorteth the Reubenites to execute  
their charge.

a The beginning  
of this booke  
dependeth on y  
last Chapter of  
Deut. which  
was written by  
Ioshua as a pre-  
paration to his  
historie.



Ow after the  
death of Mo-  
ses the seru-  
ant of the Lord,  
y Lord spake  
vnto Ioshua y  
sonne of Nun  
Moses mini-  
ster, saying,

Moses my  
seruant is  
dead: now therefore arise, go ouer this  
Iorden, thou, and all this people, vnto the  
lande which I giue them, that is, to the chil-  
dren of Israel.

Chap. 14. 9.

3 Euerie place that the sole of your foote  
shall treade vpon, haue I giuen you, as I  
said vnto Moses.

Deut. 17. 24.

b Of Zim, called  
Kadesh and  
Paran.

c Or, Ephraim.

d Meaning the  
whole land of  
Canaan.

e Called, Medi-  
terraneum.

f Ebr. 23. 5.

4 From the<sup>b</sup> wildernes and this Lebanon  
euen vnto the great Riuer, the riuer<sup>c</sup> Pe-  
rath: all the land of the<sup>d</sup> Hittites, euen vn-  
to the great<sup>e</sup> sea toward the going downe  
of the sunne, shalbe your coast.

5 There shal not a man be able to withstand  
thee all the dayes of thy life: as I was with  
Moses, so will I be with thee: I will not  
leave thee, nor forsake thee.

6 Be strong and of a good courage: for vn-  
to this people shalt thou deuide the lande

for an inheritaunce, which I sware vnto their  
fathers to giue them.

7 Onely be thou strong, and of a most va-  
liant courage, that thou maiest obserue and  
do according to all the Lawe which Moses  
my seruant hath commanded thee: thou  
shalt not turne away from it to the right  
hand, nor to the left, that thou maiest pro-  
sper whither soeuer thou goest.

8 Let not this booke of the Law depart out  
of thy mouth, but meditate therein day &  
night, that thou maiest obserue and do ac-  
cording to all that is written therein: for  
then shalt thou make thy way prosperous,  
and then shalt thou haue good successe.

9 Haue not I commanded thee, saying, Be  
strong and of a good courage, feare not nor  
be discouraged: for I y Lord thy God wilbe  
with thee, whither soeuer thou goest.

10 Then Ioshua commanded the officers of  
the people, saying,

11 Passe through the hoste, and commande  
the people, saying, Prepare you vitailles:  
for after three daies ye shall passe ouer  
this Iorden, to go in to possesse the lande,  
which the Lord your God giueth you to  
posseesse it.

12 And vnto the Reubenites, and to the  
Gadites, and to halfe the tribe of Manas-  
seh spake Ioshua, saying,

13 Remember the word, which Moses the  
seruant of the Lord commanded you, say-  
ing, The Lord your God hath giuen you re-  
st, and hath giuen you this<sup>b</sup> land.

14 Q your wiues, your children, and your  
cattel

e He sheweth  
wherem com-  
meth true pro-  
phetic, vnto  
the word  
of God.

f Shewing that  
it was not possi-  
ble to possesse  
wel without  
tinual studied  
Gods word.

g Or, gouern vpon

h Meaning the  
house, so  
mighte the  
house be  
possessed.

i For so  
promised  
all 7 ch.

k Which be-  
longed to Sihon  
King of the  
Amorites, and to  
King of Edom

cattel shall remaine in y<sup>e</sup> land which Moses gaue you on " this side Iorden : but ye shall go ouer before your brethren armed, all y<sup>e</sup> be men of warre, and shal helpe them,

15 Vntil the Lord haue giuen your brethren rest, as wel as to you, & vntil they also shall possesse the lande, which the Lorde your God giueth them: then shal ye returne vnto the land of your possession and shall possesse it, which land Moses the Lordes seru-  
uant gaue you on this side Iorden toward the funne rising.

16 Then they answered Ioshua, saying, All that thou hast commaunded vs, we will do, and whithersoever thou sendest vs, we will goe.

17 As we obeyed Moses in all things, <sup>to</sup> wil we obey thee: onely the Lord thy God be with thee, as he was with Moses.

18 Whosoever shal rebelle agaynst thy commaundement, and wil not obey thy wordes in all that thou commaundest him, let him be put to death: only be strong and of good courage.

CHAP. II.

1 Ioshua sendeth men to spie Iericho, whom Rahab hideth.  
2 She confesseth the God of Israel. 3 She requirith a signe for her deliuerance. 4 The spies returne to Ioshua with comfortable tidings.

1 Then Ioshua the sonne of Nun sent out of Shittim two men to spie secretly, saying, Goe, viewe the lande, and also Iericho: and they went, and came into an harlots house, named Rahab, and lodged there.

2 Then report was made to the King of Iericho, saying, Beholde, there came men hither to night, of the children of Israel, to spie out the country.

3 And the King of Iericho sent vnto Rahab, saying, Bring forth the men that are come to thee, and which are entered into thine house: for they be come to seache out all the lande.

4 (But the woman had taken the two men, and hidde them.) Therefore said she thus, There came men vnto me, but I wiste not whence they were.

5 And when they shut the gate in the darke, the men went out, whither the men went I wote not: follow ye after them quickly, for ye shal ouertake them.

6 (But she had brought them vp to y<sup>e</sup> rooofe of the house, & hid them with the stalkes of flaxe, which she had spread abroad vpon the rooofe)

7 And certaine men pursued after the, the way to Iorden, vnto the fourdes, & as soone as they which pursued after the, were gone out, they shut the gate.

8 ¶ And before they were a sleepe, she came vp vnto them vpon the rooofe,

9 And said vnto the men, I know that the Lorde hath giuen you the lande, and that the <sup>d</sup> feare of you is fallen vpon vs, & that all the inhabitants of the lande fainte because of you.

10 For we haue heard, how the Lord <sup>d</sup> tried

vp the water of the red Sea before you, when you came out of Egypt, and what you did vnto the two Kinges of the Amorites, that were on the other side Iorden, vnto Sihon and to Og, whome ye vterly de-  
stroyed:

11 And when we heard it, our heartes <sup>d</sup> did faint, & there remained no more <sup>d</sup> courage in any because of you: for <sup>d</sup> the Lord your God, he is the God in heauen aboue, & in earth beneath.

12 Now therefore, I pray you, sweare vnto me by the Lorde, that as I haue shewed you mercie, ye will also shew mercy vnto my fathers house, and giue me a true token,

13 And that ye will saue aliue my father and my mother, & my brethren, and my sisters, and all that they haue: and that ye will deliuet out <sup>d</sup> soules from death.

14 And the man answered her, <sup>d</sup> Our lyfe for you to dye, if ye viter not this our busi-  
nesse: and when the Lorde hath giuen vs the lande, we will deale mercifully and truly with thee.

15 Then shee let them downe by a corde thorough the windowe: for her house was vpon the towne wall, and she dwelt vpon the wall.

16 And she said vnto them, Goe you into the mountaine, least the pursuers meete with you, & hide your selues there thre dayes, vntil the pursuers be returned: then after-  
ward may ye go your way.

17 And the men said vnto her, We will be blameles of this thine othe, which thou hast made vs sweare.

18 Beholde, when we come into the lande, thou shalt bind this corde of red threde in the window, wherby thou leatest vs down, and thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers household home to thee.

19 And whosoever then doth go out at the doores of thine house into the streete, <sup>d</sup> his blood shalbe vpon his head, and we will be gilty: but whosoever shalbe with thee in the house, his blood shalbe on our head, if any hand touch him:

20 And if thou viter this our <sup>d</sup> matter, we will be quite of thine othe, which y<sup>e</sup> hast made vs sweare.

21 And she answered, according vnto your wordes so be it: then she sent them away, & they departed, & she bound the <sup>d</sup> red corde in the windowe.

22 ¶ And they departed, and came into the mountaine, & there abode three dayes, vntil the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed <sup>d</sup> ouer, and came to Ioshua the sonne of Nun, & tolde him all things that came vnto them.

24 And they said vnto Ioshua, Surely y<sup>e</sup> Lord hath deliuered into our hands all the land: for euen all the inhabitants of the country faynt because of vs.

to whom  
ordained  
him, self  
only.

ning the  
of God  
ng by  
in the  
ner.

l by your re-  
but yet by  
Gods elect: ap-  
pointment,  
Deut. 33. 12.

l They do not  
only promise  
to obey him so  
long as God is  
with him: but  
to helpe to pu-  
nish all that rebel  
against him.

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## CHAP. III.

<sup>3</sup> Ioshua commandeth them to depart when the Arke remoueth. <sup>7</sup> The Lord promisseth to exalt Ioshua before the people. <sup>9</sup> Ioshuas exhortation to the people. <sup>16</sup> The waters part asunder whilst the people passe.

<sup>1</sup> Then Ioshua rose very early, and they remoued from Shittim, and came to Iorden, he, and all the children of Israel, & lodged there, before they went ouer.

<sup>2</sup> And after <sup>b</sup> three dayes the officers went throughout the hofte, <sup>3</sup> And commanded the people, saying, Whe ye see the Arke of the couenant of <sup>c</sup> Lord your God, and the Priestes of the Leuites bearing it, ye shal depart from your place, & go after it.

<sup>4</sup> Yet there shalbe a space betwene you & it, about two thousand cubits by measure: ye shal not come neere vnto it, that ye may know the way, by the which ye shal goe: for ye haue not gone this way in times past.

<sup>5</sup> (Nowe Ioshua had said vnto the people, <sup>a</sup> Sanctifie your selues: for to morowe the Lord wil do wonders among you)

<sup>6</sup> Also Ioshua spake vnto the Priestes, saying, Take vp the Arke of the Couenant, & goe ouer before the people: so they tooke vp the Arke of the Couenant, and went before the people.

<sup>7</sup> ¶ Then the Lorde said vnto Ioshua, This day will I begin to magnifie thee in <sup>d</sup> sight of al Israel, which shal know, that <sup>e</sup> as I was with Moses, so will I be with thee.

<sup>8</sup> Thou shalt therefore command <sup>f</sup> Priestes that beare the Arke of the Couenant, saying, When ye are come to the brink of the waters of Iorden, ye shall stande still <sup>g</sup> in Iorden.

<sup>9</sup> ¶ Then Ioshua said vnto the children of Israel, Come hither, and heare the wordes of the Lord your God.

<sup>10</sup> And Ioshua said, <sup>h</sup> Hereby ye shall knowe that the liuing God is among you, & that he wil certainly cast out before you the Canaanites, and the Hittites, and the Hiuites, & the Perizzites, and the Gergashites, & the Amorites, and the Iebusites.

<sup>11</sup> Behold, the Arke of the Couenant of the Lord of all the world passeth before you into Iorden.

<sup>12</sup> Now therefore take frō among you <sup>i</sup> twelue men out of the tribes of Israel, out of euery tribe a man.

<sup>13</sup> And as soone as the soles of the feete of the Priestes (that beare the Arke of <sup>j</sup> Lord God the Lord of all the world) shall stay in the waters of Iorden, the waters of Iorden shalbe cut off: for the waters that come frō aboute, <sup>k</sup> shal stand stil vpon an heape.

<sup>14</sup> ¶ Then when the people were departed from their tentes to goe ouer Iorden, the Priestes bearing the <sup>l</sup> Arke of the Couenāt, went before the people.

<sup>15</sup> And as they that bare the arke came vnto Iorden, and the feete of the Priestes <sup>m</sup> bare the Arke were dipped in the brink of the water, (<sup>n</sup> for Iorden vnto this day is full of waters, all the time of harvest)

<sup>16</sup> Then the waters that came downe from

aboute, stayed & rose vpon an heape & departed far from the cite of Adām, that was beside Zarethan: but the waters that came downe toward the Sea of the wilderness, and the salt Sea, failed, & were cut off: so <sup>o</sup> people went right ouer against Iericho.

<sup>17</sup> But the Priestes that bare the Arke of the couenant of the Lord, stood dry within Iorden <sup>p</sup> ready prepared, and all the Israelites went ouer dry: vntill all the people were gone cleane ouer through Iorden.

## CHAP. IIII.

<sup>1</sup> God commanded Ioshua to set vp twelue stones in Iorden. <sup>2</sup> The waters returned to their elsde course. <sup>3</sup> Other twelue stones are set up in Gilead. <sup>4</sup> This miracle must be declared to the posteritie.

<sup>1</sup> And when all the people were wholly gone <sup>q</sup> ouer Iorden, (after the Lorde had spoken vnto Ioshua, saying,

<sup>2</sup> Take you twelue men out of the people, out of euery tribe a man,

<sup>3</sup> And command you them, saying, Take you hence out of the middes of Iorden, out of the place where the Priestes stood in <sup>r</sup> a reardines, twelue stones, which ye shall take away with you, & leaue them in the <sup>s</sup> lodging, where you shal lodge this night)

<sup>4</sup> Then Ioshua called the twelue men, who he had prepared of the children of Israel, out of euery tribe a man,

<sup>5</sup> And Ioshua said vnto them, Go ouer before the Arke of the Lord your God, euen through the middes of Iorden, and take vp euerie man of you a stone vpon his shoul- der according vnto the nōber of the tribes of the children of Israel,

<sup>6</sup> That this may be a signe among you, that when your <sup>t</sup> childre shall aske their fathers in time to come, saying, What <sup>u</sup> meane you by these stones?

<sup>7</sup> Then ye may answer them, That the waters of Iorden were cut off before the Arke of the couenant of the Lord: for whe it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memorial vnto the childre of Israel for euer.

<sup>8</sup> Then the children of Israel did euen so, as Ioshua had commanded, & toke vp twelue stones out of the middes of Iorden, as the Lord had said vnto Ioshua, according to the nōber of the tribes of the children of Israel, and caried the away with them vnto the lodging, & layd them downe there.

<sup>9</sup> And Ioshua set vp <sup>v</sup> twelue stones in the middes of Iorden, in the place where the feete of the Priestes, which bare the Arke of the couenant, stood, and there haue they continued vnto this day.

<sup>10</sup> So the priests, which bare the arke, stood in the middes of Iorden, vntill euery thing was finished that the Lord had commanded Ioshua to say vnto the people, according to all that Moses charged Ioshua: the people halted and went ouer.

<sup>11</sup> When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priestes <sup>w</sup> before the people.

<sup>12</sup> And the sonnes of Reubē, & the sonnes

<sup>a</sup> Which according to the E-brewes was in March, & about 40 daies after Moses death. <sup>b</sup> Which time was giuen for to prepare them vitallies, Chap. II.

<sup>c</sup> Or, amyle.

<sup>d</sup> Lemin. <sup>e</sup> 20. 7. <sup>f</sup> nomb. 11. 1. <sup>g</sup> chap. 7. 13. <sup>h</sup> 1. sam. 16. 5.

<sup>i</sup> Chap. 1. 5.

<sup>j</sup> Euen in the chancell, where f stream had run as verse 10.

<sup>k</sup> By this miracle in deuiding water.

<sup>l</sup> Which should ser vp twelue stones in remembrance of the benefite.

<sup>m</sup> Psalme 114. 3.

<sup>n</sup> Act. 7. 45.

<sup>o</sup> Eccl. 2. 26. <sup>p</sup> Because the ri- uer was accus- tomed at this time to be full, the miracle is so much the grea- ter.

<sup>q</sup> Either vntill the people were past, as (some say) sure, as though they had been vpon the land.

<sup>r</sup> As Chap. 1. 5.

<sup>s</sup> Meaning the place wher they should campe.

<sup>t</sup> God commandeth y not onely our felicity, but our profit by his wonderful works, but that our sterility shal knowe the cause thereof, & rise his Name.

<sup>u</sup> Besides the twelue stones which were caried by y ouer, & set vp in Gilead.

<sup>v</sup> Meaning the presence of the people.



of Gad, & halfe the tribe of Manasseh went ouer before the children of Israel armed, as Moses had charged them.

13 Euen forty thousand prepared for warre, went before the Lord vnto battel, into the playne of Iericho.

14 That daye the Lord magnified Ioshua in the sight of all Israel, and they feared him, as they feared Moses all dayes of his lyfe.

15 And the Lord spake vnto Ioshua, saying, 16 Commaunde the Priestes that beare the Arke of the testimonie, to come vp out of Iorden.

17 Ioshua therefore commaunded the Priestes, saying, Come ye vp out of Iorden.

18 And when the Priestes that bare the Arke of the covenant of the Lord were come vp out of the middes of Iorden, and as soon as the soles of the Priestes feete were set on the dry land, the waters of Iorden returned vnto their place, and flowed ouer all the bankes thereof, as they did before.

19 So the people came vp out of Iorden the tenth day of the first moneth, and pitched in Gilgal, in the Eastside of Iericho.

20 Also the twelue stones, which theyooke out of Iorden, did Ioshua pitch in Gilgal.

21 And he spake vnto the children of Israel, saying, When your children shal aske their fathers in tyme to come, & say, What meane these stones?

22 Then ye shal shew your children, and say, Israel came ouer this Iorden on dry land:

23 For the Lord your God dried vp the waters of Iorden before you, vntill ye were gone ouer, as the Lord your God did the red Sea, which he dried vp before vs, till we were gone ouer.

24 That all the people of the world, may know that the hand of the Lord is mighty, that ye might feare the Lord your God continually.

CHAP. V. VI.

1 The Canaanites are drayle of the Israelites. 2 Circumcision is commaunded the second time. 10. The Passouer is kept. 12 Manna ceaseth. 13 The Angel appeareth vnto Ioshua.

NOW when all the Kings of the Amorites, which were beyond Iordē Westward, and al the Kinges of the Canaanites, which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Israel vntill they were gone ouer, their heart fainted; and there was no courage in them any more because of the children of Israel.

2 That same time the Lord said vnto Ioshua, Make these sharpe knives, and circumcise the sonnes of Israel the second time.

3 The Ioshua made him sharpe knives & circumcised the sonnes of Israel in the hill of the foreskinnes.

4 And this is the cause why Ioshua circumcised all the people, euen the males, y came out of Egypt, because all the men of warre were dead in the wilderness by the way after they came out of Egypt.

For all the people that came out were circumcised: but all the people that were borne in the wilderness by the way after they came out of Egypt, were not circumcised.

6 For the children of Israel walked fourty yeres in the wilderness, til al the people of men of warre that came out of Egypt were consumed, because they obeyed not the voice of the Lord: vnto whom the Lord (ware,) he would not shew them the land, which the Lord had sworne vnto their fathers, that he would giue vs, euen a land that floweth with milke and hony.

7 So their sonnes whom he raysed vp in their steade, Ioshua circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an ende of circumcising al the people, they abode in the places in the campe til they were whole.

9 After, the Lord said vnto Ioshua, This day I haue taken away the shame of Egypt fro you: wherefore he called the name of that place Gilgal, vnto this day.

10 So the children of Israel abode in Gilgal, and kept the feast of the Passeouer the fourteenth day of the moneth at eue in the plaine of Iericho.

11 And they did eat of the corne of the land, on the morow after the Passeouer, vnleauened breade, and parched corne in the same day.

12 And the Manna ceased on the morrow after they had eaten of the corne of the land, neither had the children of Israel Manna any more, but did eat of the fruite of the lande of Canaan that yere.

13 And when Ioshua was by Iericho, he lift vp his eyes and looked: and beholde, there stood a man against him, hauing a sword drawn in his hand: and Ioshua went vnto him, & said vnto him, Art thou our side, or on our aduersaries?

14 And he said, Nay, but as a capitaine of the hoste of the Lord am I now come: then Ioshua fell on his face to the earth, and did worship, and said vnto him, What sayth my Lord vnto his seruant?

15 And the capitaine of the Lordes host sayd vnto Ioshua, Loose thy shoe of thy foot: for the place wheron thou standest, is holy: and Ioshua did so.

CHAP. VI.

1 The Lord instructeth Ioshua what he should doe, as touching Iericho. 6 Ioshua commaundeth the priests & warres when Ioshua is in the wall. 20 Rahab is saved. 24 All is made fine gold & metal. 26 The curse of him that buildeth the citie.

NOW Iericho was shut vp, and closed, because of the children of Israel none might go out nor enter in.

2 And the Lord said vnto Ioshua, Behold, I haue giuen into thine hand Iericho & the King thereof, & the strong men of warre.

3 All ye therefore shal be men of warre, shal compass the citie, in going round about the citie once: thus shal you do six dayes:

4 And seven Priestes shal beare seven trumpets

d For they looked daily to remoue at the Lords commaundement: which thing they that were new circumcised, could not do without great danger. Numb. 14. 23.

e For their fore was so grievous that they were not able to remoue. f By bringing you into this promised land contrary to the wicked opinion of the Egyptians: or the foreskinne, whereby you were like to the Egyptians.

g In that that Ioshua worshipped him, he acknowledged him to be God: and in that that he called him selfe the Lordes capitaine, he declared himselfe to be Christ. Ezech. 3. 5. Math. 4. 23. Mat. 7. 33.

d Euerie daie once.

1 This is before the Arke.

2 By your meed.

3 Because the Arke testified Gods presence, and the tables of the law contained therein, signified Gods will toward his people.

4 Called Abib or Nisan, conti- nuing part of March, and part of April.

5 Gods benefites firste for after the condemnation to the wicked, & stirre vp him to reuerence him, and obey him.

6 The Amorites were on both sides Iorden, whereof two Kinges were slain already on the side toward Moab.

7 Ezech. 3. 5. b For now they had left it of, about 40. yeres.

c Gilgal was so called, because they were there circumcised.

For prophet of Ioshua.

christ

*e* That the conquest might not be assigned to mans power, but to the mercie of God, which w<sup>th</sup> most weak things can overcome, which seemeth most strong.

*f* This is chiefly ment by the Reubenites, Gadites, and halfe the tribe of Manasse.

*g* Meaning where the standard of the tribe of Dan, Nomb. 10.15.

*h* For that day.

*i* The tribe of Dan was so called, because it marched last, & gathered vp whatsoeuer was left of others.

*k* Besides every day once for the space of six dayes.

*l* That is, pointed out to be destroyed.

Chap. xix.

Leuit. 27. 31. Nomb. 31. 2. dent. 19. 15.

pets of rams hornes before the Arke: and the seuen th day ye shal compass the citie seuen times, and the Priests shal blow with the trumpets.

5 And when they make a long blast with rams horn, and ye heare the sound of the trumpet, all the people shal shoute with a great shoute: then shal the wall of the citie fall downe flat, and the people shal ascend vp, euery man streight before him.

6 ¶ Then Ioshua the sonne of Nun called the Priests & said vnto them, Take vp the Arke of the couenant, and let seuen Priests beare seuen trumpets of rams hornes before the Arke of the Lord.

7 But he said vnto the people, Goe & compass the citie: and let him that is armed, go forth before the Arke of the Lord.

8 ¶ And when Ioshua had spoken vnto the people, the seuen Priests bare the seuen trumpets of rams hornes, and went forth before the Arke of the Lord: & blew with the trumpets, & the Arke of the couenant of the Lord followed them.

9 ¶ And the men of armes went before the Priests, that blew the trumpets: then the gathering hoste came after the Arke, as they went and blew the trumpets.

10 (Now Ioshua had commaunded the people, saying, Ye shal not shout, neither make any noyse with your voyce, neither shal a worde proceede out of your mouth, vntill the day that I say vnto you, Shout, then shal ye shoute.)

11 So the Arke of the Lorde compassed the citie, and went about it once: then they returned into the hoste, and lodged in the campe.

12 And Ioshua rose early in the morning, & the Priests bare the Arke of the Lord:

13 Also seuen Priests bare seuen trumpets of rams hornes, and went before the Arke of the Lorde, and going blew with the trumpets: and the men of armes went before them, but the gathering hoste came after the Arke of the Lord, as they went & blew the trumpets.

14 And the second day they compassed the citie once, and returned into the host: thus they did sixe dayes.

15 And when the seuen th day came, they rose early, euen with the dawning of the day, & compassed the citie after the same manner seuen times: onely that day they compassed the citie seuen times.

16 And when the Priests had blowne rumpets the seuen th time, Ioshua said vnto the people, Shoute: for the Lord hath giue you the citie.

17 And the citie shalbe an execrable thing, both it, & al that therein, vnto the Lord: onely Rahab the harlot shal liue, she, & all that are with her in the house: for the hid the messengers that we sent.

18 Norwithstanding, be ye ware of the execrable thing, lest ye make your selues execrable, & in taking of the execrable thing, make also the hoste of Israel execrable, &

trouble it.

19 But all siluer, and gold, & vessels of brasse, & yron shalbe consecrate vnto the Lord, & shal come into the Lordes treasury.

20 So the people shouted, when they had blowne trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shoute: and the wall fell downe flat: so the people went vp into the citie, euery man streight before him: & they tooke the citie.

21 And they utterly destroyed al that was in the citie, both man and woman, yong, and olde, and oxe, and sheep, and asse, with the edge of the sword.

22 But Ioshua had said vnto the two me that had spied out the countrey, Go into the harlots house, and bring out thence a woman, and all that she hath, as ye sware to her.

23 So the yong men that were spies, went in and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: also they brought out all her familie, and put them without the host of Israel.

24 After they burne the citie with fire, and all that was therein: onely the siluer and the golde, and the vessels of brasse, & yron, they put vnto the treasure of the house of the Lorde.

25 So Ioshua saued Rahab the harlot, & her fathers householde, and all that she had, and she dwelt in Israel euen vnto this day, because she had hid the messengers: which Ioshua sent to spie out Iericho.

26 ¶ And Ioshua sware at that time, saying, Cursed be the man before the Lord, that riseth vp, and buildeth this citie Iericho: he shal lay the foundation thereof in his eldest sonne, and in his yongest sonne shal he set vp the gates of it.

27 So the Lorde was with Ioshua, and he was famous through all the world.

CHAP. VII.

The Lorde is angry with Achan. ¶ They of Achan the Israelites to fight. ¶ Ioshua precheth to the Lord. ¶ Ioshua inquereth out him that sinned, and punisheth him.

1 ¶ Vt the children of Israel committed a trespasse in the excommunicate thing: for Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah rooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Ioshua sent men from Iericho to Ai, which is beside Bethauen, on the East side of Beth-el, and spake vnto them, saying, Go vp, & view the countrey. And the men went vp, and viewed Ai.

3 And returned to Ioshua, & said vnto him, let not al the people go vp, but as it were two or three thousand men go vp, & smite Ai, and make not al the people to labour thither, for they are fewe.

4 So there went vp thither of the people about three thousand men, & they fled before the men of Ai.

*m* And therefore cannot be put to any use, but must be left for the Tabernacle. Ebr. 11. 30. 1. Mar. 13.

Chap. 22. Ebr. 11. 31.

*n* For it was lawful for hergers to dwell among the filiter, all they were purged.

*o* Meaning the Tabernacle.

*p* For she was married to Simon prince of the tribe of Iudah, Mat. 23.

*q* He shal build it to the destruction of all his stocke, which thing was fulfilled in Hiel of Beth-el. 1. King. 16. 34.

*r* Meaning man that to the thing.

*s* In taking the which was commaned to be destroyed. Chap. 21. 2. 1. Chron. 2. 2.

*b* This was the citie of Amorites: for there was another citie called among the Amorites Iere. 49. 1. The first Achanah. Achan. 1. Chron. 2. 2.

*y* By decthe truth: God is gloriou when the hereticke

God would  
make  
more car-  
e to search  
out and punish  
the same com-  
mited.

4 This infirmi-  
ty of his faith  
breth how  
we are inclined  
of nature to di-  
bush.

6 When thine  
enemies shall  
blaspheme thee,  
& say, that thou  
wast not able to  
defend vs from  
them.  
in the midst of  
his army.

7 Then, to suffer  
wickedness va-  
poured, is to  
refuse God wil-  
lingly.

g Meaning, the  
man that roke of  
the thing forbid-  
den.

h That is, found  
guiltie, either by  
law, or by the  
iudgement of  
vnm, Nom. 27  
a.

l By declaring  
the truth: for  
God is glorified  
when the truth  
is confessed.

5 And the men of Ai smote of them vpon  
a thirtie & six men: for they chased the first  
before the gate vnto Shebarim, and smote  
the in the going downe: wherefore y hearts  
of the people melted away like water.  
6 ¶ Then Ioshua rent his clothes, & fel to the  
earth vpon his face before the Arke of the  
Lord, vntil the euentide, he, and the Elders  
of Israel, and put dust vpon their heads.  
7 And Ioshua said, Alas, O Lord God, where-  
fore hast thou brought this people ouer lordē,  
to deliuer vs into the hand of y Amorites,  
and to destroy vs? would God we had bene  
content to dwell on the other side Iorden.  
8 Oh Lord, what shal I say, whē Israel turne  
their backs before their enemies?  
9 For the Canaanites, and all the inhabi-  
tantes of the land shal heare of it, and shall  
compass vs, and destroy our name out of  
the earth: and what wilt thou doe vnto thy  
mighty Name?  
10 ¶ And the Lord said vnto Ioshua, Get thee  
vp: wherefore lyest thou thus vpon thy face?  
11 Israel hath sinned, & they haue transgre-  
sed my couenant, which I commanded the:  
for they haue euen taken of the excommu-  
nicate thing, and haue also stollen, and dis-  
sembled also, and haue put it euen w their  
owne stuffe.  
12 Therefore the children of Israel can not  
stand before their enemies, but haue turned  
their backs before their enemies, because  
they be execrable: neither wil I be w you a-  
ny more, except ye destroy the excommu-  
nicate from among you.  
13 Vp therefore, sanctifie the people, and say,  
Sanctifie your selues against to morow: for  
thus saith y Lord God of Israel, There is an  
execrable thing among you, O Israel, there-  
fore ye can not stand against your enemies,  
vntill ye haue put the execrable thing fro  
among you.  
14 In the morning therefore ye shall come  
according to your tribes, & the tribe which  
the Lorde taketh, shall come according to  
the families: and the familie which y Lord  
shal take, shal come by the householdes: and  
the household which the Lord shal take, shal  
come man by man.  
15 ¶ And he that is taken with the excommu-  
nicate thing, shalbe burnt with fire, he, and  
all that he hath, because he hath transgre-  
sed the couenant of the Lord, and because  
he hath wrought folly in Israel.  
16 ¶ So Ioshua rose vp early in the morning  
and brought Israel by their tribes: and the  
tribe of Iudah was taken.  
17 And he brought the families of Iudah, and  
rooke the familie of the Zarhites, and he  
brought the familie of the Zarhites, man by  
man, and Zabdi was taken.  
18 And he brought his household, man by  
man; and Achan the sonne of Carmi, the  
sonne of Zabdi, the sonne of Zerah of the  
tribe of Iudah was taken.  
19 Then Ioshua said vnto Achan, My sonne,  
I beseech thee, giue glory to the Lord God  
of Israel, and make confession vnto him, &

shew me now what thou hast done: hide it  
not from me.  
20 And Achan answered Ioshua, and sayd, In  
deede, I haue sinned against the Lord God  
of Israel, and thus, and thus haue I done.  
21 I sawe among the spoyle a goodly Baby-  
lonish garment, and two hundred shekels  
of siluer, and a wedge of golde of fittie she-  
kels weight, and I couered them, and tooke  
them: and behold, they lye hid in the earth  
in the middes of my tent, and the siluer vnder  
it.  
22 ¶ Then Ioshua sent messengers, which ran  
vnto the tent, and behold, it was hid in his  
tent, and the siluer vnder it.  
23 Therefore they tooke them out of the tent,  
and brought them vnto Ioshua, and vnto al  
the children of Israel, and laid them before  
the Lord.  
24 Then Ioshua tooke Achan the sonne of  
Zerah, and the siluer, and the garment and  
the wedge of golde and his sonnes, and  
his daughters, and his oxen, and his asses,  
and his shepe, and his tent, and all that he  
had: and al Israel with him brought them  
vnto the valley of Achor.  
25 And Ioshua said, In as much as thou hast  
troubled vs, the Lord shal trouble thee this  
day: and all Israel threw stones at him, and  
burned them with fire, and stoned them  
with stones.  
26 And they cast vpon him a great heape of  
stones vnto this day: and so the Lorde tur-  
ned from his fierce wrath: therefore he cal-  
led the name of that place, The valley of  
Achor, vnto this day.

CHAP. VIII.

3 The siege, 19 And winning of Ai, 29 The King there-  
of is hanged, 30 Ioshua setteth up an altar, 31 He writ-  
teth the Lawe vpon stones, 32 And readeth it to all the  
people.

1 After, the Lord said vnto Ioshua, Feare  
not, neither be thou faint hearted: take  
al the men of warre with thee and arise, go  
vp to Ai: beholde, I haue giuen into thine  
hand the King of Ai, and his people, and his  
citie, and his land.  
2 And thou shalt doe to Ai and to the King  
thereof, as thou didst vnto Jericho and to  
the King thereof: neuertheless y spoile ther-  
of and the cattel thereof shal ye take vnto  
you for a pray: thou shalt lie in waite against  
the city on the backside thereof.  
3 ¶ Then Ioshua arose, and all the men of  
warre to go vp against Ai: and Ioshua chose  
out thirtie thousand strong men, & valiant,  
and sent them away by night.  
4 And he commaunded them, saying, Be-  
holde, ye shall lye in waite against the ci-  
tie on the backside of the citie: go not ve-  
ry far from the citie, but be ye all in a rea-  
dinesse.  
5 And I & all the people that are with me,  
wil approach vnto the citie: & whē they shal  
come out against vs, as they did at the first  
time, then will we flee before them.  
6 For they will come out after vs, till we haue  
brought them out of the citie: for they will  
say,

k Such a riche  
garment, as the  
kings of Baby-  
lon did weare.

God is the refuge of the  
faithfull. v. 9.

l Some reade, a  
plate: others, a  
rod, and some a  
tongue.

m This iudge-  
ment onely ap-  
pertaineth to  
God, and to whō  
he wil reueile it:  
to man he hath  
commanded not  
to punish the  
childe for the fa-  
thers fault.  
Dent. 24. 16.  
n He declareth  
that this is Gods  
iudgement, be-  
cause he had of-  
fended, and cau-  
sed others to be  
slaine.

Dent. 7. 1. 8. and  
31. 23.

Chap. 5. 21.

Dent. 20. 14.

a Meaning on  
the Westside, as  
vers. 9.

b God would  
not destroy Ai  
by miracle, as Je-  
richo, to the in-  
tent that other  
nations might  
feare the power  
and policy of his  
people.



Ai is besieged, and

Ioshua.

destroyed. The Lawe

say, They flee before vs at the first tyme: so we will flee before them.

<sup>a</sup> Or, drive out (the inhabitants) of the citie.

7 Then you shal rise vp from lying in wayte and destroye the citie: for the Lorde your God wil deliuer it into your hand.

8 And when ye haue taken the citie, ye shal set it on fire: according to the commandement of the Lord shall ye do: behold, I haue charged you.

<sup>e</sup> With the rest of the armie.

9 ¶ Ioshua then sent them forth, and they went to lye in wayte, and abode betwene Beth-el and Ai, on the Westside of Ai: but Ioshua lodged that night among the people.

<sup>d</sup> That is, viewed or mustered them, & set the in aray.

10 And Ioshua rose vp early in the morning, and nombred the people: and he and the Elders of Israel went vp before the people against Ai.

11 Also all the men of warre that were with him went vp and drew neere, and came against the citie, and pitched on the North side of Ai: and there was a valley betwene them and Ai.

<sup>e</sup> He sent these fewe, that the other which laye in ambusc might not bee discouered.

12 And he tooke about fise thousand men, & set the to lie in wait betwene Beth-el & Ai, on the Westside of the citie.

13 And the people set all the hoste that was on the Northside against the citie, and the liers in wait on the West, against the citie: and Ioshua went the same night into the mids of the valley.

<sup>f</sup> To the intent that they in the citie might the better discouer his armie.

14 ¶ And when the King of Ai sawe it, then the men of the citie hastened and rose vp early, and went out against Israel to battell, he & all his people at the time appointed, before the playne: for he knewe not that any lay in wait against him on the backside of the citie.

<sup>g</sup> As they which fained to flee for feare.

15 Then Ioshua & all Israel as beaten before them, fled by the way of the wilderness.

16 And all the people of the citie were called together, to pursue after them: & they pursued after Ioshua, & were drawne away out of the citie.

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the citie open, & pursued after Israel.

<sup>h</sup> Or lift vp the banner, to signifie when they shal inuade the citie.

18 Then the Lord said vnto Ioshua, Stretch out the speare that is in thine hand, toward Ai: for I wil giue it into thine hand: and Ioshua stretched out the speare that he had in his hand, toward the citie.

19 And they that laye in waite, arose quicklie out of their place, and ranne as soone as he had stretched out his hande, & they entred into the citie, and tooke it, and halted, and set the citie on fyre.

20 And the men of Ai looked behind them, and sawe it: for lo, the smoke of the citie ascended vp to heauen, & they had no power to flee this way or that way: for the people that fled to the wilderness, turned backe vpon the pursuers.

<sup>a</sup> Or, toward the heauen.  
<sup>b</sup> Or, place.

21 When Ioshua and all Israel sawe that they that lay in waite, had taken the citie, & that the smoke of the citie mounted vp, then they turned againe and slew the men of Ai.

22 Also the other yssued out of the citie against them: so were they in the middes of Israel, these being on the one side, & the rest on the other side: and they slew them, so they let none of them remaine nor escape.

23 And the King of Ai they tooke alive, and brought him to Ioshua.

24 And when Israel had made an end of slaying all the inhabitants of Ai in the felde, that is, in the wilderness, where they chased them, and when they were all fallen on the edge of the sworde, vntill they were consumed, all the Israelites returned vnto Ai, and smote it with the edge of the sworde.

25 And all that fel that day, both of men and women, were twelue thousand, euen all the men of Ai.

26 For Ioshua drew not his hande backe againe which he had stretched out with the speare, vntill he had vterlie destroyed all the inhabitants of Ai.

27 ¶ Onely the cattell and the spoyle of this citie, Israel tooke for a pray vnto the selues, according vnto the word of the Lorde, which he commanded Ioshua.

28 And Ioshua burnt Ai, & made it an heape for euer, and a wilderness vnto this day.

29 And the King of Ai he hanged on a tree, vnto the euening. And as soone as y funne was downe, Ioshua commaunded that they should take his carkeis down from the tree, and cast it at the entering of the gate of the citie, & lay thereon a great heap of stones, that remaineth vnto this day.

30 ¶ Then Ioshua buylt an altar vnto the Lorde God of Israel, in mount Ebal,

31 As Moses the seruauit of the Lorde had commaunded the children of Israel, as it is writte in the booke of the lawe of Moses, an altar of whole stone, ouer which no man had lift an yron: and they offred thereon burnt offerings vnto the Lord, and sacrificed peaceofferings.

32 Also hee wrote there vpon the stones, a rehearfall of the Lawe of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers and their iudges stood on this side of the Arke, & on that side, before the Priests of the Leuites, which bare the Arke of the couenant of the Lord) as wel the stranger, as he that is borne in the country: half of them were ouer against mount Gerizim, and half of them ouer against mount Ebal, as Moses the seruauit of the Lord had commaunded before, that they should blesse the people of Israel.

34 Then afterward he read all the words of the Law, the blessings and cursings, according to all that is written in the booke of the Lawe.

35 There was not a worde of all that Moses had commaunded, which Ioshua read not before all the Congregation of Israel, as well before the women and the children, as the stranger that was conuerfant among them.

this maketh against the papists who keep the people from the knowledge of the scriptures

## CHAP. IX.

*Diuer Kings assemble themselves against Ioshua. 2 The craft of the Gibeonites. 15 Ioshua maketh a league with them. 23 For their craft they are condemned to perpetuall flatterie.*

**A**ND when all the Kings that were beyond Iorden, in the mountaines and in the valleys, and by all the coastes of the great Sea ouer against Lebanon (as the Hittites, & the Amorites, the Canaanites, the Perizzites, the Hiuities, & the Iebusites) heard thereof,

They gathered themselves together, to fight against Ioshua, and against Israel with one accord.

But the inhabitantes of Gibeon heard what Ioshua had done vnto Iericho, and to Ai.

And therefore they wrought craftily: for they went, and fayned themselves embassadours, and tooke olde sackes vpon their asses, and old bottels for wine, both rent & bound vp,

And olde shoes and clouted vpon their feete: also the rayment vpon them was old, and all their prouision of bread was dried, and moulded,

So they came vnto Ioshua into the host to Gilgal, & said vnto him, and vnto the men of Israel, We be come from a farre country: now therefore make a league with vs.

Then the men of Israel said vnto the Hiuities, It may be y thou dwellest among vs, how then can I make a league with thee?

And they said vnto Ioshua, We are thy seruantes. Then Ioshua said vnto them, Who are ye? and whence come ye?

And they answered him, From a very far country thy seruantes are come for the Name of the Lorde thy God: for we haue heard his fame & all that he hath done in Egypt,

And al y he hath done to the two Kings of the Amorites that were beyond Iorden, to Sihon King of Heshbon, & to Og King of Bashan, which were at Ashtaroth.

Wherefore our elders, and all the inhabitantes of our country spake to vs, saying, Take vitailles with you for the journey, & go to meeete them, & say vnto them, We are your seruantes: now therefore make ye a league with vs.

This our bread we tooke it hote with vs for vitails out of our houses, the day we departed to come vnto you: but now behold, it is dried, and it is moulded.

Also these bottels of wine which we filled, were newe, and lo, they be rente, and these our garmentes and our shoes are olde, by reason of the exceeding great journey.

And the men accepted their tale concerning their vitailles, & counseled not with the mouth of the Lord.

So Ioshua made peace with them, & made a league with them, that he would suffer them to liue: also the Princes of the Congregation sware vnto them.

But at the end of three daies, after they had made a league with them, they heard

that they were their neighbours, and that they dwelt among them.

And the children of Israel tooke their journey, and came vnto their cities the third day, and their cities were Gibeon, and Chephirah, & Beeroth & Kiriath-earim.

And the children of Israel slew them not, because the Princes of the Congregation

had sworne vnto them by the Lord God of Israel, wherefore all the Congregation murmured against the Princes.

Then al the Princes said vnto al the Congregation, We haue sworne vnto them by the Lord God of Israel: now therefore we

may not touch them.

But this we will do to them, and let them liue, least the wrath be vpon vs because of the othe which we sware vnto them.

And the Princes said vnto them agayne, Let them liue, but they shal hewe woode, & draw water vnto all the Congregation, as the Princes appoint them.

Ioshua then called them, and talked with them, and said, Wherefore haue ye beguiled vs, saying, We are very farre from you, when ye dwell among vs?

Now therefore ye are cursed, and there shall none of you be freed fro being bondmen, and hewers of wood, & drawers of water for the house of my God.

And they answered Ioshua and said, Because it was told thy seruants, that the Lord thy God had commanded his seruant

Moses to giue you all the land, & to destroy all the inhabitantes of the land out of your sight, therefore we were exceeding fore afraid

for our liues at the presence of you, & haue done this thing:

And behold, now we are in thine hande: doe as it seemeth good and right in thine eyes to do vnto vs.

Euen so did he vnto them, and delivered them out of the hande of the children of Israel, that they slew them not.

And Ioshua appointed them y same day to be hewers of wood, and drawers of water for the Congregation, and for the altar of the Lord vnto this day, in the place which he should chuse.

## CHAP. X.

*Five Kings make warre against Gibeon whom Ioshua discomforteth. 11 The Lord rained hailstones & slew many. 12 The sunne standeth at Ioshuas prayer. 13 The five Kings are hanged. 15 Many more cities and Kings are destroyed.*

**N**OW when Adoni-zedek King of Ierusalem had heard how Ioshua had taken Ai & had destroyed it, (\* for as he had done to Iericho and to the King thereof, so he had done to Ai and to the King thereof) and howe the inhabitantes of Gibeon had made peace with Israel, and were among them,

Then they feared exceedingly: for Gibeon was a great citie, as one of the royal cities: for it was greater then Ai, and all the men thereof were mightie.

Wherefore Adoni-zedek King of Ierusalem sent vnto Hoham King of Hebron, and

From Gilgal.

an oath is to be kept by men.

I Fearing lest for their faulte the plague of God should haue light vpon them al.

K This doth nos establish rather other, but sheweth Gods mercy toward his, which would not punish them for this fault.

I For the vser of the Tabernacle, and of the temple when it shall be built. Dent. 7.1.

m Who were minded to put them to death for feare of Gods wrath. n That is for the sacrifices.

Chap. 6.15. Chap. 3.3.

a That is, Lord of iustice: so tyrants take to the selues glorious names, when in deede they be very enemies against God and all iustice.

vnto Piram King of Iarmuth, and vnto Iapia King of Lachish, and vnto Debir King of Eglon, saying,

4 Come vp vnto me, and helpe me, that we may smite Gibeon: for they haue made peace with Ioshua and with the children of Israel.

5 Therefore the five Kings of the Amorites, the King of Ierusalem, the King of Hebron, the King of Iarmuth, the King of Lachish, and the king of Eglon gathered themselves together, and went vp, they with all their hostes, and besieged Gibeon, & made war against it.

b So emulous the wicked are, whē any depart from their band.

6 And the men of Gibeon sent vnto Ioshua, euen to the host to Gilgal, saying, Withdraw not thine hande from thy seruantes: come vp to vs quickly, and saue vs, and helpe vs: for al y Kings of the Amorites which dwell in the mountaines, are gathered together against vs.

7 So Ioshua ascended from Gilgal, he, & all the people of warre with him, & al the men of might.

8 ¶ And the Lorde sayd vnto Ioshua, ¶ Feare them not: for I haue giuen them into thine hande: none of them shall stande against thee.

9 Ioshua therefore came vnto them suddenly: for he went vp from Gilgal all the night.

10 And the Lorde discomfited them before Israel, & slew them with a great slaughter at Gibeon, and chased them along the way y goeth vp to Beth-horon, and smote them to Azekah and to Makkedah.

11 And as they fled fro before Israel, & were in y goying downe to Beth-horon, y Lotde cast downe great stones from heauen vpon them, vntil Azekah, & they dyed: they were more that dyed with the 4 haylestones, the they whom the children of Israel slew with the sword.

12 ¶ Then spake Ioshua to the Lord, in the day when the Lord gaue the Amorites before the children of Israel, and he sayd in y sight of Israel, ¶ Sunne, staie thou in Gibeon, and thou moone, in the valley of Aialon.

13 And the sunne abode, & the moone stood still, vntill the people auenged themselves vpon their enemies: (Is not this written in the booke of I Iasher) so the sunne abode in the middes of the heauen, and hasted not to go downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voyce of a man: for the Lord fought for Israel.

15 ¶ After, Ioshua returned, & all Israel with him vnto the campe to Gilgal:

16 But the five Kings fled and were hid in a caue at Makkedah.

17 And it was tolde Ioshua, saying, The five Kings are found hid in a caue at Makkedah.

18 Then Ioshua sayd, Roule great stones vp to the mouth of the caue, and set men by it for to keepe them.

19 But stand ye not still: follow after your enemies, and smite all the hindmost, suffer them not to enter into their cities: for the

Lord your God hath giuen them into your hande.

20 And when Ioshua and the children of Israel had made an ende of slaying the with an exceeding great slaughter til they were consumed, and the rest that remayned of them were entred into walled cities,

21 Then al the people returned to the cape, to Ioshua at Makkedah in space: no man moped his tongue against the children of Israel.

22 After, Ioshua said, Open the mouth of the caue, and bring out these five Kings vnto me forth of the caue.

23 And they did so, & brought out those five Kings vnto him forth of the caue, euen the King of Ierusalem, the King of Hebron, the King of Iarmuth, the King of Lachish, & the King of Eglon.

24 And when they had brought out those Kings vnto Ioshua, Ioshua called for all the men of Israel, and sayd vnto the chiefe of the men of warre, which went with him, Come nere, set your feete vpon the neckes of these Kings: and they came nere and set their feete vpon their neckes.

25 And Ioshua sayd vnto them, Feare not, nor be faint hearted, but be strong & of a good courage: for thus will the Lord do to al your enemies, against whom ye fight.

26 So then Ioshua smote them, and slewe them, and hanged them on five trees, and they hanged still vpon the trees vntill the euening.

27 And at the going downe of the sunne, Ioshua gaue commaundement, y they should take them downe of the trees, & cast them into the caue (wherein they had bene hid) and they layd great stones vpon the caues mouth, which remaine vntil this day.

28 ¶ And that same day Ioshua tooke Makkedah and smote it with the edge of the sword, & the King thereof destroyed he w them, and all the soules that were therein, he let none remaine: for he did to the King of Makkedah as he had done vnto y King of Iericho.

29 Then Ioshua went from Makkedah, and al Israel with him vnto Libnah, and fought against Libnah.

30 And the Lorde gaue y it also and the King thereof into the hand of Israel: & he smote it with the edge of the sword, and all the soules that were therein: he let none remaine in it: for he did vnto the King thereof, as he had done vnto y King of Iericho.

31 ¶ And Ioshua departed from Libnah, and al Israel with him vnto Lachish, & besieged it, and assaulted it.

32 And the Lord gaue y Lachish into the hand of Israel, which tooke it the second day, and smote it with the edge of the sword, and all the soules that were therein, according to al as he had done to Libnah.

33 ¶ Then Horam King of Gezer came vp to helpe Lachish: but Ioshua smote him & his people, vntil none of his remayned.

34 ¶ And from Lachish Ioshua departed vnto Eglon,

e Left Ioshua should haue thought y God had sent this great power against him for his valawfull league with the Gibeonites, the Lord here strég themeth him.

d So wee see that al things serue to execute gods vengeance against the wicked.

Isa. 58. 1. Psal. 136. 1.

e Some reade, in the booke of the righteous, meaning Moses, the Chaldee text readeth in the boke of the Law: but it is like that it was a book thus named which is now lost.

f By taking away the coemies hart, & destroy ing them with haylestones.

g Ebr. cut of all their traine, or tails.

It had been so, so can against us. A promise. 1. 25.

h Force of faithfull

standing still in o'rales against our enemies.

Cities

(Eglon)

Hebron

Debir

Some reade, the death, which signifies the deaths of the wicked.

k In one I Where Azekah was, to give the for their vices.

l The more Gods power, the wicked against it.

m Which Evangelist the lake of newness, beas.

n Which mount Libnah.

o The king of Gezer is Ioshua.



Eglon is taken.

||Eglon, and all Israel with him, & they besieged it, and assaulted it,

35 And they toke it the same day; and smote it with the edge of the sword, and all the soules that were therein he vterly destroyed the same day, according to all that he had done to Lachish.

36 Then Ioshua went vp from Eglon, and all Israel with him vnto Hebron, & they fought against it.

Hebron is taken.

37 And when they had taken it, they smote it with the edge of the sword, and the King thereof, and all the cities thereof, and all the soules that were therein: he left none remaining, according to all as he had done to Eglon: for he destroyed it vterly, and all the soules that were therein.

38 ¶ So Ioshua returned, and all Israel with him to Debir, and fought against it.

Debir is taken.

39 And when he had taken it, and the King thereof, and all the cities thereof, they smote them with the edge of the sword, & vterly destroyed all the soules that were therein, he let none remayne: as he did to Hebron, so he did to Debir, & to the King thereof, as he had also done to Libnah, and to the King thereof.

40 ¶ So Ioshua smote all the hill countreis, & the South countreis, and the valleys, and the hill sides, and all their Kinges, and let none remayne, but vterly destroyed euery soule, as the Lord God of Israel had commanded.

41 And Ioshua smote the from Kadesh-barnea euen vnto Azzah, and all the countrey of Goshen, euen vnto Gibeon.

42 And all these Kinges, and their lande, did Ioshua take at one tyme, because the Lord God of Israel fought for Israel.

43 Afterward, Ioshua and all Israel with him returned vnto the campe in Gilgal.

## CHAP. XI.

3 Diners Kinges and cities, and countreis overcome by Ioshua. 17 Ioshua did all that Moses had commanded him. 20 God hardeneth the enemies hearts, that they might be destroyed.

1 And when Iabin King of Hazor, had heard this, then he sent to Jobab king of Madon, and to the King of Shimron, and to the King of Achshaph,

2 And vnto the Kinges that were by the North in the mountaines, and plaines towards the South side of Cinneroth, and in the valles, & in the borders of Dor Westwarde,

3 And vnto the Canaanites, both by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hiuities vnder Hermon in the land of Mizpeh.

4 And they came out and all their hostes with them, many people as the sande that is, on the sea shore for multitude, with horses and charrets exceeding many.

5 So all these Kinges met together, and came and pitched together at the waters of Merom, for to fight against Israel.

¶ Then the Lord sayd vnto Ioshua, Be not

afraid for them: for to morowe about this tyme will I deliuer them all slayne before Israel: thou shalt hough their horses, and burne their charrets with fire.

7 Then came Ioshua & all the men of warre with him against the by the waters of Merom sodenly, and fel vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, and chased the vnto great Zidon, and vnto Misrephoth-maim, and vnto the valley of Mizpeh Eastward, and smote them vntill they had none remaying of them.

9 And Ioshua did vnto them as the Lorde bade him: he houghed their horses, & burnt their charrets with fire.

10 ¶ At that time also Ioshua turned backe, and tooke Hazor, and smote the king thereof with the sword: for Hazor before tyme was the head of all those kingdomes.

11 Moreouer, they smote all the persons that were therein with the edge of the sword, vterly destroying all, leauing none aliue, & he burnt Hazor with fire.

12 So all the cities of those Kinges, and all the kings of them did Ioshua take, & smote the with the edge of the sword, & vterly destroyed them, as Moses the seruant of the Lord had commanded.

13 But Israel burnt none of the cities y stood stil in their strength, saue Hazor only, that Ioshua burnt.

14 And all the spoyle of these cities and the cattel the children of Israel tooke for their pray, but they smote euery man with the edge of the sword vntill they had destroyed them, not leauing one aliue.

15 ¶ As the Lord had commanded Moses his seruant, so did Moses command Ioshua, and so did Ioshua: he left nothing vndone of all that the Lord had commanded Moses.

16 So Ioshua tooke all this land of the mountaines, and all the South, and all the land of Goshen, and the low country, and y plaine, and the mountaine of Israel, and the lowe country of the same.

17 From the mount Halak, that goeth vp to Seir, euen vnto Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their kinges he tooke, and smote them, and slew them.

18 Ioshua made warre long tyme with all those Kinges.

19 Neither was there any citie y made peace with the children of Israel, saue those Hiuities that inhabited Gibeon: all other they tooke by battell.

20 For it came of the Lorde, to harden their heartes, that they should come against Israel in battell to the intent that they should destroy them vterly, and thewe them no mercy, but that they should bring them to nought: as the Lord had commanded Moses.

21 ¶ And that same season came Ioshua, and destroyed the Anakims out of the mountaines: as out of Hebron, out of Debir, out

Qij. of

d That neither they should serue to the use of warre, nor Israelites should put their trust in them.

e Which signifieth, hot waters or, according to some, brine pits.

f Both men women and children.

Num. 32. 39. den. 7. 2.

g Which were strong by situation & not hurt by warre.

h Al mankind.

Exod. 34. 11. Den. 7. 3.

see the fruit of olden.

i That is, Samaria.

k So called, because it was bare and without trees. Or, the valley of Gad.

Chap. 9. 3.

l That is, to give them over to themselves: and therefore they could not rebel against God and seeke their owne destruction.

the Lord had made the hearts of the enemies of his children.

# Kings conquered by

# Ioshua.

# Ioshua. The borders of Canaan.

m Out of the which came Goliath, 1 Sam. 17. 4

2 Rem. 26. 33.

a From Gilgal where Ioshua camped.

2 Rem. 27. 24. dent. 3. 6.

Or, wilderness.

Or, hill sides. Dent. 3. 27. and 4. 48. Dent. 3. 21. chap. 13. 23.

Numb. 32. 29. dent. 3. 12. chap. 13. 21.

b Reade Chap. 11. vers. 17.

Or, in Ashdod.

Chap. 6. 3. Chap. 13. 29. Chap. 15. 29.

Chap. 20. 22.

Chap. 20. 39.

of Anab, & out of al the mountains of Iudah, & out of all the mountains of Israel: Ioshua destroyed them vtterly with their cities.  
22 There was no Anakim left in the lande of the children of Israel: onely in Azzah, in Gath, and in Ashdod were they left.  
23 So Ioshua tooke the whole lande, according to all that the Lorde had sayde vnto Moses: and Ioshua gaue it for an inheritance vnto Israel \* according to their portions through their tribes: then the lande was at rest without warre.

## CHAP. XII.

1. 7 VVhat Kings Ioshua and the children of Israel killed on both sides of Iordan, 24 VVhich were in number thirtie and one.

1 AND these are the Kings of the lande, which the children of Israel smote and possessed their land, on the \* other side Iordan toward the rising of the sunne, frō the riuier Arnon, vnto mount Hermon, and all the plaine Eastward.

2 \* Sihon King of the Amorites, that dwelt in Heshbon, hauing dominion from Aroer, which is beside the riuier of Arnon, & from the middle of the riuier, and from halfe Gilead vnto the riuier Iabbok, in the border of the children of Ammon.

3 And from the plaine vnto the sea of Cinneroth Eastward, and vnto the Sea of the plaine, euen the salt sea Eastward, the way to Bethieshimoth, and from the South vnder the \* springs of \* Pisgah.

4 ¶ They conquered also the coast of Og King of Bashan of the \* remnant of the gyantes, which dwelt at Ashtaroth, and at Edrei,

5 And reigned in mounte Hermon, and in Salcah, and in al Bashan, vnto the border of the Geshurites, and the Maachathites, and halfe Gilead, euen the border of Sihō King of Heshbon.

6 Moses the seruant of the Lord, & the children of Israel smote them: \* Moses also the seruāt of the Lord gaue their land for a possession vnto the Reubenites, and vnto the Gadites, and to half the tribe of Manasseh.

7 ¶ These also are the kings of the countrey, which Ioshua & the childre of Israel smote on this side Iordan, Westward, frō Baal-gad in the valley of Lebanon, eue vnto the moūt Halak that goeth vp to Seir, and Ioshua gaue it vnto the tribes of Israel for a possession, according to their portions:

8 In the mountains, & in the vallis, & in the plaines, & in the \* hil sides, & in the wilderness, & in the South, where were the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hittites, and the Iebusites.

9 ¶ \* The King of Iericho was one: \* J King of Ai, which is beside Beth-el, one:

10 The \* King of Ierusalem, one: the King of Hebron, one:

11 The King of Iarmuth, one: the King of Lachish, one:

12 The King of Eglon, one: the \* King of Gazer, one:

13 The \* King of Debir, one: the King of Geder, one:

14 The King of Hormah, one: the King of Arad, one:  
15 The \* King of Libnah, one: the King of Adullam, one:  
16 The \* King of Makkedah, one: the King of Beth-el, one:  
17 The King of Tappuah, one: the King of Hopher, one:  
18 The King of Aphek, one: the King of Lasharon, one:  
19 The King of Madon, one: the \* King of Hazor, one:  
20 The King of Shimron-meron, one: the King of Achshaph, one:  
21 The King of Taanach, one: the King of Megiddo, one:  
22 The King of Kedesh, one: the King of Iokneam of Carmel, one:  
23 The King of Dor, in the countrey of Dor, one: the \* King of J nations of Gilgal, one: \* Or, nations of Carmel. Gen. 14. 2.  
24 The King of Tirzah, one. all the Kinges were thirtie and one.

## CHAP. XIII.

1 The borders and coasts of the land of Canaan. 8 The possession of the Reubenites, Gadites, & of half the tribe of Manasseh. 14 The Lorde is the inheritance of Levi. 23 Balak was slayne.

1 NOW when Ioshua was olde, & \* stricken in yeres, the Lord sayd vnto him, Thou art olde & \* growen in age, & there remaineth exceeding much land to be \* possessed:

2 This is the land that remaineth, al the \* regions of the Philistims, and all Geshuri, From \* Nilus which is in Egypt, euen vnto the borders of Ekron Northwarde: this is counted of the Canaanites, euen siue Lordships of the Philistims, the Azzithites, and the Ashdodites, the Ekkelonites, the Gittites, and the Ekronites, and the Auites:

4 From the South, al the land of the Canaanites, and the \* caue that is beside the Sidonians, vnto Aphek, and to the borders of the Amorites:

5 And the land of the Gblites, and all Lebanon, toward the sunne rising from \* Bahal-gad vnder mount Hermon, vntill one come to Hamath.

6 All the inhabitantes of the mountaynes from Lebanon vnto \* Misrephothmaim, & \* all the Sidonians, I will cast them out from before the children of Israel: onely deuide thou it by lot vnto the Israelites, to inherit, as I haue commaunded thee.

7 Now therefore deuide this land to inherit, vnto the nine tribes, and to the halfe tribe of Manasseh.

8 For with \* halfe thereof the Reubenites and the Gadites haue receiued their inheritance, \* which Moses gaue them beyonde Iordan Eastward, euen as Moses the seruāt of the Lord had giuen them,

9 From Aroer that is on the brinke of the riuier Arnon, and from the citie that is in the middes of the \* riuier, and all the plaine of Medeba vnto Dibon,

10 And al the cities of Sihon king of the Amorites, which reigned in Heshbon, vnto the

Dent. 3. 21. chap. 13. 21.

d Because destroye as God h manded that rem were (nar peckes to them, N 11. chap. 2. 1. e Leui 18. by the fac Nom. 18.

Or, nations of Carmel. Gen. 14. 2.

Or, his pla bal.

Or, the v Dent. 3. 17.

Num. 31. 2.

f So that they whic layed wic counsell and wicked co lar perthe the iust ment of G

Or, his pla Gad.

Reade Chap. 11. 18.

Numb. 32. 29. dent. 3. 12. chap. 13. 21.

Or, vnto.

the borders of the children of Ammon,  
11 And Gilead, & the borders of the Geshu-  
rites and of the Maachathites, & all mount  
Hermon, with all Bashan vnto Salchah :

12 All the kingdom of Og in Bashan, which  
reigned in Ashtaroth & in Edrei : (who re-  
mained of the \* rest of the gyants) for these  
did Moses smite, and cast them out.

13 But the childre of Israel<sup>d</sup> expelled nor the  
Geshurites nor the Maachathites : but the  
Geshurites & the Maachathites dwel among  
the Israelites euen vnto this day.

14 Only vnto the tribe of Leui he gaue none  
inheritance, *but* the sacrifices of the Lorde  
God of Israel are<sup>e</sup> his inheritance, as he said  
vnto him.

15 ¶ Moses then gaue vnto the tribe of the  
children of Reuben inheritance, according  
to their families.

16 And their coast was from Aroer, that is on  
the brinke of the riuier Arnon, and from the  
citie that is in the middes of the riuier, and  
all the plaine which is by Medeba :

17 Heshbon with all the cities thereof, that  
are in the plaine : Dibon & Bamoth-baal,  
and Beth-baal-meon :

18 And Iahazah, & Kedemoth & Mephaath :

19 Kiriathaim also, and Sibmah, and Zereth-  
shahar in the mount of<sup>f</sup> Emek :

20 And Beth-peor, and \* Ashdodh-pisgah, &  
Beth-ieshimoth :

21 And all the cities of the plaine : and all  
the kingdom of Sihon King of the A-  
morites, which reigned in Heshbon, whom  
Moses smote \* with the Princes of Midian,  
Eui, and Rekem, and Zur, and Hur, and  
Reba, the dukes of Sihon, dwelling in the  
country.

22 And Balaam the sonne of Beor the south-  
saier did the children of Israel slay with the  
sword, among them that were slaine.

23 And the border of the children of Reuben  
was Iorden with the coastes. This was the  
inheritance of the children of Reuben  
according to their families, with the cities  
and their villages.

24 ¶ Also Moses gaue inheritance vnto the  
tribe of Gad, *euen* vnto the children of Gad  
according to their families.

25 And their coastes were Iazer, and all the  
cities of Gilead and halfe the lande of the  
children of Ammon vnto Aroer, which is  
before Rabbah :

26 And from Heshbon vnto Ramoth, Miz-  
peh, and Betonim : & from Mahanaim vnto  
the borders of Debir.

27 And in the valley Beth-aram, & Beth-nim-  
rah, and Succoth, and Zaphon, the rest of  
the kingdom of Sihon King of Heshbon,  
vnto Iorden and the borders euen vnto the  
Sea coast of Cinnereth, <sup>8</sup> beyonde Iorden  
Eastwarde.

28 This is the inheritance of the children of  
Gad, after their families, with the cities and  
their villages.

29 ¶ Also Moses gaue inheritance vnto the  
halfe tribe of Manasseh : and this belonged  
to the halfe tribe of the children of Manas-  
seh according to their families.

30 And their border was from Mahanaim, *eue*  
all Bashan, *so wis*, all the kingdom of Og  
King of Bashan, and all the townes of Iair  
which are in Bashan, threescore cities,

31 And halfe Gilead, & Ashtaroth, and Edrei,  
cities of the kingdō of Og in Bashan, \* *were* <sup>h</sup> *Meaning, his*  
giuen vnto the<sup>h</sup> children of Machir the sōne  
of Manasseh, to halfe of the childre of Ma-  
chir after their families.

32 These are the heritages, which Moses did  
distribute in the plaine of Moab beyonde  
Iorden, *toward* Iericho Eastward.

33 \* But vnto the tribe of Leui Moses gaue  
none inheritance : for the Lorde God of  
Israel is their inheritance, \* as he sayde vn-  
to them.

CHAP. XIII.

<sup>a</sup> The land of Canaan was deuised among the nine tribes and  
the halfe. <sup>b</sup> Caleb requirith the heritage that was pro-  
mised him. <sup>c</sup> Hebron was giuen him.

These also are the places which the chil-  
dren of Israel inherited in the land of  
Canaan, \* which Eleazar the Priest, and  
Ioshua the sonne of Nun and the chiefe  
fathers of the tribes of the children of Is-  
rael, distributed to them,

\* By the lot of their inheritance, as the  
Lord had commaunded by the hande of  
Moses, to giue to the nine tribes, and the  
halfe tribe.

For Moses had giue inheritance vnto \* two  
tribes and an halfe tribe, beyond Iorden :  
but vnto the Leuites he gaue none inheri-  
tance among them.

For the children of Ioseph were <sup>b</sup> two  
tribes, Manasseh and Ephraim : therefore  
they gaue no part vnto the Leuites in the  
land, saue cities to dwell in, with the subur-  
bes of the same for their beastes and their  
substance.

\* As the Lord had commanded Moses, so  
the children of Israel did when they deu-  
ided the land.

¶ Then the children of Iudah came vnto  
Ioshua in Gilgal : and Caleb the sonne of  
Iephunneh the Kenezite saide vnto him,  
Thou knowest what <sup>γ</sup> Lord said vnto Mo-  
ses the man of God, concerning \* me and  
thee in Kadesh-barnea.

Fourtie yere olde was I, when Moses the  
seruant of the Lord sent me from Kadesh-  
barnea to espie the land, and I brought him  
word againe, as I *thought* in mine heart.

But my <sup>d</sup> brethren that went vp with me,  
discouraged the heart of the people : yet I  
followed still the Lord my God.

Wherefore Moses sware the same day, say-  
ing, Certainly the land whereon thy feete  
haue troden, shalbe thine inheritance, and  
thy childrens for euer, because thou hast  
followed constantly the Lord my God.

Therefore beholde now, the Lord hath  
kept me aliuie, as he promised : this is the  
fourtie and fift yere since <sup>γ</sup> Lord spake this  
thing vnto Moses, while the children of Is-  
rael wandred in the wilderneffe : and now  
lo, I am this day fourescore & fise yere old :

Q.iii. 11 And

<sup>h</sup> Meaning, his  
nephewes and  
posteritie.

<sup>h</sup> Meaning, his  
nephewes and  
posteritie.

<sup>a</sup> As Reuben &  
Gad and halfe  
the tribe of Ma-  
nasseh.

<sup>b</sup> So though  
Leui lacked, yet  
were there still  
twelve tribes by  
this meanes.

<sup>c</sup> Which was,

that they two  
only should en-  
ter into the land,  
Nom. 14. 24.

<sup>d</sup> Which were  
the tenne other  
tribes.

the constancy of the  
servants of God in  
crisis.

the reward of obedience



# Calebs

Eccle. 45. 11.

"Ebr. to go out & come in.

"Or, g'ants.  
e This he spake of modestie, and not of doubting.

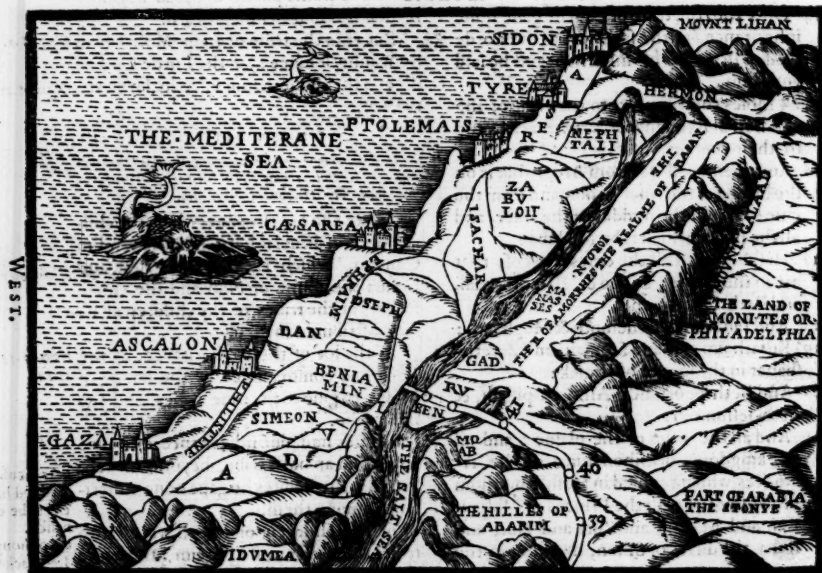
- 11 And yet am as \* strong at this tyme, as I was when Moses sent me: as strong as I was then, so strong am I now, either for warre, or for gouernment.
- 12 Now therefore giue me this mountayne wherof the Lord spake in that day (for thou heardest in that day, how the "Anakims were there, and the cities great and walled) \* if so be the Lord will be with me, y I may driue them out, as the Lord sayd.
- 13 Then Ioshua blessed him, and gaue vnto

# Ioshua.

Caleb the sonne of Iephunneh, Hebron for an inheritance.

- 14 \* Hebron therefore became the inherita<sup>1. Ma. 3. 14.</sup> of Caleb the sonne of Iephunneh the Kenazite, vnto this day: because he followed constantly the Lord God of Israel.
- 15 And the name of \* Hebron was before Chap. 13. 17. time, Kiriath-arba; which Arba was a 'great f Either for man among the Anakims: thus the lande Power or peace ceased from warre.

NORTH.



SOUTH.

## CHAP. XV.

2 The lotte of the children of Iudah, and the names of the ci-  
ties and villages of the same. 18 Calebs portion. 18 The  
request of Achish.

1 **T**His then was the lotte of the tribe of  
the children of Iudah by their fami-  
lies: *even* \* to the border of Edom and the  
wilderneffe of \* Zin, Southwarde on the  
Southcoast.

2 And their South border was the false Sea  
coast, from \* the point that looketh South-  
warde.

3 And it went out on the Southside toward  
Maaleth-akrabbim, and went along to Zin,  
and ascended vp on the Southside vnto Ka-  
desih-barnea, and went along to Hezron,  
and went vp to Adar, and set a compassse to  
Karkaa.

4 From thence went it along to Azmon, &  
reached vnto the riuer of Egypt, & the end  
of that coast was on the Westside: this shal  
be your Southcoast.

5 Also the East border shal be the salt Sea, vn-  
to the <sup>b</sup> end of Iorden: and the border on  
the North quarter from the point of y Sea,  
and from the end of Iorden.

6 And this border goeth vp to Beth-hogla,  
& goeth along by y Northside of Beth-ara-  
bah: so the border shal thence goeth vp to

the stone of Bohan the sonne of Reuben.

7 Again this border goeth vp to Debir: so  
the valley of Achor, and Northwarde, turn-  
ing toward Gilgal, that lieth before the  
going vp to Adummim, which is on the  
Southside of the riuer: also this border go-  
eth vp to the waters of \* En-shemesh, and  
endeth at \* En-rogel.

8 Then this border goeth vp to the valley of  
the sonne of Hinnom, on the Southside of  
the Iebusites: the same is Ierusalem. also  
this border goeth vp to the top of y moun-  
taine that lieth before y valley of Hinnom  
Westward, which is by the ende of the val-  
ley of the " gigantes Northward.

9 So this border compasseth from the top of  
the mountaine vnto the fontaine of the  
water of Nephtoa, & goeth out to the ci-  
ties of mount Ephron: & this border draw-  
eth to Baalah, which is " Kiriath-icarim.

10 Then this border compasseth from Baa-  
lah Westward vnto mount Seir, and goeth  
along vnto the side of mount Iearim, which  
is Chesalon on the Northside: so it com-  
meth downe to Beth-shemesh, and goeth to  
Timnah.

11 Also this border goeth out vnto the side  
of Ekron Northwarde: and this border  
draweth to Shicron, and goeth along to mount

Nom. 34. 3.  
Nom. 33. 36.

a The Ebrov  
word signifieth  
tongue, wherby  
is ment either  
the arme of the  
Sea that cometh  
into the land, or  
a rocke or cape  
that goeth into  
the Sea.

b Meaning, the  
mouth of the ri-  
uer where it ru-  
neth into the  
salt Sea.

c Which was  
marke to put  
their countie

"Or, the fountain  
of the fountaine  
1. King 4. 4.

"Ebr. Tophan

"Or, the side of  
the fountaine

Which b  
was called  
Beth, Iud

*Meaning to-  
ward Syria.*

*(Chap. 14. 15.)*

*This was done  
after the death  
of Ioshua,  
Iudg. 1. 10.*

*My people.*

*Because her  
husband tarried  
too long.*

*For want me this  
portion.  
Because her  
country was  
barren, the desir-  
ed of her father  
a field that had  
springs.*

*Which before  
was called Ze-  
bulun, Iud. 1. 17.*

- mount Baalah, & stretcheth vnto Iabneel:  
and the endes of this coast are to the Sea.  
12 And the Westborder <sup>is</sup> to the great Sea:  
so this border shalbe the boundes of the chil-  
dren of Iudah round about, according to  
their families.  
13 ¶ And vnto Caleb the sonne of Iephunneh  
did Ioshua giue a part among the children  
of Iudah, as the Lord commanded him, e-  
uen \* Kiriath-arba of the father of Anak,  
which is Hebron.  
14 And Caleb \* droue thence three sonnes  
of Anak, Shephai, and Ahiman, and Talmai,  
the sonnes of Anak.  
15 And he went vp thence to the inhabitants  
of Debir: and the name of Debir before  
time was Kiriath-sepher.  
16 Then Caleb said, He that smiteth Kiriath-  
sepher, and taketh it, euen to him wil I giue  
Achlah my daughter to wife.  
17 And Othniel, the sonne of Kenaz, the  
brother of Caleb tooke it: and he gaue  
him Achlah his daughter to wife.  
18 And as he went in to him, she moued him,  
to aske of her father a field: & she lighted  
of her asse, and Caleb said vnto her, What  
wilt thou?  
19 Then she answered, "Giue me a blessing:  
for thou hast giuen me the South coun-  
trei: giue me also springs of water. And he  
gaue her the springs aboue and the springs  
beneath.  
20 This shalbe <sup>my</sup> inheritance of the tribe of <sup>my</sup>  
childre of Iudah according to their families  
21 And the ymost cities of the tribe of the  
children of Iudah, towarde the coastes of  
Edom Southward were Kabzeel, and Eder,  
and Iagur,  
22 And Kinah, and Dimonah, and Adadah,  
23 And Kedesh, and Hazor, and Ithnan,  
24 Ziph, and Telem, and Bealoth,  
25 And Hazor, Hadattah, and Kerioth, Hef-  
ron (which is Hazor)  
26 Amam, and Shema, and Moladah,  
27 And Hazar, Gaddah, and Heshmon, and  
Beth-palet,  
28 And Hafar-thual, and Beerseba, and Bi-  
ziothiah,  
29 Baalah, and Iim, and Azem,  
30 And Eltolad, and Chesil, <sup>b</sup> and Hormah,  
31 And Ziklag, and Madmanna, and San-  
sannah,  
32 And Lebaoth, and Shilhim, and Ain, and  
Rimmon: all <sup>these</sup> cities are twentie & nine  
with their villages.  
33 ¶ In the lowe country were Eshraol, and  
Zoreah, and Ashnah,  
34 And Zanoah, and En-gannim, Tappuah,  
and Enam,  
35 Iarmuth, and Adullam, Socoh, & Azekah,  
36 And Sharaim, and Adithaim, & Gederah,  
and Gederothaim: fourteene cities w<sup>th</sup> their  
villages.  
37 Zenam, and Hadashah, and Migdal-gad,  
38 And Dileam, and Mizpeh, and Ioktheel,  
39 Lachish, and Bozkath, and Eglon,  
40 And Cabbon, and Lahmam, and Kithlish,  
41 And Gederoth, Beth-dagon, and Naa-

mah, and Makkedah: sixteene cities with  
their villages.

- 42 Lebnah, and Ether, and Ashan,  
43 And Iiphtah, and Ashnah, and Nezib,  
44 And Keilah, and Aczib, and Marehah:  
nine cities with their villages.  
45 Ekron with her <sup>owne</sup> townes and her villages, *"Eir daughters.*  
46 From Ekron, euen vnto the Sea, all that  
lieth about Ashdod with their villages.  
47 Ashdod with her townes and her villages:  
Azzah with her townes and her villages,  
vnto the <sup>great</sup> riuer of Egypt, and the great sea  
was their coast.  
48 ¶ And in the mountaines were Shamir, &  
Iattir, and Socoh,  
49 And Dannah, and Kiriath-sannath (which  
is Debir)  
50 And Anab, and Ashkemoh, and Anin,  
51 And Goshen, and Holon, and Giloh: ele-  
uen cities with their villages.  
52 Arab, and Dumah, and Eshean,  
53 And Ianum, and Beth-tappuah, and A-  
phekah,  
54 And Humtah, and \* Kiriath-arba, (which  
is Hebron) and Zior: nine cities with their  
villages.  
55 Maon, Carmel, and Ziph, and Iuttah,  
56 And Izreel, and Iokdeam, and Zanoah,  
57 Kain, Gibeah, and Timnah: ten cities with  
their villages.  
58 Halhul, Beth-zur, and Gedor,  
59 And Maarah, and Beth-anoth, and Elke-  
kon: six cities with their villages.  
60 Kiriath-baal, which is Kiriath-earim, and  
Rabbah: two cities with their villages.  
61 ¶ In the wilderness were Beth-arabah, Mid-  
din, and Secacah,  
62 And Nibshan, and the <sup>city</sup> of salt, and I  
En-gedi: six cities with their villages.  
63 Neuertheless, the Iebusites that were the  
inhabitants of Ierusalem, coulde not the  
children of Iudah cast <sup>out</sup>, but the Iebu-  
sites dwel with the children of Iudah at Ie-  
rusalem vnto this day.

## CHAP. XVII.

*1 The lot or part of Ephraim. 10 The Canaanites dwelled  
among them.*

- 1 And the lot fell to the \* children of Io-  
seph from Iorden by Iericho vnto the  
water of Iericho Eastward, and to the wil-  
dernes that goeth vp from Iericho by the  
mount Beth-el:  
2 And goeth out from Beth-el to \* Luz, and  
runneth along vnto the borders of Archia-  
taroth,  
3 And goeth downe Westward to the coast  
of Iaphleti, vnto the coast of Beth-horon  
the nether, and to Gezer: and the endes  
thereof are at the Sea.  
4 So the children of Ioseph, Manasseh and  
Ephraim <sup>tooke</sup> their inheritance.  
5 ¶ Also the borders of the children of E-  
phraim according to their families, euen the  
borders of their inheritance on the East-  
side, were Atroth Addar, vnto Beth-horon  
the vpper.  
6 And this border goeth out to the Sea vn-  
to Michmethah on the Northside, and this  
border

*i Meaning Ni-  
lus, as chap. 13. 3.*

*k Which is also  
called Kiriath-se-  
pher, vers. 15.*

*Chap. 14. 15.*

*l Of this citie  
the salt sea hath  
his name.  
m That is, vtter-  
ly, though they  
flew the most  
part, and burnt  
their citie,  
Iudg. 1. 8.*

*Iudg. 1. 28.*

*b Of their inhe-  
ritance.  
c Seuerally, first  
Ephraim, and  
then Manasseh.*

border returneth Eastward vnto Taanath-shiloh, and passeth it on the Eastside vnto Iamohah,

7 And goeth downe from Iamohah to Ataroth, and Naarath, and cometh to Iericho, and goeth out at Iorden.

d For so farre y coaste reache.

8 And this border goeth from Tappuah Westward vnto the riuer Kanah, and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

e Because Ephraims tribe was farre greater then Manasseh, therefore he had mo cities.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.

10 And they cast not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

1 The portion of the halfe tribe of Manasseh. 2 The daughters of Zelophehad. 3 The Canaanites are become tributaries. 4 Manasseh and Ephraim require a greater portion of heritage.

Gene. 48. 14.

1 This was also the lot of the tribe of Manasseh: for he was the firstborne of Ioseph, of Machir the firstborne of Manasseh, and the father of Gilead: now because he was a man of warre, he had Gilead and Bashan.

Numb. 35. 39.

a For the other halfe tribe had their portion beyond Iorden.

2 And also of the rest of the sonnes of Manasseh by their families, even of y sonnes of Abiezer, and of the sonnes of Helek, & of the sonnes of Azriel, and of the sonnes of Shechem, and of the sonnes of Hephher, and of the sonnes of Shemida: these were the males of Manasseh, the sonne of Ioseph according to their families.

Numb. 26. 33. & 27. 1. & 26. 3.

3 ¶ But Zelophehad the sonne of Hephher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Malhah, and Noah, Hoglah, Milchah and Tirzah:

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the princes, saying, The Lord commanded Moses to giue vs an inheritance among our brethren: therefore according to the commaundement of the Lord he gaue them an inheritance among the brethren of their father.

b Among them of our tribe.

c In the lande of Canaan: five to the males, and other five to the daughters of Zelophehad.

5 And there sel ten portions to Manasseh, beside the lande of Gilead and Bashan, which is on the other side Iorden,

6 Because the daughters of Manasseh did inherit among his sonnes: and Manassehs other sonnes had the land of Gilead.

7 ¶ So the borders of Manasseh were from Asher to Michmethah that lieth before Shechem, and this border goeth on the right hand, euen vnto the inhabitants of En-tappuah.

d Meaning, the citie it selfe.

8 The lande of Tappuah belonged to Manasseh, but Tappuah beside the border of Manasseh belongeth to the sonnes of Ephraim.

9 Also this border goeth downe vnto the

riuer Kanah Southward to the riuer: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the Northside of the riuer, and y ends of it are at the Sea,

Or, the riuer reads. e That is, toward the manasse.

10 The South pertaineth to Ephraim, & the North to Manasseh, and the Sea is his border: and they met together in Asher Northward, and in Issachar Eastward.

f In the tribe Asher, and the of Issachar.

11 And Manasseh had in Issachar & in Asher, Beth-shean, and her townes, and Ibleam, and her townes, and the inhabitants of Dor with the townes thereof, and the inhabitants of Endor with the townes thereof, and the inhabitants of Thaanach with her townes, and the inhabitants of Megiddo with the townes of the same, even three countreys.

12 Yet the children of Manasse could not destroye those cities, but the Canaanites dwelled still in that land.

g For at the time they lacked rage, and agreed with them on condition, contrary to Gods commaundement.

13 Neuertheles, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholly.

14 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou giuen me but one lot, and one portion to inherit, seeing I am a great people, for as much as y Lord hath blessed me hitherto?

h According to my father Iacob prophesied Gen. 48. 20.

15 Ioshua then answered them, If thou be much people, get thee vp to the wood, and cut trees for thy selfe there in the lande of the Perizzites, and of the gyants, if moine Ephraim be to narrowe for thee.

i If this mount be not large enough, why doest not thou get more by destroying Gods enemies, as he hath commaunded?

16 Then the children of Ioseph said, The mountaine will not be ynough for vs: and all the Canaanites that dwell in the lowe country haue charrets of yron, aswel they in Beth-shean, and in the townes of the same, as they in the valley of Izrael.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim, and to Manasseh, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

18 Therefore the mountaine shalbe thine: for it is a wood, & thou shalt cut it downe: and the ends of it shalbe thine, and thou shalt cast out the Canaanites, though they haue yron charrets, and though they be strong.

k So that thou shalt enlarge thy portion thereby.

CHAP. XVIII.

1 The Tabernacle set in Shiloh. 4 Certaine are sent to divide the lands to the other seven tribes. 11 The lot of the children of Benjamin.

1 And the whole Congregation of the children of Israel came together at Shiloh: for they set vp the Tabernacle of the Congregation there, after the lande was subiect vnto them.

l For they had now removed from Gilgal and set it vp in Shiloh.

2 Now there remained among the children of Israel seuen tribes, to whome they had not deuied their inheritance.

3 Therefore Ioshua said vnto the children of Israel, How long are ye so slacke to enter and possesse the lande which the Lord God of your fathers hath giuen you?

m As Eleazar, Ioshua and the heads of the tribes had due to Iudah, Ephraim & half of Manasseh.

4 Giue from among you for euery tribe three men, that I may send them, and that they



That it, into  
seven portions,  
to euerie tribe  
one.

For these had  
their inheritance  
6 already appoint-  
ed.

Before § Arke  
of the Lord.  
[That is, the fa-  
crites and of-  
fings, Chap. 13.  
14.]

By writing  
the names of e-  
uerie countrey  
and cite.

That euerie  
one should be  
content with  
Gods appoint-  
ment.

Their inheri-  
tance bordered  
vpon Iudah and  
Ioseph.

Which was in  
the tribe of E-  
phraim: ano-  
ther Beth-el  
was in the tribe  
of Benjamin.

Up to the Sea.

Up to Hebron.

Up to Jerusalem.

they may rise, and walke through the land,  
and distribute it according to their inhe-  
ritance, and returne to me.

5 And that they may decide it vnto them in-  
to seuen parts (Iudah shal abide in his coast  
at the South, and the house of Ioseph shal  
stand in their coastes at the North)

6 Ye shall describe the lande therefore into  
seuen partes, and shall bring them hither  
to me, and I will cast lots for you here be-  
fore the Lord our God.

7 But the Leuites shal haue no part among  
you: for the Priesthode of the Lord is  
their inheritance: also Gad and Reuben &  
halfe the tribe of Manasse haue receiued  
their inheritance beyonde Iorden East-  
warde, which Moses the seruant of the Lord  
gaue them.

8 ¶ Then the men arose, & went their way:  
and Ioshua charged them that went to de-  
scribe the lande, saying, Depart, and go  
through the land, and describe it, and re-  
turne to me, that I may here cast lottes for  
you before the Lord in Shiloh.

9 So the men departed, and passed through  
the land, and described it by cities into se-  
uen partes in a booke, and returned to Ios-  
hua into the campe at Shiloh.

10 ¶ Then Ioshua cast lots for them in Shiloh  
before the Lord, and there Ioshua de-  
uided the land vnto the children of Israel,  
according to their portions:

11 ¶ And the lot of the tribe of the children  
of Benjamin came forth according to their  
families, and the coast of their lot lay be-  
tweene the children of Iudah, and the chil-  
dren of Ioseph.

12 And their coast on the Northside was  
from Iorden, and the border went vp to the  
side of Iericho on the Northpart, and went  
vp through the mountaines Westward, and  
the endes thereof are in the wildestnes of  
Beth-auen:

13 And this border goeth along from thence  
to Luz, enen to the Southside of Luz (the  
same is Beth-el) and this border descen-  
deth to Atroch-addar, nere the mount, that  
lyeth on the Southside of Beth-horon the  
nether.

14 So the border turneth, and compasseth  
the corner of the Sea Southwarde, from  
the mount that lieth before Beth-horon  
Southward: and the endes thereof are at  
Kiriath-baal (which is Kiriath-earim) a ci-  
tie of the children of Iudah: this is the  
Westquarter.

15 And the Southquarter is from the end of  
Kiriath-earim, and this border goeth out  
Westward, and cometh to the fountaine  
of waters of Nephtoa.

16 And this border descendeth at the end of  
the mountaine, that lieth before the valley  
of Ben-hinnom, which is in the valley of  
the gyants Northward, and descendeth  
into the valley of Hinnom by the side of  
Iebusi Southwarde, and goeth downe to  
En-rogel,

17 And compasseth from the North, and

goeth forth to En-shemesh, & stretcheth  
to Geliloth, which is toward the going vp  
vnto Adummim, and goeth downe to the  
stone of Bohan the sonne of Reuben.

18 So it goeth along to the side ouer against  
the plaine Northward, and goeth downe  
into the plaine.

19 After, this border goeth along to the side  
of Beth-hoglah Northward: and the endes  
thereof, that is, of the border, reach to the  
point of the salt Sea Northward, and to the  
end of Iorden Southwarde: this is the  
Southcoast.

20 Also Iorden is the border of it on the  
Eastside: this is the inheritance of the  
children of Benjamin by the coastes there-  
of round about according to their families.

21 Now the cities of the tribe of the chil-  
dren of Benjamin according to their fami-  
lies, are Iericho, and Beth-hoglah, and the  
valley of Keziz,

22 And Beth-arabah, and Zemaraim, and  
Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, and  
Gaba: twelue cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mo-  
zah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, Eleph, and Iebusi, (which is Je-  
rusalem) Gibeath, and Kiriath: fourteene  
cities with their villages: this is the inheri-  
tance of the children of Benjamin accord-  
ing to their families.

## C H A P. XIX.

The portion of Simeon, 10 Of Zebulun, 17 Of Issa-  
char, 24 Of Asher, 32 Of Naphtali, 40 Of Dan.  
49 The possession of Ioshua.

¶ And the second lot came out to Simeon, enen for the tribe of the children  
of Simeon according to their families: and  
their inheritance was in the middes of  
the inheritance of the children of Iudah.

2 Now they had in their inheritance, Beer-  
sheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

4 And Ektolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and  
Hazar-susah,

6 And Beth-lebaoth, and Sharuben: thir-  
teene cities with their villages.

7 Ain, Remmon, and Ether, and Ashan:  
four cities with their villages.

8 And all the villages that were round about  
these cities, vnto Baalathbeer, and Ramath  
Southward: this is the inheritance of the  
tribe of the children of Simeon according  
to their families.

9 Out of the portion of the children of Iu-  
dah came the inheritance of the children  
of Simeon: for the part of the children of  
Iudah was to much for them: therefore  
the children of Simeon had their inheri-  
tance within their inheritance.

10 ¶ Also the third lot arose for the children  
of Zebulun according to their families:  
and

Chap. 13. 4.

Lot. 2. 6.

m To the verie  
strait, where the  
river runneth  
into the salt Sea.

Lot. c. 18. 10.

n Which was  
not wholly in  
the tribe of Beni-  
min, but part of  
it was also in the  
tribe of Iudah.

a According to  
Iaakobs prophe-  
sie, that he shuld  
be scattered a-  
mong the other  
tribes, Gen. 49. 7

Or, Ramath-  
seba.

b But this large  
portion was gi-  
uen them by  
Gods proui-  
dence to declare  
their increase in  
time to come.

<sup>e</sup> Meaning, to-ward the great Sea.

<sup>d</sup> There was another Beth-lehem in the tribe of Judah.

<sup>e</sup> There was another citie of this name in the tribe of Judah: for vnder diuers tribes certaine cities had all one name, and were distinguished by the tribe onely.

<sup>f</sup> Ioyneeth to the tribe of Zebulun, which lay more Eastward.

<sup>g</sup> Which was Tyrus a strong citie in the Sea.

<sup>h</sup> These cities were in the countrey of Zaanannim.

and the coastes of their inheritance came to Sarid,

11 And their border goeth vp <sup>e</sup> Westwarde, euen to Maralah, and reacheth to Dabbatheth, and meeteth with the riuer that lyeth before Iokneam,

12 And turneth from Sarid Eastward toward the sunne rising vnto the border of Chifloth-tabor, and goeth out to Daberath, and ascendeth to Iaphia,

13 And from thence goeth along Eastwarde toward the sunne rising to Gittah-hepher to Irah-kazin, & goeth forth to Rimmon, and turneth to Neah.

14 And this border cōpasseth it on <sup>f</sup> Northside to Hannathon, and the endes thereof are in the valley of Iiphtah-el,

15 And Kartath, and Nahallal, and Shimron, and Idalah, and <sup>g</sup> Beth-lehem: twelue cities with their villages.

16 This is the inheritance of the children of Zebulun according to their families: *that is*, these cities and their villages.

17 <sup>h</sup> The fourth lot came out to Issachar, *euen* for the children of Issachar according to their families.

18 And their coast was Izreelah, & Chesul-loth, and Shunem,

19 And Hapharaim, and Shion, and Anaharath,

20 And Harabbith, and Kishion, and Abez,

21 And Remeth, and <sup>e</sup> En-gannim, and En-haddah, and Beth-pazzez.

22 And this coast reacheth to Tabor, & Shashazimath, and Beth-shemesh, & the endes of their coast reach to Iorden: sixteene cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar according to their families: *that is*, the cities, & their villages.

24 <sup>h</sup> Also the fift lot came out for the tribe of the childre of Asher according to their families.

25 And their coast was Helcath, and Hali, & Beten, and Achshaph,

26 And Alammelech, and Amad, and Mithel, and came to Carmel Westward, and to Shihor Libnath,

27 And turneth toward the sunne rising to Beth-dagon, and commeth to <sup>i</sup> Zebulun, & to the valley of Iiphtah-el, toward the Northside of Beth-emek, and Neiel, and goeth out on the left side of Cabul,

28 And to Ebron, and Rehob, and Hammon, and Kanah vnto great Zidon.

29 Then the coast turneth to Ramah and to the strong citie of <sup>j</sup> Zor, and this border turneth to Hofah, and the endes thereof are at the Sea from Hebel to Achzib,

30 Vmmah also and Aphek, and Rehob: two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Asher according to their families: *that is*, these cities and their villages.

32 <sup>h</sup> The sixt lot came out to the children of Naphtali, *euen* to the children of Naphtali according to their families.

33 And their coast was from <sup>k</sup> Heleph, and

from Allon in Zaanannim, and Adaminekeb, and Iabneel, euen to Lakum, and the endes thereof are at Iorden.

34 So this coast turneth Westwarde to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the Southside, & goeth to Asher on the Westside, and to Iudah <sup>l</sup> by Iorden toward the sunne rising.

35 And the strong cities *are* Ziddim, Zer, and Hammath, Rakkath, and <sup>m</sup> Cinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, & Beth-anah, and Beth-shemesh: nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: *that is*, the cities and their villages.

40 <sup>h</sup> The seuenth lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaoi, and Ir-shemesh,

42 And Shaalabbin, and Aijalon, and Ithlah,

43 And Elon, and Temnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalah,

45 And Iehud, and Bene-berak, and Gath-rimmon,

46 And Me-iakon, and Rakkon, with the border that lyeth before <sup>k</sup> Iapho.

47 But the coastes of the children of Dan fell out *so litle* for them: therefore the children of Dan went vp to <sup>l</sup> fight against Leshem, and tooke it, and smote it with the edge of the sword, and possessed it, & dwelt therein, and called Leshem, <sup>m</sup> Dan, after <sup>n</sup> the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families: *that is*, these cities & their villages.

49 <sup>h</sup> When they had made an end of deuiding the land by the coastes thereof, then the children of Israel gaue an inheritance vnto Ioshua the sonne of Nun among the.

50 According to the word of the Lord they gaue him the citie which he asked, *euen* Timnath-herah in mount Ephraim: and he built the citie and dwelt therein.

51 <sup>h</sup> These are the heritages which Eleazar the Priest, and Ioshua the sonne of Nun, & the chiefe fathers of the tribes of the children of Israel deuided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an end of deuiding the countrey.

# CHAP. XX.

<sup>a</sup> The Lord commandeth Ioshua to appoint cities of refuge.

<sup>b</sup> The vs thereof, 7. and their names.

1 <sup>h</sup> The Lord also spake vnto Ioshua, saying, Speake to the children of Israel, & say,

<sup>i</sup> Appoint you cities of refuge, whereof I spake vnto you by the hand of Moses,

2 That the slayer that killeth anie person by ignorance, and vnwittingly, may flee thither, and they shalbe your refuge from the auenger of blood.

3 And he that doeth flee vnto one of those cities,

<sup>l</sup> Or, euen vnto Iorden.

<sup>m</sup> Of the which the lake of Genezareth had the name.

<sup>k</sup> Called Iapho.

<sup>l</sup> According to Iacob had prophesied, Gen. 31. 17.

<sup>m</sup> Or, the children of the fathers.

<sup>n</sup> By Moses what the Lord his power.

<sup>o</sup> Numb. 34. 29.

<sup>p</sup> He meaneth them that were but.

<sup>q</sup> Euerie citie gaue moe ciues ciues meeting as an inheritance.

<sup>r</sup> At vnto the bearing him of grudge.

*He. in the eyes  
of the Elders.*

*That is, the  
next kinsman  
of him that is  
slaine.*

*He. in the eyes  
of the Elders.*

*He. in the eyes  
of the Elders.*

*He. in the eyes  
of the Elders.*

*He. in the eyes  
of the Elders.*

*He. in the eyes  
of the Elders.*

*He. in the eyes  
of the Elders.*

*He. in the eyes  
of the Elders.*

*He. in the eyes  
of the Elders.*

*He. in the eyes  
of the Elders.*

*He. in the eyes  
of the Elders.*

*He. in the eyes  
of the Elders.*

cities, shall stand at the entering of the gate of the citie, and shal shew his cause to the Elders of the citie: and they shall receiue him into the citie vnto them, and giue him a place, that he may dwell with them.

And if the <sup>b</sup> auenger of blood pursue after him, they shall not deliuer the slayer into his hand because he smote his neighbour ignorantly, neither hated he him before time:

But he shall dwell in that citie vntill he stand before the Congregation in iudgement, <sup>a</sup> or vntill the death of the hie Priest that shalbe in those dayes: then shall the slayer returne, and come vnto his owne citie, and vnto his owne house, *even* vnto the citie from whence he fled.

Then they appointed Kedesh in <sup>a</sup> Galil in mount Naphtali, & Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Iudah.

And on the other side Iorden toward Iericho Eastward, they appointed <sup>a</sup> Bezer in the wilderness vpon the plaine, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the <sup>a</sup> tribe of Manasseh.

These were the cities appointed for al the children of Israel, and for the stranger that sojourned among them, that whosoever killed anie person ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill he stood before <sup>a</sup> Congregation.

## CHAP. XXI.

*The cities giuen to the Leuites, in number eight and foure. 44. The Lord according to his promise gaue the children of Israel rest.*

Then came the "principall fathers of the Leuites vnto Eleazar the Priest, & vnto Ioshua the sonne of Nun, and vnto <sup>a</sup> chiefe fathers of the tribes of the children of Israel,

And spake vnto them at Shiloh in <sup>a</sup> land of Canaan, saying, "The Lord commaunded <sup>a</sup> by the hand of Moses, to giue vs cities to dwell in, with the suburbs thereof for our cattel.

So the children of Israel gaue vnto the Leuites, out of their inheritance at the commandement of the Lord these cities with their suburbs.

And the lot came out for the families of <sup>a</sup> Kohathites: and the children of Aaron the Priest, *which were* of the Leuites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Benjamin <sup>a</sup> thirteene cities.

And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, ten cities.

Also the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of <sup>a</sup> tribe of Naphtali, and out of the halfe tribe of Manasseh in Bashan, thirteene cities.

The childre of Merari according to their families had out of the tribe of Reuben, & out of the tribe of Gad, and out of <sup>a</sup> tribe of Zebulun, twelue cities.

So the children of Israel gaue by lot vnto the Leuites these cities with their suburbs, as the Lord had commaunded by the hand of Moses.

And they gaue out of the tribe of the children of Iudah, and out of the tribe of <sup>a</sup> children of Simeon, these cities which are here named.

And they were the childrens of <sup>a</sup> Aaron being of the families of the Kohathites, and of the sonnes of Leui, (for theirs was the first lot)

So they gaue them Kiriath-arba of the father of Anok (which is Hebron) in the mountaine of Iudah, with the suburbs of the same round about it:

(But the land of the citie, and the villages thereof, gaue they to <sup>a</sup> Caleb the sonne of Iephunneh to be his possession)

Thus they gaue to the <sup>a</sup> children of Aaron the Priest, a citie of refuge for the slayer, *even* Hebron with her suburbs, & Libnah with her suburbs,

And Iattir with her suburbs, and Eshtemoa, and her suburbs,

And Holon with her suburbs, and Debir with her suburbs,

And Ain with her suburbs, and Iuttah with her suburbs, Beth-she mesh with her suburbs: nine cities out of those two tribes.

And out of the tribe of Benjamin they gaue Gibeon with her <sup>a</sup> suburbs, Geba with her suburbs,

Anathoth with her suburbs, and Almon with her suburbs: foure cities.

All the cities of the children of Aaron Priests, were thirteene cities with their suburbs.

But to the families of the children of Kohath of the Leuites, <sup>a</sup> which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

They gaue them the citie of refuge for the slayer, <sup>a</sup> Shechem with her suburbs in mount Ephraim, and Gezer with her suburbs,

And Kibzaim with her suburbs, & Beth-horon with her suburbs: foure cities.

And out of the tribe of Dan, Eltekeh with her suburbs, Gibethon with her suburbs,

Aijalon with her suburbs, Gath-rimmon with her suburbs: foure cities.

And out of the <sup>a</sup> halfe tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

All the cities for the other families of the children of Kohath were ten with their suburbs.

Also vnto the children of Gershon of the families of the Leuites, they gaue out of the halfe tribe of Manasseh, the citie of refuge

*For Aaron came of Kohath and therefore the Priests office remained in that familie.*

*Chap. 14. 24. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

*That is, the Priest of the familie of the Kohathites, of wh<sup>o</sup> Aaron was chief*

*The suburbs were a thousand cubites from the wall of the citie round about, Nomb. 35. 4.*

*That were not Priests.*

*Hebron and Shechem were the two cities of refuge vnder <sup>a</sup> Kohathites.*

*See. 14. 4.*

*Which dwelt in Canaan.*



## Cities giuen to the Leuites.

k Golan and Kedesh were the cities of refuge vnder the Gerſhonites.

<sup>a</sup>Or, Gabil.

I They are here called the reſt, becauſe they are laſt nombred, & Merari was the yongeſt brother Gene. 46. 31. m Bezer and Ramoth were the cities of refuge vnder the Merarites & beyonde Iorden, Chap. 20. 8.

n Thus according to Iaakobs prophetic, they were ſcattered throughout the country, which God vſed to this end, that his people might be inſtrued in the true religion by the.

This may comfort vs in our extremities, that if we will aſſuredly in the end time performe our promiſes. &c. Chap. 22. 5.

After that the Iſraelites enioyed the lande of Canaan.

refuge for the ſlayer, <sup>a</sup> Golan in Baſhan w her ſuburbes, and Beetherah with her ſuburbes: two cities.

28 And out of the tribe of Iſſachar, Kiſthon w her ſuburbes, Dabereh with her ſuburbes,

29 Iarmuth with her ſuburbes, Engannim with her ſuburbes: foure cities.

30 And out of the tribe of Aſſer, Miſhal with her ſuburbes, Abdon with her ſuburbes,

31 Helkah with her ſuburbes, and Rehob w her ſuburbes: foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the ſlayer, Kedesh in <sup>a</sup> Gailil with her ſuburbes, and Hammoth-dor with her ſuburbes, and Kartan with her ſuburbes: three cities.

33 All the cities of the Gerſhonites according to their families, were thirteene cities with their ſuburbes.

34 ¶ Alſo vnto the families of the children of Merari the <sup>1</sup> reſt of the Leuites, they gaue out of the tribe of Zebulun, Iokneam with her ſuburbes, & Kartah with her ſuburbes,

35 Dimnah with her ſuburbes, Nahalal with her ſuburbes: foure cities.

36 And out of the tribe of Reuben, <sup>m</sup> Bezer with her ſuburbes, and Iahazah with her ſuburbes,

37 Kedemoth with her ſuburbes, and Mephaath with her ſuburbes: foure cities.

38 And out of the tribe of Gad they gaue for a citie of refuge for the ſlayer, Ramoth in Gilead with her ſuburbes, and Mahanaim with her ſuburbes,

39 Heſhbon with her ſuburbes, and Iazer w her ſuburbes: foure cities in all.

40 So all the cities of the children of Merari according to their families (which were the reſt of the families of <sup>y</sup> Leuites) were by their lot, twelue cities.

41 And all the cities of the Leuites <sup>a</sup> within the poſſeſſion of the children of Iſrael, were eight and fourtie with their ſuburbes.

42 Theſe cities lay euerie one ſeueralie with their ſuburbes round about them: ſo were all theſe cities.

43 ¶ So the Lord gaue vnto Iſrael al the land, which he had ſworne to giue vnto their fathers: and they poſſeſſed it, and dwelt therein.

44 Alſo the Lord gaue them reſt round about according to all that he had ſworne vnto their fathers: and there ſtoode not a man of all their enemies before them: for the Lord deliuered all their enemies into their hand.

45 <sup>a</sup> There failed nothing of all the good things, which the Lord had ſaid vnto the houle of Iſrael, but all came to paſſe.

## CHAP. XXII.

<sup>a</sup> Reuben, Gad, and the halfe tribe of Manaſſeh are ſent a-gaſne to their poſſeſſions. <sup>10</sup> They build an altar for a memoriall. <sup>15</sup> The Iſraelites reprove them. <sup>21</sup> Their anſwere for defence of the ſame.

¶ Then <sup>a</sup> Iothua called the Reubenites, & the Gadites, and the halfe tribe of Manaſſeh,

2 And ſaid vnto them, Ye haue kept al that

## Iothua.

Mofes the ſeruant of the Lord <sup>b</sup> commanded you, and haue obeyed my voyce in all that I commanded you:

3 Ye haue not forſaken your brethren this long ſeaſon vnto this day, but haue diligently kept the commandement of <sup>y</sup> Lord your God.

4 And now the Lord hath giuen reſt vnto your brethren as he promiſed them: therefore now returne ye and go to your tentes, to the land of your poſſeſſion, which Moſes the ſeruant of the Lord <sup>a</sup> hath giuen you beyond Iorden.

5 But take diligent heede, to do the commandement and Lawe, which Moſes the ſeruant of the Lord commanded you: <sup>a</sup> that ye <sup>c</sup> loue the Lord your God, and walke in all his wayes, and keepe his commandements, and cleaue vnto him, and ſerue him with all your heart and with all your ſoule.

6 So Iothua <sup>d</sup> bleſſed them and ſent them away, and they went vnto their tentes.

7 ¶ Now vnto <sup>e</sup> one halfe of the tribe of Manaſſeh Moſes had giuen a poſſeſſion in Baſhan: and vnto the other halfe thereof gaue Iothua among their brethren on this ſide Iorden Weſtward: therefore when Iothua ſent them away vnto their tentes, and bleſſed them,

8 Thus he ſpake vnto them, ſaying, Returne with much riches vnto your tentes, and with a great multitude of cattell, with ſiluer and with golde, with braſſe and with yron, and with great abundance of raiment: deuide the ſpoyle of your enemies with your <sup>a</sup> brethren.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manaſſeh returned, and departed from the children of Iſrael from Shiloh (which is in the lande of Canaan) to go vnto the countrey of Gilead to the lande of their poſſeſſion, which they had obtained, according to the word of the Lord by <sup>y</sup> hand of Moſes.

10 ¶ And when they came vnto the borders of Iorden (which are in <sup>y</sup> land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manaſſeh, buik <sup>a</sup> there an altar by Iorden, a great altar to ſee to.

11 ¶ When the children of Iſrael heard ſay, Beholde, the children of Reuben, and the children of Gad, and the halfe tribe of Manaſſeh haue buik an altar in the forefront of the land of Canaan vpon the borders of Iorden at the paſſage of the children of Iſrael:

12 When the children of Iſrael heard it, then the whole Congregation of the children of Iſrael gathered them together at Shiloh to go vp <sup>a</sup> to warre againſt them.

13 Then the children of Iſrael ſent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manaſſeh in the land of Gilead, Phinehas the ſonne of Eleazar the Prieſt,

14 And

## Reuben and Gad builde

<sup>b</sup> Which was not fully performed, as no puniſhment can be ſufficient for ſuch wickednes, and Iſrael.

<sup>c</sup> Meaning, that ye ſhall not be ſcattered, as ye were ſcattered, for ye ſhall be gathered together againe.

<sup>d</sup> Meaning, that ye ſhall be gathered together againe, as ye were ſcattered, for ye ſhall be gathered together againe.

<sup>e</sup> Meaning, that ye ſhall be gathered together againe, as ye were ſcattered, for ye ſhall be gathered together againe.

<sup>f</sup> Meaning, that ye ſhall be gathered together againe, as ye were ſcattered, for ye ſhall be gathered together againe.

<sup>g</sup> Meaning, that ye ſhall be gathered together againe, as ye were ſcattered, for ye ſhall be gathered together againe.

<sup>h</sup> Meaning, that ye ſhall be gathered together againe, as ye were ſcattered, for ye ſhall be gathered together againe.

<sup>i</sup> Meaning, that ye ſhall be gathered together againe, as ye were ſcattered, for ye ſhall be gathered together againe.

<sup>j</sup> Meaning, that ye ſhall be gathered together againe, as ye were ſcattered, for ye ſhall be gathered together againe.

<sup>k</sup> Meaning, that ye ſhall be gathered together againe, as ye were ſcattered, for ye ſhall be gathered together againe.

<sup>l</sup> Meaning, that ye ſhall be gathered together againe, as ye were ſcattered, for ye ſhall be gathered together againe.

<sup>m</sup> Meaning, that ye ſhall be gathered together againe, as ye were ſcattered, for ye ſhall be gathered together againe.

<sup>n</sup> Meaning, that ye ſhall be gathered together againe, as ye were ſcattered, for ye ſhall be gathered together againe.

<sup>o</sup> Meaning, that ye ſhall be gathered together againe, as ye were ſcattered, for ye ſhall be gathered together againe.

14 And with him ten princes, of euerie chief house a prince, according to all the tribes of Israel: for euerie one was chiefe of their fathers householde among the thousands of Israel.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the lande of Gilead, and spake with them, saying,

16 Thus saith the whole Congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israel, to turne away this day from the Lord, in that ye haue built you an altar for to rebel this day against the Lord?

17 Haue we to lile for the wickednes \* of Peor, whereof we are not cleansed vnto this day, though a plague came vpon the Congregation of the Lord?

18 Ye also are turned away this day from the Lord: and seeing ye rebel to day against the Lord, euen to morowe he wilbe wroth with all the Congregation of Israel.

19 Notwithstanding if the land of your possession be vncleane, come ye ouer vnto the lande of the possession of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among vs: but rebell not against the Lord, nor rebel not against vs in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the sonne of Zerah trespass grievously in the execrable thing, & wrath fell on \* all the Congregation of Israel? and this man alone perished not in his wickednes.

21 ¶ Then the children of Reuben and the children of Gad, and halfe the tribe of Manasse answered, and said vnto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel him selfe shall knowe: if by rebellion, or by transgression against the Lord we haue done it, saue thou vs not this day.

23 If we haue built vs an altar to returne away from the Lord, either to offer thereon burnt offering, or meat offering, or to offer peace offerings thereon, let the Lord him selfe require it:

24 And if we haue not rather done it for feare of this thing, saying, In time to come your children might say vnto our children, What haue ye to do with the Lord God of Israel?

25 For the Lord hath made Iorden a border betwene vs & you, ye children of Reuben, and of Gad: therefore ye haue no part in the Lord: so shall your children make our children cease from fearing the Lord.

26 Therefore we said, We will now go about to make vs an altar, not for burnt offering, nor for sacrifice,

27 But it shalbe a \* witness betwene vs & you, and betwene our generations after vs, to execute the seruice of the Lord before him in our burnt offerings, and in our sacrifices, and in our peace offerings, and that

your children should not say to our children in time to come, Ye haue no part in the Lord.

28 Therefore said we, If so be that they should so say to vs or to our generations in time to come, then will we answer, Beholde the facion of the altar of the Lord, which our fathers made, not for burnt offering nor for sacrifice, but it is a witness betwene vs and you.

29 God forbid, that we should rebel against the Lord, and turne this day away from the Lord to builde an altar for burnt offering, or for meat offering, or for sacrifice, saue the altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the princes of the Congregation and heades ouer the thousands of Israel which were with him, heard the wordes, that the children of Reuben, and children of Gad, and the children of Manasseh spake, they were well content.

31 And Phinehas the sonne of Eleazar the Priest said vnto the children of Reuben & to the children of Gad, and to the children of Manasseh, This day we perceiue, that the Lord is among vs, because ye haue not done this trespass against the Lord: now ye haue deliuered the children of Israel out of the hand of the Lord.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with the princes returned from the children of Reuben, and from the children of Gad, out of the lande of Gilead, vnto the land of Canaan, to the children of Israel, and brought them answer.

33 And the saying pleased the children of Israel: and the children of Israel blessed God, and minded not to go against the in batel, for to destroy the lande, wherein the children of Reuben, and Gad dwelt.

34 Then the children of Reuben, and the children of Gad called the altar \* Ed: for it shalbe a witness betwene vs, that the Lord is God.

CHAP. XXIII.

Joshua exhorteth the people, that they ioyne not themselves to the Gentiles, 7 that they name not their Idoles. 14 The promise, if they feare God, 15 And threatnings, if they forsake him.

1 And a long season after that the Lord had giuen rest vnto Israel from all their enemies round about, and Ioshua was old, and stricken in age,

2 Then Ioshua called all Israel, and their Elders, and their heads, and their iudges, and their officers, and said vnto them, I am olde, and stricken in age.

3 Also ye haue seene all that the Lord your God hath done vnto all these nations before you, how the Lord your God him selfe hath fought for you.

4 Beholde, I haue \* deuided vnto you by lot these nations that remaine, to be an inheritance according to your tribes, from Iorden, with all the nations that I haue destroyed, euen vnto the great Sea Westward.

They signifie a wonderful care that they bare towards their posteritie, that they might liue in the true seruice of God.

Ebr. it was good in their eyes.

By preferring vs and gouerning vs. Whom if ye had offended, he would haue punished with you.

Or, praised. Ebr. said.

Or, witness.

Ebr. common in.

Or, overthrowen these nations.

Ebr. as the fountaine.

# Ioshuas exhortation.

# Ioshua.

# Gods benediction.

b Which yet remaine and are not ouercome, as chap. 13. 2.

Deut. 5. 32. and 32. 4.

c And not yet subdued.

d Let not the Iudges admit an other, which any shal sweare by their Idoles.

Leuit. 26. 11. deut. 32. 32.

"Ebr. soules.

\* Or, he of their affliction. \* Or, haue conuersation with them.

Exod. 21. 32. nomb. 33. 55. deut. 7. 15.

e Meaning, they shalbe a continual grieue vnto you, and so the cause of your destruction. f I dy according to the course of nature. g Most certeine. ly. Chap. 31. 45. \* Or, promises.

\* Or, threatenings.

h He sheweth that no euill can come vnto man, except he offend God by disobedience.

5 And the Lord your God shall expel <sup>b</sup> the before you, and cast them out of your sight, and ye shall possesse their land, as the Lord your God hath said vnto you.

6 Be yet therefore of a valiant courage, to obserue and do all that is written in the booke of the Law of Moses, <sup>a</sup> that ye turne not therefrom to the right hand nor to the left,

7 Neither companie with these nations: <sup>that is,</sup> with them which are <sup>c</sup> left with you, neither <sup>d</sup> make mention of the name of their gods, <sup>e</sup> nor cause to sweare by them, neither serue them nor bowe vnto them: <sup>f</sup> But sticke fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hath cast out before you great nations and mightie, & no man hath stand before your face hitherto.

10 \* One man of you shall chafe a thousand: for <sup>g</sup> the Lord your God, he fighteth for you, as he hath promised you.

11 Take good heede therefore vnto your <sup>h</sup> felues, that ye loue the Lord your God.

12 Els, if ye go backe, and cleaue vnto the rest of these nations: <sup>i</sup> that is, of them that remaine with you, and shall <sup>j</sup> make marriages with them, and <sup>k</sup> go vnto them, & they to you,

13 Know ye for certaine, that the Lord your God will cast out no more of these nations from before you: <sup>l</sup> but they shalbe a snare and destruction vnto you, and a whip on your sides, and thornes in your <sup>m</sup> eyes, vntil ye perish out of this good land, <sup>n</sup> which the Lord your God hath giuen you.

14 And behold, this day do I <sup>o</sup> enter into the way of all the world, and ye know in al your <sup>p</sup> hearts and in al your soules, that <sup>q</sup> nothing hath failed of all the good things which the Lord your God promised you, <sup>r</sup> but all are come to passe vnto you: nothing hath failed thereof.

15 Therefore as all <sup>s</sup> good things are come vpon you, which the Lord your God promised you, so shal the Lord bring vpon you euerie <sup>t</sup> euill thing, vntil he haue destroyed you out of this good land, which the Lord your God hath giuen you.

16 When ye shall <sup>u</sup> transgresse the couenant of the Lord your God, which he commanded you, and shall go and serue other gods, and bowe your felues to them, then shall the wrath of <sup>v</sup> the Lord wax hote against you, and ye shall perish quickly out of the good land which he hath giuen you.

## CHAP. XXIIII.

<sup>a</sup> Ioshua rehearseth Gods benefites, 1. and exhorteth the people to feare God. 25 The league renewed betwene God and the people. 29 Ioshua dyeth. 32 The bones of Iosaph are buried. 33 Eleazar dyeth.

1 <sup>a</sup> Nd Ioshua assembled againe all the tribes of Israel to Shechem, and called the Elders of Israel, and their heads, and their iudges, and their officers, and they presented them selues before <sup>b</sup> God.

2 Then Ioshua saide vnto all the people, <sup>c</sup> Then Ioshua saide vnto all the people, was brought to Shechem, when they went to burie Ioseph's bones.

Thus saith the Lord God of Israel, <sup>d</sup> \* Your fathers dwelt beyonde the <sup>e</sup> flood in olde time, <sup>f</sup> euen Terah the father of Abraham, and the father of Nachor, and serued o- ther gods.

3 And I tooke your father Abraham from beyonde the flood, & brought him through all the land of Canaan, and multiplied his seede, and <sup>g</sup> gaue him Izhak.

4 And I gaue vnto Izhak, Iacob and Esau: and I gaue vnto <sup>h</sup> Esau mount Seir, to possesse it: but <sup>i</sup> Iacob and his children went downe into Egypt.

5 <sup>j</sup> \* I sent Moles also & Aaron, and I plagued Egypt: and when I had <sup>k</sup> done among the, I brought you out.

6 So I <sup>l</sup> brought your fathers out of Egypt, and ye came vnto the Sea, and the Egyptians pursued after your fathers with charets and horsemen vnto <sup>m</sup> the red Sea.

7 Then they cryed vnto the Lord, and he put <sup>n</sup> a darkenes betwene you and the Egyptians, and brought the Sea vpon them, and couered them: so your eyes haue scene what I haue done in Egypt: also ye dwell in the wilderness <sup>o</sup> a long season.

8 After I brought you into the lande of the Amorites, which dwelt beyonde Iorden, <sup>p</sup> \* and they fought with you: but I gaue the into your hand, and ye possessed their country, and I destroyed them out of your sight.

9 <sup>q</sup> Also Balak the sonne of Zippor King of Moab arose and warred against Israel, & sent to call Balaam the sonne of Beor for to curse you,

10 But I would not heare Balaam: therefore he blessed you, and I deliuered you out of his hand,

11 And ye went ouer Iorden, and came vnto Iericho, and the <sup>r</sup> men of Iericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites and the Girgashites, the Hiuites and the Iebusites, and I deliuered them into your hand.

12 And I sent <sup>s</sup> \* hornets before you, which cast them out before you, <sup>t</sup> euen <sup>u</sup> two Kings of the Amorites, and not with thy sword, nor with thy bowe.

13 And I haue giuen you a lande, wherein ye did not labour, and cities which ye built not, and ye dwell in them, and eat of the vineyardes and oliue trees, which ye planted not.

14 Now therefore <sup>v</sup> feare the Lord, and serue him in vprightnes and in trueth, and put away the gods, which your fathers serued beyonde the flood and in Egypt, and serue ye the Lord.

15 And <sup>w</sup> if it seeme euill vnto you to serue the Lord, choose you this day whome ye will serue, whether the gods which your fathers serued (that were beyonde the flood) or the gods of the Amorites, in whose land ye dwell: <sup>x</sup> but I and mine house will serue the Lord.

16 Then the people answered and said, God

which fast to y Lord.

a promise.

Idolatry punished.

Idolatry punished. Idolatry caused the ruine of nations.

Ioshua 24. v. 15.

<sup>a</sup> That is, y nine tribes and the halfe.

<sup>b</sup> Before the Arke, which was brought to Shechem, when they went to burie Ioseph's bones.

Gen. 11. 31. 12. 1. c Euphrates Melopotamia Gen. 12. 5.

Gen. 21. 32.

Gen. 28. 1. Gen. 48. 4.

Exod. 12. 11.

Exod. 17. 37.

Exod. 14. 4.

\* Or, a shadow.

d Euen fourty yeres.

Nomb. 31. 35.

Nomb. 31. 35.

Deut. 32. 4.

Deut. 32. 4.

Deut. 32. 4.

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Deut. 32. 4.

Deut. 32. 4.



forbid, that we should forsake the Lord, to serue other gods.

17 For the Lord our God, he brought vs and our fathers out of the land of Egypt, from y<sup>e</sup> house of bondage, and he did those great miracles in our sight, and preferred vs in all the way that we went, and among all the people through whome we came.

18 And the Lord did cast out before vs all the people, euen y<sup>e</sup> Amorites which dwelt in the land: therefore will we also serue the Lord, for he is our God.

19 And Ioshua said vnto the people, Ye can not serue the Lord: for he is an holie God: he is a ielous God: he will not pardon your iniquitie nor your sinnes.

20 If ye forsake the Lord and serue strange gods, \* then he will returne and bring euil vpon you, and consume you, after that he hath done you good.

21 And the people said vnto Ioshua, Nay, but we will serue the Lord.

22 And Ioshua said vnto the people, Ye are witnesses \* against your selues, that ye haue chosen you y<sup>e</sup> Lord, to serue him: and they said, We are witnesses.

23 Then put away now, said he, the strange gods which are among you, and bowe your hearts vnto the Lord God of Israel.

24 And the people saide vnto Ioshua, The Lord our God will we serue, and his voyce will we obey.

25 So Ioshua made a couenant with the people the same day, and gaue them an ordi-

nance and lawe in Shechem.

26 And Ioshua wrote these wordes in the booke of the Law of God, & tooke a great stone, and pitched it there vnder an oke that was in the Sanctuarie of the Lord.

27 And Ioshua said vnto all the people, Beholde, this stone shalbe a witnes vnto vs: for it hath heard all the wordes of y<sup>e</sup> Lord which he spake w<sup>th</sup> vs: it shalbe therefore a witnes against you, lest ye denie your God.

28 Then Ioshua let the people depart, euerie man vnto his inheritance.

29 And after these things Ioshua the sonne of Nun, the seruant of the Lord dyed, being an hundred and ten yeres olde.

30 And they buried him in the border of his inheritance in \* Timnath-serah, w<sup>ch</sup> is in moūt Ephraim, on y<sup>e</sup> Northside of mount Gaash.

31 And Israel \* serued the Lord all the dayes of Ioshua, and all the dayes of the Elders that ouerliued Ioshua, and which had known all the workes of the Lord that he had done for Israel.

32 And the \* bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcel of ground which Iaakob bought of \* the sonnes of Hamor the father of Shechem, for an hundredth pieces of siluer, and the children of Ioseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron dyed, whome they buried in \* the hill of Phinehas his sonne, which was giuen him in mount Ephraim.

*m Rather then mans dissimulation should not be punished, the dumme creatures shal scie for vengeance.*

*Chap. 19. 28.*

*n Such are the people common ly as their rulers are.*

*Gen. 50. 25. exod. 13. 19.*

*Gen. 33. 19.*

*"Etr. Gibeah Phinehas.*

## THE BOOKE OF IUDGES.

### THE ARGUMENT.

**A**lbeis there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasing and heinous that can turne backe Gods loue from his Church. For now when the Israelites were entred into the land of Canaan, and sawe the truth of Gods promises performed, in steade of acknowledging his great benefices and giuing thanks for the same, they fell to most horrible obliuion of Gods graces, contrarie to their solenne promises made vnto Ioshua, and so prouoked his vengeance (as much as in them stood) to their utter destruction. Whereof as they had most euident signes by the mutabilitie of their state: (for he suffered them to be most cruelly vexed and tormented by tyrants: he pulled them from libertie, and cast them into slauerie, to the intent they might feele their owne miseries and so call vnto him and be deliuered) So to shew that his mercies endure for euer, he raised vp from time to time such as should deliuer them and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executors of Gods iudgements, not chosen of the people nor by succession, but raised vp, as it seemed best to God, for the gouernance of his people. They were twelue in number besides Ioshua, and gouerned from Ioshua vnto Saul the first King of Israel. Ioshua and these vnto the time of Saul ruled 336 yeres. In this booke are manie notable poyntes declared, but two especially: first, the battell that the Church of God hath for the maintenance of true religion against idolatrie and superstition: next, what great danger the common welth is in, when as God giueth not a magistrate to reueine his people in the purities of religion and his seruice.

### CHAP. I.

1 After Ioshua was dead, Iudah was constitute captaines. 6 Adoni-bezek is taken. 14 The request of Achish. 16 The children of Keni. 19 The Canaanites are made tributaries, but not destroyed.



fter that Ioshua was dead, the children of Israel asked the Lord, saying, Who shall go vp for vs against the Canaanites, to fight first against them?

2 And the Lord said, Iudah shal go vp: behold, I haue giuen the land into his hand.

3 And Iudah said vnto Simeon his brother, Come vp with me into my lot, that we may fight against the Canaanites: and I likewise will go with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, and the Lord deliuered the Canaanites and the Perizzites into their hands, and they slew of them in  
Rij. Bezek

*c For the tribe of Simeon had their inheritance within the tribe of Iudah, Iosh. 19. 4.*

*How much more are we bound to serue God in Christ, by whome we haue receiued redemption of our soules? Chap. 23. 17.*

*If you do the contrarie, your owne mouthes shall condemne you. k Out of your hearts & other-wise. l By ioyning God & people together: also he repeated the promises & threatnings out of the lawe.*

*a By the iudgement of Vrim: read, Exod. 28. 30. Num. 27. 21. 1 Sam. 28. 6. b Who shalbe our Captaine?*

# Adoni-bezek taken. Achsahs request.

*Or, the lord of Bezek.*

*d This was Gods iust iudgment, as the tyrant himself confessed, that as he had done, so did he receive, Leuit. 24. 19.*

*e Which was afterward built againe, & possessed by the Iebusites, 2. Sam. 5. 6.*

*Josh. 15. 22. f These three were giants, and the children of Anak.*

*Josh. 15. 16.*

*g Reade, Iosh. 15. 18.*

*h This was one of the names of Moses father in law, reade Nom. 10. 29.*

*Nomb. 31. 3.*

*i These cities & others were afterward possessed of the Philistims, 1. Sam. 6. 27.*

*Nomb. 14. 24. Josh. 14. 13. & 15. 14.*

*k For after that the tribe of Iudah had burnt it, they built it againe.*

Bezек ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and cut of the thumbes of his handes and of his feete.

7 And Adoni-bezek said, Seuentie Kings hauing the thumbes of their hands and of their feete cut of, gathered bread vnder my table: as I haue done, so God hath rewarded me. so they brought him to Ierusalem, and there he dyed.

8 (Now the children of Iudah had fought against Ierusalem, and had taken it and smitten it with the edge of the sword, and had set the citie on fire.)

9 ¶ Afterward also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the lowe countrey.

10 And Iudah went against the Canaanites, that dwelt in Hebron, w<sup>ch</sup> Hebron beforetime was called Kiriath-arba: and they slew Shephai, and Ahiman and Talmai.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in olde time was Kiriath-sepher.

12 And Caleb said, He that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

13 And Othniel the sonne of Kenaz Calebs yonger brother tooke it, to whom he gaue Achsah his daughter to wife.

14 And when she came to him, she moued him to aske of her father a field, & and the lighted of her asse, and Caleb said vnto her, What wilt thou?

15 And she answered him, Giue me a blessing: for y<sup>e</sup> hast giuen me a South countrey, giue me also springs of water: and Caleb gaue her the springs aboue and the springs beneath.

16 ¶ And the children of Keni Moses father in law went vp out of the citie of the palme trees with the children of Iudah, into the wilderness of Iudah, that lieth in the South of Arad, and went and dwelt among the people.

17 But Iudah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it, and called the name of the citie Hormah.

18 Also Iudah tooke Azzah with the coasts thereof, and Askelon with the coasts thereof, and Ekron with the coasts thereof.

19 And the Lord was with Iudah, and he possessed the mountaines: for he could not driue out the inhabitants of the valles, because they had charrets of yron.

20 And they gaue Hebron vnto Caleb, as Moses had said, and he expelled thence the three sonnes of Anak.

21 But the children of Benjamin did not cast out the Iebusites, that inhabited Ierusalem: therefore the Iebusites dwell with the children of Benjamin in Ierusalem vnto this day.

## Judges.

22 ¶ They also that were of the house of Ioseph, went vp to Beth-el, and the Lord was with them,

23 And the house of Ioseph caused to vewe Beth-el (and the name of the citie beforetime was Luz)

24 And the spies sawe a man come out of the citie, and they said vnto him, Shew vs, we pray thee, the way into the citie, & we will shew thee mercie.

25 And when he had shewed them the way into the citie, they smote the citie with the edge of the sword, but they let the man & all his housholde depart.

26 Then the man went into the lande of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ Neither did Manasseh destroye Beth-shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor w<sup>ch</sup> her townes, nor y<sup>e</sup> inhabitants of Ibleam with her townes, neither the inhabitants of Megiddo with her townes: but the Canaanites dwelled still in that land.

28 Neuertheless when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but y<sup>e</sup> Canaanites dwelt in Gezer among them.

30 ¶ Neither did Zebulun expel the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Acher cast out the inhabitants of Achto, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Acherites dwelt among the Canaanites the inhabitants of the lande: for they did not driue them out.

33 ¶ Neither did Naphtali driue out the inhabitants of Beth-shehem, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of y<sup>e</sup> lande: neuertheless the inhabitants of Beth-shehem, and of Beth-anath became tributaries vnto them.

34 And the Amorites droue the children of Dan into the mountaine: so that they suffered them not to come downe to the valley.

35 And the Amorites dwelt still in mount Heres in Aijalon, and in Shaalbim, & when the hand of Iosephs familie preuailed, they became tributaries:

36 And the coast of the Amorites was from Maaleh-akrabim, euen from Selah and vpward.

## CHAP. II.

The Angel rebuketh the people, because they had made peace with the Canaanites. 11 The Israelites fall to idolatrie after Ioshuas death. 24 They are deliuered into the enemies hand. 30 God deliuereth them by Iudges.

1 And an Angel of the Lord came vp from Gilgal to Bochim, & said, I made you

## Canaanites dwel with the Israelites

*Gmat. 19.*

*Iosh. 14.*

*Iosh. 14.*

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*Iosh. 14.*

you to go vp out of Egypt, & haue brought you vnto the land which I had sworne vnto your fathers, and said, I will neuer breake my couenant with you.

2 \* Ye also shall make no couenant with the inhabitants of this land, \* but shall breake down their altars: but ye haue not obeyed my voyce. Why haue ye done this?

3 Wherefore, I said also, I will not cast them out before you, but they shalbe \* as *spornes* vnto your sides, and their gods shalbe your destruction.

4 And when the Angel of the Lord spake these words vnto al the children of Israel, y people lift vp their voyce, and wept.

5 Therefore they called the name of that place, Bochim, and offered sacrifices there vnto the Lord.

6 ¶ Now when Ioshua had <sup>b</sup> sent the people away, the children of Israel went euerie man into his inheritance to possesse the land.

7 And the people had serued the Lord all the dayes of Ioshua, and all the dayes of y Elders that outliued Ioshua, which had seene all the great <sup>c</sup> works of the Lord that he did for Israel.

8 But Ioshua the sonne of Nun the seruant of the Lord dyed, when he was an hundredth and ten yeres olde:

9 And they buried him in the coastes of his inheritance, in <sup>d</sup> Timnath-heres in mount Ephraim, on the Northside of mouit Gaath.

10 And so all that generation was gathered vnto their fathers, and an other generation arose after them, which neither knewe the Lord, nor yet the works, which he had done for Israel.

11 ¶ Then the children of Israel did wickedly in the sight of the Lord, and serued <sup>e</sup> Baalim,

12 And forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, <sup>euen</sup> the gods of the people that were round about them, and bowed vnto them, and prouoked the Lord to anger.

13 So they forsooke the Lord, and serued Baal, and <sup>f</sup> Ashtarothe.

14 And the wrath of y Lord was hote against Israel, and he deliuered them into the hāds of spoylers, that spoyled them, and he <sup>g</sup> sold them into the hands of their enemies roūd about them, so that they could no longer stand before their enemies.

15 ¶ Whithersouer they went out, the <sup>h</sup> hād of the Lord was fore against them, as the Lord had said, and as the Lord had sworne vnto them: so he punished them sore.

16 ¶ Notwithstanding, the Lord rayfed vp Iudges, which <sup>i</sup> deliuered them out of the hāds of their oppressours.

17 But yet they would not obey their Iudges: for they went a whoring after other gods, and worshipped them, and turned quickly out of the way, wherein their fathers walked, obeying the commandements of the

Lord: they did not so.

18 And when the Lord had raised them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of their enemies all the dayes of the Iudge (for the Lord <sup>j</sup> had compassion of their gronings, <sup>k</sup> because of them that oppressed them and tormented them)

19 Yet <sup>l</sup> when the Iudge was dead, they returned, and <sup>m</sup> did worse then their fathers, in following other gods to serue them and worship them: they ceased not from their owne inuentions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my couenāt, which I commanded their fathers, & hath not obeyed my voyce,

21 Therefore will I no more cast out before them anie of the <sup>n</sup> nations, which Ioshua left when he dyed,

22 That through them I may <sup>o</sup> proue Israel, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or nor.

23 So the Lord left those nations, and droue them not out immediatly, neither deliuered them into the hand of Ioshua.

#### CHAP. III.

*The Canaanites were left to trie Israel. 9 Ortniel deliuereth Israel. 21 Ehud killeth King Eglon. 31 Shamgar killeth the Philistines.*

1 <sup>T</sup> Hese now are the nations which the Lord left, that he might proue Israel by them (euen as manie of Israel as had not knowen all the <sup>p</sup> warres of Canaan,

2 Onely to make the generations of the children of Israel to knowe, and to teache them warre, which doubtles their predecessours knew <sup>q</sup> nor)

3 Fieue princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hiuites that dwelt in mouit Lebanon, from mount Baal-hermon vntill one come to Hamath.

4 And these remained to proue Israel by them, to wit, whether they would obey the commaundements of the Lord, which he commanded their fathers by the hande of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittires, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites,

6 And they tooke <sup>r</sup> their daughters to be their wiues, and gaue their daughters to their sonnes, and serued their gods.

7 ¶ So the children of Israel did wickedly in the sight of the Lord, and forgot the Lord their God, & serued Baalim, & <sup>s</sup> Ashteroth. Therefore the wrath of the Lord was kindled against Israel, and he folde them into the hand of Chushan rishathaim King of Aram-naharaim, and the children of Israel serued Chushan rishathaim eight yeres.

¶ And when the children of Israel cried Raij. vnto

*Ebr. repented. k Seeing their crueltie.*

*Chap. 3. 12. Ebr. corrupt them selues.*

*l As the Hiuites Iebusites, Amorites, &c. m So that both outward enemies and false prophets are but a tryal to proue our faith, Deut. 13. 3.*

*a Which were atchieued by the hand of God, & not by y power of man.*

*b For they trusted in God and he fought for them.*

*c Contrarie to Gods commandement, Deut. 7. 3.*

*d Trees or woods erected for Idolatric.*

*e Or, Mesopotamia*

*(John mercy)*

*the want of his house by of God, in the way of that Anachina. c. 2. 10. 11. 12. 13.*

*such as the marriage or between the protestants & papists.*

*Deut. 3. 1. Deut. 31. 3.*

*Leu. 23. 27.*

*Or, faine.*

*Or, weeping.*

*After that he had decided to euerie man his portion by lot, Iosh. 24. 28.*

*e Meaning, the wonders and miracles.*

*d Heres by turning the letters backward is Se-reh, as Iosh. 24. 30.*

*f That is, al manner of idoles.*

*f These were Idoles, which had the forme of newe or sheepe among y Sidonians. g Iosh. 24. 28. h Iosh. 24. 28. i All their en-mities. k The vengeance*

*Or, Mesopotamia. Or, faine.*

*i Meaning, from true religion.*



Othniel. Ehud killeth Eglon.

Judges.

Shamgar. Deborah & Barak.

vnto the Lord, the Lord stirred vp a sau-  
iour to the children of Israel, and he sau-  
ed them, *even* Othniel the sonne of Kenaz,  
Calebs younger brother.

*e* He was stirred  
vp by the Spirit  
of the Lord.

*\*Or, Syria.*

*f* That is, 32 vn-  
der Ioshua, and  
eight vnder  
Othniel.

*g* So that the e-  
nemies of Gods  
people haue no  
power ouer the,  
but by Gods ap-  
pointment.

*\*Or, Benjamin.  
\*Or, left handed.*

*\*Or, caused a day-  
ger to be made.*

*h* Or, as some  
reade, from the  
places of idoles.  
*i* Till all be de-  
parted.

*\*Or, hall.*

*\*\*Ebr. he conuerts  
his feste.*

10 And the Spirit of the Lord came vpon  
him, and he iudged Israel, and went out to  
warre: and the Lord deliuered Chushan  
rishathaim King of Aram into his hand,  
and his hand preuailed against Chushan  
rishathaim.

11 So the land had rest <sup>f</sup> fourtie yeres, and  
Othniel the sonne of Kenaz dyed.

12 ¶ Then the children of Israel againe com-  
mitted wickednes in the sight of the Lord:  
and the Lord strengthened Eglon King  
of Moab against Israel, because they had  
committed wickednes before the Lord.

13 And he gathered vnto him the children  
of Ammon, and Amalek, and went & smote  
Israel, and they possessed the cite of palme  
trees.

14 So the children of Israel serued Eglon  
King of Moab eightene yeres.

15 But when the children of Israel cryed vn-  
to the Lord, the Lord stirred them vp a sau-  
iour, Ehud the sonne of Gera the sonne  
of Iemini, a man lame of his right hand:  
and the children of Israel sent a present by  
him vnto Eglon King of Moab.

16 And Ehud made him a dagger with two  
edges of a cubit length, and he did gird it  
vnder his raiment vpon his right thigh,

17 And he presented y gift vnto Eglon King  
of Moab (and Eglon was a verie fat man)

18 And when he had now presented the pre-  
sent, he sent away the people that bare the  
present,

19 But he turned againe from the quarris,  
that were by Gilgal, and said, I haue a se-  
cret errand vnto thee, O King. Who said,  
Kepe silence: and all that stood about  
him, went out from him.

20 Then Ehud came vnto him, (and he sate  
alone in a sommer parler, which he had) &  
Ehud said, I haue a message vnto thee from  
God. Then he arose out of his throne,

21 And Ehud put forth his left hand, & tooke  
the dagger from his right thigh, and thrust  
it into his bellie,

22 So that the harte went in after the blade,  
and the fat closed about the blade, so that  
he could not drawe the dagger out of his  
bellie, but the dirt came out.

23 Then Ehud gate him out into the porch,  
and shut the doores of y parler vpon him,  
and locked them.

24 And when he was gone out, his seruants  
came: who seeing that the doores of the  
parler were locked, they said, Surely he  
doeth his easement in his sommer chamber.

25 And they taried till they were ashamed:  
and seeing he opened not the doores of the  
parler, they tooke the key, & opened them,  
and beholde, their Lord was fallen dead  
on the earth.

26 So Ehud escaped (while they taryed) and  
was passed the quarris, and escaped vnto  
Seirath.

27 And when he came home, he blew a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

28 Then said he vnto them, followe me: for the Lord hath deliuered your enemies, *even* Moab into your hand. So they went downe after him, and tooke the passages of Iorden toward Moab, and suffered not a mā to passe ouer.

29 And they slewe of the Moabites the same time about ten thousand men, <sup>a</sup> 12 fed men, and all were warriors, and there escaped not a man.

30 So Moab was subdued that day, vnder the hand of Israel: and the land had rest fourescore yeres.

31 ¶ And after him was Shamgar the sonne of Anath, which slewe of the Philistims six hundred men with an oxe goade, and he also deliuered Israel.

CHAP. IIII.

*1* Israel sinned and are againe in the hands of Iabin. 4 Deborah iudgeth Israel and exhorteth Barak to deliuer the people. 15 Sifera sleeth, 17 and is killed by Iael.

1 And the children of Israel began againe to do wickedly in the sight of y Lord when Ehud was dead.

2 And the Lord sold them into the hand of Iabin King of Canaan, y reigned in Hazor, whose chiefe captaine was called Sifera, which dwelt in Harosheth of Gentiles.

3 Then the children of Israel cried vnto the Lord: (for he had nine hundred charets of yron, and twentie yeres he had vexed the children of Israel very fore)

4 ¶ And at that time Deborah a Prophetesse the wife of Lapidoth iudged Israel.

5 And this Deborah dwelt vnder a palme tree, betwene Ramah and Beth-el in mount Ephraim, and the children of Israel came vnto her for iudgement.

6 Then she sent and called Barak the sonne of Abinoam out of Kedesh of Naphtali, & said vnto him, Hath not the Lord God of Israel commanded, saying, Go, and draw toward mount Tabor, and take w thee ten thousand men of the children of Naphtali. And of the children of Zebulun?

7 And I will drawe vnto thee to the riuer Kithon Sifera, the captaine of Iabins armie with his charets, and his multitude, and wil deliuer him into thine hand.

8 And Barak said vnto her, If thou wilt go with me, I will go: but if thou wilt not go with me, I will not go.

9 Then she answered, I wil surely go with thee, but this journey that thou takest, shal not be for thine honour: for the Lord shal sel Sifera into the hand of a woman. And Deborah arose and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and he went vp on his feete with ten thousand men, & Deborah went vp with him.

11 (Now Heber the Kenite, which was of the children

*\*Or, caused a trumpet to be blowne.*

*\*Or, strong and big bodied.*

*\*Ebr. humbled k Meaning Israelites. So that it is the number, which the means the God regardeth when he willeth the victorie.*

*\*Ebr. added continued in the mill.*

*a* There were other Iabins, Ioshua killed burnt his en Hazor, Ioshua.

*b* That is, in wood, or any place.

*c* By the spirit of prophesie, following of one trouer, and declaring the will of God.

*d* And reuolued vnto me by the spirit of prophesie.

*e* Fearing his owne weakness and his enemies power, he desired y prophesie to go with him to assure him of Gods will from time to time.

*f* So he that a woman honour, Ioshua pre- fect.

*\*Or, he led after him 10000 men.*

children of \* Hobab the father in Law of Moles, was departed from the Kenites, & pitched his tent vntil the plaine of Zaana-  
an, which is by Kedeth.

12 Then they shewed Sifera, that Barak the sonne of Abinoam was gone vp to mount Tabor.

13 And Sifera called for all his charets, *even* nine hundred charets of yron, and all the people that were with him fro Harolheth of the Gentiles, vnto the riuer Kishon.

14 Then Deborah said vnto Barak, Vp: for this is the day that the Lorde hath deliuered Sifera into thine hand. Is not the Lorde gone out before thee? so Barak went downe from mount Tabor, and ten thousand men after him.

15 And the Lorde destroyed Sifera and all his charets, and all his hoste with the edge of the sword, before Barak, so that Sifera lighted downe of his charet, and fled away on his feete.

16 But \* Barak pursued after the charets, and after the host vnto Harolheth of y Gentils: & al the host of Sifera fel vpon the edge of the sword: there was not a man left.

17 Howbeit, Sifera fled away on his feete to the tent of Iael the wife of Heber the Kenite: (for peace was betwene Iabin the king of Hazor, and betwene the house of Heber the Kenite)

18 And Iael went out to meete Sifera, & sayd vnto him, Turne in, my Lord, turn in to me: feare not. And when he had turned in vnto her into her tent, she couered him with a mantel.

19 And he said vnto her, Giue me, I pray thee, a little water to drinke: for I am thirsty. And she opened \* a bottel of milke & gaue him drinke, and couered him.

20 Again he sayd vnto her, Stande in the dore of the tente, and when any man doth come and enquire of thee, saying, Is \* any man here? thou shalt say, Nay.

21 Then Iael Hebers wife tooke a \* nayle of the tent, & tooke an hammer in her hande, and went softly vnto him, and smote y nail into his temples, & fastened it into the ground, (for he was fast a sleepe, & weary) and so he dyed.

22 And behold, as Barak pursued after Sifera, Iael came out to meete him, & sayd vnto him, Come, and I will shew thee the man, whome thou seekest: and when he came into her tent, behold, Sifera lay dead, and the nayle in his temples.

23 So God brought downe Iabin the King of Canaan that day before the children of Israel.

24 And the hande of the children of Israel prospered, and preuailed against Iabin the King of Canaan, vntill they had destroyed Iabin King of Canaan.

CHAP. V.

The song and thankes giuing of Deborah and Barak, after the victorie.

1 Then sang Deborah, & Barak the sonne of Abinoam the same day, saying;

2 Praise ye the Lord for the auenging of Israel, & for the people that offered themselves willingly.

3 Heare, ye Kings, hearken ye princes: *even* I wil sing vnto the Lord: I wil sing praise vnto the Lord God of Israel.

4 Lord, \* when thou wentest out of Seir, when thou departedst out of the field of \* Edom, the earth trembled, and the heauens rained, the cloudes also dropped water.

5 \* The mountains melted before the Lord, \* as did that Sinai before the Lorde God of Israel.

6 In the dayes of \* Shamgar the sonne of Anath, in the dayes of \* Iael the hye wayes were vncoccupied, & the travelers walked through by wayes.

7 The townes were not inhabited: they decayed, I say, in Israel, vntil I Deborah came vp, which rose vp a \* mother in Israel.

8 They chose newe gods: then was warre in the gates, Was there a \* shield or speare seene among fourtie thousand of Israel?

9 Mine heart was on the gouerners of Israel, & on them that are willing among the people: praye ye the Lord.

10 Speake ye that ride on \* white asses, ye that dwell by Middin, and that walke by the way.

11 For the noyle of the archers appaied among the \* drawers of water: there shall they reherse the righteousness of the Loyd, his righteousness of his townes in Israel: then did the people of the Lord go downe to the gates.

12 Vp Deborah, vp, arise, & sing a song: arise Barak, & leade thy captiuitie captiue, thou sonne of Abinoam.

13 For they that remayne, haue dominion ouer the mightie of the people: the Lorde hath giuen me dominion ouer the strong.

14 Of Ephraim their roote arose against Amalek: & after thee, Ben-iamin, that fight against thy people, O Amalek: of Machir came rulers, and of Zebulun they that handle the pen of the \* writer.

15 And the Princes of Issachar were with Deborah, and Issachar, and also Barak: he was set on his feete in the valley: for the diuisions of Reuben were great thoughts of heart.

16 Why abodest thou among the shepelds, to heare the bleatings of the flocks? for the diuisions of Reuben were great thoughts of heart.

17 \* Gilead abode beyond Iorden: and why doth Dan remayne in shippes? Asher sate on the seashore, and taryed in his decayed places.

18 But the people of Zebulun and Naphtali haue icopard their liues vnto the death in the hie places of the field.

19 The Kinges came & fought: then fought the Kinges of Canaan in Taanach by the waters of Megiddo: they receiued no gaine off money.

20 They fought fro heauen, *even* the starrs in their courses fought against Sifera.

R. iij.

21 The

To witte, the two tribes of Zebulun and Naphtali.

Deut. 32. 11

Deut. 32. 11

Psalm. 97. 5. Exod. 19. 18.

Chap. 3. 31.

Chap. 4. 14.

For feare of the enemies.

Chap. 4. 14.

For feare of the enemies.

Chap. 4. 14.

For feare of the enemies.

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For feare of the enemies.

Chap. 4. 14.

The Midianites oppress Israel.

Judges.

Gideon and the Angel.

- q As abscome doth the filth of the house.
- 21 The river Kishon swept them away, that ancient river the river Kishon. O my soule, thou hast marched valiantly.
- 22 Then were the horsehouses broken w the oft beating together of their mighty men.
- 23 Curse ye Meroz: (sayd the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe the Lorde, to helpe the Lord against the mighty.
- 24 Iael the wyfe of Heber the Kenite shall be blessed above other women: blessed shal she be above women dwelling in tentes.
- 25 He asked water, and she gaue him milke: she brought forth butter in a lordly dish.
- 26 She put her hand to the naile, & her right hand to the workmans hammer: with the hammer smote she the Sifera: the smote of his head, after he had wounded, and pearfed his temples.
- 27 He bowed him downe at her feete, he fell downe, and lay still: at her feete he bowed him downe, and fel: and when he had sunke downe, he lay there dead.
- 28 The mother of Sifera looked out at a window, and cryed through the lattesse, Why is his charet so long a coming? why tary the wheeles of his charrets?
- 29 Her wise ladies answered her, Yea. She answered her selfe with her owne wordes.
- 30 Haue they not gotten, and they deuide the spoyle: every man hath a mayde or two. Sifera hath a pray of diuers coloured garments, a pray of sundrie colours made of needle worke: of diuers colours of needle worke on both sides, for the chiefe of the spoyle.
- 31 So let all chine enemies perish. O Lorde: but they y loue him, shall be as the Sunne when he riseth in his might, and the lande had rest fourtie yeres.

CHAP. VI.

1 Israel is oppressed of the Midianites for their wickednesse. 2 Gideon is sent to be their deliverer. 37 He asketh a signe.

- 1 Afterward the children of Israel comitted wickednes in the sight of y Lorde, and the Lord gaue them into the hands of Midian seuen yeres.
- 2 And the hande of Midian preuayled against Israel, and because of the Midianites the children of Israel made them dens in the mountaynes, and caues, and strong holdes.
- 3 When Israel had sowed, then came vp the Midianites, the Amalekites, and they of the East, and came vpon them,
- 4 And camped by them, and destroyed the fruite of the earth, euen til thou come vnto Azzah, and left no foode for Israel; neither sheepe, nor oxe, nor asse.
- 5 For they went vp, and their cattel, & came with their tentes as greshoppers in multitude: so that they and their camels were without number: and they came into the land to destroy it.
- 6 So was Israel exceedingly impouerished by the Midianites: therefore the children of Israel cryed vnto the Lord.

- 7 ¶ And when the children of Israel cryed vnto the Lord because of the Midianites,
- 8 The Lord sent vnto the children of Israel a Prophet, who sayd vnto them, Thus sayth the Lord God of Israel, I haue brought you vp from Egypt, & haue brought you out of the house of bondage,
- 9 And I haue deliuered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and giuen you their land.
- 10 And I sayd vnto you, I am the Lorde your God: feare not the gods of the Amorites in whose land you dwel: but you haue not obeyed my voyce.
- 11 ¶ And the Angel of the Lord came, & sate vnder the oke which was in Ophrah, that pertained vnto Iosah the father of the Ezrites, & his sonne Gideon threshed wheate by the winepresse, to hide it from the Midianites.
- 12 Thē the Angel of the Lord appeared vnto him, and said vnto him, The Lord is with thee, thou valiant man.
- 13 To whome Gideon answered, Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where be all his miracles which our fathers tolde vs of, and sayd, Did not the Lord bring vs out of Egypt? but now the Lorde hath forsaken vs, and deliuered vs into the hande of the Midianites.
- 14 And the Lord looked vpon him, and sayd, Go in this thy might, and thou shalt saue Israel out of the handes of the Midianites: haue not I sent thee?
- 15 And he answered him, Ah my Lord, whereby shall I saue Israel? beholde, my father is poore in Manassh, and I am the least in my fathers house.
- 16 Then the Lord sayd vnto him, I wil therefore be with thee, and thou shalt smite the Midianites, as one man.
- 17 And he answered him, I pray thee, if I haue found fauour in thy sight, then shew me a signe, that thou talkest with me.
- 18 Depart not hēce, I pray thee, vntil I come vnto thee, and bring mine offering, and lay it before thee. And he said, I will tary vntill thou come agayne.
- 19 ¶ Then Gideon went in, and made ready a kid, and vnleauened bread of an Ephah of floure, and put the flesh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oke, and presented it.
- 20 And the Angel of God sayd vnto him, Take the flesh and the vnleauened bread, and lay them vpon this stone, and powre out the broth: and he did so.
- 21 ¶ Thē the Angel of the Lord put forth the end of the staffe that he held in his hande, and touched the flesh and the vnleauened breade: and there arose vp fire out of the stone, and consumed the flesh and the vnleauened bread: so the Angel of the Lorde departed out of his sight.
- 22 And when Gideon perceiued that it was an Angel of the Lorde, Gideon then sayd, Alas,

f Some reade, churned milke in a great cup.

Angel. c. 6. n.

Christ. c. 6. 14.

u Because he was chiefe of the army.

x Shall grow daily more and more in gods fauour.

a For feare of the Midianites, they fled into denses of the mountaynes.

Or of Kedon.

b Euen almost the whole countrey.

c This is the end of Gods punishments, to cal his to repentance, that they may seeke for helpe of him.

d This came of distrust in weaknes of faith, which the most perfect storme in this life can haue a perfect faith: yet the children of God whereby they be justified. e That is, appearing a visible forme. f Which I haue giuen thee. Or, familie.

g So that we know the flesh enemies vnto Gods vocacion which cannot be perished without signe.

h Of Ephah, read Exodus 36.

i By the power of God only in the sacrifice of Helias.



Alas, my Lorde God: \* for because I haue seene an Angel of the Lord face to face, I shall die.

23 And the Lord said vnto him, Peace be vnto thee: feare not, thou shalt not die.

24 Then Gideon made an altar there vnto the Lorde, and called it, "Iehouah shalom: vnto this day it is in Ophrah, of the father of the Ezrites.

25 ¶ And the same night the Lord sayd vnto him, Take thy fathers yong bullocke, & an other bullocke of seuen yeres old, and destroy the altar of Baal that thy father hath, & cut downe the groue that is by it,

26 And build an altar vnto the Lord thy God vpon the top of this rock in a plaine place: and take the second bullocke, and offer a burnt offering with the wood of the groue, which thou shalt cut downe.

27 Then Gideon tooke ten men of his seruants, & did as the Lord bade him: but because he feared to doe it by day for his fathers houehold, & the men of the citie, he did it by night.

28 ¶ And when the men of the citie arose early in the morning, beholde, the altar of Baal was broken, and the groue cut downe that was by it, and the second bullocke offered vpon the altar that was made.

29 Therfore they sayd one to another, Who hath done this thing? and when they inquired and asked, they sayd, Gideon the sonne of Ioash hath done this thing.

30 Then the men of the citie said vnto Ioash, Bring out thy sonne, that he may dye: for he hath destroyed the altar of Baal, and hath also cut downe the groue that was by it.

31 And Ioash sayd vnto al that stood by him, Will ye pleade Baals cause? or will ye saue him? he that wil contend for him, let him dye or the morning. If he be God, let him plead for himself against him that hath cast downe his altar.

32 And in that day was Gideon called Ierubbaal, that is, Let Baal plead for himselfe because he hath broken downe his altar.

33 Then all the Midianites and the Amalekites & they of the East, were gathered together, and went and pitched in the valley of Izrael.

34 But the Spirit of the Lord came vpon Gideon, & he blew a trumpet, and Abiezer was ioyned with him.

35 And he sent messengers throughout all Manasseh, which also was ioyned with him, and he sent messengers vnto Ather, and to Zebulun and to Naphtali, and they came vpon to meete them.

36 Then Gideon sayd vnto God, If thou wilt saue Israel by mine hand, as thou hast sayd,

37 Beholde, I will put a fleece of wooll in the threshing place: if the dew come on the fleece only, & it be drie vpon all the earth, then shall I be sure, that thou wilt saue Israel by mine hand, as thou hast sayd.

38 And so it was: for he rose vp early on the morow, and thrust the fleece together, and wringed the dew out of the fleece, and filled

led a bowle of water.

39 Agayne, Gideon sayd vnto God, Be not angry with me, y<sup>e</sup> \* I may speake once more: let me prouue once agayne, I praye thee, with the fleece: let it now be drie onely vpon the fleece, and let dew be vpon all the ground.

40 And God did so that same night: for it was drie vpon the fleece onely, and there was dewe on all the ground.

CHAP. VII.

The Lord commaundeth Gideon to send away a great part of his company. The Midianites are discomfited by a wondrous force. Oreb and Zeeb are slayne.

1 Then \* Ierubbaal (who is Gideon) rose vp early and all the people that were with him, and pitched beside the well of Harod, so that the hoste of the Midianites was on the Northside of them in the valley by the hill of Morch.

2 And the Lord said vnto Gideon, The people that are with thee, are to many for me to giue the Midianites into their hands, lest Israel make their vaunte against mee, and say, Mine hand hath saued me.

3 Now therefore proclaime in the audience of the people, & say, \* Who so is timorous or feareful, let him returne, and depart early from mount Gilead. And there returned of the people which were at mount Gilead, two and twentie thousand: so ten thousand remayned.

4 And the Lorde sayde vnto Gideon, The people are yet to many: bring them downe vnto the water, and I will trie them for thee there: and of whome I say vnto thee, This man shall go with thee, the same shall go with thee: and of whomsoever I say vnto thee, This man shall not go with thee, the same shall not go.

5 So he brought downe the people vnto the water. And the Lord said vnto Gideon, As many as lap the water with their tongues, as a dog lappeth, them put by themselves, & euery one that shal bow downe his knees to drinke, put apart.

6 And the number of them that lapped by putting their hands to their monthes, were three hundred men: but al the remnant of the people kneeled downe vpon their knees to drinke water.

7 ¶ Then the Lorde sayd vnto Gideon, By these three hundred men that lapped, will I saue you, and deliuer the Midianites into thine hand: and let al the other people go euery man vnto his place.

8 ¶ So the people tooke vitales with them, and their trumpets: and he sent all the rest of Israel, euery man vnto his tent, and retained the three hundred men: & the host of Midian was beneath him in a valley.

9 ¶ And the same night the Lord sayd vnto him, Arise, get thee downe vnto the hoste: for I haue deliuered it into thine hand.

10 But if thou feare to go down, then go thou, and Phurah thy seruant down to the host,

11 And thou shalt hearken, what they say, and so shalt thine handes be strong to go downe vnto

Gm. 1. 33.

¶ Whereby he was assured that it was a miracle of God.

Chap. 8. 35.

¶ Ebr. En-hared.

¶ Ebr. Hammorch.

a God will not any creature deprime him of his glorie. Dent. 32. 5. 1. mac. 3. 56.

b I will giue thee a proof to knowe them, that shall go with thee.

c Let them depart, as vnmeet for this enterprise.

d That is, the one and threie thousand, and 700.

¶ Ebr. in their hands. Or, encouraged.

e Thus I Lorde by diuers means doth strengthen him that he faing not in so great an enterprise.

God saue not by a multitude, but by a few, as when he shall execute his

the Lord strengthen his, by diuers means

see y goodness of that affordeth many means for the turning of faith of elect

# The Midianites dreame.

# Judges.

# Oreb & Zeeb Succoth & Zebah &

Chap. 6. 33.

f Some read, a trembling noyse of barley bread: meaning, y one of no reputation should make their great army to tremble.

g Or, gaue God thanks, as it is in the Chaldee text.

h These weakes means God vied to signifie that y whole victorie came of him.

i This is, the victorie that he the Lordes and Gideons his seru-ant.

k Shal destroy the enemies.

l Or, broke their array.

m The Lord caused the Midianites to kill one another.

n Meaning, the passages or the fowles, that they should not escape.

vnto the hoste. Then went he downe and Phurah his seruant vnto the outside of the fouldiers that were in the hoste.

12 ¶ And the Midianites, & the Amalekites and all \* they of the East, lay in the valley like grasshoppers in multitude, and their camels were without number, as y sand which is by the seafide for multitude.

13 And when Gideon was come, beholde, a man told a dreame vnto his neighbour, and sayd, Behold, I dreamed a dreame, and lo, a cake of barley bread tumbled from aboue into the hoste of Midian, and came vnto a tent, and smote it that it fell, and ouertur- ned it, that the tent fell downe.

14 And his fellow answered, and sayd, This is nothing els saue the worde of Gideon the sonne of Ioash a man of Israel: for into his hand hath God deliuered Midian and all the hoste.

15 ¶ When Gideon heard the dreame tolde, and the interpretation of the same, he wor- shipped, and returned vnto the host of Israel, & sayd, Vp: for the Lord hath deliuered into your hand the host of Midian.

16 And he deuised the three hundred men into three bandes, and gaue euerie man a trumpet in his hand with emptie pitchers, and lampes within the pitchers.

17 And he said vnto them, Looke on me, and do likewise, when I come to the side of the hoste: euen as I do, so do you.

18 When I blowe with a trumpet and all that are with me, blow ye with trumpets also on euery side of the host, and say, For y Lord, and for Gideon.

19 ¶ So Gideon and the hundred men that were with him, came vnto the outside of y host in the beginning of the middle watch, and they raised vp the watchmen, and they blew with their trumpets, and brake y pitchers that were in their bandes.

20 And the three companies blew with trumpets and brake the pitchers, and helde the lampes in their left handes, & the trumpets in their right hands to blowe withall: and they cryed, The sword of the Lorde and of Gideon.

21 And they stode, euerie man in his place round about the host: and all the host ran, and cryed, and fled.

22 And the three hundred blew with trumpets, and the Lord set euery mans sword vpon his neighbour, and vpon all y hoste: so the hoste fled to Beth-hashitah in Zerah, & to the border of Abelmeholah, vnto Tabbath.

23 Then the men of Israel being gathered together out of Naphtali, & out of Asher, and out of all Manasse pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, & take before them the waters vnto Beth-barah, and Iorden. Then all the men of Ephraim gathered to- gether and tooke the waters vnto Beth-barah, and Iorden.

25 And they tooke two princes of the Midianites, Oreb and Zeeb, & slew Oreb vpon the rocke Oreb, and slew Zeeb at the wine- presse of Zeeb, and pursued the Midianites, and brought the heades of Oreb and Zeeb to Gideon beyond Iorden.

## CHAP. VIII.

Ephraim murmureth against Gideon. 2 VVhy appeareth them. 4 He passeth the Iorden. 16 He reuengeth him selfe on them of Succoth and Penueh. 27 He maketh an Ephod which was the cause of idolatrie. 30 Of Gideons finnes and of his death.

¶ Then the men of Ephraim sayde vnto him, Why hast thou serued vs thus that thou calledst vs nor, when thou wentest to fight with the Midianites? and they chode with him sharply.

2 To whom he sayd, What haue I now done in comparison of y you? is not the gleaning of grapes of Ephraim better, then the vintage of Abiezer?

3 God hath deliuered into your handes the princes of Midian, Oreb and Zeeb: & what was I able to do in comparison of you? and when he had thus spoken, then their spirits abared toward him.

4 ¶ And Gideon came to Iorden to passe ouer, he, and the three hundred men that were with him, weary, yet pursuing them.

5 And he saide vnto the men of Succoth, Giue, I pray you, morsels of bread vnto the people that follow me (for they be weary) that I may follow after Zebah, and Zalmunna Kings of Midian.

6 And the princes of Succoth said, Are the hands of Zebah & Zalmunna now in thine handes, that we should giue bread vnto thine army?

7 Gideon then said, Therefore when the Lord hath deliuered Zebah and Zalmunna into mine hand, I wil reare your flesh with thornes of the wildernes and with breers.

8 ¶ And he went vp tience to Penueh, and spake vnto them likewise, and the men of Penueh answered him, as the men of Succoth answered.

9 And he said also vnto the men of Penueh, When I come againe in peace, I wil breake downe this towre.

10 ¶ Now Zebah and Zalmunna were in Karkor, and their hostes with them, about fiftene thousand, all that were left of all the hostes of them of the East: for there was slaine an hundred and twentie thousand men, that drewe swordes.

11 ¶ And Gideon went through them that dwelt in Tabernacles on the Eastside of Nobah and Iogbehah, and smote the hoste: for the hoste was carelessse.

12 And when Zebah and Zalmunna fled, he followed after them, & tooke the two Kings of Midian, Zebah and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon the sonne of Ioash returned from battel, the sunne being yet hie,

14 And tooke a seruant of the men of Succoth, and inquired of him: and he wrote to him the princes of Succoth and the Elders thereof, euen seuentie and seuen men.

15 And

15 And he came vnto the men of Succoth, & sayd, Beholde Zebah & Zalmunna, by who ye vprayd me, saying, Are the handes of Zebah and Zalmunna already in thine hands, that we should giue bread vnto thy weary men?

16 Then he rooke the Elders of the citie, and thornes of the wildernesse & breers, & did teare the men of Succoth with them.

17 Also he brake downe the towre of Penuecl, and slew the men of the citie.

18 ¶ Then sayd he vnto Zebah and Zalmunna, What maner of men were they, whome ye slewe at Tabor? and they answered, "As thou art, so were they: euerie one was like y children of a King.

19 And he sayd, They were my brethren, euen my mothers children: as the Lorde liueth, if ye had sau'd their liues, I would not slay you.

20 Then he sayd vnto Ierher his first borne sonne, Vp, and slay them: but the boy drew not his sword: for he feared, because he was yet young.

21 Then Zebah and Zalmunna sayde, Rise thou, & fal vpon vs: for as the man is, so is his strength. And Gideon arose & slew Zebah & Zalmunna, & tooke away the ornaments, that were on their camels neckes.

22 ¶ Then the men of Israel sayd vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

23 And Gideon sayd vnto them, I will not reigne ouer you, neither shall my childe reigne ouer you, but the Lord shall reigne ouer you.

24 Againe Gideon sayd vnto them, I would desire a request of you, that you would giue me euerie man the earings of his pray (for they had golde earings because they were Ismaelites)

25 And they answered, We will giue them. And they spred a garment, & did cast therein euery man the earings of his pray.

26 And the weight of the golden earings y he required, was a thousand and seuen hundred shekels of gold, beside collers and iewels, and purple raiment that was on y Kings of Midian, and beside the cheynes y were about their camels neckes.

27 And Gideon made an Ephod therof, and put it in Ophrah his citie: & all Israel went a whoring there after, which was the destruction of Gideon and his house.

28 Thus was Midian brought low before the children of Israel, so that they lift vp their heads no more: & the country was in quietnes fortie yeeres in the dayes of Gideon.

29 ¶ Then Ierubbaal the sonne of Ioash went, and dwelt in his owne house.

30 And Gideon had seuentie sonnes begotten of his body: for he had many wiues.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Ioash dyed in a good age, and was buried in the sepulchre

of Ioash his father in Ophrah, of the father of the Ezrites.

33 But when Gideon was dead, y children of Israel turned away & went a whoring after Baalim, & made Baal-berith their God.

34 And the children of Israel remembered not the Lord their God, which had deliuered them out of the hands of all their enemies on euery side.

35 Neither shewed they mercie on the house of Ierubbaal, or Gideon, according to all the goodnesse which he had shewed vnto Israel.

# CHAP. IX.

Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7 Iotham propoeth a parable. 23 Hatred betwene Abimelech and the Shechemites. 26 Gaal conspireth against him, and is ouercome. 33 Abimelech is wounded to death by a woman.

1 THEN Abimelech the sonne of Ierubbaal went to Shechem vnto his mothers brethren, and communed with them, and with all y familie, and houle of his mothers father, saying,

2 Say, I pray you, in the audience of al y men of Shechem, whether is better for you, that al the sonnes of Ierubbaal, which are seuentie persons, reigne ouer you, eyther y one reigne ouer you? Remember also, that I am your bone, and your fleshe.

3 Then his mothers brethren spake of him in y audience of al the men of Shechem, all these wordes: And their heartes were moued to follow Abimelech: for sayd they, He is our brother.

4 And they gaue him seuentie pieces of filuer out of the house of Baal-berith, wherewith Abimelech hired vaine and light fellows which followed him.

5 And he went vnto his fathers house at Ophrah, and slew his brethren, the sonnes of Ierubbaal, about seuentie persons vpon one stone: yet Iotham the yongest sonne of Ierubbaal was left: for he hid himselfe.

6 And al the men of Shechem gathered together with al the house of Millo, and came & made Abimelech King in y plaine, wher the stone was erected in Shechem.

7 And when they told it to Iotham, he went and stood in the top of mount Gerizim, & lift vp his voyce, and cryed, and sayd vnto them, Harken vnto me, you men of Shechem, that God may harken vnto you.

8 The trees went forth to anoint a King ouer them, and sayd vnto the oliue tree, Reigne thou ouer vs.

9 But the oliue tree sayd vnto them, Should I leaue my fairesse, wherewith by me they honour God and man, and go to aduance me about the trees?

10 Then the trees sayd to the fig tree, Come thou, and be King ouer vs.

11 But the fig tree answered them, Should I forsake my sweetnes, and my good fruit, and go to aduance me about the trees?

12 Then sayd the trees vnto the Vine, Come thou, and be king ouer vs.

13 But the Vine sayd vnto them, Should I leaue my wyne, whereby I cheare God and man,

Which citie belonged to the familie of the Ezrites.

q That is, Baal, to whom they had bound them selues by covenant.

r They were vnmindful of God and vnkinde towarde him, by whom they had receiued so great a benefite.

a To pacifie with his kind-folkes for the attaining of the kingdome.

b Of your kindred by my mothers side.

c Or, idle fellows & vagabonds.

e Thus tyrants to establish their vnturped power, spare not the innocent blood, 1. King. 10. 7. 2. chro. 21. 4. d Which was as y towne house or common hal, which he calleth the tower of Shechem, ver. 49.

e By this parable he declareth that those that are not ambiciolous, are moste worthy of honour, & that the ambitious abuse their honour both to their owne destruction and others.

the incontinencie of wicked followers

see the fruites of disobedience. c. 8. 27.



Gaal confpireth againſt Abimelech,

Iudges.

and is overcome

*"Or, ſhulle, or  
beere.*

*f Abimelech  
ſhal deſtroie the  
nobles of She-  
chem.*

*"Ely. he caſt his  
life forre from him*

*g That he is  
your King, and  
you his ſubjects*

*h Because the  
people confeſ-  
ted with y King  
in ſhedding inno-  
cent blood: ther  
fore god deſtroie  
eth both the one  
and the other.*

*i Before they  
were afraid of  
Abimelechs po-  
wer, and durſt  
not go out of  
the citie.*

*k Braggingly, as  
though he had  
bene preſent, or  
to his captaine  
Zebul.*

- man, & go to aduance me about the trees ?
- 14 Then ſaid al the trees vnto the bramble, Come thou & reigne ouer vs.
- 15 And the bramble ſayd vnto the trees, If ye wil in deed anoint me King ouer you, come and put your truſt vnder my ſhadow : and if not, the fire ſhal come out of the bramble, and conſume the Cedars of Lebanon.
- 16 Now therefore, if ye do truly and vncorruptly to make Abimelech King, and if ye haue delt wel with Ierubbaal and with his houſe, and haue done vnto him according to the deſeruing of his handes,
- 17 (For my father fought for you, and aduenced his life, and deliuered you out of the hands of Midian.
- 18 And ye are riſen vp againſt my fathers houſe this day, and haue ſlayne his childre, about ſeuentie perſons vpon one ſtone, and haue made Abimelech y ſonne of his maid ſeruāt, King ouer the men of Shechem, becauſe he is your brother)
- 19 If ye then haue delt truly & purely with Ierubbaal, and with his houſe this day, then reioyce ye with Abimelech, and let him reioyce with you.
- 20 But if not, let a fire come out from Abimelech, and conſume the men of Shechem & the houſe of Millo: alſo let a fire come forth from the mē of Shechem, and from y houſe of Millo, and conſume Abimelech.
- 21 And Iotham ran away, and fled, and went to Beer & dwelt there for feare of Abimelech his brother.
- 22 So Abimelech reigned three yeere ouer Iſrael.
- 23 But God ſent an euill ſpirit betwene Abimelech, and the men of Shechem: & the men of Shechem brake their promiſe to Abimelech,
- 24 That the crueltie towarde the ſeuentie ſonnes of Ierubbaal and their blood might come and be layde vpon Abimelech their brother, which had ſlayne them, and vpon the mē of Shechem, which had ayded him to kill his brethren.
- 25 So the men of Shechem ſet men in waite for him in the toppes of the mountaynes: who robbed all that paſſed that way by the: and it was told Abimelech.
- 26 Then Gaal the ſonne of Ebed came with his brethren, and they went to Shechem: & the men of Shechem put their confidence in him.
- 27 Therefore they went out into the field, & gathered in their grapes and troade them, and made mery, and went into the houſe of their gods, and did eate and drinke, & curſed Abimelech.
- 28 Then Gaal the ſonne of Ebed ſayd, Who is Abimelech? and who is Shechem, that we ſhould ſerue him? Is he not the ſonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why ſhould we ſerue him?
- 29 Now would God this people were vnder mine hand: then would I put away Abimelech. And he ſaid to Abimelech, Increaſe

- thine army, and come out.
- 30 ¶ And when Zebul the ruler of the citie heard the wordes of Gaal the ſonne of Ebed, his wrath was kindled.
- 31 Therefore he ſent meſſengers vnto Abimelech priuily, ſaying, Beholde, Gaal the ſonne of Ebed and his brethren be come to Shechem, and behold, they fortiſie the citie againſt thee.
- 32 Now therefore ariſe by night, thou & the people that is with thee, and lie in waite in the field.
- 33 And riſe early in the morning as ſoone as the ſunne is vp, and aſſault the citie: and when he and the people that is with him, ſhal come out againſt thee, do to him what thou canſt.
- 34 ¶ So Abimelech roſe vp, and al the people that were with him by night: & they lay in wayte againſt Shechem in foure bandes.
- 35 Then Gaal the ſonne of Ebed went out & ſtood in the entring of the gate of the city: and Abimelech roſe vp, and the folke that were with him, from lying in waite.
- 36 And when Gaal ſaw the people, he ſayd to Zebul, Beholde, there come people downe from the tops of the mountaynes: & Zebul ſayd vnto him, The ſhadowe of the mountaynes ſeeme men vnto thee.
- 37 And Gaal ſpake againe, & ſayd, See, there come folke downe by the middle of y land, and another bande commeth by the way of the plaine of Meonenim.
- 38 Then ſayd Zebul vnto him, Where is now thy mouth, that ſayd, Who is Abimelech, that we ſhould ſerue him? Is not this y people that thou haſt deſpiſed? Go out now, I pray thee, and fight with them.
- 39 And Gaal went out before the men of Shechem, and fought with Abimelech.
- 40 But Abimelech purſued him, and he fled before him, and many were ouerthrowen and wounded, euen vnto the entring of the gate.
- 41 And Abimelech dwelt at Arumah: & Zebul thruſt out Gaal and his brethren that they ſhould not dwell in Shechem.
- 42 ¶ And on the morowe, the people went out into the field: which was tolde Abimelech.
- 43 And he tooke the people, and deuided them into three bandes, and layd wayte in the fields, and looked, and behold, the people were come out of the citie, and he roſe vp againſt them, and ſmote them.
- 44 And Abimelech, & the bandes that were with him, ruſhed forward, & ſtoode in the entring of the gate of the citie: and the two other bandes ran vpon all the people that were in the field and ſlew them.
- 45 And when Abimelech had fought againſt the citie al that day, he tooke the citie, and ſlew the people that was therein, & deſtroied the citie and ſowed ſalt in it.
- 46 ¶ And when all the men of the towre of Shechem heard it, they entred into an hold of the houſe of the god Berith.
- 47 And it was tolde Abimelech, that all the

*"Ely. he caſt his  
hand forre from him*

*"Ely. he caſt his  
hand forre from him*

*l Thou art  
fraid of al  
down.*

*"Ely. he caſt his  
hand forre from him*

*m As their  
caine.*

*n Which was  
of his company*

*o That is he  
be vnto the  
never ſerue  
any vic.  
p That is, al  
al. berith, as  
men chap. 3. 13.*

men of the towre of Shechem were gathered together.

48 And Abimelech gate him vp to mount Zalmon: hee and all the people that were with him: and Abimelech tooke axes with him and cut downe boughes of trees and tooke them, & bare them on his shoulder, and said vnto the folke that were with him, What ye haue seene me do, make hast, and do like me.

49 Then all the people also cut downe euery man his bough, and followed Abimelech, and put them to the holde, and set the hold on fire with the: so al the men of the towre of Shechem dyed also, about a thousande men and women.

50 ¶ Then went Abimelech to Tebez, and besieged Tebez, and tooke it.

51 But there was a strong towre within the cite, and thither fledde all the men and women, and all the chiefe of the cite, and shut it to them, and went vp to the toppe of the towre.

52 And Abimelech came vnto the towre and fought against it, and went harde vnto the doore of the towre to set it on fire.

53 But a certayne woman \* cast a piece of a milstone vpo Abimelechs head, and brake his braine pan.

54 Then Abimelech called hastily his page that bare his harneis, and sayd vnto him, Draw thy sword and slay me, that men say not of me, A woman slew him. And his page thrust him through, and he dyed.

55 And when the men of Israel saw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednesse of Abimelech, which he did vnto his father, in slaying his leuentic brethren.

57 Also al the wickednes of the men of Shechem did God bring vpon their heades. So vpon them came the \* curse of Iotham the sonne of Ierubbaal.

CHAP. X.

¶ *Tola dyeth. 1. Iair also dyeth. 7 The Iffraites are punished for their sinne. 10 They cry vnto God. 16 And he hath pittie on them.*

1 After Abimelech there arose to defend Israel, Tola, the sonne of Puah, y sonne of Dodo, a man of Issachar which dwelt in Shamir in mount Ephraim.

2 And he iudged Israel three & twenty yere and dyed, and was buried in Shamir.

3 ¶ And after him arose Iair a Gileadite, & iudged Israel two and twenty yere.

4 And he had thirtie sonnes that \* rode on thirtie assecoles, and they had thirtie cities, which are called \* Hanoth Iair vnto this day, and are in the land of Gilead.

5 And Iair dyed, & was buried in Ramon.

6 ¶ And the childre of Israel wroughte wickednes againe in the sight of the Lord, and serued Baalim, & \* Ashtaroth, and the gods of Aram, & the gods of Zidon, & the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, & forsooke the Lord and serued not him.

7 Therefore the wrath of the Lord was kindled against Israel, and he sold them into the handes of the Philistims, and into the handes of the children of Ammon:

8 Who from that yere vexed and oppressed the children of Israel eightene yeres, \* euen all the children of Israel that were beyond Iorden, in the land of the Amorites, which is in Gilead.

9 Moreover, the childre of Ammon went ouer Iorden to fight against Iudah, and against Benjamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the childre of Israel \* cryed vnto the Lord, saying, We haue sinned against thee, euen because we haue forsaken our owne God, and haue serued Baalim.

11 And the Lord \* said vnto the childre of Israel, Did not I deliuer you from the Egyptians & from the Amorites, from the childre of Ammon and from the Philistims?

12 The Zidonians also, and the Amalekites, and the Maonites: did oppress you, and ye cryed to me: and I saued you out of their handes.

13 Yet ye \* haue forsaken me, and serued other gods: wherefore I will deliuer you no more.

14 Goe, and cry vnto \* gods which ye haue chosen: let them saue you in the tyme of your tribulation.

15 And the childre of Israel sayd vnto the Loode, We haue sinned: doe thou vnto vs whatsoeuer please thee: only we pray thee to deliuer vs \* this day.

16 Then they put away the strange gods fro among them, & serued the Lord: & his soule was grieved for the miserie of Israel.

17 Then the childre of Ammon gathered themselves together, and pitched in Gilead: and the childre of Israel assembled themselves, and pitched in Mizpeh.

18 And the people & princes of Gilead sayd one to another, Whosoever will begin the battel against the childre of Ammon, the same shalbe \* head ouer all the inhabitants of Gilead.

CHAP. XI.

¶ *Iphrah being chased away by his brethren, was after made captaine ouer Israel. 30 He maketh a raibe vnto 31 He binqueth with the Ammonites. 37 And Iphrahed his chadlye in according to his name.*

1 Men Gilead began Iphrah, and Iphrah the Gileadite was a valiant man, but the sonne of an harlot.

2 And Gileads wife bare him sonnes, and when y woman's children were come of age, they thrust out Iphrah, and sayd vnto him, Thou shalt not inherite in our fathers house for thou art the sonne of a \* strange woman.

3 Then Iphrah fled from his brethren, and dwelt in the land of \* Tob: and there gathered idle fellows to Iphrah, and went out with him.

4 And in proceste of tyme the children of Ammon made warre with Israel.

5 And whē the children of Ammon fought with

Sj.

with

*Or, deliuered. As the Reubenites, Gadites, & half the tribe of Manasseh.*

*c They prayed to the Lord and confessed their sinne.*

*d By stirring the vp some Prophet, as Chap. 6.8.*

*Dem. 32.15. 1172.13*

*e That is, from this present danger. f This is true repentance to put away the euill, and to serue god aright. Or, be pitied.*

*Chap. 11.6.*

*g Ebr. a man of a mighty force. Or, valiant.*

*h That is, of a harlot, as verily.*

*b Where the gouernour of the country was called Tob. c Ioynd w him, as some thinke, against his brethren.*

*confession the first step to repentance. v. 15.*

*true repentance. obliuio inuicij.*

*D<sup>r</sup> George in his first moneth for the 1172. 13. faith, lower against a man of strong handes.*

*¶ Meaning that al were destroyed, as well they as the towre as the other.*

*¶ Thus God by such miserable death taketh vengeance on tyrants euen in this life.*

*¶ For making a tyrant their king.*





two monethes: so she went with her companions, and lamented her virginity vpon the mountaines.

39 And after the ende of two monethes, she turned again vnto her father, who did with her according to his vowe, which hee had vowed, and she had knowne no man; and it was a custome in Israel.

40 The daughters of Israel went yere by yere to lament the daughter of Iphthah the Gileadite; foure dayes in a yere.

CHAP. XII.

Iphthah Kilethi two and fourtie thousand Ephraimites.

After Iphthah succedeth Ibzani, 11. Elon, 12. Abdon.

1 And the me of Ephraim gathered themselves together, and went Northward and sayd vnto Iphthah, Wherefore wentest thou to fight against the children of Ammon, and didst not calve to go with thee? we will therefore burne thine house vpon thee with fire.

2 And Iphthah said vnto them, I and my people were at great strife with the children of Ammon, and when I called you, ye deliuered me nor out of their handes.

3 So when I sawe that ye deliuered me not, I put my life in mine handes, and went vpon the children of Ammon: so the Lorde deliuered them into mine handes. Wherefore then are ye come vnto me now to fight against me?

4 Then Iphthah gathered all the men of Gilead, and fought with Ephraim: & the men of Gilead smote Ephraim: because they said, Ye Gileadites are rufinagates of Ephraim among the Ephraimites, & among the Manassites.

5 Also the Gileadites tooke the passages of Iorden before the Ephraimites; and when the Ephraimites were escaped, said, let me passe, then 7 men of Gilead sayd vnto him, Art thou an Ephraimite? If he sayd, Nay,

6 Then said they vnto him, Say now Shibboleth: and he said, Sibboleth: for he could nor so pronounce: then they tooke him, & slew him at the passages of Iorden: & there fell at that tyme of the Ephraimites two & fourty thousand.

7 And Iphthah iudged Israel fixe yeere: then dyed Iphthah the Gileadite, and was buried in one of the cities of Gilead.

8 After him Ibzani of Beth-lehem iudged Israel,

9 Who had thirtie sonnes & thirtie daughters, which he sent out, and tooke in thirtie daughters from abroad for his sonnes. and he iudged Israel seuen yere.

10 Then Ibzani dyed, and was buried at Beth-lehem.

11 And after him iudged Israel Elon, a Zebulonite, and he iudged Israel ten yere.

12 Then Elon of Zebulonite dyed, & was buried in Aijalon in the countrey of Zebulun.

13 And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And he had fourtie sonnes & thirtie newes that rode on seauentie assecookes: & he iudged Israel eight yeres.

Then dyed Abdon the sonne of Hillel the Pirathonite, and was buried in Pirathon, in the land of Ephraim; in the Mount of the Amalekites.

CHAP. XIII.

Israel for their wickednesse oppressed of the Philistims. The Angel appareth to Manoahs wife. The Angel to commaundeth him to sacrifice vnto the Lord. The birth of Samson.

1 But the children of Israel continued to commit wickednes in the sight of the Lord, and the Lorde deliuered them into the hands of the Philistims forty yere.

2 Then there was a man in Zorah of the tribe of Danites, named Manoah, whose wife was barren, and bare not.

3 And the Angell of the Lorde appeared vnto the woman, & said vnto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and beare a sonne.

4 And nowe therefore beware, that thou drinke no wine, nor strong drinke, neyther cate any vncleane thing.

5 For loe, thou shalt conceive, and beare a sonne, & no razor shal come on his head: for the child shalbe a Nazarite vnto God from his birth: and he shal begin to saue Israel out of the handes of the Philistims.

6 Then the wife came, and tolde her husband, saying, A man of God came vnto me, and the facion of him was lyke the facion of the Angell of God exceeding fearefull.

7 But he sayd vnto me, Beholde, thou shalt conceive, and beare a sonne, and now thou shalt drinke no wine, nor strong drinke, neyther eat any vncleane thing: for the child shalbe a Nazarite to God from his birth to the day of his death.

8 Then Manoah prayed to the Lorde, & he sheweth sayd, I pray thee, my Lord, Let the man of whom thou sentest, come againe now vnto vs, and teach vs what we shall do vnto the child when he is borne.

9 And God heard the voyce of Manoah, & the Angell of God came agayne vnto the wife, as the fate in the field, but Manoah her husband was not with her.

10 And the wife made haste and ranne, and shewed her husband and said vnto him, Behold, the man hath appeared vnto me, that he came vnto me to day.

11 And Manoah arose & went after his wife, and came to the man, and sayde vnto him, Art thou the man whom I spakest vnto the woman? and he sayd, Yea.

12 Then Manoah sayd, Nowe let thy saying come to passe: but how shall we order the child, and do vnto him?

13 And the Angell of the Lord said vnto Manoah, The woman must beware of all that I sayd vnto her.

14 She may cate of nothing that commeth of the vine tree: she shal not drinke wyne nor strong drinke, nor eat any vncleane thing: let her obserue all that I haue commaunded her.

M Manoahs opinion that the Angel was his daughter in law, of Manoahs quest. 4. fol. 38.

Chap. 11. and 12. and 13. and 14.

a Signifying that their deliuerance came onely of God and not by mans power. Nam. 6. 1.

Angell.

Sam. 1. 1.

b Meaning, he should be separate from the world and dedicate to God.

c If flesh be not able to abide the sight of an Angell, how much lesse the presence of God?

d He sheweth to obey Gods will, and therefore desireth to know farther.

Prayer.

e It seemeth that the Angel appeared vnto her twice in one day: f He calleth him m<sup>s</sup>, because he so seemed, but he was Christ the eternal word, which at his tyme appointed became man.

Christ.

g Any thing forbidden by the Law.

to whom we ought  
to sacrifice.  
namely to God and  
not to idols or  
images

God, for these are  
images of the earth  
of the world  
beyond man's  
reason.

h Shewing that  
he sought not  
his own honour,  
but gods, whose  
messenger he  
was.

Or marvellous  
to know that  
God sent fire  
from heaven to  
consume their  
sacrifice, to con-  
firm their faith  
in his promise.

Exod. 25. 20.  
chap. 6. 22.

These graces  
that we haue re-  
ceiued of God,  
and his accep-  
ting of our obe-  
dience, are sure  
tokens of his love  
toward vs, so  
that nothing can  
hurt vs.

Or, so come vpon  
him at diuers  
times.

Elr. take her for  
me to wife.

Though his  
parents did ius-  
tly reprove him,  
yet it appeareth  
that this was the  
secrete worke of  
the Lord, verif. 4

no fight a-  
gainst them for  
the deliuerance  
of Israel.

13 (Manoah then said vnto the Angel of the Lord, I pray thee, let vs retaine thee, vntill we haue made readie a kid for thee.  
16 And the Angel of the Lord sayd vnto Manoah, Though thou make me abide, I will not eat of thy bread, and if thou wilt make a burnt offering, offer it vnto the Lord: for Manoah knew not that it was an Angel of the Lord.  
17 Agayne Manoah sayd vnto the Angell of the Lorde, What is thy name, that when thy saying is come to passe, we may honour thee?  
18 And the Angel of the Lord said vnto him, Why askest thou thus after my name, which is secret?  
19 Then Manoah tooke a kid with a meat offering, and offered it vpon a stone vnto the Lord: & the Angell did wonderfully, whiles Manoah and his wife looked on.  
20 For when the flame came vp toward heaven from the altar, the Angel of the Lorde ascended vp in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.  
21 (So the Angel of the Lord did no more appear vnto Manoah & his wife) Then Manoah knew that it was an Angel of the Lord.  
22 And Manoah sayd vnto his wife, We shall surely dye, because we haue seene God.  
23 But his wife sayd vnto him, If the Lorde would kill vs, he would not haue receyued a burnt offering, and a meat offering of our hands, neither would he haue shewed vs all these things, nor would now haue tolde vs any such.  
24 And the wife bare a sonne, and called his name Samson: and the childe grew, and the Lord blessed him.  
25 And the Spirit of the Lord began to stirg then him in the hoste of Dan, betwene Zorah, and Eshtaol.  
CHAP. XIII.  
1 Samson desireth to haue a wife of the Philistines. 2 He killeth a Lyon. 3 He proposeth a riddle. 4 He killeth thirty. 5 His wife forsaketh him and taketh another.  
1 Now Samson went downe to Timnath, and saw a woman in Timnath of the daughters of the Philistines,  
2 And he came vp and told his father & his mother, & said, I haue sene a womā in Timnath of the daughters of the Philistines: now therefore giue me her to wife.  
3 Then his father and his mother sayd vnto him, Is there neuer a wife among the daughters of thy brethren, & among al my people, that thou must go to take a wyfe of the vncircumcised Philistines? And Samson sayd vnto his father, Giue me her, for she pleaseth me wel.  
4 But his father and his mother knewe not that it came of the Lorde, y he should seeke an occasion against the Philistines: for at y tyme the Philistines reigned ouer Israel.  
5 Then went Samson and his father & his mother downe to Timnath, and came to the vineyardes at Timnath: and beholde, a

young Lyon roared vpon him.  
And the Spirit of the Lorde came vpon him, and he tare him, as one should haue ret a kid, and had nothing in his hand, neither told he his father nor his mother what he had done.  
And he went downe, and talked with the woman which was beautifull in the eyes of Samson.  
And within a few dayes, when he returned to receiue her, he went aside to see the carkeis of the lion: and behold, there was a swarme of bees, and hony in the body of the Lyon.  
And he tooke thereof in his handes, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eat: but he told not them, that he had taken the hony out of the body of the Lyon.  
So his father went down vnto the womā, and Samson made there a feast for soved the young men to do.  
And when they sawe him, they brought thirtie companions to be with him.  
Then Samson sayd vnto them, I will now put forth a riddle vnto you: and if you can declare it me within seue dayes of the feast, & finde it out, I wil giue you thirtie sheetes, and thirtie change of garments.  
But if you cannot declare it me, then shall ye giue me thirtie sheetes and thirtie change of garments. And they answered him, Put forth thy riddle, that we may heare it.  
And he sayd vnto them, Out of the eater came meat, & out of the strong came sweetness: and they could not in three dayes expound the riddle.  
And when the seuenth day was come, they sayd vnto Samsons wyfe, Entise thine husband, that he may declare vs the riddle, lest we burne thee and thy fathers house with fire. Haue ye called vs, to possesse vs? is it not so?  
And Samsons wife wept before hym, and said, Surely thou hatest me & louest me not: for thou hast put forth a riddle vnto my children of my people, and hast not told it me. And he sayd vnto her, Behold, I haue not told it my father, nor my mother, and shal I tel it thee?  
Then Samsons wife wept before him seue dayes, while their feast lasted: and when the seuenth day came, he told her, because she was importunate vpon him: so she told the riddle to the children of her people.  
And the me of the citie said vnto him the seuenth day before the Sunne went down, What is sweeter then honie? and what is stronger then a Lyon? Then sayde he vnto them, If ye had not plowed with my heifer, ye had not found out my riddle.  
And the Spirit of the Lorde came vpon him, and he went downe to Ashkelon, and slew thirtie men of them & spoyled them, and gaue change of garments vnto them, which expounded the riddle: & his wrath was kindled, and he went vp to his fathers house.

Whereby he had strength boldness

Or, in taking his wife

And yet he was respected

Meaning he was much

That is, he was reuenced or honoured

Or that was was respected gathered

Or, the ci

Or, for it was the fourth day

Or, to tempt

Or, to tempt

h Vnto them which are capti

i Or, to tempt with day

Each was their groffe

k If ye had used the heifer my wife

l Thus he rather be any their brother, then vnto them that Chief of the Philistines

20 Then Samsons wife was given to his companion, whom he had vsed as his friend.

CHAP. XV.

4 Samson teth firebrandes to the foxe tails. 6 The Philistims burnt his father in law and his wife. 13 VVith the iawbone of an asse he killeth a thousand men. 19 Out of a great tooth in the iawe God gaue him water.

1 Bv within a while after, in the tyme of wheate haruest, Samson visited his wife with a kid, saying, I wil<sup>a</sup> go into my wife into the chamber: but her father would not suffer him to go in.

2 And her father sayd, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her yonger sister sayrer then he? take her, I pray thee, in steade of the other.

3 Then Samson sayd vnto them, Nowe am I more<sup>b</sup> blameless then the Philistims: therefore will I do them displeasure.

4 ¶ And Samson went out, and tooke three hundred foxes, & tooke firebrands, & turned them taile to taile, and put a firebrand in the middes betwene two tails.

5 And when he had set the brandes on fire, he sent them out into the standing corne of the Philistims, & burnt vp both the<sup>c</sup> rickes and the standing corne with the vineyards and oliues.

6 Then the Philistims sayd, Who hath done this? And they answered, Samson the sonne in law of the<sup>d</sup> Timnite, because he had takē his wife, & giuen her to his companion. The the Philistims came vp and<sup>e</sup> burnt her and her father with fire.

7 And Samson said vnto them, Though ye haue done this, yet will I be auēged of you, and then I will cease.

8 So he smote them<sup>f</sup> hippe and thigh with a mightie plague: then he went and dwelt in the top of the rocke Etam.

9 ¶ Then the Philistims came vp, & pitched in ludah, and<sup>g</sup> were spred abroad in Lehi.

10 And the men of ludah sayd, Why are ye come vp vnto vs? And they answered, To binde Samson are we come vp, and to doe to him as he hath done to vs.

11 Then three thousand men of ludah went to the top of the rocke Etam, and sayde to Samson, Knowest thou not that the Philistims are rulers ouer vs? Wherefore then hast thou done thus vnto vs? And he answered them, As they did vnto me, so haue I done vnto them.

12 Again they sayd vnto him, We are come to binde thee, and to deliuer thee into the hand of the Philistims. And Samson sayd vnto them, Swear vnto me, that ye wil not fall vpon me your selues.

13 And they answered him, saying, No, but we will bynde thee and<sup>h</sup> deliuer thee vnto their hande, but we wil not kill thee. And they bound him with two new cordes, and brought him from the rocke.

14 When he came to Lehi, the Philistims shouted against him, and the Spirit of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that

was burnt with fire: for the bandes loosed from his handes.

15 And he found a new iawbone of an asse, i That is, of an asse lately slaine. and put forth his hand, and caught it, and slew a thousand men therewith.

16 Then Samson said, With the iaw of an asse are heapes vpon heapes: with the iawe of an asse haue I slayne a thousand men.

17 And when he had left speaking, he cast away the iawbone out of his hande, & called that place, Ramath-Lehi.

18 And he was sore a thirst, &<sup>i</sup> called on the Lord, and said, Thou hast giuen this great deliuerance into the hand of thy seruauit and now shal I dye for thirst, & fall into the handes of the vncircumcised?

19 Then God brake the cheeke tooth, y was in the iawe, and water came thereout: and whē he had drunke, his Spirit came again, and he was reuiued: wherefore the name therof is called, En-hakkore, which is in Lehi vnto this day.

20 And he iudged Israel in the dayes of the Philistims twentie yeres.

CHAP. XVI.

3 Samson carrieth away the gates of Azzah. 18 He was deceived by Delilah. 30 He pulleth downe the house vpon the Philistims, and dieth with them.

1 Then went Samson to<sup>a</sup> Azzah, and saw there<sup>b</sup> an harlot, & went in vnto her.

2 And it was told to the Azzahites, Samson is come higher. And they went about, and layed waire for him all night in the gate of lodged with the citie, and were quiet all the night, saying, Abide<sup>c</sup> till the morning early, and we shall kill him.

3 And Samson slept til midnight, & arose at midnight, & tooke the doores of the gates of the citie, & the two postes & list them away with the barres, & put them vpon his shoulders, & caried them vp to the toppes of the mountayne that is before Hebron.

4 ¶ And after this he loued a woman by the riuer of Sorek, whose name was Delilah:

5 Vnto whom came the princes of the Philistims, and said vnto her, Entise him, & see wherein his<sup>d</sup> great strength lyeth, and by what meane we may ouercome him, that we may bind him, & punish him, & every one of vs shal giue thee eleuen hundredth<sup>e</sup> of shekel of siluer.

6 ¶ And Delilah sayd to Samson, Tell me, I pray thee, wherein thy great strength lyeth, and wherewith thou mightest be bound, to do thee hurt.

7 Samson then answered vnto her, If they binde me with seuen<sup>f</sup> greene cordes, that were neuer dried, then shall I be weake, & be as an other man.

8 And the princes of the Philistims broght her seuen greene cordes that were not dry, and the bound him therewith.

9 (And she had<sup>g</sup> men lying in wait with her in the chamber) Then she sayd vnto him, The Philistims be vpon thee, Samson. And he brake the cordes, as a threed of towie is broken, when<sup>h</sup> it feeleth fire: so his strength was not known.

<sup>a</sup> Or, the lifting up of the iawe.

<sup>b</sup> Whereby appeareth, that he did these things in faith, and so with a true zeale to glorifie God and deliuer his countrey.

<sup>c</sup> Or, the fountain of him that prayeth.

<sup>a</sup> One of the chief cities of the Philistims. Or vitailer. <sup>b</sup> That is, he lodged with her. <sup>c</sup> Or, to the light of the morning.

<sup>d</sup> Or, plaine.

<sup>e</sup> Of the value of a shekel, read Gen. 23. 15. 1841 about 20 pence.

<sup>f</sup> Or, new with.

<sup>g</sup> Certaine Philistims in a secret chamber.

<sup>h</sup> When fire cometh nere it.

prayer.

ch. 15. 8. hip & thigh, Deet<sup>g</sup> George. vpon the place in the firmen. vpon the 11. 32. interpreted as kicking & spurning.

a Attempt: is euer treacherous.



Delilahs fallhood. Samson is taken:

Iudges.

his death. Michah

f Though her fallhood tended to make him lose his lyfe, yet his affection so blinded him y he could not be ware.

10 ¶ After Delilah said vnto Sāson, See, thou hast mocked me and tolde me lies. I pray thee now, I tell me wherewith thou mightest be bound.

11 Then he answered her, If they binde me with new ropes that neuer were occupied, then shall I be weake, and be as an other man.

12 Delilah therefore tooke new ropes, and bound him therewith, & said vnto him, The Philistims be vpon thee, Samson: (and men lay in waite in the chamber) and he brake them from his armes, as a threede.

13 ¶ Afterward Delilah said to Samson, Hitherto thou hast beguiled me, and told me lies: tel me how thou mightest be bounde. And he sayd vnto her, If thou platredst seven lockes of mine head with the threedes of the woufe.

14 And she fastened it with a pinne, and sayd vnto him, The Philistims be vpon thee, Sāson. And he awoke out of his sleepe, and went away with the pinne of the webbe & the woufe.

15 Agayne she sayde vnto him, Howe canst thou say, I loue thee, when thine heart is not with me? thou hast mocked me these three tymes, and hast not told me wherein thy strength lieth.

16 And because she was importunate vpon him with her wordes continually, & vexed him, his soule was pained vnto the death.

17 Therefore he tolde her all his heart, and said vnto her, There neuer came rasor vpo myne head: for I am a Nazarite vnto God from my mothers wombe: therefore if I be shauen, my strength will go from me, and I shalbe weake, and be like all other men.

18 And when Delilah sawe that he had tolde her all his heart, she sent, and called for the Princes of the Philistims, saying, Come vp once agayne: for he hath shewed me all his heart. Then the Princes of the Philistims came vp vnto her, and brought the money in their hands.

19 And she made him sleep vpon her knees, & she called a man, and made him to shauce of the seven lockes of his head, and the began to vex him, & his strength was gone from him.

20 Then she said, The Philistims be vpo thee, Samson. And he awoke out of his sleepe, & thought, I wil go out now as at other times, and shake my selfe, but he knewe not that the Lord was departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, & brought him downe to Azzah, and bounde him with fetters: & he did grinde in the prison house.

22 And the heare of his head begā to growe againe after that it was shauen.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they said, Our god hath deliuered Samson our enemy into our hands.

24 Also when the people saw him, they prayed their god: for they sayd, Our god hath

deliuered into our handes our enemy and destroyer of our country, which hath slayne many of vs.

25 And when their heartes were mery, they sayd, Cal Samson, he may make vs pastime. So they called Samson out of the prison house, & he was a laughing stock vnto the, and they set him betwene the pillars.

26 Then Samson sayd vnto the Ieruaunt that led him by the hand, Leade me, that I may touche the pillars that the house standeth vpon, and that I may leane to them.

27 (Now the house was full of men and women, and there were all the princes of the Philistims: also vpon the roose were about three thousand men and women that beheld while Samson played)

28 Then Samson called vnto the Lorde, and sayd, O Lord God, I pray thee, thinke vpon me: O God, I beseech thee, strengthen me at this time only, that I may be at once auenged of the Philistims for my two eyes.

29 And Samson layd hold on the two middle pillars wherupon the house stode, and on which it was borne vp: on the one with his right hand, and on the other with his left.

30 Then sayd Samson, O Let mee lose my lyfe with the Philistims: and he bowed him with all his might, and the house fell vpon the princes, and vpon all the people that were therein. so the dead which he slew at his death were moe then they which he had slayne in his life.

31 Then his brethren, and all the house of his father came downe and tooke him, and brought him vp and buried him betwene Zorah and Eshtaol, in the sepulchre of Manoah his father: now he had iudged Israel twenty yeres.

CHAP. XVII.

¶ Michahs mother according to her vowe made her some two idols. 1 He made his sonne a Priest for his idols, 10 And after he hired a Leuite.

1 There was a man of mounte Ephraim, whose name was Michah, and he said vnto his mother, The eleuen hundred shekels of siluer y were taken fro thee, for y which thou cursedst, & spakdest it, euen in mine hearing, beholde, the siluer is with me, I tooke it. Then his mother sayd, Blessed be my sonne of the Lord.

2 And whē he had restored the eleuen hundred shekels of siluer to his mother, his mother said, I had dedicate the siluer to the Lord of myne hande for my sonne, to make a grauen and molten image. Now therefore I will giue it thee againe.

3 And when he had restored the mony vnto his mother, his mother tooke two hundred shekels of siluer, & gaue the to y founder, which made therof a grauen & molten image, & it was in the house of Michah.

4 And this mā Michah had an house of gods, and made an Ephod, and Teraphim, & consecrated one of his sonnes, who was his Priest.

5 In those dayes there was no King in Israel, but euery mā did that, which was good

m Thus by just iudgement they are made slaves to which which defend the faithful.

Or, woman

He prayd me my vocation which is to cutte gods images wicked. He spaketh not this of his faire, but his bling himselfe neglecting his office might fence thereby given.

a Somewhat this history in the thirteenth Othmid, and Ephus words immediately ter solus, 2. c. 2.

b Contrary to the commandment of God, true religion practised by Ioshus, they tooke y Levites to idols.

c He would both God and idols. Gen. 31. 30. 31. 34.

d For where there is no gistrate found God, there can be no true religion, nor order.

prayer. 28.

It is impossible, if we giue place to our wicked affections, but at length we shalbe destroyed

Or, because.

h For this Samson vied to say, I loue thee.

the danger of keeping harlots company.

i Thus his immoderate affections towards a wicked woman caused him to lose Gods excellent giftes, and become slave vnto them, who he should haue ruled.

k Not for the losse of his heare but for the contempt of the ordinance of God, which was the cause that God departed from him.

the fruits of whoredome.

l Yet had he not his strength againe, til he had called vpo God, and reconciled himselfe. v. 28.

in his owne eyes.

7 ¶ There was also a yong man out of Beth-lehem Iudah, \* of the familie of Iudah: who was a Leuite, and sojourned there.

8 And the man departed out of the cite, *even* out of Beth-lehem Iudah, to dwell where he coulde finde a place: and as hee iournied, he came to mount Ephraim to the house of Michah.

9 And Michah said vnto him, Whence comest thou? And the Leuite answered him, I come from Beth-lehem Iudah, and go to dwell where I may finde a place.

10 The Michah said vnto him, Dwell with me, and be vnto me a father and a Priest, and I will giue thee ten *shekels* of siluer by yere, and a sute of apparel, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was content to dwell with the man, and the yong man was vnto him as one of his owne sonnes.

12 And Michah consecrated the Leuite, and the yong man was his Priest, and was in y<sup>e</sup> house of Michah.

13 Then said Michah, Now I know that the Lord wil be <sup>a</sup> good vnto me, seeing I haue a Leuite to my Priest.

CHAP. XVIII.

*The children of Dan send men to search the land. 22 Then come the six hundred and take the gods, and the Priest of Michah away. 27 They destroy Laish. 31 They build it againe, 30 And set up idolatrie.*

1 IN those dayes there was no King in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for vnto that time *all* their inheritance had not fallen vnto them among the tribes of Israel.

2 Therefore the children of Dan sent of their familie, six men out of their coasts, *even* men expert in warre, out of Zorah and Eshtaol, to vewe the land and search it out, and said vnto them, <sup>b</sup> Go, and searche out the lande. Then they came to mount Ephraim to the house of Michah & lodged there.

3 When they were in the house of Michah, they knew the <sup>c</sup> voyce of the yong man the Leuite: and being turned in thither, they said vnto him, Who brought thee hither? or what makest thou in this place? and what hast thou *so* do here?

4 And he answered them, Thus and thus dealeth Michah with me, and hath hired me, and I am his Priest.

5 Again they said vnto him, Aske counsel now of God, that we may knowe whether the way which we go, shalbe prosperous.

6 And the Priest said vnto them, <sup>d</sup> Go in peace: for y<sup>e</sup> Lord guideth your way which ye go.

7 Then the six men departed and came to Laish, and sawe the people that were therein, which dwelt careles, after the manner of the Zidonians, quiet and sure, because no man <sup>e</sup> made anie trouble in the land, or vsurped anie dominion: also they were farre from the Zidonians, and had no

busines with *other* men.

8 ¶ So they came againe vnto their brethre to Zorah and Eshtaol: and their brethren said vnto them, What haue ye *done*?

9 And they answered, Arise, that we may go vp against them: for we haue scene the land, and surely it is verie good, and <sup>f</sup> do ye fit stil? be not slouthfull to go and enter to possesse the land:

10 (If ye wil go, ye shall come vnto a carelesse people, and the countrey is large) for God hath giuen it into your hand. It is a place which doeth lacke nothing that is in the world.

11 ¶ Then there departed thence of the familie of the Danites, from Zorah and from Eshtaol, six hundred men appointed with instruments of warre.

12 And they went vp, and pitched in Kiriath-eiarim in Iudah: wherefore they called that place, Mahanah-Dan vnto this day: and it is behinde Kiriath eiarim.

13 And they went thence vnto mount Ephraim, and came to the house of Michah.

14 Then answered the six men, that went to spie out the countrey of Laish, and said vnto their brethren, Knowe ye not, that there is in these houses an Ephod, and Teraphim, & a graue & a molten image? Now therefore consider what ye haue to do.

15 And they turned thitherward and came to the house of the yong man the Leuite, *even* vnto the house of Michah, and saluted him peaceably.

16 And the six hundred men appointed w<sup>th</sup> their weapons of warre, which were of the children of Dan, stood by the entring of the gate.

17 Then the six men that went to spie out the land, went in thither, and tooke the <sup>g</sup> grauen image and the Ephod, and the Teraphim, and the molten image: and y<sup>e</sup> Priest stood in the entring of the gate with the six hundred men, that were appointed w<sup>th</sup> weapons of warre,

18 And the other went into Michahs house and fet the grauen image, the Ephod, & the Teraphim, and the molten image. Then said the Priest vnto them, What do ye?

19 And they answered him, Hold thy peace: lay thine hand vpon thy mouth, and come with vs to be our father and Priest. Whether is it better y<sup>e</sup> thou shouldest be a Priest vnto the house of one man, or that thou shouldest be a Priest vnto a tribe and to a familie in Israel?

20 And the Priests heart was glad, and he tooke the Ephod and the Teraphim, and the grauen image, and went among the <sup>h</sup> people.

21 And they turned and departed, and put the children, and the cattell, and the substance <sup>i</sup> before them.

22 ¶ When they were farre of from the house of Michah, the men that were in the houses neere to Michahs house, gathered together, and pursued after the children of Dan,

*Lose ye this good occasion through your slouthfulness?*

*Or, the tents of Dan.*

*f Because they before had had good successe, they would that their brethren would be encouraged by hearing y<sup>e</sup> same tidings.*

*g So superstition blinded them, y<sup>e</sup> they thought Gods power was in these idoles, and that they should haue good successe by them, though by violence and robbery they did take them away.*

*h With the six hundred men.*

*i Suspecting th<sup>at</sup> that did pursue them.*

23 And cryed vnto the children of Dan: who turned their faces, and said vnto Michah, What aileth thee, that thou makest an outerie?

24 And he saide, Ye haue taken away my gods, which I made, and the Priest, and go your waies: and what haue I more? how then say ye vnto me, what ayleth thee?

25 And the children of Dan said vnto him, Let not thy voyce be heard among vs, lest angrie fellowes runne vpon thee, & thou lose thy life with the liues of thine household.

26 So the children of Dan went their waies: and when Michah sawe that they were to strong for him, he turned, and went backe vnto his house.

27 And they tooke the things which Michah had made, and the Priest which he had, & came vnto Laish, vnto a quiet people and without mistrust, and smote them with the edge of the sword, and burnt the citie with fire.

28 And there was none to helpe, because Laish was farre from Zidon, and they had no busines with other men: also it was in y valley that lieth by Beth-rehob. After, they built the citie, and dwelt therein.

29 And called the name of the citie Dan, after the name of Dan their father which was borne vnto Israel: howbeit the name of the citie was Laish at the beginning.

30 Then the children of Dan set them vp the grauen image: and Jonathan y sonne of Gershom, the sonne of Manasseh and his sonnes were the Priests in the tribe of the Danites vntill the day of the captiuitie of the land.

31 So they set them vp the grauen image, which Michah had made, all the while the house of God was in Shiloh.

CHAP. XIX.

*A Leuite wife being an harlot, forsooke her husband, and he sought her againe. 25 At Gibeah she was violently abused to the death. 26 The Leuite cutteth her in pieces and sendeth her to the twelue tribes.*

1 **A**Lfo in those daies, whē there was no King in Israel, a certaine Leuite dwelt on the side of mount Ephraim, and tooke to wife a concubine out of Beth-lehem Iudah,

2 And his concubine plaid the whore there, and went away from him vnto her fathers house to Beth-lehem Iudah, and there continued the space of foure moneths.

3 And her husband arose & went after her, to speake friendly vnto her, and to bring her againe: he had also his seruāt with him, and a couple of asses: and he brought him vnto her fathers house, and when y yong womans father sawe him, he reioyced of his comming.

4 And his father in lawe, the yong womans father retained him: and he abode w him three dayes: so they did eat and drinke, & lodged there.

5 And when the fourth day came, they arose early in the morning, and he prepa-

red to depart: then the yong womans father said vnto his sonne in lawe, Comfort thine heart with a morsel of bread, and then go your way.

6 So they sate downe, and did eat & drinke both of them together. And the yong womans father said vnto the man, Be content, I pray thee, and tarie all night, and let thine heart be merie.

7 And when the man rose vp to depart, his father in law was earnest: therefore he returned, and lodged there.

8 And he arose vp early the fifth day to depart, and the yong womans father saide, Comfort thine heart, I pray thee: and they taried vntill after midday, and they both did eat.

9 Afterward when the man arose to depart with his concubine and his seruāt, his father in lawe, the yong womans father said vnto him, Beholde now, the day draweth toward euen: I pray you, tarie all night: beholde the sunne goeth to rest: lodge here, that thine heart may be merie, and to morowe get you early vpon your way, & go to thy tent.

10 But the man would not tarie, but arose & departed, and came ouer against Iebus, (which is Ierusalem) and his two asses laden, and his concubine were with him.

11 When they were neere to Iebus, the day was fore spent, and the seruāt said vnto his master, Come, I pray thee, and let vs turne into this citie of the Iebusites, and lodge all night there.

12 And his master answered him, We will not turne into the citie of strangers that are not of the children of Israel, but we wil go forth to Gibeah.

13 And he said vnto his seruāt, Come, and let vs drawe neere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the sunne went downe vpon them neere to Gibeah, which is in Benjamin.

15 Then they turned thither to go in and lodge in Gibeah: and when he came, he sate him downe in a streete of the citie: for there was no man that tooke them into his house to lodging.

16 And behold, there came an old man from his worke out of the fildes at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of Iemini.

17 And when he had lift vp his eyes, he saw a wayfaring man in the streetes of the citie: then this olde man said, Whither goest thou, and whence camest thou?

18 And he answered him, We came from Beth-lehem Iudah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Iudah, & go now to the house of the Lord: and no man receiueth me to house,

19 Although we haue strawe and prouander for our asses, & also bread and wine for me and thine handmaid, and for the boy that

k This declareth what opinion on the idolaters haue of their idoles.

"Ebr. who haue their heart bitter.

l Meaning, the idoles, as verse 18.

"Or, deliver them. m Which after was called Cefarea Philippi.

Iosh. 19. 47.

n Thus in steade of giuing glorie to God, they attributed the vi- glorie to their idoles, and honoured them therefore. o That is, till the Arke was taken, 1. Sam. 5. 1.

Chap. 17. 6. & 18. 1.

Gm. 23. 6.

"Ebr. besides him: 2. so wst. with others

"Ebr. so her bears

"Ebr. at his meeting

"Ebr. rose up.

"Or, I praye

a That is, his concubines ther.

"Or, wrapped him.

b Meaning, that he should reue him selfe with ment, as verse

"Ebr. it was

"Or, the day lodged.

c To wit, into towne or into where he dwelt

"Or, went down

d Though these daies then were most horrible corruptions, yet were necessarie could not compel me to haue told it them than confessed not the true God.

"Or, gathered them.

k Meaning, home vnto mount

"Or, gathered them.

e This is, of the tribe of Benjamin.

"Or, a man of king.

f To Shiloh Mizpah, where the Arke was.

"Ebr. so

"Or, I praye

"Ebr. wrapped him, that is, all wicked g. To sh they mi break it

Gm. 23. 6.

h That them.

i She felt dead, as

"Or, gathered

"Or, gathered

k Meaning, home vnto mount

l Forth like the Sodom, which ned down and bring from h

Hofa. 1.

a That with on sent. b To af fell.

"Ebr. so



is with thy seruant: we lacke nothing.

20 And the olde man said, "Peace be with thee: as for all that thou lackest, shall thou finde with me: only abide not in the streete all night.

21 ¶ So he brought him into his house, and gaue fodder vnto y<sup>e</sup> asses: and they washed their feete, and did eate and drinke.

22 And as they were making their hearts merry, beholde, the men of the citie, wicked men, beset the house round about, and smote at the doore, and spake to this olde man, the master of the house, saying, Bring forth the man that came into thine house that we may know him.

23 And this man the master of the house went out vnto them, and said vnto them, Nay my brethren, do not so wickedly, I pray you: seeing that this man is come into mine house, do not this villenie.

24 Behold, here is my daughter, a virgine, and his concubine: them will I bring out now, and humble them, and do with them what seemeth you good: but to this man, do not this villenie.

25 But the men would not hearken to him: therefore the man tooke his concubine, & brought her out vnto them: and they knew her and abused her all the night vnto the morning: and when y<sup>e</sup> day began to spring, they let her go.

26 So the woman came in the dawning of the day, and fell downe at the doore of y<sup>e</sup> mans house where her lord was, till the light day.

27 And her lord arose in the morning, and opened the doores of the house, and went out to go his way, and beholde, the woman his concubine was dead at the doore of the house and her handes lay vpon the threshold.

28 And he said vnto her, Vp and let vs go: but she answered not. Then he tooke her vp vpon the asse, and the man rose vp, and went vnto his place.

29 And when he was come to his house, he tooke a knife, and laid hand on his concubine, and deuided her in pieces with her bones into twelue partes, and sent her through all quarters of Israel.

30 And all that sawe it, said, There was no such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

CHAP. XX.

1 The Israelites assemble in Mizpeh, to whome the Levites declared his wrong. 2 They sent for them that did the villenie. 3 The Israelites are twice overcome, 4 And at length get the victory.

1 Then all the children of Israel went out, and the Congregation was gathered together as one man, from Dan, to Beertheba, with the land of Gilead, vnto the Lord in Mizpeh.

2 And the chiefe of all the people, and all the tribes of Israel assembled in the Congregation of the people of God foure hun-

dreth thousand footmen that drew sword. (Now the children of Benjamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel said, How is this wickednes committed?

4 And the same Levite, the womans husband that was slaine, answered and said, I came vnto Gibeah that is in Benjamin with my concubine to lodge.

5 And the men of Gibeah arose against me, and beset the house round about vpon me by night, thinking to haue slaine me, & haue forced my concubine that she is dead.

6 Then I tooke my concubine, and cut her in pieces, and sent her throughout all the countrey of the inheritance of Israel: for they haue committed abomination and villenie in Israel.

7 Beholde, ye are all children of Israel: giue your aduise, and counsel herein.

8 Then all the people arose, as one man, saying, There shall not a man of vs go to his tent, neither anie turne into his house.

9 But now this is that thing which we will do to Gibeah: we will go vp by lot against it.

10 And we will take ten men of the hundred throughout all the tribes of Israel, and an hundred of the thousand, and a thousand of ten thousand to bring a vitale for the people that they may do (when they come to Gibeah of Benjamin) according to all y<sup>e</sup> villenie that is hath done in Israel.

11 ¶ So all the men of Israel were gathered against the citie, knit together, as one man.

12 And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickednes is this that is committed among you?

13 Now therefore deliuer vs those wicked men which are in Gibeah, that we may put them to death, and put away euill from Israel: but the children of Benjamin would not obey the voyce of their brethren the children of Israel.

14 But the children of Benjamin gathered themselves together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Benjamin were nombred at that time out of the cities six and twentie thousand men that drew sword, beside the inhabitants of Gibeah, which were nombred seven hundred chosen men.

16 Of all this people were seven hundred chosen men, being left handed: all these could sling stones at an heare breadth, and not faile.

17 ¶ Also the men of Israel, beside Benjamin, were nombred foure hundred thousand men that drew sword, euen al mee of warre.

18 And the children of Israel arose, & went vp to the house of God, and asked of God, saying, Which of vs shall go vp first to fight against the children of Benjamin? And the Lord said, Iudah shall be first.

19 Then the children of Israel arose vp early and camped against Gibeah.

20 And the men of Israel went out to battell against

c Meaning, men able to handle their weapon.

d To y<sup>e</sup> Levite.

e Or, strife, or lorde

e That is, her pieces, to euerie tribe a piece, chap. 19. 26

f Before we haue reuenged this wickednes.

g These onely should haue the charge to provide for vitale for the rest.

h That is, euerie familie of the tribe.

i Because they would not suffer the wicked to be punished, they declared them selues to mainteine them in their euill, and therefore were al iustly punished.

Chap. x. 1.

k That is, to the Arke, which was in Shiloh: some thinke, in Mizpeh, as vers.

Or, ye of good comfort.

Or, men of Benjamin, that is, given to all wickednes. To the present they might breake it.

Gen. 1. 1.

h That is, abuse them.

i She fell downe dead, as vers. 27.

Or, husband.

Or, fallen.

k Meaning, home vnto mount Ephraim

l For this was like the sinne of Sodom, for the which God rained downe fire and brimstone from heauen.

Hos. 10. 9.

a That is, all with one consent.

b To aske counsell.

Or, corners.

against Benjamin, and the men of Israel put them felues in aray to fight against the beside Gibeah.

21 And the children of Benjamin came out of Gibeah, and slewe downe to the ground of the Israelites that day two and twentie thousand men.

22 And the people, the men of Israel plucked vp their hearts, and set their battaile againe in aray in the place where they put them in aray the first day.

23 (For the children of Israel had gone vp and wept before the Lord vnto the euening, and had asked of the Lord, saying, Shall I go againe to battel against the children of Benjamin my brethren? and the Lord said, Go vp against them.)

24 ¶ Then the children of Israel came neere against the children of Benjamin the second day.

25 Also the second day Benjamin came forth to meete them out of Gibeah, and slewe downe to the ground of the children of Israel againe eightene thousand men: all they could handle the sword.

26 Then all the children of Israel went vp & all the people came also vnto the house of God, and wept and faste there before the Lord & fasted that day vnto the euening, and offered burnt offerings & peace offerings before the Lord.

27 And the children of Israel asked the Lord (for there was the Arke of the couenant of God in those dayes,

28 And Phineas the sonne of Eleazar, the sonne of Aaron stood before it at that time) saying, Shall I yete go anie more to battell against the children of Benjamin my brethren, or shall I cease? And the Lord said, Go vp: for to morow I will deliuer the into your hand.

29 And Israel set men to lie in wait round about Gibeah.

30 And the children of Israel went vp against the children of Benjamin the thirde daye, & put them felues in aray against Gibeah, as at other times.

31 Then the children of Benjamin coming out against the people, were drawn from the citie: and they began to smite of the people and kill as at other times, even by the wayes in the fildes (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirtie men of Israel.

32 (For the children of Benjamin said, They are fallen before vs, as at the first. But the children of Israel said, Let vs flee and pluck them away from the citie vnto the hie wayes.)

33 And all the men of Israel rose vp out of their place; and put them felues in aray at Baal-tamar: and the men that lay in waite of the Israelites came forth of their place, even out of the medowes of Gibeah,

34 And they came ouer against Gibeah, ten thousand chofen men of all Israel, and the battel was sore: for they knew not that the euil was neere them.

35 ¶ And the Lord smote Benjamin before Israel, and the children of Israel destroyed of the Beniamites the same day fise and twentie thousand and an hundred men: all they could handle the sword.

36 So the children of Benjamin sawe that they were stricken downe: for the men of Israel gaue place to the Beniamites, because they trusted to the men that lay in wait, which they had laid beside Gibeah.

37 And they that lay in wait fasted, & brake forth toward Gibeah, and the embushment drew them felues along, and smote all the citie with the edge of the sword.

38 Also the men of Israel had appointed a certaine time with the embushment, that they should make a great flame, and stroke rise vp out of the citie.

39 And when the men of Israel retired in battel, Benjamin began to smite and kil of the men of Israel about thirtie persons: for they said, Surely they are stricken downe before vs, as in the first battel.

40 But when the flame began to rise out of the citie, as a pillar of smoke, the Beniamites looked backe, and beholde, the flame of the citie began to ascend vp to heauen.

41 Then the men of Israel turned againe, and the men of Benjamin were astonied: for they sawe that euil was neere vnto them.

42 Therefore they fled before the men of Israel vnto the way of the wildernes, but the battel ouerooke them: also they which came out of the citie, slewe them among them.

43 Thus they compassed the Beniamites about, and chased them at ease; and ouerranne them, euen ouer against Gibeah on the Eastside.

44 And there were slaine of Benjamin eightene thousand men, which were all men of warre.

45 And they turned & fled to the wildernes vnto the rocke of Rimmon: and the Israelites glained of them by the way fise thousand men, and pursued after them vnto Gidom, and slewe two thousand men of them.

46 So that all that were slaine that day of Benjamin, were fise and twentie thousand men that drewe sword, which were all men of warre:

47 But six hundred men turned and fled to the wildernes vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel returned vnto the children of Benjamin, and smote them w the edge of the sword from the men of the citie vnto the beastes, and all that came to hand: also they set on fire all the cities that they could come by.

## CHAP. XXI.

The Israelites sweare that they will not marrie their daughters to the Beniamites: 10 They slay them of Iabesh Gilead, and geue their virgins to the Beniamites: 20 The Beniamites take the daughters of Shiloh.

1 More

I This God permitted, because the Israelites partly trusted to much in their strength, and partly God would by this meane punish their sinnes.

¶ Ebr. all they drawing the sword.

m To wit, in Shiloh.

o Or, serued in the priests office at those daies: for the lewes write, that he liued three hundred yeres.

o By the policie of the children of Israel.

p Meaning crof-wayes or pathes to diuers places.

q They knewe not, that Gods Iudgement was at hand to destroy them.

r Retired, to drawe them after.

Or, made a way sound with a trumpet.

f For they were waxen hardy the two times ydricall.

And withdrew their enemies.

u For they were compassed in on euery side. Or, drew them from their place.

x They flew them by one, as they were scattered abroad.

y Besides the four hundred that had bene slain in the former battels.

z If they belonged to the Beniamites.

Wines f  
This oth  
of iudg  
me: for  
they broke  
downe  
the meane  
to the wild  
nes of ch  
ding hies

According  
their custo  
when they  
would com  
with the 1

o Or, repe  
that they  
destroyed  
brethren,  
peareth,

d Condem  
them to  
toors of  
which w  
not put  
hand to p  
it.

¶ Ebr. chil  
from 16.

2 (amb. 31)

e To wit  
four mo  
after the  
figure, Ch  
47.

*a* This oath came  
of fathers, and  
of judges:  
for after  
they make it, in  
showing secretly  
it comes to  
the with cer-  
tain of their  
daughters.

*b* According to  
their custom,  
when they  
would consult  
with the Lord.

*c* Or, repeated  
that they had  
destroyed their  
brethren, as ap-  
pareth, vers. 15.

*d* Condemning  
them to be fau-  
tours of vice,  
which would  
not put their  
hand to punish  
it.

*e* Or, children of  
Benei.

*f* 2nd. 31. 27.

*g* To wit, about  
four hundred  
after the discom-  
fiture, Chap. 20.  
47.

**M**oreouer, the men of Israel sware  
in Mizpeh, saying, None of vs shall  
giue his daughter vnto the Beniamites to  
wyfe.

And the people came vnto the house of  
God & abode there till euen before God,  
and lift vp their voyces, & wept with great  
lamentation,

3 And sayd, O Lorde God of Israel, why is  
this come to passe in Israel, y this day one  
tribe of Israel should want?

4 ¶ And on the morowe the people rose vp  
and made there an altar, and offred burnt  
offerings and peace offerings.

5 Then the children of Israel sayd, Who is  
he among al the tribes of Israel, that came  
not vp with the Congregation vnto y Lord?  
for they had made a great othe concerning  
him that came not vp to the Lorde to Miz-  
peh, saying, Let him die the death.

6 And the children of Israel were sory for  
Beniamin their brother, and sayd, There is  
one tribe cut of from Israel this day.

7 How shall we doe for wiues to them that  
remaiue, seeing we haue sworne by the  
Lorde, that we will not giue them of our  
daughters to wiues?

8 Allo they said, Is there anie of the tribes  
of Israel that came not vp to Mizpeh to  
the Lorde? and beholde, there came none  
of Iabesh Gilead vnto the host and to the  
Congregation.

9 For when the people were viewed, behold,  
none of the inhabitants of Iabesh Gilead  
were there.

10 Therefore the Congregation sent thither  
twelue thousand men of the most valiant,  
and commanded them, saying, Go, and smite  
the inhabitants of Iabesh Gilead with the  
edge of the sword, both women, & childre.

11 \* And this is it that ye shall do: ye shall  
utterly destroy all the males and all the wo-  
men that haue lien by men.

12 And they found among the inhabitants  
of Iabesh Gilead foure hundred maidens,  
virgins that had knowne no man by lying  
with any male: and they brought them vn-  
to the host to Shiloh, which is in the land  
of Canaan.

13 ¶ Then the whole Congregation sent  
and spake with the children of Beniamin  
that were in the rocke of Rimmon, and cal-

led peaceably vnto them:

14 And Beniamin came againe at that time,  
and they gaue them wiues which they had  
saued aliue of the women of Iabesh Gilead:  
but they had not so ynough for them.

15 And the people were sorie for Beniamin,  
because the Lorde had made a breach in y  
tribes of Israel.

16 Therefore the Elders of the Congrega-  
tion said, How shall we do for wiues to the  
remnant? for the women of Beniamin are  
destroyed.

17 And they said, there must be an inherita-  
ce for them that be escaped of Beniamin, that  
a tribe be not destroyed out of Israel.

18 Howbeit we may not giue them wiues of  
our daughters: for the children of Israel had  
sworne, saying, Cursed be he, that gi-  
ueth a wife to Beniamin.

19 Therefore they said, Beholde, there is a  
feast of the Lorde euerie yere in Shiloh in a  
place, which is on the Northside of Beth-  
el, and on y Eastside of the way that goeth  
vp from Beth-el to Shechem, and on the  
South of Lebonah.

20 Therefore they commanded the children  
of Beniamin, saying, Go, and lye in waite  
in the vineyardes.

21 And when ye see that the daughters of  
Shiloh come out to dance in dances, then  
come ye out of the vineyardes, and catch  
you euerie man a wife of the daughters of  
Shiloh, and go into the land of Beniamin.

22 And when their fathers or their brethren  
come vnto vs to complaine, we will say vn-  
to them, Haue pitie on them, for our sakes,  
because we referred not to ech mā his wife  
in the warre, and because ye haue not giue  
vnto them hitherto, ye haue sinned.

23 And the children of Beniamin did so, and  
tooke wiues of them that danced accord-  
ing to their number: which they tooke, and  
went away, and returned to their in-  
heritance, and repaired the cities & dwelt  
in them.

24 So the children of Israel departed thence  
at that time, euerie man to his tribe, and  
to his familie, and went out from thence e-  
uerie man to his inheritance.

25 \* In those dayes there was no king in Is-  
rael, but euerie man did that which was  
good in his eyes.

*Or, friendly.*

*f* For there lac-  
ked two hun-  
dred.

*g* Beniamin  
must be refer-  
red to haue the  
twelfth portion  
in the inheri-  
tance of Iacob.

*h* He describeth  
the place where  
the maidens w-  
erely to dance,  
as the manner  
was, and to sing  
psalms and  
songs of Gods  
workes among  
them.

*Dancing.*

*i* Though they  
thought hereby  
to persuade men  
that they kept  
their oath, yet be-  
fore God it was  
broken.

*k* Meaning two  
hundred.

*Chap. 22. 1. and 12.*

## THE BOOKE OF

RUTH.

THE ARGUMENT.

**T**his booke is intitled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet as length God giues good and ioyfull issue: teaching vs to abide with patience till God deliuer vs out of troubles. Here is also described howe Iesus Christ, who according to the flesh ought to come of David, proceeded of one of whom the Lorde Iesus did vouchsafe to come, namelie Ruth: who was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should be sanctified by him, and ioyned with his people, and that there should be but one sheepefold, and one shepheard. And it seemeth that this historie appertaineth to the time of the Iudges.

CHAP.



CHAP. I.

1. Elimelech goeth with his wife and children into the land of Moab: 2. He and his sonnes dyed. 19 Naomi and Ruth come to Beth-lehem.

<sup>a</sup> Elr. iudged.

<sup>a</sup> In the land of Canaan.

<sup>b</sup> In the tribe of Iudah, which was also called Beth-lehem Ephrathah, because there was another citie so called in y<sup>e</sup> tribe of Zebulun.

<sup>c</sup> By this wonderful providence of God Ruth became one of Gods household, of whom Christ came.

<sup>d</sup> By sending them plentie a-gaine.

<sup>e</sup> Hereby it appeareth that Naomi by dwelling among idolaters was waxen colde in the true zeale of God, which rather hath respect to the ease of the bodie then to y<sup>e</sup> comfort of the soule.

<sup>f</sup> Or, more then you.

<sup>g</sup> Whē she tooke leave and departed.



In the time that y<sup>e</sup> judges ruled, there was a dearth in the land, and a man of Beth-lehem<sup>b</sup> Iudah went for to sojourn in the countrey of Moab,

he, and his wife, and his two sonnes.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Iudah: and when they came into y<sup>e</sup> land of Moab, they continued there.

3 Then Elimelech the husband of Naomi dyed, and she remained with her two sonnes,

4 Which tooke their wiues of the Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeres.

5 And Mahlon and Chilion dyed also both twaine: so the woman was left desolate of her two sonnes, and of her husband.

6 ¶ Then she arose with her daughters in law, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that y<sup>e</sup> Lord had visited his people, and given them bread.

7 Wherefore she departed out of the place where she was, and her two daughters in lawe with her; and they went on their way to returne vnto the land of Iudah.

8 Then Naomi said vnto her two daughters in lawe; Go, returne eche of you vnto her owne mothers house: the Lord thewe fauour vnto you, as ye haue done with the dead, and with me.

9 The Lord graunt you, that you may finde rest, either of you in the house of her husband, And when she kissed them, they lift vp their voice and wept.

10 And they said vnto her, Surely we wil returne with thee vnto thy people.

11 But Naomi said, Turne againe, my daughters: for what cause will you go with me? are there anie mo sonnes in my wombe, that they may be your husbands?

12 Turne againe, my daughters: go your way: for I am to olde to haue an husband. If I should say, I haue hope, and if I had an husband this night: yea, if I had borne sonnes,

13 Would ye tarie for them, till they were of age? would ye be deferred for them from taking of husbands? nay my daughters: for it grieueth me much for your sakes that y<sup>e</sup> hand of the Lord is gone out against me,

14 Then they lift vp their voyce and wept againe, and Orpah kissed her mother in

law, but Ruth abode still with her.

15 And Naomi said, Beholde, thy sister in law is gone backe vnto her people and vnto her gods: I returne thou after thy sister in lawe.

16 And Ruth answered, Intreat me not to leaue thee, nor to depart from thee: for whither thou goest, I will go: and where thou dwellest, I will dwell: thy people shall be my people, and thy God my God.

17 Where thou dyest, will I dye, and there will I be buried: the Lord do so to me and more also, if ought but death depart thee and me.

18 ¶ When she sawe that she was stedfastly minded to go with her, she left speaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was noised of the through all the citie, & they said, Is not this Naomi?

20 And she answered them, Cal me not Naomi, but call me Mara: for the Almighty hath giuen me much bitterness.

21 I went out full, and the Lord hath caused me to returne emptie: why call ye me Naomi, seeing the Lord hath humbled me, & the Almighty hath brought me vnto aduersitie?

22 So Naomi returned and Ruth the Moabitess her daughter in law with her, when she came out of the countrey of Moab: and they came to Beth-lehem in the beginning of barley haruest.

CHAP. II.

1 Ruth gathereth corne in the fieldes of Boaz, 15 The gentiles of Boaz, toward her.

1 Then Naomis husband had a kinsman, one of great power of the familie of Elimelech, and his name was Boaz.

2 And Ruth y<sup>e</sup> Moabitess said vnto Naomi, I pray thee, Let me go to the fielde, and gather eares of corne after him, in whose sight I finde fauour. And she said vnto her, Go my daughter.

3 ¶ And she went, and came and gleaned in the fielde after the reapers, and it came to passe, that she met with the portion of the fielde of Boaz, who was of the familie of Elimelech.

4 And beholde, Boaz came from Beth-lehem, and said vnto the reapers, The Lord be with you: and they answered him, The Lord blesse thee.

5 Then said Boaz vnto his seruant that was appointed ouer the reapers, Whose maide is this?

6 And the seruant that was appointed ouer the reapers, answered, and said, It is the Moabitish maide, that came with Naomi out of the countrey of Moab:

7 And she said vnto vs, I pray you, let me glean and gather after the reapers among the sheues: so she came, and hath continued from that time in the morning vnto now, saue that she taried a litle in y<sup>e</sup> house.

8 ¶ Then said Boaz vnto Ruth, Heardest thou, my daughter? go to none other fielde to gather,

g No one can be to turne a backe from whom in choise in lawe.

h Wherby a searche thate was of a gree familie and of good repute. Or, beautiful. Or, iust.

i Which was the month of the year, that cometh part of March and part of April.

a Boaz for vertue, authority and riches.

b This he be millicie desired her great affection toward her mother in lawe, for as much as the speake as painful diligence to get both their liuing.

c To none hand and den, who were all new to v.

d Or, part in the field.

e, full v.

gather, neither go from hence: but abide here by my maidens.

Let thine eyes be on the field that they do reape, and go thou after the maidens. Haue I not charged the seruants, that they touch thee nor? Moreouer when thou art a thirst, go vnto the vessels, and drinke of that which the seruants haue drawn.

Then she fell on her face, and bowed her selfe to the ground, & said vnto him, How haue I found fauour in thine eyes, that thou shouldest know me, seeing I am a stranger?

And Boaz answered, and said vnto her, Al is told and shewed me that thou hast done vnto thy mother in lawe, since the death of thine husband, and how thou hast left thy father and thy mother, and the land where thou wast borne, and art come vnto a people which thou knewest not in time past.

The Lord recompence thy worke and a full reward be giuen thee of the Lord God of Israel, vnder whose wings thou art come to trust.

Then she said, Let me finde fauour in thy sight, my lord: for thou hast comforted me, and spoken comfortably vnto thy maide, though I be not like to one of thy maidens.

And Boaz said vnto her, At the meale time come thou hither, and eat of my bread, and dip thy morsel in the vinegar. And she sat beside the reapers, & he reached her parched corne: and she did eate, and was sufficed, and left thereof.

And when she arose to glean, Boaz commanded his seruants, saying, Let her gather among the sheaues, & do not rebuke her.

Also let fall some of the sheaues for her, and let it lie, that she may gather it vp, and rebuke her not.

So she gleaned in the fielde vntil euening, and she threshed that she had gathered, & it was about an Ephah of barley.

And she tooke it vp, and went into the cite, and her mother in lawe sawe what she had gathered: Also she tooke forth, & gaue to her that which she had reserued, when she was sufficed.

Then her mother in lawe said vnto her, Where hast thou gleaned to day? & where wroughtest thou? blessed be he, that knoweth thee. And she shewed her mother in lawe, with whom she had wrought, and said, The mans name with whom I wrought to day, is Boaz.

And Naomi said vnto her daughter in lawe, Blessed be he of the Lord: for he ceaseth not to do good to living and to the dead.

Again she said vnto her, The man is neere vnto vs, and of our affinitie.

And Ruth the Moabite said, He said also certainly vnto me, Thou shalt be w my seruants, vntil they haue ended all mine harvest.

And Naomi answered vnto Ruth her daughter in lawe, It is best, my daughter, that thou go out with his maidens, that they meete thee not in another fielde.

Then she kept her by the maidens of Boaz, to gather vnto the end of barley harvest, &

of wheate haruest, and dwelt with her mother in lawe.

## CHAP. III.

Naomi giueth Ruth counsell, & she slepeth at Boaz feet.  
He acknowledgeth himselfe to be her kinsman.

Afterward Naomi her mother in lawe said vnto her, My daughter, shal not I seeke rest for thee, y thou maiest prosper?

Now also is not Boaz our kinsman, with whose maidens thou wast? beholde, he knoweth barly to night in the floor.

Wash thy selfe therefore, and anoint thee, and put thy raiment vpon thee, & get thee down to the floor: let not the man know of thee, vntil he haue left eating and drinke.

And when he shal sleepe, marke the place where he layeth him downe, and go, and vncouer the place of his feete, and lay thee downe, & he shal tel thee what I shal do.

And she answered her, All that thou biddest me, I will do.

So she went downe vnto the floor, and did according to all that her mother in lawe bade her.

And when Boaz had eaten, and drunken, and cheared his heart, he wet to lie down at the end of the heape of corne, and she came softly, and vncouered the place of his feete, and lay downe.

And at midnight the man was afraied, & caught hold: & lo, a woman lay at his feete.

Then he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy wing of thy garment ouer thine handmaid: for thou art the kinsman.

Then said he, Blessed be thou of the Lord, my daughter: thou hast shewed more goodnes in the latter end, then at the beginning, in as much as thou followest not yong men, were they poore or rich.

And now, my daughter, feare not: I will do to thee all that thou requirest: for the cite of my people doeth knowe, that thou art a vertuous woman.

And now, it is true that I am thy kinsman, howbeit there is a kinsman neerer then I.

Tarie to night, & when morning is come, if he will do the due of a kinsman vnto thee, wel, let him do the kinsmans due: but if he wil not do the kinsmans part, then wil I do the due of a kinsman, as the Lord liueth: sleepe vntil the morning.

And she lay at his feete vntill the morning: and she arose before one could know another: for he said, Let no man know, that a woman came into the floor.

Also he said, Bring the sheere that thou hast vpon thee, and hold it. And when she held it, he measured six measures of barley, & laid them on her, and went into the cite.

And when she came to her mother in lawe, she said, Who art thou, my daughter? And she tolde her all that the man had done to her.

And said, These six measures of barley gaue he me: for he said to me, Thou shalt not come emptie vnto thy mother in lawe.

T. j. 18 Then

Or, returned to her mother in law.

a Meaning, that she would provide her of an husband, with whom she might liue quietly.  
Or, in the house, a Boaz, nor any other.

a That is, had refreshed himselfe among his seruantes.

Or, turned him selfe from one side to another.

d Thou shewest thy selfe from time to time more vertuous.

e If he wil take thee to be his wife by the title of affinitie, according to Gods lawe, Deut. 25.5.

Or, married.

f Perceiuing by her coming home, that he had not taken her to his wife, she was astonished.

That is, take in what they do.

d Boaz of the Moabites, which are enemies to Gods people.

e Signifying, that she shall neuer want any thing if she put her trust in God and liue vnder his protection.

f Which shee brought home to her mother in lawe.

End of the.

To wit, of her age, as in the Child-texte.

To my husband and children, when they were alive, and now to vs.

Or, full upon thee.

18 Then said she, My daughter, sit still, vntil thou knowe how the thing will fall: for the man will not be in rest, vntill he hath finished the matter this same day.

## C H A P. I I I I.

*1 Boaz speaketh to Ruths next kinsman touching her marriage. 7 The ancient custome in Israel. 10 Boaz marieth Ruth, of whom he begetteth Obed. 18 The generation of Pharez.*

a Which was the place of iudgement.

b The Ebrewes here vse two words which haue no proper signification, but serue to note a certaine person: as we say, ho, fyrray, or, ho, such one.

c Or, inhabitants.

e For thou art the next of the kinne.

d That his inheritance might beare his name that is dead.

e That he had resigned his right, Deut. 25. 9.

Then went Boaz vp to the gate, & sate there, and beholde, the kinsman, of whome Boaz had spoken, came by: and he said, Ho, such one, come, sit downe heere. And he turned, and sate downe.

Then hee tooke ten men of the Elders of the citie, & said, Sit ye downe here. And they sate downe.

And he saide vnto the kinsman, Naomi, that is come againe out of the cuntry of Moab, wil sell a parcel of lande, which was our brother Elimelechs.

And I thought to aduertise thee, saying, Bye it before the assistants, & before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tel me: for I know that there is none besides thee to redeeme it, & I am after thee. Then he answered, I will redeeme it.

Then said Boaz, What day thou byest the field of the hand of Naomi, thou must also bye it of Ruth the Moabiteesse the wife of the dead: to sterre vp the name of the dead, vpon his inheritance.

And the kinsman answered, I can not redeeme it, lest I destroy mine owne inheritance: redeeme my right to thee, for I can not redeeme it.

Nowe this was the maner beforetime in Israel, concerning redeeming & changing, for to stablish all thinges: a man did plucke of his shoe, & gaue it, his neighbour, and this was a surety wimes in Israel.

Therefore the kinsman saide to Boaz, Bye it for thee, and he drue of his shoe.

And Boaz said vnto the Elders & vnto all the people, Ye are witnesses this day, that I haue bought al y was Elimelechs, & al that

was Chilio's & Mahl's, of y hand of Naomi. And moreouer, Ruth the Moabiteesse the wife of Mahlon, haue I bought to bee my wife, to sterre vp the name of the dead vpo his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his place: yee are witnesses this day.

And all the people that were in the gate, and the Elders said, We are witnesses: the Lorde make the wife that commeth into thine house, like Rahel & like Leah, which twaine did buyld the house of Israel: & that thou mayest do worthily in Ephrathah, & be famous in Beth-lehem.

And that thine house be like the house of Pharez (\*whom Thamar bare vnto Iudah) of the seede which the Lorde shal giue thee of this yong woman.

So Boaz tooke Ruth, and thee was his wife: & when he went in vnto her, the Lorde gaue, that she conceived, and bare a sonne.

And the women said vnto Naomi, Blessed be the Lorde, which hath not left thee this day without a kinsman, and his name shal be continued in Israel.

And this shal bring thy life againe, & cherish thine old age: for thy daughter in lawe which loueth thee, hath borne vnto him, & she is better to thee then seuen sonnes.

And Naomi tooke the childe, and layed it in her lap, and became nourse vnto it.

And the women her neighbours gaue it a name, saying, There is a childe borne to Naomi, and called the name thereof Obed: the same was the father of Ishai, the father of Dauid.

These nowe are the generations of Pharez: Pharez begate Hezron,

And Hezron begate Ram, & Ram begate Amminadab,

And Amminadab begate Nahshon, and Nahshon begate Salmah,

And Salmon begate Boaz, and Boaz begate Obed,

And Obed begate Ishai, and Ishai begate Dauid.

## THE FIRST BOOKE

## OF SAMUEL.

## THE ARGVMENT.

As touching as God had ordained Deut. 17. 14, that when the Israelites should be in the land of Canaan, they should appoint this a King: so here in this first booke of Samuel is declared the state of this people vnder their first King Saul, whose conuersion with shew order, which God had for a time appointed for the goodturne of his Church, is described. A King, as the intent they might be as other nations and in greater assistance, as they thought, not heeding they might the better thereby serue God, as being vnder the safeguard of him which did represent Iesus Christ the true deliuerer: therefore he gaue them a tyrant and an hyppocrite to rule ouer them, whome they might learne, that the person of a King is not sufficient to defend them, except God by his power prosper them, & keepe them. And therefore he punisheth the ingratitude of his people, and sendeth them continued warres both at home and abroad. And because Saul, whom of naming God had preferred to be the bottome of a King, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God and was zealous of his glorie, he was by the voyce of God put downe from his state, and Dauid the true figure of Messias placed in his stead, whose patience, modestie, confidence, persecution by open enemies, friendes, and dissembling flatterers are left to the Church and to every member of, the same, as a pattern and example to beholde their state and vocation.



CHAP. I.

The genealogie of Elkanah father of Samuel. 1 His two wives. 2 Hannah was barren and prayed to the Lord. 15 Her answer to Eli. 20 Samuel is borne. 24 She doeth dedicate him to the Lord.



HERE was a man of one of the two Ramathaim Zophim, of mount Ephraim, whose name was Elkanah sonne of Ieroham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuphi, an Ephrathite:

2 And he had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went vp out of his citie euerie yere, to worship and to sacrifice vnto the Lord of hostes in Shiloh, where were the two sonnes of Eli, Hophni and Phinehas Priests of the Lord.

4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,

5 But vnto Hannah he gaue a worthie portion: for he loued Hannah, and the Lord had made her barren.

6 And her aduersarie vexed her sore, for as much as she vpbraid her, because the Lord had made her barren.

7 (And so did he yere by yere) and as oft as she went vp to the house of the Lord, thus she vexed her, that she wept & did not eate.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why carest thou not? and why is thine heart troubled? am not I better to thee then ten sonnes?

9 So Hannah rose vp after that they had eaten and drunk in Shiloh (and Eli the Priest sat vpon a stoole by one of the postes of the Temple of the Lord)

10 And she was troubled in her minde, and prayed vnto the Lord, and wept sore:

11 Also she vowed a vowe, and said, O Lord of hostes, if thou wilt looke on the trouble of thine handmaid, and remember me, & not forget thine handmaide, but giue vnto thine handmaide a manchild, then I will giue him vnto the Lord all the dayes of his life, and there shall no razor come vpon his head.

12 And as the continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lippes did moue onely, but her voyce was not heard: therefore Eli thought she had bene drunken.

14 And Eli said vnto her, How long wilt thou be drunken? Put away thy drunkennes from thee.

15 Then Hannah answered and said, Nay my lord, but I am a woman troubled in spirit: I haue drunke neither wine nor strong

drinke, but haue powred out my soule before the Lord.

16 Count not thine handmaid for a wicked woman: for of the abundance of my complaint & my griefe haue I spoken hitherto.

17 Then Eli answered, and said, Go in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 She said againe, Let thine handmaid find grace in thy sight: so the woman went her way, and did eate, and looked no more sad.

19 Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord remembered her.

20 For in proceesse of time Hannah conceived, and bare a sonne, and she called his name Samuel, Because, said she, I haue asked him of the Lord.

21 So the man Elkanah and all his house went vp to offer vnto the Lord the yerele sacrifice, and his vowe:

22 But Hannah went not vp: for she said vnto her husband, I will tary vntill the child be weined, then I will bring him, he may appeare before the Lord, and there abide for euer.

23 And Elkanah her husband said vnto her, Do what seemeth thee best: tary vntill thou hast weined him: onely the Lord accomplish his word. So the woman abode, and gaue her sonne sucke vntill she weined him.

24 And when she had weined him, she tooke him with her with three bullockes and an Ephah of floure and a bottel of wine, and brought him vnto the house of the Lord in Shiloh, and the childe was young.

25 And they slewe a bullocke, and brought the childe to Eli.

26 And she said, Oh my lord, as thy soule liueth, my lord, I am the woman that stood with thee here praying vnto the Lord.

27 I prayed for this childe, & the Lord hath giuen me my desire which I asked of him.

28 Therefore also I haue giuen him vnto the Lord: as long as he liueth he shalbe giuen vnto the Lord: and he worshipped the Lord there.

CHAP. II.

The song of Hannah. 12 The sonnes of Eli, wicked. 13 The new custome of the Priests. 14 Samuel ministereth before the Lord. 20 Eli blesteth Elkanah and his wife. 23 Eli reproveth his sonnes. 27 God sendeth a Prophet to Eli. 31 Eli is menaced for not chastising his children.

AND Hannah praised, and said, Mine heart reioyceth in the Lord: mine horn is exalted in the Lord: my mouth is enlarged ouer mine enemies, because I reioyce in thy saluation.

2 There is none holie as the Lord: yea, there is none besides thee, and there is no God like our God.

3 Speake no more presumptuously: let not arrogancie come out of your mouth: for the Lord is a God of knowledge, & by him enterprises are established.

4 The bow and mightie me are broken, & the weak have guided them selues by strength.

Psal. 42. 5.

effectual prayer.

ex abundantia cordis os Loquitur.

f That is, pray vnto the Lord for me.

g According to her petition.

so the force of faithfull prayer.

h This Elkanah was a Leuite, 1. Chro. 6. 27. and as some write, once a yere they accustomed to appeare before the Lord with their families.

i Because her prayer tooke effect, there fore it was called the Lords promise. Exod. 13. 16.

"Ebr. a childe.

k That is, most certainly.

"Ebr. lent.

l Meaning, Eli gaue thanks to God for her.

Prayer. v. 10. in hart

by this exam we are taught what to do. we haue obtained any thing by prayer of the Lord. name by to give thanks

## God threatened

There was no manifest vision in the time of Eli & The Lord calleth Samuel three times, as And sheweth what

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g Left it should  
be taken of the  
enemies.

Chap. 3.

h According as  
God had afore  
said. c. 3. 11.

*Or, governed.*

*Or, to arise out.*

i And settled her  
bodie toward  
her trauele.

*Or, No glorie, or  
where is the glorie.*

k She vntered  
her great sorow  
by repeating her  
words.

a Which was  
one of the five  
principall cities  
of the Philis-  
tims.

l Country cannot stand  
with this true worship

b Which was  
their chiefe idol  
and as some  
write, from the  
nauil downward  
was like a fish, &  
vpward like a  
man.

c Thus in steade  
of acknowledg-  
ing y<sup>e</sup> true God  
by this miracle,  
they fal to a far-  
ther supersticio.

13 And when he came, lo, Eli satte vpon a seat by the way side, wayting: for his heart feared for the Arke of God: and when the man came into the citie to tell it, al the citie cried out.

14 And when Eli heard the noise of the crying, he said, What meaneth this noyse of the tumult? and the man came in hastily, and tolde Eli.

15 (Now Eli was fourescore and eghtene yere olde, and his eyes were dimme, that he could not see)

16 And the man said vnto Eli, I came from y<sup>e</sup> armie, and I fled this day out of the hoste: and he said, What thing is done, my sonne?

17 Then the messenger answered and said, Israel is fled before the Philistims; & there hath bene also a great slaughter among the people: and moreover thy two sonnes, Hophni and Phinehas are dead, and the Arke of God is taken.

18 And when he had made mention of the Arke of God, Eli fel from his seat backward by the side of the gate, and his neck was broken, and he died: for he was an old man and heauie, and he had iudged Israel fortie yeres.

19 And his daughter in law Phinehas wife was with childe nere her trauele: and when she heard the report that the Arke of God was taken, and y<sup>e</sup> her father in lawe & her husband were dead, she bowed her selfe, & traueled for her paines came vpon her.

20 And about the time of her death, the women that stood about her, said vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

21 And she named the child Ichabod, saying, The glorie is departed from Israel: because y<sup>e</sup> Arke of God was taken, & because of her father in lawe and her husband.

22 She said againe, The glorie is departed from Israel: for the Arke of God is taken.

CHAP. V.

a The Philistims bring the Arke into the house of Dagon, which I tolde you before. b The men of Ashdod are plagued. c The Arke is caried into Gath & thence to Ekron.

1 Then the Philistims tooke the Arke of God and caried it from Eben-ezer vnto Ashdod,

2 Euen the Philistims tooke y<sup>e</sup> Arke of God, and brought it into the house of Dagon, and set it by Dagon.

3 And when they of Ashdod rose the next day in the morning, beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they tooke vp Dagon, and set him in his place againe.

4 Also they rose vp early in the morning the next day, and beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lord, & the head of Dagon & the two palmes of his hands were cut off vpon the threshold: onely the stump of Dagon was left to him.

Therefore the Priests of Dagon, and all that come into Dagon's house tread not on the threshold of Dagon in Ashdod, vnto

this day.

5 But the hand of the Lord was heauie vpon them of Ashdod, & destroyed them, and smote them with emerods, both Ashdod, and the coastes thereof.

6 And when the men of Ashdod saw this, they said, Let not the Arke of the God of Israel abide with vs: for his hand is sore vpon vs and vpon Dagon our god.

7 They sent therefore and gathered all the princes of the Philistims vnto them, and said, What shal we do with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel be caried about vnto Gath: & they caried the Arke of the God of Israel about.

8 And when they had caried it about, the hand of the Lord was against the citie with a very great destruction, and he smote the men of the citie both small and great, and they had emerods in their secret partes.

9 Therefore they sent the Arke of God to Ekron: and as sone as the Arke of God came to Ekron, y<sup>e</sup> Ekronites cried out, saying, they haue brought the Arke of the God of Israel to vs to slay vs and our people.

10 Therefore they sent, and gathered together all the princes of the Philistims and said, Send away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death throughout all the citie, and y<sup>e</sup> hand of God was very sore there.

11 And the men that dyed not, were smitten with the emerods: and the cry of the citie went vp to heauen.

CHAP. VI.

a The time that the Arke was with the Philistims which they sent againe with a gift. b It cometh to Beth-shamech. c The Philistims offer golden emerods. d The men of Beth-shamech are stricken for looking into the Arke.

1 So the Arke of the Lord was in the coe-stre of the Philistims seven monethes. 2 And the Philistims called the priestes and the soothsayers, saying, What shal we do with the Arke of the Lord? tell vs wherewith we shall send it home againe.

3 And they said, If you send away the Arke of the God of Israel, send it not away empty, but giue vnto y<sup>e</sup> a sinne offering: then shal ye be healed, and it shalbe known to you, why his hande departeth not from you.

4 Then said they, What shalbe the sinne offering, which we shal giue vnto it? And they answered, Five golden emerods and five golden mice, according to the number of the Princes of y<sup>e</sup> Philistims: for one plague was on you all, and on your princes.

5 Wherefore ye shal make the similitudes of your emerods, & the similitudes of your mice that destroy the land: so ye shall giue glorie vnto the God of Israel, that he may take his hande from you, and from your gods, and from your land.

6 Wherefore then should ye harden your hearts, as the Egyptians & Pharaoh hardened their hearts, when he wrought wonder-fully

Philistims

d Though they had felt the power and might of the Lord, yet they were further to the which they turned to their destruction and his glorie.

e The wisdome, when they saw the hand of God, they were not wiser, when they saw godly humilitie, themselves cry for mercy.

f They thought by continuall time of sinne they would have escaped and forsooke the Arke still.

g The idolaters confess that a true God is profitable than unjustly.

h This is Gods iudgement vpon the idolaters, knowing the true God they worship him not aright.

And againe the Arke.

fully among them, \* did they not let them go, and they departed:  
 7 Now therefore make a new cart, and take two milche kye, on whome there hath come no yoke, and tye the kye to the cart, and bring the calves home from them.  
 8 Then take the Arke of the Lord, and set it upon the cart, and put the jewels of golde which ye gave it for a faine offering in a coffer by the side thereof, and sende it awaye; that it may goe by the waye.  
 9 And take heed, if it grieve by the waye of his owne coaste Beth-shemesh, it is best did with this great guilt. But if not, we shall know then, that it is not his had that move vs, for it was a chance that happened.  
 10 And the men did as they took two kine that gave milke, and tied them to the cart, and put the calves aboord.  
 11 So they set the Arke of the Lord upon the cart, and the coffer with the mife of golde, and with the similitudes of their images.  
 12 And the kine went the straight waye to Beth-shemesh, and kept one pace followed as they went, and turned neither to the right hand nor to the left, also the princes of the Philistims went after them, vnto the borders of Beth-shemesh.  
 13 Now they of Beth-shemesh were reaping their wheat harvest in the valley; and they lift vp their eyes, and spied the Arke, and reioyced when they saw it.  
 14 And the cart came into the field of Ioshua a Beth-shemite, and stood still there, there was also a great stone; and they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.  
 15 And the Levites tooke downe the Arke of the Lord, & the coffer with it, wherein the jewels of golde were; and put them on the great stone; and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.  
 16 And when the five Princes of the Philistims had scene it, they returned to Ekron that same day.  
 17 ¶ So these are the golden emerods, which the Philistims gave for a faine offering to y Lord: for Ashdod one, for Gaza one, for Askelon one, for Gath one, and for Ekron one.  
 18 And golden mife, according to the number of all the cities of the Philistims, belonging to the five princes, both of walled townes, and of townes vnwalled, vnto the great stone of Abel; whereon they set the Arke of the Lord: which stone remaineth vnto this day in the field of Ioshua the Beth-shemite.  
 19 And hee smote of the men of Beth-shemesh, because they had looked in the Arke of the Lord: he slue euen among the people fiftie thousand men and three score and ten men, and the people lamented, because the Lord had slain the people with so great a slaughter.  
 20 Wherefore the men of Beth-shemesh sayd, Who is able to stand before this holy Lord God? and to whom shall he go from vs?  
 21 And they sent messengers to the inhabi-

tants of Kiriath-earim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe and take it vp to you.

CHAP. VII.

1 The Arke is brought to Kiriath-earim. 2 Samuel exhorteth the people to forsake their sinnes and turne to the Lord. 3 The Philistims fight against Israel and are overcome. 4 Samuel judgeth Israel.

1 Then the men of Kiriath-earim came and tooke up the Arke of the Lord, & brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

2 (For while the Arke abode in Kiriath-earim, the time was long for it was twentie yeeres) and the house of Israel lamented after the Lord.

3 ¶ Then Samuel spake vnto al the house of Israel, saying, If ye be come againe vnto the Lord with all your heart, put awaye the strange gods from among you, and Asharoath, and direct your hearts vnto y Lord, and I will sende him onely, and he shall deliuer you out of the hand of the Philistims.

4 Then the children of Israel did put awaye Baalim and Asharoath, and serued the Lord onely.

5 And Samuel said, Gather al Israel to Mizpeh, and I will pray for you vnto the Lorde.

6 ¶ And they gathered together to Mizpeh, and drew water and powred it out before the Lord, and fasted the same day, and said there, We haue sinned against the Lorde. And Samuel lodged the children of Israel in Mizpeh.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel said to Samuel, Cease not to crie vnto the Lord our God for vs, that he may saue vs out of the hands of the Philistims.

9 Then Samuel tooke a sucking lambe, and offered it al together for a burnt offering vnto the Lorde, and Samuel cryed vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord thundered with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.  
 11 And the men of Israel went from Mizpeh and pursued the Philistims, and smote them vntill they came vnder Beth-car.

12 Then Samuel tooke a stone and pitched it betwene Mizpeh and Shene, and called the name thereof Eben-ezer, and he said, Hitherto hath the Lord holpen vs.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coastes of Israel: and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, T.iiij. from

A cite in the tribe of Iudah, called also Kiriath-baal, Toth. 15. 60.

Lamented for their sinnes and followed the Lord.

the benefit of seruing the Lord.

a promise.

For Shiloh was now desolate, because the Philistims had taken it from the Lord.

The Chaldee text hath, that they drew water out of their heart: that is, wept abundantly for their sinnes.

Signifying that in the prayers of the godly there ought to be a vehement zeale.

earnest prayer.

According to the prophetic of Hannah Samuels mother, chap. 2. 10.

Which was a great rocke set up against Mizpeh.

h Meaning, the Philistims.

i Which was not contrary to the Law: for as yet a certain place was not appointed.

a Because hee was not able to beare the charge

b Who was also called Vashni, 1. Chro. 6. 28.

Deut. 16. 19.

c For there his house was

Chap. 17. 14.

d Because they were not content with the offer that God had appointed, but would be gouerned as were the Gentiles.

e To prooue if they will forfake their wicked purpose.

f Not that Kings haue this authoritie by their office, but if suche as reigne in gods wrath should vsurpe this ouer their brethren contrary to the Law, Deut. 17. 20

from Ekron euen to Gath: and Israel deli-  
uered the coastes of the same out of the  
handes of the Philistims: and there was  
peace betwene Israel and the Amorites.

15 And Samuel iudged Israel all the dayes of  
his life.

16 And went about yere by yere to Beth-el,  
and Gilgal, and Mizpeh, and iudged Israel  
in all those places.

17 Afterwarde he returned to Ramah: for  
there was his house, and there he iudged  
Israel: also he built an altar there vnto the  
Lorde.

CHAP. VIII.

1 And Samuel was now become olde,  
and he made his sonnes iudges ouer  
Israel.

2 And the name of his eldest sonne was  
Jotham, and the name of the seconde Abiah,  
euen iudges in Beer-sheba.

3 And his sonnes walked not in his wayes,  
but turned aside after lucre, and took re-  
wardes, and peruerred the iudgement.

4 Wherefore all the Elders of Israel gather-  
ed them together, and came to Samuel vnto  
Ramah.

5 And sayd vnto him, Behold, thou art olde,  
and thy sonnes walk not in thy wayes:

6 \* Make vs now a King to iudge vs like all  
nations.

7 But the thing displeased Samuel, when  
they sayde, Giue vs a King to iudge vs: and  
Samuel prayed vnto the Lorde.

8 And the Lorde sayd vnto Samuel, Hear  
the voyce of the people: al that they shal  
say vnto thee: for they haue not cast thee  
away, but they haue cast me away, that I  
should not reigne ouer them.

9 As they haue euer done since I brought  
them out of Egypt euen vnto this day, (and  
haue forsaken me, and serued other Gods)  
euen so do they vnto thee.

10 Now therefore hearken vnto their voyce:  
howbeit yet \* reftitue vnto them, and shewe  
the maner of the King that shal reigne  
ouer them.

11 So Samuel told al the words of the Lorde  
vnto the people that asked a King of him.

12 And he sayd, This shalbe the maner of  
the King that shal reigne ouer you: he will  
take your sonnes, and appoynt them to his  
charets, and to be his horismen, and some  
shall runne before his charet.

13 Also he wil make them his captaines ouer  
thousandes, and captaines ouer fifties, and  
to care his grounde, and to reape his har-  
uest, and to make instruments of warre, and  
the thinges that serue for his charets.

14 He will also take your daughters, & make  
them apoticaries, and cookes and bakers.

15 And he will take your fieldes, and your  
vineyardes, and your best Oliue trees, and  
giue them to his seruants.

16 And he will take the tenth of your scede, &  
of your vineyardes, and giue it to his Eu-  
nuchs, and to his seruants.

17 And he will take your men seruants, and  
your mayde seruants, and the chiefe of your  
young men, and your asses, and put them to  
his worke.

18 He will take the tenth of your sheepe, and  
ye shall be his seruants.

19 And ye shall beate out archarday, because  
of your King, whom ye haue chosen you &  
the Lorde will not heare you in this day.

20 But the people would not heare the voyce  
of Samuel, but said, Nay, butther of shall  
be a King ouer vs.

21 And we also will be like all other nations,  
and our King shall iudge vs, and goe be-  
fore vs in all our batels, and our

22 Therefore when Samuel heard all the  
wordes of the people, he reftitued them  
in the cares of the Lorde.

23 And the Lorde sayd to Samuel, \* Hearken  
vnto their voyce, & make them a King.

24 And Samuel sayd vnto the men of Israel,  
\* Go euery man vnto his citie: now ye are  
reioyning with the Lorde your God.

CHAP. IX.

1 Saul seeking his fathers asses, by the counsell of his ser-  
uants, went to Samuel: The Prophet called Saul  
to Ramah.

2 There was now a man of Benjamin  
mightie in power named Kish, the  
sonne of Abiah, sonne of Zeror, the sonne  
of Beshorath, sonne of Appiah, the sonne  
of a man of Iemini.

3 And he had a sonne called Saul, a goodly  
young man and a faire: so that among the  
children of Israel, there was none goodlier  
then he: from the shoulders vpward he was  
higher then any of the people.

4 And the asses of Kish Sauls father were  
lost: therefore Kish said to Saul, his sonne,  
Take now one of the seruants with thee, &  
arie go, and seeke the asses.

5 So he passed through mount Ephraim, &  
went through the lande of Shalishah, but  
they founde them not. Then they went  
through the land of Shalim, and there they  
were not: he went also through the land of  
Iemini, but they found them not.

6 When they came to the lande of Zuph,  
Saul said vnto his seruants that was with  
him, Come and let vs returne, lest my fa-  
ther leaue the care of asses, and take thought  
for vs.

7 And he said vnto him, Behold now, in this  
citie is a man of God, and he is an honora-  
ble man: al that he saith commeth to passe:  
let vs now go thither, if so be that he can  
shew vs what way we may go.

8 Then said Saul to his seruants, Well then,  
let vs go: but what shall we bring vnto the  
man? For the bread is spent in our vessels,  
and there is no present to bring to the man  
of God: what haue we?

9 And the seruants answered Saul againe, &  
said, Beholde, I haue found about me the  
fourth

ward of bri-  
berie

Deut. 17. 14.

grayer

that reiect  
gods ministry  
reiect god him  
self.

which Kings are  
not for the people  
but for the people

the mysteries bnd  
trant.

Or, di-

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Which is a  
house of peace,  
made Gen. 23.15.

So called, be-  
cause he fore-  
saw things to come.

That is a feast  
after the offering,  
which should be  
kept in an he-  
place of the ci-  
ty appointed for  
that use.

h That is, give  
thanks, and dis-  
tribute the meat  
according to  
their custom.

Chap. 13.1.  
13.1.  
"Thy in his own."

i Notwithstand-  
ing their wic-  
kednes, yet God  
warer minde-  
full of his inhe-  
ritance.

k Meaning, all  
that thou desi-  
rest to know.

l Whom doth  
Israel desire to  
be their king,  
but thee?

m Where the  
feast was.

fourth part of a shekel of silver: that will I give the man of God, to tell vs our way.

9 (Beforetime in Israel when a man went to seeke an answer of God, thus he spake, Come, and let vs go to the Seer: for he that is called now a Prophet, was in the old time called a Seer.)

10 Then sayde Saul to his seruant, Well said, come, let vs go: so they went into the citie where the man of God was.

11 ¶ And as they were going vp the hie way to the citie, they founde maydes that came out to draw water, and said vnto them, Is there here a Seer?

12 And they answered them, and sayde, Yea: lo, he is before you: make haste now, for he came this day to the citie: for there is an offering of the people this daye in the hie place.

13 When ye shall come into the citie, ye shall finde him straight way yer he come vp to the hie place to eate for the people will not eat vntill he come, because he will blesse the sacrifice: and then eat they that be bidden to the feast: now therefore go vp: for euen now shall ye finde him.

14 Then they went vp into the citie, & when they were come into the middes of the citie, Samuel came out against them, to goe vp to the hie place.

15 ¶ But the Lorde had reuiled to Samuel secretly (a daye before Saul came) say-  
ing,

16 To morow about this time I will send thee a man out of the lande of Benjamin: him shalt thou anoynt to be gouernour ouer my people Israel, that he may saue my people out of the hands of the Philistims: for I haue looked vpon my people, & their cry is come vnto me.

17 When Samuel therefore sawe Saul, the Lord answered him, See, this is the man whom I spake to thee of, he shall rule my people.

18 Then went Saul to Samuel in the middes of the gate, and sayd, Tell me, I pray thee, where the Seers house is.

19 And Samuel answered Saul, and sayd, I am the Seer: goe vp before mee vnto the hie place: for ye shall eate with me to day, and to morow I will let thee go, and will tel thee all that is in thine heart.

20 And as for thine asses that were lost three dayes ago, care not for them: for they are found, and on whom is all the desire of Israel: is it not vpon thee, and on all thy fathers house?

21 ¶ But Saul answered, and sayde, Am not I the sonne of Lemini of the smallest tribe of Israel? and my family is the least of all the families of the tribe of Benjamin. Wherefore then speakest thou so to me?

22 And Samuel tooke Saul and his seruant, & brought them into the chamber, & made them sit in the chiefe place among them that were bidden: which were about thirtie persons.

23 And Samuel sayde vnto the cooke, Bring

forth the portion which I gaue thee, and whereof I sayde vnto thee, Keepe it with thee.

24 And the cooke tooke vp the shoulder, and that which was vpon it, & set it before Saul. And Samuel saide, Beholde, that which is left, let it be before thee and eat: for hitherto hath it bene kept for thee, saying, Alas I haue called the people. So Saul did eat with Samuel that day.

25 And when they were come downe fro the hie place into the citie, he communed with Saul vpon the top of the house.

26 And when they arose early aboute the spring of the day, Samuel called Saul to the top of the house, saying, Vp, that I may send thee away. And Saul arose, and they went out, both he, and Samuel.

27 And when they were come downe to the ende of the citie, Samuel sayde to Saul, Bid the seruant goe before vs, (and hee went) but stand thou still now, that I may shewe thee the worde of God.

## C H A P. X.

6 Saul is anointed King by Samuel. 9 God chaungeth Sauls heart and he prophesieth. 17 Samuel assembles the people, and sheweth them their sinnes. 21 Saul is chosen King by lot. 25 Samuel writeth the Kings office.

1 Then Samuel tooke a vial of oyle and powred it vpon his heade, and kissed him, and sayde, Hath not the Lorde anointed thee to be gouernour ouer his inheritance?

2 When thou shalt depart from me this day, thou shalt finde two men by Rahels sepulchre in the border of Benjamin, euen at Zelzah, and they will say vnto thee, The asses which thou wentest to seeke, are found: and lo, thy father hath left the care of the asses, and soroweth for you, saying, What shall I do for my sonne?

3 Then shalt thou go forth from thence and shalt come to the plaine of Tabor, & there shall meete thee thre me going vp to God to Beth-el: one caryng three kiddes, and another caryng three loaves of bread, and another caryng a bottle of wine.

4 And they will aske thee if all be wel, and wil giue thee the two loaves of bread, which thou shalt receiue of their hands.

5 After that shalt thou come to the hill of God, where is the garrisons of the Philistims: and when thou art come thither to the citie, thou shalt meete a companie of Prophets comming downe from the hie place with a vial, and a tymbril, and a pipe, and an harpe before them, and they shall prophesie.

6 Then the Spirit of the Lord wil come vpon thee, & thou shalt prophesie with them, and shalt be turned into another man.

7 Therefore when these signes shall come vnto thee, doe as occasion shall serue: for God is with thee.

8 And thou shalt goe downe before me to Gilgal: and I also will come downe vnto thee to offer burnt offerings, and to sacrifice sacrifices.

n That is, the shoulder with breast, which the Priest had for his familie in all peace offerings, Leuit. 10. 14.

o That both by the assembling of the people, & by the meat prepared for thee, thou mightest vnderstande that I knew of thy comming.

p To speake with him secretly: for the houses were flat about.

q Gods commaundement as concerning thee.

a In the Lawe this anointing signified gifts of the holie Ghost, which were necessary for them that should rule. Gen. 35.30.

b Samuel confirmed him by these signes that God hath appointed him king.

Or, etc.

Et, of peace.

c Which was an hie place in the citie Kiriath-jearim, where the Arke was, chap. 7.1.

Gods compassion to wards his people, they cry vnto him.

# Saúl prophesieth. He is chosen.

Chap. 13. 1.

sacrifices of peace. \* Tary for mee seuen dayes, till I come to thee and shewe thee what thou shalt do.

*Ebr. shoulder.*

d He gaue him such vertues as were meete for a King.

*Or song prayset.*

Chap. 13. 24.

e Meaning, that prophesie cometh not by succession, but is giuen, to whom it pleaseth God. f Noting thereby him that from low degree cometh suddenly to honour.

g Both to declare vnto them their fault in asking a King, and also to shewe Gods sentence therein.

h That is, by casting of lot.

i As though he were vnworthy and vnwilling.

*Ebr. let the king live.*

9 And when he had turned his<sup>a</sup> backe to go from Samuel, God gaue him another<sup>b</sup> heart: and all those tokens came to passe that same day.

10 ¶ And when they came thither to the hill, behold, the companie of Prophets mette him, and the Spirit of God came vpon him, and he<sup>c</sup> prophesied among them.

11 Therefore all the people that knewe him before, when they saw that he prophesied among the Prophets, saide eche to other, What is come to the sonne of Kish? \* Is Saul also among the Prophets?

12 And one of the same place answered, and saide, But who is their<sup>d</sup> father? Therefore it was a prouerbe, Is Saul also among the Prophets?

13 And when he had made an ende of prophesying, he came to the hie place.

14 And Sauls vnkle said vnto him, and to his seruant, Whither went ye? And he saide, To seeke the asses: And when we saw that they were no where, we came to Samuel.

15 And Sauls vnkle said, Tell me, I pray thee, what Samuel said vnto you.

16 Then Saul said to his vnkle, He tolde vs plainly that the asses were found: but concerning the Kingdome whereof Samuel spake, tolde he him not.

17 ¶ And Samuel<sup>e</sup> assembled the people vnto the Lord in Mizpeh,

18 And he saide vnto the children of Israel, Thus sayth the Lorde God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the handes of all kingdomes that troubled you.

19 But ye haue this day cast away your God, who onely deliuereth you out of all your aquerities and tribulations: and ye sayde vnto him, No, but appoint a King ouer vs. Now therefore stand ye before the Lord according to your tribes, and according to your thousandes.

20 And when Samuel had gathered together all the tribes of Israel, the tribe of Benjamin was<sup>f</sup> taken.

21 Afterwarde he assembled the tribe of Benjamin according to their families, and the familie of Matti was taken. So Saul the sonne of Kish was taken, and when they sought him, he could not be found.

22 Therefore they asked the Lord againe, if that man shoulde yet come thither. And the Lorde answered, Beholde, he<sup>g</sup> hath hid him selfe among the stufte.

23 And they ran, and brought him thence: and when he stood among the people, he was hier then any of the people from the shoulders vpward.

24 And Samuel said to all the people, See ye not him, whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted and sayd, God saue the King.

## I. Samuel.

25 Then Samuel tolde the people<sup>h</sup> the dutie of the kingdome, and wrote it in a booke, and layed it vp before the Lorde, and Samuel sent all the people away euery man to his house.

26 Saul also went home to Gibeath, and there followed him a bande of men, whose heart God had touched.

27 But the wicked men said, How shal he saue vs? So they despised him, and brought him no presents: but he<sup>i</sup> held his tongue.

## CHAP. XI.

*Nahash the Ammonite warreth against Iabesh Gilead, who asketh helpe of the Israelites. 6 Saul promiseth helpe. 11 The Ammonites are slaine. 14 The kingdome is reuend.*

1 THEN Nahash the Ammonite<sup>a</sup> came vp, and besieged Iabesh Gilead: and all the men of Iabesh sayd vnto Nahash, Make a couenant with vs, and we will be thy seruants.

2 And Nahash the Ammonite answered them, On this condition will I make a couenant with you, that I may thrust out al your<sup>b</sup> right eyes, and bring that shame vpon all Israel.

3 To whom the Elders of Iabesh said, Giue vs seuen dayes resper, that we may sende messengers vnto all the coastes of Israel: & then if no man deliuer vs, we will come out eltheyre.

4 ¶ Then came the messengers to Gibeath of Saul, and tolde these tidings in the eares of the people: and al the people lift vp their voices and wept.

5 And beholde, Saul came following the cattell out of the field, and Saul sayd, What ayleth this people, that they wepe? And they tolde him the tidings of the men of Iabesh.

6 Then the Spirit of God came vpon Saul, when he heard those tidings, and he was exceeding angrie,

7 And tooke a yoke of oxen, & hewed them in pieces, and sent them throughout al the coastes of Israel by the handes of messengers, saying, Whosoever commeth not forth after Saul, and after<sup>c</sup> Samuel, so shall his oxen be serued. And the feare of the Lord fell on the people, and they came out<sup>d</sup> with one consent.

8 And when hee numbred them in Bezek, the children of Israel were three hundreth thousand men: and the men of Iudah thirty thousand.

9 Then<sup>e</sup> they sayd vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morow by then the sunne be hore, ye shall haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

10 Therefore the men of Iabesh sayde, To morrow we will come out vnto<sup>f</sup> you, and ye shall do with vs all that pleaseth you.

11 ¶ And when the morrow was come, Saul put the people in three bands, & they came in vpon the host in the morning watche, & slew the Ammonites vntill the heat of the day:

Nahash is discov

I Both to m

b To ge

d Your

Meaning

f That is

day: and they that remayned, were scattered, so that two of them were not left together.

12 Then the people sayde vnto Samuel, <sup>a</sup>Who is he that sayde, Shall Saul reigne ouer vs? bring those men that we may slay them.

13 But Saul sayd, There shall no man<sup>b</sup> dye this day: for to day the Lorde hath saued Israel.

14 ¶ Then sayde Samuel vnto the people, Come, that we may go to Gilgal, and renew the kingdom there.

15 So al the people went to Gilgal, & made Saul King there before the Lord in Gilgal: and there they offered peace offerings before the Lord: and there Saul and all the men of Israel reioyced exceedingly.

## CHAP. XII.

<sup>a</sup> Samuel declaring to the people his integritie, representeth their ingratitude. 19 Go by miracle to confute the people to confesse their sinne. 20 Samuel exhorteth the people to follow the Lord.

1 Samuel then sayd vnto all Israel, Behold, I haue<sup>a</sup> hearkened vnto your voyce in all that ye sayde vnto me, and haue appointed a King ouer you.

2 Now therefore behold, your King walketh<sup>b</sup> before you, and I am old and gray headed, and behold, my sonnes are with you: and I haue walked before you fro my childhode vnto this day.

3 Behold, here I am: <sup>a</sup>beare recorde of me before the Lord and before his Anointed. <sup>a</sup>Whose oxen haue I taken? or whose asse haue I taken? or who haue I done wrong to? or whome haue I hurt? or of whose hande haue I receiued any bribe, to blinde mine eyes therewith, and I will restore it you?

4 Then they sayde, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he sayd vnto them, The Lord is witness agaynst you, and his<sup>c</sup> Anointed is witness this day, that ye haue founde nought in mine hands. And they answered, He is witness.

6 Then Samuel sayde vnto the people, It is the Lord that made Moses and Aaron, & that brought your fathers out of the lande of Egypt.

7 Now therefore stand still, that I may reason with you before the Lord according to all the<sup>d</sup> righteousness of the Lorde, which he shewed to you and to your fathers.

8 <sup>a</sup>After that Iakob was come into Egypt, and your fathers cryed vnto the Lord, then the Lorde<sup>e</sup> sent Moses and Aaron which brought your fathers out of Egypt, and made them dwell in this place.

9 <sup>a</sup>And when they forgate the Lorde their God, he sold them into the hande of Sisera<sup>f</sup> captain of the hoste of Hazor, and into the hande of the Philistims, and into the hand of the king of Moab, and they fought agaynst them.

10 And they cried vnto the Lorde, and sayd, We haue sinned, because we haue forsaken

the Lord, and haue serued Baalim & Ashtaroth. Now therefore deliuer vs out of the handes of our enemies, and we will serue thee.

11 Therefore the Lorde sent Ierubbaal<sup>g</sup> and Bedan and<sup>h</sup> Iphthah, and<sup>i</sup> Samuel, and deliuered you out of the handes of your enemies on euerie side, and ye dwelled safe.

12 Notwithstanding when you saw, that Nahash the King of the children of Ammon came agaynst you, ye sayde vnto me, <sup>j</sup>No, but a King shall reigne ouer vs: when yet the Lord your God was your King.

13 Nowe therefore beholde the King whom ye haue chosen, and whom ye haue desired: lo therefore, the Lorde hath set a King ouer you.

14 If ye will feare the Lorde and serue him, and heare his voyce, and not disobey the worde of the Lorde, both ye, and the King that reigneth ouer you, shall<sup>k</sup> followe the Lorde your God.

15 But if ye will not obey the voyce of the Lord, but disobey the Lordes mouth, then shall the hand of the Lord be vpon you, and on your<sup>l</sup> fathers.

16 Now also stand and see this great thing which the Lorde will do before your eyes.

17 Is it not now wheat harvest? I wil call vnto the Lord, and he shall send thunder and raine, that ye may perceyue and see, howe that your wickednesse is<sup>m</sup> great, which ye haue done in the sight of the Lorde in asking you a King.

18 Then Samuel called vnto the Lorde, and the Lorde sent thunder and raine the same day: and al the people feared the Lord and Samuel exceedingly.

19 And all the people sayde vnto Samuel, Pray for thy seruants vnto the Lorde thy God, that we dye not: for we haue sinned in asking vs a King, beside<sup>n</sup> all our other sinnes.

20 ¶ And Samuel said vnto the people, Fear not. (ye haue in deede done all this wickednesse, yet depart not from following the Lord, but serue the Lorde with all your heart,

21 Neither turne ye backe: for that should be after vaine things which cannot profit you, nor deliuer you, for they are but vanitie)

22 For the Lorde will not forsake his people for his great names sake: because it hath pleased the Lord to make you<sup>o</sup> his people.

23 Moreouer God forbid, that I should sinne agaynst the Lorde, and cease praying for you, but I will shewe you the good and right way.

24 Therefore feare you the Lorde, and serue him in the truth with al your<sup>p</sup> hearts, and consider howe great things he hath done for you.

25 But if ye do wickedly, ye shall perish, both ye, and your King.

## CHAP. XIII.

<sup>a</sup> The Philistims are smitten of Saul and Jonathan. 12 Saul being disobedient to Gods commandement is shewed of Samuel that he shall not reigne. 19 The great flourish, wherein

<sup>f</sup> That is, Samuel, Judg. 13. 25. Chap. 4. 4.

<sup>g</sup> Learning God to seeke help of man, chap. 8. 5.

the reward of obedience.

<sup>h</sup> Ye shall be persecuted as they that follow the Lordes will.

the punishment of disobedience.

<sup>i</sup> Meaning, the gouernour.

<sup>k</sup> In that ye haue forsaken him, who hath all power in his hand, for a mortal man.

pray to.

<sup>l</sup> Not onely at other times, but now chiefly.

<sup>m</sup> He sheweth that there is no sinne so great, but it shall be forgiven, if the sinner turne againe to God.

a Promise

<sup>n</sup> Of his free mercie, and not of your merits, and therefore he wil not forsake you.

<sup>o</sup> Vnfaignedly, & without hypocricie.

the duties of good gouernours is to pray for his people

no respect of persons to God.



# Sauls presumption. He is refused.

## I. Samuel.

## Israel oppressed by the Philistims.

wherein the Philistims kept the Israelites.

a While these things were done.  
b Before hee tooke vpon him the state of a king.

c Of Kiriath-earim, where the Arke was, Chap. 10. 5.  
d That euerie one should prepare themselves to warre.

e Which was also called Beth-el, in the tribe of Benjamin.

f Where the two tribes and the halfe remained.

g Thinking that the absence of the Prophet was a signe, that they should lose the victorie.

h Though these causes seeme sufficient in mans iudgement: yet because they had not the worde of God, they turned to his destruction.

i Who willed thee to obey him and rest vpon the words spoken by his Prophet.  
k That is, Dauid.

1 Saul now had bene King<sup>a</sup> one yere, and he reigned<sup>b</sup> two yeres ouer Israel.

2 Then Saul chofe him three thousande of Israel: and two thousande were with Saul in Michmash, and in mount Beth-el, and a thousand were with Ionathan in Gibeah of Benjamin: & the rest of the people he sent euerie one to his tent.

3 And Ionathan smote the garison of the Philistims, that was in the<sup>c</sup> hill: and it came to the Philistims eares: and Saul blew the<sup>d</sup> trumpet throughout all the lande, saying, Heare, O ye Ebrewes.

4 And all Israel heard saye, Saul hath destroyed a garison of the Philistims: wherefore Israel was had in abominatio<sup>n</sup> with the Philistims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philistims also gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen: for the people was like the sand which is by the seas side in multitude, and came vp, and pitched in Michmash Eastwarde from<sup>e</sup> Beth-aen.

6 And when the men of Israel saw that they were in a strait (for the people were in distress) the people hid themselves in caues, and in holdes, and in rockes, and in powres, and in pittes.

7 And some of the Ebrewes went ouer Iorden vnto the land of<sup>f</sup> Gad and Gilead: and Saul was yet in Gilgal, & al the people for feare followed him.

8 And he taried seuen daies, according vnto the time that Samuel had appoynted: but Samuel came not to Gilgal, therefore the people were<sup>g</sup> scattered from him.

9 And Saul sayd, Bring a burnt offering to me and peace offerings: and he offered a burnt offering.

10 And assoone as he had made an end of offering the burnt offering, beholde, Samuel came: and Saul went forth to meete him, to<sup>h</sup> salute him.

11 And Samuel saide, What hast thou done? Then Saul saide, Because I sawe that the people was<sup>i</sup> scattered from me, and that thou camest not within the dayes appointed, and that the Philistims gathered themselves together to Michmash,

12 Therefore sayde I, The Philistims will come downe nowe vpon me to Gilgal, and I haue not made supplicatio<sup>n</sup> vnto the Lord. I was bolde therefore and offered a burnt offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commaundment of the Lord thy<sup>j</sup> God, which he commaunded thee: for the Lord had now blished thy kingdome vpon Israel for euer.

14 But now thy kingdome shal not continue: the Lord hath sought him a<sup>k</sup> man after his owne heart, and the Lord hath commaunded him to be gouernour ouer his people, because thou hast not kept that which the Lord had commaunded thee.

15 ¶ And Samuel arose, and gat him vp from Gilgal in<sup>l</sup> Gibeah of Benjamin: and Saul numbred the people that were found with him, about six hundred men.

16 And Saul and Ionathan his sonne, and the people that were found with the<sup>m</sup>, had their abiding in Gibeah of Benjamin: but the Philistims pitched in Michmash.

17 And there came out of the hoste of the Philistims three bandes to destroy, one band turned vnto the way of Ophrah vnto the land of Shual,

18 And another bande turned toward the way of Beth-horon, and the<sup>n</sup> third bande turned toward the way of the coast that looketh toward the valley of Zeboim, toward the wildernesse.

19 Then there was no smith found throughout all the land of Israel: for the Philistims sayde, Lest the Ebrewes make the<sup>o</sup> swordes or speares.

20 Wherefore all the Israelites went downe to the Philistims, to sharpen euery man his share, his mattocke, and his axe & his weeding hook.

21 Yet they had a file for the shares, and for the mattocks, and for the pickforkes, and for the axes, and for to sharpen the goades.

22 So when the day of bartel was come, there was neither<sup>p</sup> sword nor speare founde in the handes of any of the people that were with Saul and with Ionathan: but only with Saul and Ionathan his sonne was there their force.

23 And the garison of the Philistims came out to the passage of Michmash.

### CHAP. XIII

14 Ionathan and his armour bearer put the Philistims to flight. 24 Saul bindeth the people by an othe, not to eate till evening. 30 The people eate with the blood. 38 Saul would put Ionathan to death. 45 The people deliver him.

1 ¶ Then on a day Ionathan the sonne of Saul said vnto the yong man that bare his armour, Come and let vs go ouer towarde the Philistims garison, that is yonder on the other side, but he tolde not his father.

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in armour, and the people that were with him, were about sixe hundred men.

3 And Ahiah the sonne of Ahitub, Icha-bods brother, the sonne of Phinehas, the sonne of Eli, was the Lordes Priest in Shiloh, and ware an Ephod: and the people knewe not that Ionathan was gone.

4 ¶ Nowe in the waye whereby Ionathan sought to go ouer to the Philistims garison, there was a sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozez, and the name of the other Seneh.

5 The one rocke stretched from the North toward Michmash, and the other was from the South toward Gibeah.

6 And Ionathan sayde to the yong man that bare his armour, Come, and let vs go ouer vnto the garison of these<sup>q</sup> vncircumcised:

And when he was in his city...

Or, the hoste to wit, the people came out with three bands.

So that many iudgements of God were vpon them: these three victories would haue ouercome the whole country.

To declare that the victory was only of God and not of man.

By this time the people of God were declared to be that the victorie did not consist in multitude of men, but in the grace of God.

Chap. 13.

Or, by the way.

To wit, the Philistines.

sed: it may be that the Lord wil worke with vs: for it is not hard to the Lorde to saue with many, or with fewe.

7 And he that bare his armour, sayde vnto him, Do all that is in thine heart: go where it please thee: behold, I am with thee as thine heart desireth.

8 Then sayd Jonathan, Behold, we goe ouer vnto those men, and wil shew our selues vnto them.

9 If they say on this wise to vs, Tarry vntill we come to you, then we will stande still in our place, and not go vp to them.

10 But if they say, Come vp vnto vs, then we will go vp: for the Lorde hath deliuered them into our hande: & this shalbe a signe vnto vs.

11 So they both shewed themselves vnto the garison of the Philistims: & the Philistims sayde, See, the Ebrewes come out of the holes wherein they had hid themselves.

12 And the men of the garison answered Iouathan, and his armour bearer, and sayd, Come vp to vs: for wee will shew you a thing. Then Iouathan sayde vnto his armour bearer, Come vp after me: for the Lorde hath deliuered them into the hand of Israel.

13 So Iouathan went vp vpon his handes and vpon his feete, and his armour bearer after him: and some fell before Iouathan, and his armour bearer slew others after him.

14 So the first slaughter which Iouathan & his armour bearer made, was about twenty men, as it were within halfe an acre of land which two oxen plow.

15 And there was a feare in the hoste, and in the field, and among all the people: the garison also, and they that went out to spoyle, were afrayde themselves: and the earth trembled: for it was shaken with feare by God.

16 Then the watchmen of Saul in Gibeah of Benjamin saw: and beholde, the multitude was discomfited, and smitten as they went.

17 Therefore sayd Saul vnto the people that were with him, Search now and see, who is gone from vs. And when they had nobred, beholde, Iouathan and his armour bearer were not there.

18 And Saul sayd vnto Abiah, Bring hither the Arke of God (for the Arke of God was at that tyme with the children of Israel).

19 And while Saul talked vnto the Priest, the noyse that was in the hostes of the Philistims, spread farther abroad, & increased: therefore Saul sayd vnto the Priest, Withdraw thine hand.

20 And Saul was assembled with all the people that were with him, and they came to battell: and beholde, euery mans sworde was against his fellow, and there was a very great discomfiture.

21 Moreover, the Ebrewes that were with the Philistims before time, & were come with them into all partes of the hoste, euen they also turned to be with the Israelites that

were with Saul and Jonathan.

22 Also all the men of Israel which had hid themselves in mount Ephraim when they heard, that the Philistims were fled, they followed after them in the battell.

23 And so the Lord saved Israel that day: and the battell continued vnto Beth-suchen.

24 And at that time the men of Israel were pressed with hunger: for Saul charged the people with an othe, saying, Cursed be he that eateth: for he hath defiled his conscience. And all they of the land came to a wood, where hony lay vpon the ground.

25 And the people went into the woods, and beholde, the hony dropped, and no man moued his hand to his mouth: for the people feared the Lorde.

26 But Jonathan heard not when his father charged the people with the othe: wherefore he put forth the side of the rod, that was in his hand, & dipt it in an hony comb, and put his hand to his mouth, & his eyes were bright.

27 Then answered one of the people, & sayd, Thy father made the people to swear, saying, Cursed be he that eateth: for he hath defiled his conscience. And the people were faint.

28 Then said Iouathan, My father hath troubled the land: see now how mine eyes are made cleare, because I haue tasted a little of this hony.

29 How much more, if the people had eaten some day of the spoyle of their enemies, which they found: for had there not bene any greater slaughter among the Philistims?

30 And they smote the Philistims that day, from Michmash to Aialon: and the people were exceeding faint.

31 So the people turned to the spoyle, & took sheepe, and oxen, and calves, & drew them on the ground, & the people did eat them with the blood.

32 The men told Saul, saying, Behold, the people sinne against the Lorde, in that they eat of the blood. And he said, Ye haue trespassed: for ye haue a great sinne vnto me this day.

33 Againe Saul said, Goe abroad among the people, and bid them bring me euery man his ox, and euery man his sheepe, and slay them here, and eate and sance not against the Lorde in eating with the blood. And the people brought euery man his ox in his hand that night and slew them there.

34 Then Saul made an altar vnto the Lorde, & that was the first altar that he made vnto the Lorde.

35 And Saul sayde, Let vs go downe: after the Philistims by night, and spoyle them vntill the morning shine: and let vs not leaue a man of them. And they sayde, Doe whatsoeuer thou thinkest best. Then sayd the Priest, Let vs draw nere hither vnto God.

37 So Saul asked of God, saying, Shall I goe downe after the Philistims? wilt thou deliuer them into the handes of Israel? But he

1 Such was his hypocrisy and arrogance, that he thought he to attribute to his policy, which God had given by the hand of Jonathan. That is, the punishment, if they brake their othe.

2 Which were dimme before for wearinesse & hunger.

3 By making this cruel law, which he had made, he had made a way for his own sin.

4 That is, blood of the beasts, which shall be made, may be pressed out vpon it.

5 That is, blood of the beasts, which shall be made, may be pressed out vpon it.

6 Or, of their sin, began he to build an altar.

7 To ask counsel of him.

# The people save Jonathan from death.

## I. Samuel.

## The Amalekites are delivered.

Inde. 10. 3.  
"Err. corner.

answered him not at that time.  
38 And Saul said, "All ye chief of the people, come ye hither, and knowe, and see by whom this sinne is done this day.

39 For as the Lord liueth, which saueth Israel, though it be done by Jonathan my sonne, he shall dye the death. But none of all the people answered him.

40 Then he said vnto all Israel, Be ye on one side, and I and Jonathan my sonne wil be on the other side: And the people sayde vnto Saul, Do what thou thinkest best.

41 Then Saul sayd vnto the Lord God of Israel, Giue a perfitte lot. And Jonathan and Saul were taken, but the people escaped.

42 And Saul said, Cast lot betweene me and Jonathan my sonne. And Jonathan was taken.

43 Then Saul sayde to Jonathan, Tell me what thou hast done. And Jonathan tolde him, and sayd, I tasted a litle hony with the ende of the rod, that was in mine hand, and lo, I must die.

44 Againe Saul answered, God doe so and more also, vnlesse thou die the death, Jonathan.

45 And the people said vnto Saul, Shall Jonathan die, who hath so mightily deliuered Israel? God forbid. As the Lord liueth, there shall not one heare of his head fall to the ground: for he hath wrought with God this day. So the people deliuered Jonathan that he dyed not.

46 Then Saul came vp from the Philistines: and the Philistines wente to their owne place.

47 So Saul held the kingdome ouer Israel, and fought against all his enemies on euery side, against Moaby, and against the children of Ammon, & against Edom, & against the Kings of Zobah, and against the Philistines: and whiche soeuer he went, he handled them as wicked men.

48 He gathered also an hoste and smote Amalek, & deliuered Israel out of the handes of them that spoyled them.

49 Nowe the sonnes of Saul were Jonathan, and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merab, and the yonger was named Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the damle of his chiefe captaine was Abner the sonne of Ner, Sauls vnckle.

51 And Kish was Sauls father: and Ner the father of Abner was the sonne of Abiel.

52 And there was sore warre against the Philistines all the dayes of Saul: and whome soeuer Saul saw to be a strong man, and meet for the warre, he tooke him vnto him.

### CHAP. XV.

1 Samuel is commanded to lay downe his sword, and he sheweth Agag out the best thing. 2 Samuel reproveth him. 3 Saul is reiect of the Lord, and his kingdome giuen to an other. 4 Samuel smiteth Agag in pitee. 5 And 6.

Afterwarde Samuel sayde vnto Saul, The Lorde sent me to anoint thee

King ouer his people ouer Israel: nowe therefore obey the voyce of the wordes of the Lord.

2 Thus sayth the Lorde of hostes, I remember what Amalek did to Israel, how they laid wait for them in the way, as they came vp from Egypt.

3 Now therefore goe, and smite Amalek, and destroye ye all that pertaineth vnto them, and haue no compassion on them, but slay both man & woman, both infant and suckling, both ox, and sheepe, both camell, and asse.

4 And Saul assembled the people, and nombred them in Telaim, two hundred thousand footemen, and ten thousand men of Iudah.

5 And Saul came to a citie of Amalek, and set watch at the riuier.

6 And Saul sayd vnto the Kenites, Go, depart, & get you downe from among the Amalekites, least I destroy you with them: for ye shewed mercy to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul smote the Amalekites from Heilah as thou comest to Shur, that is before Egypt.

8 And tooke Agag the King of the Amalekites aliué, and destroyed all the people w the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe, and the oxen, and the fat beasts, and the lambes, and all that was good, and they would not destroy them: but euery thing that was vile & nought worth, that they destroyed.

10 Then came the word of the Lorde vnto Samuel, saying,

11 It repenteth me that I haue made Saul King: for he is turned from me, and hath not performed my commaundementes. And Samuel was moued, and cryed vnto the Lord all night.

12 And when Samuel arose early to meete Saul in the morning, one told Samuel, saying, Saul is gone to Carmel: behold, he hath made him there a place, fro whence he returned, and departed, & is gone down to Gilgal.

13 Then Samuel came to Saul, and Saul said vnto him, Blessed be thou of the Lord, I haue fulfilled the commaundement of the Lorde.

14 But Samuel said, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I beare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, & of the oxen to sacrifice them vnto the Lord thy God, & the remnant haue we destroyed.

16 Againe Samuel said to Saul, Let me tell thee what the Lorde hath sayde to me this night. And he sayd vnto him, Say on.

17 Then Samuel sayde, When thou wast slide in thine owne sight, wast thou not made

1 Cause the lot to fall on him: hath broken the oth: but he doth not consider his presumption in commanding the same othe.

1 The people thought it their dutie to rescue him, who of ignorance had but broken a sathelaw, & by who they had received so great a benefite.

1 Or, mercies them.

1 As the Lord had commanded Deut. 25. 17.

1 Called also, Abinadab, Chap. 31. 2.

1 Which was the wife of David, Chap. 18. 27.

1 Whom Iob the captaine of David slew. 2 Sam. 3. 27.

1 As Samuel had forewarned Chap. 8. 11.

1 Becomes hath preferred there to this hour, then he bound to obey him.

1 Exod. 17. 46.

1 That this might be an ample of Gods vengeance against them that are cruelly with people.

1 Or, knowing number by the lambes, which they brought.

1 Or, fought in valley.

1 Which was the posterity of Iethro Moyses.

1 For let him come to vnto the & put in good counsel.

1 Exod. 18. 17.

1 i God hath nothing more than the dence of his wisdom.

1 though the tem seeme to good to

1 This was true repentance, but dissimulating the fear of his king.

1 God is in his eternall counsell, nor respecteth any thing but his own will.

1 anything to repare, contrary to his temporal will.

1 That is, so David.

1 Meaning, who maintaineth and professeth his piety.

1 This is the cure of hypocrisy, to be impartial against all, to conuince themselves, and not to flatter themselves.

1 f This is the cure of hypocrisy, to be impartial against all, to conuince themselves, and not to flatter themselves.

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1 f This is the cure of hypocrisy, to be impartial against all, to conuince themselves, and not to flatter themselves.



made the head of the tribes of Israel : for the Lord anointed thee King ouer Israel.

18 And the Lord sent thee on a iourney, and said, Goe, and destroy those sinners the Amalekites, & fight against them, vntill thou destroy them.

19 Now wherefore hast thou not obeyed the voyce of the Lorde, but hast turned to the pray, and hast done wickedly in the sight of the Lord ?

20 And Saul sayd vnto Samuel, Yea, I haue obeyed the voyce of the Lorde, and haue gone the way which the Lord sent me, and haue brought Agag the King of Amalek, & haue destroyed the Amalekites.

21 But the people tooke of the spoyle, sheep, and oxen, and the chiefest of the thinges which should haue bene destroyed, to offer vnto the Lord thy God in Gilgal.

22 And Samuel sayd, Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voyce of the Lord is obeyed? beholde, \* to obey is better then sacrifice, and to hearken is better then the fatte of rammes.

23 For rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatry. Because thou hast cast away the worde of the Lorde, therefore he hath cast away thee from beyng King.

24 Then Saul sayde vnto Samuel, I haue sinned: for I haue transgressed the commandement of the Lorde, and thy wordes, because I feared the people, and obeyed their voyce.

25 Now therefore, I pray thee, take away my sinne, and turne agayne with me, that I may worship the Lord.

26 But Samuel sayd vnto Saul, I will not returne with thee: for thou hast cast away the worde of the Lord, and the Lord hath cast away thee, that thou shalt not be King ouer Israel.

27 And as Samuel turned himselfe to goe away, he caught the lap of his coate, and it rent.

28 Then Samuel sayd vnto him, The Lorde hath rent the kingdome of Israel from thee this day, and hath giuen it to thy neighbour, that is better then thou.

29 For in deede the strength of Israel will not lie nor repent: for he is not a man that he should repent.

30 Then he sayd, I haue sinned: but honour me, I pray thee, before the Elders of my people, and before Israel, and turne agayne with me, that I may worship the Lorde thy God.

31 ¶ So Samuel turned againe, and followed Saul: and Saul worshipped the Lord.

32 Then said Samuel, Bring ye hither to me Agag the King of the Amalekites: & Agag came vnto him pleasantly, and Agag sayd, Truly the bitterness of death is passed.

33 And Samuel sayde, \* As thy sworde hath made women childlesse, so shal thy mother be childles among other women. And Samuel hewed Agag in pieces before y Lord

in Gilgal.

34 ¶ So Samuel departed to Ramah, & Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul: vntil y day of his death: but Samuel mourned for Saul, and the Lord repented that he made Saul King ouer Israel.

# CHAP. XVI.

1 Samuel is reproved of God, and is sent to anoint Dauid. 2 God regardeth the heart. 3 The Spirit of the Lorde cometh vpon Dauid. 4 The wicked spirit is sent vpon Saul. 5 Saul sendeth for Dauid.

1 The Lord then sayd vnto Samuel, How long wilt thou mourne for Saul, saying, I haue cast him away from reigning ouer Israel? fill thine horne with oyle, and come, I will send thee to Ithai the Bethlehemit: for I haue prouided me a King among his sonnes.

2 And Samuel sayde, How can I goe? for if Saul shall heare it, he will kill me. Then the Lord answered, Take an heifer with thee, and say, I am come to doe sacrifice to the Lord.

3 And call Ithai to the sacrifice, and I will shewe thee what thou shalt doe, and thou shalt anoint vnto me him whome I name vnto thee.

4 So Samuel did that the Lord bade him, & came to Beth-lehem, and the Elders of the towne were astonied at his coming, and sayd, Comest thou peaceably?

5 And he answered, Yea: I am come to doe sacrifice vnto the Lord: sanctifie your selues, and come with me to the sacrifice. And he sanctified Ithai and his sonnes, and called them to the sacrifice.

6 And when they were come, he looked on Eliab, and said, Surely the Lorde anointed is before him.

7 But the Lord said vnto Samuel, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Lord be- holdeth the heart.

8 Then Ithai called Abinadab, & made him come before Samuel. And he said, Neither hath the Lord chosen this.

9 Then Ithai made Shammah come. And he said, Neither yet hath the Lorde chosen him.

10 Agayne Ithai made his seuen sonnes to come before Samuel: and Samuel said vnto Ithai, The Lord hath chosen none of these.

11 Finally, Samuel said vnto Ithai, Are there no more children? Ithai sayde, No more children, but these. And he sayde, There remaineth yet a little one behynd, that keepeth the sheepe. Then Samuel sayd vnto Ithai, Send and set him: for we will not sit downe, till he be come hither.

12 And he sent, and brought him in: and he was ruddie, and of a good countenance, and comely visage. And the Lord said, Arise, and anoint him: for this is he.

13 Then Samuel tooke the horne of oyle, & anointed him in the middes of his brethren. And the Spirit of the Lorde came vpon

o Where his house was. p Though Saul came where Samuel was, Chap. 19. 22. q As vers. 11.

a Signifying, that we ought not to shew our selues more pitiful then God, nor to lament them whome he casteth of.

b Ebr. in thine hand. b That is, to make a peace offering, which might be done though y Arke was not there.

c Fearing, lest some grievous crime had bene committed, because the Prophet was not wont to come thither.

d Thinking, that Eliab had bene appointed of God to be made King.

God beholdeth the hart

1 Chron. 28. 29. 1 Sam. 16. 20. and 17. 10. & 30. 13. psal. 7. 9.

Ebr. are the children of the sheepe, as the sayde, dreamt

1 Sam. 7. 8. psal. 78. 21. and 102.

Act. 7. 46. & 12. 23. Or, prospered.

Vij. vpon

h He standeth most impudent- ly in his owne defence both a- gainst God and his owne con- science.

i He hateth nothing more then the disobe- dience of his co- mandement, though the in- terest seeme neuer so good to man.

k This was not true repentance, but dissimulation, fearing the losse of his kingdom.

l That is, to Dauid.

m Meaning, God who mainte- neth and prefer- reth him.

n Or, in bonds. He suspected nothing lesse then death, or as some write, he passed on for death.

Heere see for an Example how easily busines is lost.

sanctification be- fore we can be fit for this sacrifice.

*e* The wicked  
spirites are at  
Gods com-  
mandement to ex-  
ecute his will a-  
gainst the wick-  
ed.

*f* Though Da-  
uid was now a-  
nointed king by  
the Prophet, yet  
God would ex-  
ercise him in sun-  
dry sorts before  
he had the vse  
of his kingdom.

*Or* serued him.

*g* God would  
that Saul should  
receiue this be-  
nefit as at Da-  
uids hand, that  
his condemna-  
tion might be the  
more euident,  
for his cruell  
hate toward  
him.

*Or*, in Ephesam-  
mim.

*Or*, of the oke.

*a* Betwene the  
two camps.

*Or*, coate of plate.  
*b* That is, 156  
lib. 4. ounces, af-  
ter half an ounce  
3 shekel: & 600  
shekels weight  
amounteth to 18  
lib. 3. quarters.

vpou Dauid, from that day forward: then  
Samuel rose vp, and went to Ramah.

14 ¶ But the Spirit of the Lord departed frō  
Saul, and an euill spirite *sent* of the Lorde  
vexed him.

15 And Sauls seruants said vnto him, Behold  
now, the euil spirit of God vexeth thee.

16 Let our Lord therefore commaunde thy  
seruants, *that are before thee*, to seek a mā,  
that is a cunning player vpon the harpe: y  
when the euil spirit of God commeth vpon  
thee, he may play with his hand, and thou  
mayest be eased.

17 Saul then sayd vnto his seruants, Prouide  
me a man, I pray you, that can play wel, and  
bring him to me.

18 Then answered one of his seruantes, and  
sayd, Behold, I haue seene a sonne of Isihai,  
a Bethlehemitte, that can play, & is strong,  
valiant and a man of warre and wise in mat-  
ters, and a comely person, and the Lorde is  
with him.

19 ¶ Wherefore Saul sent messengers vnto  
Isihai, and sayd, Send me Dauid thy sonne,  
which is with the sheepe.

20 And Isihai tooke an asse laden with breade  
and a flagon of wine and a kidde, and sent  
them by the hand of Dauid his sonne vnto  
Saul.

21 And Dauid came to Saul, and stood be-  
fore him: and he loued him very well, and  
he was his armour bearer.

22 And Saul sent to Isihai, saying, Let Dauid  
now remaine with me: for he hath founde  
fauour in my sight.

23 And so when the euill spirit of God came  
vpou Saul, Dauid tooke an harpe & played  
with his hand, & Saul was refreshed, and  
was eased: for the euil spirit departed from  
him.

## CHAP. XVII.

*The Philistims make warre against Israel. 20 Goliath  
defieeth Israel. 27 Dauid is sent to his brethren. 34 The  
strength and boldness of Dauid. 47 The Lord smiteth  
him by sword and spear. 50 Dauid killeth Goliath and the  
Philistims flee.*

1 **N**OW the Philistims gathered their ar-  
mies to battell, and came together to  
Shochoh, which is in Iudah, & pitched be-  
twene Shochoh and Azekah, in the coast  
of Dammim.

2 And Saul, and the men of Israel assem-  
bled, and pitched in the valley of Elah, and  
put themselves in battell aray to meete the  
Philistims.

3 And the Philistims stood on a mountaine  
on the one side, and Israel stood on a moun-  
taine on the other side: so a valley was be-  
twene them.

4 ¶ Then came a man betwene them both  
out of the tentes of the Philistims, named  
Goliath of Gath: his height was six cubites  
and an hand-breadth,

And had an helmet of bras vpō his head,  
and a brigandine vpon him: and the weight  
of his brigandine was five thousande she-  
kels of bras.

And he had bootes of bras vpon his  
legges, & a shield of bras vpon his shoul-  
ders.

And the shaft of his speare was like a wea-  
uers beame: and his speare head weyed fixe  
hundredth shekels of yron: and one bearing  
a shield went before him.

And he stood, and cryed against the hoste  
of Israel, and sayd vnto them, Why are ye  
come to set your battell in aray? am not I  
a Philistim, and you seruants to Saul? chose  
you a man for you, and let him come down  
to me.

If he be able to fight with me, and kil me,  
then will we be your seruants: but if I ouer-  
come him, and kil him, then shall ye be our  
seruants, and serue vs.

Also the Philistim sayd, I defie the host of  
Israel this day: giue me a man, that we may  
fight together.

When Saul & al Israel heard those wordes  
of the Philistim, they were discouraged, &  
greatly afrayd.

¶ Nowe this Dauid was the sonne of an  
Ephrathite of Beth-lehem Iudah, named  
Isihai, which had eight sonnes: & this man  
was taken for an olde man in the dayes of  
Saul.

And the three eldest sonnes of Isihai went  
and followed Saul to the battell: and the  
names of his three sonnes y went to battell,  
were Eliab the eldest, and the next Abina-  
dab, and the third Shammah.

So Dauid was the least: and the three el-  
dest went after Saul.

Dauid also went, but he returned from  
Saul to feed his fathers sheep in Beth-lehē.

And the Philistim drew neere in the mor-  
ning, and euening, and continued fourtie  
dayes.

And Isihai said vnto Dauid his sonne, Take  
now for thy brethren an Ephah of this parch-  
ed corne, and these ten cakes, and run to  
the hoste to thy brethren.

Also cary these ten fresh cheefes vnto the  
captaine, and looke how thy brethren fare,  
and receiue their pledge.

(Then Saul and they, and al the men of Is-  
rael were in the valley of Elah, fighting with  
the Philistims).

¶ So Dauid rose vp early in the morning,  
and left the sheepe with a keeper, and tooke  
and went as Isihai had commaunded him, &  
came within the compasse of the hoste: and  
the hoste went out in aray, and shoured in  
the battell.

For Israel & the Philistims had put them-  
selves in aray, armie against armie.

And Dauid left the things, which he bare,  
vnder the hands of the keeper of the cari-  
age, and ran into the hoste, and came, & as-  
ked his brethren how they did.

And as he talked with them, beholde, the  
man that was betwene the two armies, came  
vp, (whose name was Goliath the Philistim  
of Gath) out of the armie of the Philistims,  
and spake such wordes, and Dauid heard  
them.

24 And

24 And all the men of Israel, when they saw the man, ran away from him, and were fore afraid.

25 For euerie man of Israel saide, Saw ye not this man that cometh vp? euen to reuise Israel is hee come vp: and to him that killeth him, will the king giue great riches, and will giue him his \* daughter, yea, and make his fathers house \* free in Israel.

26 ¶ Then Dauid spake to the men that stood with him, and sayde, What shalbe done to the man that killeth this Philistim, and taketh away the <sup>b</sup> shame from Israel? for who is this vncircumcised Philistim, that he should reuile the hoste of the liuing God?

27 And the people answered him after this maner, saying, Thus shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was verie angrie with Dauid, and said, Why camest thou downe hither? and with whome hast thou left those fewe sheepe in the wilderness? I know thy pride and the malice of thine heart, that thou art come downe to see the battell.

29 Then Dauid sayde, What haue I nowe done? Is there not a <sup>a</sup> cause?

30 And he departed from him into the presence of another, and spake of the same maner, and the people answered him according to the former wordes.

31 ¶ And they that heard the wordes which Dauid spake, rehearsed them before Saul, which caused him to be brought.

32 So Dauid sayd to Saul, Let no mans heart faile him, because of him: thy seruant will go, and fight with this Philistim.

33 And Saul sayde to Dauid, Thou art not <sup>a</sup> able to goe agaynst this Philistim to fight with him: for thou art a boye, and he is a man of warre from his youth.

34 And Dauid answered vnto Saul, Thy seruant kept his fathers sheepe, & there came a <sup>a</sup> lyon, and likewise a beare, and tooke a sheepe out of the flocke,

35 And I went out after him and smote him, and tooke it out of his mouth: and when he arose agaynst me, I caught him by the beard, and smote him, and slue him.

36 So thy seruant slue both the lyon, and the beare: therefore this vncircumcised Philistim shalbe as one of them, seeing he hath railed on the hoste of the liuing God.

37 ¶ Moreover Dauid sayde, the Lorde that deliuered me out of the pawe of the lyon, and out of the paw of the beare, he will deliuer me out of the hand of this Philistim. Then Saul sayd vnto Dauid, <sup>a</sup> Go, and the Lord be with thee.

38 And Saul put his rayment vpon Dauid, and put an helmet of brasse vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his sworde vpon his rayment, and <sup>a</sup> began to goe: for he neuer proued it: and Dauid sayd vnto Saul, I can not go with these: for I am not accustomed,

wherefore Dauid put them of him.

40 Then tooke he his <sup>a</sup> staffe in his hande, and chose him siue smooth stones out of a brooke, and put them in his shepheardes bag or skrippe, & his sling was in his hande, and he drew neere to the Philistim.

41 ¶ And the Philistim came and drew neere vnto Dauid, & the man that bare the shield went before him.

42 Now when the Philistim looked about and saw Dauid, he disdeyned him: for he was but yong, ruddie and of a comely face.

43 And the Philistim sayd vnto Dauid, Am I a dog, that thou comest to me with staues? And the Philistim <sup>a</sup> cursed Dauid by his gods.

44 And the Philistim saide to Dauid, Come to mee, and I will giue thy flesh vnto the fowles of the heauen, and to the beastes of the field.

45 ¶ Then sayd Dauid to the Philistim, Thou comest to me with a sworde, and with a speare, and with a shield, but I come to thee in the Name of the Lord of hostes, the God of the hoste of Israel, whom thou hast rayled vpon.

46 This <sup>a</sup> daye shall the Lorde close thee in mine hand, and I shall smite thee, and take thine heade from thee, and I will giue the carkeises of the host of the Philistims this day vnto the fowles of the heauen, & to the beastes of the earth, that all the world may know that Israel hath a God,

47 And that all this assembly may know, that the Lorde saueh not with sworde nor with speare (for the battell is the Lordes) and he will giue you into our handes.

48 And when the Philistim arose to come and draw neere vnto Dauid, Dauid <sup>a</sup> hasted and ran to fight agaynst the Philistim.

49 And Dauid put his hande in his bag, and tooke out a stone, and slang it, and smote the Philistim in his forehead, that <sup>a</sup> stone sticke in his forehead, and he fell groueling to the earth.

50 So Dauid <sup>a</sup> ouercame the Philistim with a sling and with a stone, and smote the Philistim, and slewe him, when Dauid had no sworde in his hande.

51 Then Dauid ran, and stood vpon the Philistim, & tooke his sword & drew it out of his sheath, and slew him, and cut of his head therewith. So when the Philistims saw, that their champion was dead, they fled.

52 And the men of Israel and Iudah arose, & shouted, and followed after the Philistims, vntill they came to the <sup>a</sup> valley, and vnto the gates of Ekron: and the Philistims fell downe wounded by the way of Shaaraim, euen to Gath and to Ekron.

53 And the children of Israel returned from pursuing the Philistims, and spoyled their tents.

54 And Dauid tooke the heade of the Philistim, and brought it to Ierusalem, and put his armour in his <sup>a</sup> tent.

55 ¶ When Saul saw Dauid go forth agaynst Iehem, the Philistim, he sayd vnto Abner the captain

<sup>n</sup> To the intent that by these weak meanes, God might one-ly be knowne to be the autour of this victorie.

<sup>o</sup> He swore by his gods, that he would destroy him.

*the armour of the faithfull against the enemies of God and themselves.*

*2 Sam. 4. 6.*

<sup>q</sup> Being moued with a feruent zeale to be reuenged vpon this blasphemour of Gods Name.

*Eccle. 47. 4. 1. Macc. 4. 30.*

<sup>r</sup> Or, Gai the citie

<sup>u</sup> Or, Iehon at Beth-

V. iij. taine

*Job. 31. 16.*

<sup>g</sup> From taxes, and payments.

<sup>h</sup> This dishonour that he doth to Israel.

<sup>i</sup> For his fathers ending was a iust occasion, and also he felt him selfe inwardly moued by Gods Spirit.

<sup>k</sup> Here Satan proueth Dauid's faith, by the in-  
delicacy of Saul.

<sup>l</sup> Dauid by the experience that he hath had in time past of Gods helpe, nothing doubteth to ouercome this danger, seeing he was zealous for Gods honour.

<sup>m</sup> Dauid's con-  
fidence.

<sup>n</sup> For by these examples he saw that the power of God was with him.

<sup>o</sup> Or, Iehon.



## Dauid preferred before Saul.

## I. Samuel.

## Dauid marieth Michal.

<sup>r</sup> That is, of what familie and tribe is he for els he had forgotten Dauid, albeit he had receyued so great a benefite by him.

taine of his hoste, Abner, whose sonne is this yong man? and Abner answered, As thy soule liueth, O King, I can not tell.

<sup>56</sup> Then the King said, Enquire thou whose sonne this yong man is.

<sup>57</sup> And when Dauid was returned from the slaughter of the Philistim, the Abner tooke him, and brought him before Saul with the head of the Philistim in his hand.

<sup>58</sup> And Saul sayde to him, Whose sonne art thou, thou yong man? And Dauid answered, I am the sonne of thy seruant Ithai the Bethlehemit.

### CHAP. XVIII.

<sup>1</sup> The amitie of Jonathan and Dauid. <sup>2</sup> Saul enuieith Dauid for the prayse that the women gaue him. <sup>11</sup> Saul would haue slaine Dauid. <sup>17</sup> He promisseth him Merab to wife, but giveth him Michal. <sup>27</sup> Dauid deliuereth to Saul two hundredth foreskinnes of the Philistims. <sup>29</sup> Saul feareth Dauid, seeing that the Lord is with him.

<sup>1</sup> **A**ND when hee had made an ende of speake king vnto Saul, the soule of Jonathan was knit with the soule of Dauid, and Jonathan loued him, as his owne soule.

<sup>2</sup> And Saul tooke him that day, and would not let him returne to his fathers house.

<sup>3</sup> Then Jonathan and Dauid made a covenant: for he loued him as his owne soule.

<sup>4</sup> And Jonathan put of the robe that was vpon him, & gaue it Dauid, and his garments, euen to his sword, and to his bowe, and to his girdle.

<sup>5</sup> And Dauid went out whithersoener Saul sent him, & behaued himselfe wisely: so that Saul set him ouer the men of warre, and he was accepted in the sight of all the people, and also in the sight of Sauls seruants.

<sup>6</sup> ¶ When they came againe, and Dauid returned from the slaughter of the Philistim, the women came out of all cities of Israel, singing and dauncing to meeete King Saul, with timbrels, with instrumentes of ioy, and with rebeckes.

<sup>7</sup> And the women sang by course in their play, and sayd, \* Saul hath slaine his thousand, and Dauid his ten thousand.

<sup>8</sup> Therefore Saul was exceeding wroth, and the saying displeased him, and hee sayde, They haue ascribed vnto Dauid ten thousande, and to me they haue ascribed but a thousande, and what can he haue more saue the kingdome?

<sup>9</sup> Wherefore Saul had an eye on Dauid from that day forward.

<sup>10</sup> ¶ And on the morowe, the euill spirit of God came vpon Saul, and he prophesied in the middes of the house: and Dauid played with his hande like as at other times, and there was a speare in Sauls hand.

<sup>11</sup> And Saul tooke a speare, and saide, I will smite Dauid through to the wall. But Dauid auoyded twice out of his presence.

<sup>12</sup> And Saul was afraied of Dauid, because the Lord was with him, and was departed from Saul.

<sup>13</sup> Therefore Saul put him from him, and made him a captaine ouer a thousand, and

he went out and in before the people.

<sup>14</sup> And Dauid behaued himselfe wisely in all his wayes: for the Lord was with him.

<sup>15</sup> Wherefore when Saul sawe that he was very wife, he was afraied of him.

<sup>16</sup> For all Israel and Iudah loued Dauid, because he went out and in before them.

<sup>17</sup> ¶ Then Saul sayde to Dauid; Beholde mine eldest daughter Merab, her I will giue thee to wife: onely be a valiant sonne vnto me, and fight the Lordes battels: for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistims shalbe vpon him.

<sup>18</sup> And Dauid answered Saul, What am I? and what is my life, or the familie of my father in Israel, that I shoulde bee sonne in law to the king?

<sup>19</sup> Howbeit when Merab Sauls daughter shoulde haue beene giuen to Dauid, she was giuen vnto Adriel a Meholathite to wife.

<sup>20</sup> ¶ Then Michal Sauls daughter loued Dauid: & they shewed Saul, and the thing pleased him.

<sup>21</sup> Therefore Saul sayde, I will giue him her, that she may be a snare to him, and that the hande of the Philistims may be against him. Wherefore Saul sayd to Dauid, Thou shalt this day be my sonne in lawe in the one of the twaine.

<sup>22</sup> And Saul commanded his seruants, Speake with Dauid secretly, and say, beholde, the King hath a fauour to thee, and all his seruants loue thee: be nowe therefore the Kings sonne in lawe.

<sup>23</sup> And Sauls seruantes spake these wordes in the eares of Dauid. And Dauid sayde, Seemeth it to you a light thing to bee a Kings sonne in lawe, seeing that I am a poore man and of small reputation?

<sup>24</sup> And then Sauls seruants brought him worde againe, saying, Such wordes spake Dauid.

<sup>25</sup> And Saul sayde, This wife shall ye say to Dauid, The King desireth no dowrie, but an hundred foreskinnes of the Philistims, to bee auenged of the Kings enemies: for Saul thought to make Dauid fall into the handes of the Philistims.

<sup>26</sup> And when his seruants tolde Dauid these wordes, it pleased Dauid well, to be the Kings sonne in lawe: and the dayes were not expired.

<sup>27</sup> Afterward Dauid arose with his men, and went and slewe of the Philistims two hundred men: and Dauid brought their foreskinnes, and they gaue them wholly to the King that he might be the Kings sonne in lawe: therefore Saul gaue him Michal his daughter to wife.

<sup>28</sup> Then Saul saw, and vnderstoode that the Lord was with Dauid, and that Michal the daughter of Saul loued him.

<sup>29</sup> Then Saul was more and more afraied of Dauid, and Saul became alway Dauids enemy.

<sup>30</sup> And when the Princes of the Philistims

went

<sup>a</sup> His affection was fully bent toward him.

*the loue of Jonathan to Dauid*

<sup>b</sup> That is, hee prospered in all his doings.

<sup>c</sup> Towis, Do-liath.

<sup>d</sup> Ebr. answered, playing. Chap. 21. 11. & 29. 1. accl. 47. 7.

<sup>e</sup> Because he bare him enuie and hatred.

<sup>f</sup> That is, spake as a man beside himselfe: for so the people abused this worde, whē they could not vnderstand.

<sup>f</sup> Meaning he was captiue vnder the people.

<sup>g</sup> Fight against them that warre against Gods people.

<sup>h</sup> By whom he had giuen Dauid which Dauid put to death the request of the Gibeonites. 2. Sam. 21. 1.

<sup>i</sup> So his wife appeares for vnder presence of him he sought to destruction.

<sup>k</sup> Meaning he was not able to enioyne his wife with him.

<sup>l</sup> Because he thought him selfe able to passe the Kings request.

<sup>m</sup> Meaning Dauid and his fouldiers.

<sup>n</sup> To be used of his house.

o That is, David had better face off against the Philistines than Saul's men.

went forth, at their going forth "David behaved him selfe more wisely then all the servants of Saul, so that his name was much set by.

CHAP. XIX.

1 David had declared to David the wicked purpose of Saul, Michal his wife saueth him: David commeth to Samuel. 2 The purpose of prophesie cometh on Saul.

1 Then Saul spake to Ionathā his sonne, and to all his servants that they should kill David; but Ionathā Sauls sonne had a great fauour to David.

2 And Ionathā tolde David, saying, Saul my father goeth about to slay thee: nowe therefore, I pray thee, take heede vnto thy selfe vnto the morning, & abide in a secret place, and hide thy selfe.

3 And I will go out, and stand by my father in the fildes where thou art, and will communicate with my father of thee, and I will see what he saith, and will tell thee.

4 And Ionathā spake good of David vnto Saul his father, and saide vnto him, Let not the King sinne agaynst his seruant, agaynst David: for hee hath not sinned agaynst thee, but his workes haue bene to thee very good.

5 For he "did" put his life in danger, and slew the Philistim, and the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioycdest; wherefore then wilt thou sinne agaynst innocent blood, & slay David without a cause?

6 Then Saul hearkened vnto the voyce of Ionathā, and Saul sware, As the Lord liueth, he shall not dye.

7 So Ionathā called David, and Ionathā shewed him all those wordes, and Ionathā brought David to Saul, and hee was in his presence as in times past.

8 Agayne the warre beganne, and David went out and fought with the Philistims, and slew them with a great slaughter, and they fled from him.

9 And the euil spirit of the Lord was vpon Saul, as hee sate in his house hauing his speare in his hande, & David played with his hand.

10 And Saul intended to smite David to the wall with the speare: but hee turned aside out of Sauls presence, and hee smote the speare agaynst the wall: but David fled, and escaped the same night.

11 Saul also sent messengers vnto Davids house, to watche him, & to slay him in the morning: and Michal Davids wife tolde it him, saying, If thou saue not thy selfe this night, to morow thou shalt be slaine.

12 So Michal let David downe through a window: and he went, & fled, and escaped.

13 Then Michal tooke an image, and layed it in the bed, and put a pillowe stuffed with goates heare vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take David, he said, He is sicke.

15 And Saul sent the messengers agayne to see David, saying, Bring him to me in the

bed, that I may slay him.

16 And when the messengers were come in, behold, an image was in the bed, with a pillow of goates heare vnder the head of it.

17 And Saul saide vnto Michal, Why hast thou mocked mee so, and sent away mine enemy, that he is escaped? And Michal answered Saul, he said vnto me, Let me go, or els I will dye.

18 So David fled, and escaped, and came to Samuel to Ramah, and tolde him all that Saul had done to him: and he and Samuel went and dwelt in Naioth.

19 But one tolde Saul saying, Behold, David is at Naioth in Ramah.

20 And Saul sent messengers to take David: & when they sawe a companie of Prophets prophesying, and Samuel standing, as appointed over them, the Spirit of God fell vpon the messengers of Saul, and they also prophesied.

21 And when it was tolde Saul, he sent other messengers, and they prophesied likewise.

22 Agayne Saul sent the third messengers, and they prophesied also.

23 Then went he him selfe to Ramah, and came to a great well, that is in Sechu, and he asked, and said, Where are Samuel and David? and one saide, Behold, they be at Naioth in Ramah.

24 And he went thither, vnto Naioth in Ramah, and the Spirit of God came vpon him also, and he went prophesying vntil he came to Naioth in Ramah.

25 And he stripped of his clothes, and he prophesied also before Samuel, & fell downe naked all that day and all that night: herefore they say, Is Saul also among the Prophets?

CHAP. XX.

1 Ionathā comforteth David: 2 They reme their leagu. 3 Saul would haue killed Ionathā, 4 Ionathā sheweth David by three arrows, of his fathers sword.

1 And David fled from Naioth in Ramah, & came & said before Ionathā, What haue I done? what is mine iniquitie? and what sinne haue I committed before thy father, that he seeketh my life?

2 And he saide vnto him, God forbid, thou shalt not dye: beholde, my father will doe nothing great nor small, but he will shewe it mee: and why should my father hide this thing from mee? he will not do it.

3 And David sware agayne and saide, Thy father knoweth that I haue found grace in thine eyes: therefore hee thinketh, Ionathā shall not knowe it, lest he be sorie: but in deede, as the Lord liueth, and as thy soule liueth, there is but a steppe betwene mee and death.

4 Then saide Ionathā vnto David, Whatsoeuer thy soule requireth, that I will do vnto thee.

5 And David saide vnto Ionathā, Beholde, to morowe is the first day of the moneth, and I should sit with the King at meat: but let mee go, that I may hide my selfe in the fildes vnto the third day at euen.

f Beholde, how the tyrants to accomplish their rage, neither regard of the friendship, God nor man.

g Naioth was a schoole where the words of God was studied here to Ramah.

i Changed their minds and prayed God.

k With a minde to persecute them.

l His kingly apparel.

m He humbled him selfe as other did.

n Chap. xix.

o For Saul was stayed and prophesied a day & a night by Gods providence, that David might haue time to escape.

p Ebr. vnaile is his mine ear.

q I am in great danger of death.

r Ebr. segah.

s At what time there should be a folome sacrifice, Nom. ad. ar.

t to the which they added peace offerings & feasts.

d Reade Chap.

1.21.

Chap. 18.3.  
and 23.12.

e That he were  
fully determin-  
ed.  
f If thy father  
do fauour me.

g The Lord  
punish me most  
griuously.

h I know that if  
thou werest  
now preferred  
to y kingdom,  
thou wouldest  
not destroy me,  
but shew thy  
selfe friendly to  
my posteritie.

i Or, mentioned.

j Ebr. of the way,  
because it serueth as  
a signe to shew the  
way to them that  
passed by.

k Ebr. peace.

l The Lord is  
the authour of  
thy departure.

- 6 If thy father make mention of me, then say, Dauid asked leaue of me, y he might go to Beth-lehem to his owne citie: for there is a <sup>4</sup> yerely sacrifice for all that familie.
- 7 And if he say thus, It is well, thy seruant shal haue peace: but if he be angrie, be sure that wickednes is concluded of him.
- 8 So shalt thou shew mercie vnto thy seruant: for thou hast ioyed thy seruant into a cotenant of the Lord with thee, and if there be in me iniquitie, slay thou me: for why shouldst thou bring me to thy father?
- 9 ¶ And Ionathan answered, God keepe that from thee: for if I knew that wickednes were concluded of my father to come vpon thee, would not I tell it thee?
- 10 Then said Dauid to Ionathan, Who<sup>l</sup> shal tell me? how shall I know, if thy father answer thee cruelly?
- 11 And Ionathan said to Dauid, Come and let vs go out into the field: and they twaine went out into the field.
- 12 Then Ionathan saide to Dauid, O Lord God of Israel, when I haue groped my fathers minde to morow at this time, or within this three dayes, and if it be well with Dauid, and I then send not vnto thee, and shew it thee,
- 13 The Lord<sup>s</sup> do so and much more vnto Ionathan: but if my father haue minde to do thee euil, I wil shew thee also, and send thee away, that thou mayest go in peace: and y Lord be with thee as he hath bene with my father.
- 14 Likewise I require not whiles I liue: for I doe not but thou wilt shew me the mercie of the Lord, <sup>h</sup> that I die not.
- 15 But I require that thou cut not of thy mercie from mine house for euer: no, not when the Lord hath destroyed the enemies of Dauid, euerie one from the earth.
- 16 So Ionathan made a bonde with y house of Dauid, saying, Let the Lord require it at the hands of Dauids enemies.
- 17 And againe Ionathan sware vnto Dauid, because he loued him (for he loued him as his owne soule)
- 18 Then said Ionathan to him, To morowe is the first day of the moneth: and thou shalt be looked for, for thy place shal be emptie.
- 19 Therefore thou shalt hide thy selfe three dayes, then thou shalt go downe quickly and come to the place where thou diddest hide thy self, when this matter was in hâd, and shalt remaine by the stone<sup>j</sup> Ezel.
- 20 And I will shoote three arrowes on the side thereof, as though I shot at a marke.
- 21 And after I wil send a boy, saying, Go, seeke the arrowes. If I say vnto the boy, See, the arrowes are on this side thee, bring them, and come thou: for it is<sup>k</sup> well with thee & no hurt, as the Lord liueth.
- 22 But if I say thus vnto the boy, Behold, the arrowes are beyond thee, go thy way: for the<sup>l</sup> Lord hath sent thee away.
- 23 As touching the thing which thou and I haue spoken of, beholde, the Lord be be-

- twene thee and me for euer.
- 24 ¶ So Dauid hid him selfe in the field: and when the first day of the moneth came, the King sate to eat meat.
- 25 And the King sate, as at other times vpon his seat, euen vpon his seat by the wall: and Ionathan arose, & Abner sate by Sauls side, but Dauids place was emptie.
- 26 And Saul said nothing that day: for he thought, Some thing hath befallen him, though he were<sup>k</sup> cleane, or els because he was not purified.
- 27 But on the morowe which was the second day of the moneth, Dauids place was emptie againe: and Saul said vnto Ionathan his sonne, Wherefore commeth not the sonne of Ishai to meat, neither yesterday nor to day?
- 28 And Ionathan answered vnto Saul, Dauid required of me, <sup>that he might go to Beth-lehem.</sup>
- 29 For he said, Let me go, I pray thee: for our familie offereth<sup>m</sup> a sacrifice in the citie, m That is, and my brother hath sent for me: therefore now if I haue found fauour in thine eyes, let me go, I pray thee, & see my<sup>n</sup> brethren: this is the cause that he commeth not vnto the Kings table.
- 30 Then was Saul angrie with Ionathan, and said vnto him, Thou<sup>o</sup> sonne of the wicked rebellious woman, do not I know, that thou hast chosen the sonne of Ishai to thy confusion and to the confusion and shame of thy mother?
- 31 For as long as the sonne of Ishai liueth vpon y earth, thou shalt not be stablished, nor thy kingdome: wherefore now send & fer him vnto me, for he<sup>p</sup> shall surely die.
- 32 And Ionathan answered vnto Saul his father, and said vnto him, Wherefore shal he<sup>p</sup> die? what hath he done?
- 33 And Saul cast a speare at him to hit him, whereby Ionathan knew, that it was determined of his father to slay Dauid.
- 34 ¶ So Ionathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for he was sorie for Dauid, and because his father had reuiled him.
- 35 On the next morning therefore Ionathan went out into the field, <sup>q</sup> at the time appointed with Dauid, and a litle boy with him.
- 36 And he said vnto his boye, Runne now, seeke the arrowes which I shoote, & as the boy ran, he shot an arrowe beyond him.
- 37 And when the boy was come to the place where the arrowe was that Ionathan had shot, Ionathan cried after the boye, and said, Is not the arrowe beyond thee?
- 38 And Ionathan cried after the boy, Make<sup>r</sup> speede, haste and stand not still: and Ionathans boy gathered vp the arrowes, and came to his master,
- 39 But the boy knew nothing: only Ionathan and Dauid knew the matter.
- 40 Then Ionathan gaue his<sup>s</sup> bowe and arrowes vnto the boy that was with him, and said

k Yet he might  
haue some  
nest to let him.

l Thus he  
keeth com-  
monly of  
uid.

m Where  
then was,  
counsel of  
Lord.

n Meaning all  
his kinfolke.

o Thou  
contrarie  
me as thy  
ther it.

p For it were  
great tyrant  
to put one  
death and  
shew the  
why.

q For thus  
the third day  
it was agreed  
vpon, ver.

r By the way  
he admonish  
Dauid what he  
ought to do.

s Chap. 27.2.  
g Behind  
place, where  
his Priests  
meat lay.

(If sermet  
he had tho  
north side  
stone, left  
boy should  
of David  
which  
he calleth  
eight verie  
covenant of  
Lord.

a Where  
then was,  
counsel of  
Lord.

b These in-  
ter that we  
in the fainte  
God, teach  
that none h  
his in this  
himselfe, b  
crueth it of  
Gods merc

End. 31.30.  
mat. 24.3.  
e If thry  
not compan  
with their

d That is,  
bodies.

e Shal be  
careful to k  
his vessel b  
when he tha  
haue eaten  
this holy fo

f Taryng to  
worship be  
the Arke.  
Or, master  
shew that  
Dauids catt.



said vnto him, Go, carie them into the citie.

41 ¶ Asfone as the boy was gone, David arose out of a place that was toward the South, and fell on his face to the ground, and bowed him selfe three times; and they kissed one another, and wept both twaine, till Dauid exceeded.

42 Therefore Ionathan said to Dauid, Go in peace: that which we haue sworne both of vs in the Name of the Lord, saying, The Lord be betwene me & thee, and betwene my seede and betwene thy seede, let it stand for euer.

43 And he arose and departed, and Ionathan went into the citie.

## CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest. 6 He getteth of him the shewbread to satisfie his hunger. 7 Doeg Sauls seruants was present. 10 Dauid fleeth to King Achish. 13 And there faimeth him selfe mad.

¶ Then came Dauid to Nob, to Ahimelech the Priest, and Ahimelech was astonied at the meeting of Dauid, and said vnto him, Why art thou alone, and no man with thee?

2 And Dauid said to Ahimelech the Priest, The King hath commaunded me a certaine thing, and hath said vnto me, Let no man know whereabout I send thee, and what I haue commanded thee, and I haue appointed my seruants to such and such places.

3 Now therefore if thou hast ought vnder thine hand, giue me fiew cakes of bread, or what commeth to hand.

4 And the Priest answered Dauid, and said, There is no common bread vnder mine hand, but here is halowed bread, if the yong men haue kept them selues, at least from women.

5 Dauid then answered the Priest, and said vnto him, Certainely women haue bene separate from vs these two or three dayes since I came out: and the vessels of yong men were holie, though the way were prophane, and how much more then shal every one be sanctified this day in the vessel?

¶ So the Priest gaue him halowed bread: for there was no bread there, saue the shewe bread that was takē from before the Lord, to put hote bread there, the day that it was taken away.

7 (And there was the same day one of the seruants of Saul abiding before the Lord, named Doeg the Edomite, the chiefest of Sauls heardmen)

8 And Dauid said vnto Ahimelech, Is there nother vnder thine hand a speare or a sworde? for I haue neither brought my sword nor mine harness with me, because the Kings busines required haste.

9 And the Priest said, The sword of Goliath the Philistin, whome thou slewest in the valley of Elah, beholde, it is wrapt in a cloth behinde the Ephod: if thou wilt take that to thee, take it: for there is none other saue y here: And Dauid said, There is none to that, giue it me.

10 And Dauid arose and fled the same day

from the presence of Saul, and went to Achish the King of Gath.

11 And the seruants of Achish said vnto him, Is not this Dauid the King of the lande? did they not sing vnto him in daunces, saying, Saul hath slaine his thousand, & Dauid his ten thousand?

12 And Dauid considered these words, and was fore afraid of Achish the King of Gath.

13 And he changed his behauiour before them, and fained him selfe mad in their handes, and scrabled on the doores of the gate, and let his spetrel fall downe vpon his markes & toies.

14 Then said Achish vnto his seruants, Lo, ye see the man is beside him selfe, wherefore haue ye brought him to me?

15 Haue I neede of mad men, that ye haue brought this fellow to play the mad man in my presence? shall he come into mine house?

## CHAP. XXII.

1 Dauid hideth him selfe in a cave. 3 Many that were in trouble came vnto him. 9 Doeg accuseth Ahimelech. 13 Saul causeth the Priests to be slaine. 16 Abiathar escapeth.

¶ Dauid therefore departed thence, and saued him selfe in the cave of Adullam: and when his brethren and all his fathers house heard it, they went downe thither to him.

2 And there gathered vnto him all men that were in trouble and all men that were in det, and all those that were vexed in mind, and he was their prince, and there were with him about foure hundred men.

3 ¶ And Dauid went thence to Mizpeh in Moab, and said vnto the King of Moab, I pray thee, let my father and my mother another fo calcome and abide with you, till I knowe what God will do for me.

4 And he brought them before the King of Moab, and they dwelt with him all the while that Dauid was in the holde.

5 And the Prophet Gad said vnto Dauid, Abide not in the holde, but depart and go into the land of Iudah. Then Dauid departed and came into the forest of Hareth.

6 ¶ And Saul heard that Dauid was discouered, and the men that were with him, & Saul remained in Gibeah vnder a tree in Ramah, hauing his speare in his hand, and all his seruants stood about him.

7 And Saul said vnto his seruants, I stood about him, Heare now, ye sonnes of Belmini, will the sonne of Ishai giue euery one of you fieldes and vineyards: will he make you all capitaines ouer thousands, and capitaines ouer hundredes?

8 That all ye haue conspired against me, & there is none that telleth me that my sonne hath made a couenant with y sonne of Ishai? and there is none of you that is sorie for me, or sheweth me, that my sonne hath stirred vp my seruant to lie in waite against me, as appeareth this day.

9 ¶ Then answered Doeg the Edomite (who was appointed ouer y seruants of Saul) and said, I saw the sonne of Ishai when he came to

h That is, out of Sauls dominion.

Chap. 17. 9.

Chap. 18. 7. and 19. 5.

eccl. 47. 7.

By making

words in his house

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- to Nob, to Ahimelech the sonne of Ahitub,  
10 Who asked counsell of the Lord for him and gaue him vitails, and he gaue him also the sword of Goliath the Philistim.  
11 Then the King sent to call Ahimelech the Priest the sonne of Ahitub, and all his fathers house, so was, the Priestes that were in Nob: and they came all to the King.  
12 And Saul said, Heare now y sonne of Ahitub. And he answered, Here I am, my lord.  
13 Then Saul said vnto him, Why haue ye conspired against me, thou & the sonne of Ithai, in that thou hast giuen him vitails, & a sword, and hast asked counsell of God for him, that he should rise against me, and lie in waite as appeareth this day?  
14 ¶ And Ahimelech answered the King, and said, Who is so faithfull among all thy seruants as Dauid, being also the Kings sonne in lawe, and goeth at thy commandement, and is honorable in thine house?  
15 ¶ Haue I not at other times also when he had great affaires, consulted with the Lord for him?  
16 Then the King said, Thou shalt surely die, Ahimelech, thou, and all thy fathers house.  
17 And the King said vnto the "sergeants that stood about him, Turne, and slay the Priestes of the Lord, because their hand also is with Dauid, & because they knew when he fled, & shewed it not vnto me. But y seruants of the King would not moue their hands to fall vpon the Priestes of the Lord.  
18 Then the King said to Doeg, Turne thou and fall vpon the Priestes. And Doeg the Edomite turned, and ran vpon the Priestes, & slew that same day foure score & fise persons that did weare a linen Ephod.  
19 Also Nob the citie of the Priestes smote he with the edge of the sword, both man & woman, both childe and suckeling, both oxe and asse, and sheepe with the edge of the sword.  
20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name was Abiathar) escaped and fled after Dauid.  
21 And Abiathar shewed Dauid, that Saul had slaine the Lords Priestes.  
22 And Dauid said vnto Abiathar, I knew it the same day, when Doeg the Edomite was there, that he woulde tell Saul. I am the cause of the death of all the persons of thy fathers house.  
23 Abide thou with me, and feare not: for he that seeketh my life, shall seeke thy life also: for with me thou shalt be in safegard.

CHAP. XXIII.

David chaseth the Philistims from Keilah. 13 David departeth from Keilah, and remaineth in the wilderness of Ziph. 16 Jonathan comforteth Dauid. 28 Sauls enterprize is broken in pursuing Dauid.

1 Then they tolde Dauid, saying, Behold, the Philistims fight against Keilah, & spoile the barnes.  
2 Therefore Dauid asked counsell of the

Lord, saying, Shall I go and smite these Philistims? And y Lord answered Dauid, Go and smite the Philistims, and saue Keilah.

3 And Dauids men said vnto him, See, we be afrayed here in Iudah, how much more if we come to Keilah against y hoste of the Philistims?

4 Then Dauid asked counsell of the Lord againe. And the Lord answered him, and said, Arise, go downe to Keilah: for I will deliuer the Philistims into thine hand.

5 ¶ So Dauid and his men went to Keilah, and fought with the Philistims, & brought away their cattel, and smote them with a great slaughter: thus Dauid saued the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech fled to Dauid to Keilah, he brought an Ephod with him)

7 ¶ And it was tolde Saul that Dauid was come to Keilah, and Saul said, God hath deliuered him into mine hand: for he is shut in, seeing he is come into a citie that hath gates and barres.

8 Then Saul called all the people together to warre, for to go downe to Keilah, and to besiege Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saul imagined mischief against him, said to Abiathar the Priest, Bring the Ephod.

10 Then said Dauid, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the citie for my sake.

11 Will the lords of Keilah deliuer me vp into his hand? and will Saul come downe, as thy seruant hath heard? O Lord God of Israel, I beseech thee, tell thy seruant. And the Lord said, He will come downe.

12 Then said Dauid, Will the lords of Keilah deliuer me vp & the men that are with me, into the hand of Saul? And the Lord said, They will deliuer thee vp.

13 ¶ Then Dauid and his men, which were about fix hundred, arose, and departed out of Keilah, and went whither they coulde. And it was tolde Saul, that Dauid was fled from Keilah, and he left of his journey.

14 And Dauid abode in the wilderness in holds, and remained in a mountaine in the wilderness of Ziph. And Saul sought him euerie day, but God deliuered him not into his hand.

15 And Dauid sawe that Saul was come out for to seeke his life: and Dauid was in the wilderness of Ziph in the wood.

16 ¶ And Jonathan Sauls sonne arose and went to Dauid into the wood, and comforted him in God,

17 And said vnto him, Feare not: for the hand of Saul my father shal not finde thee, and thou shalt be King ouer Israel, and I shall be next vnto thee: and also Saul my father knoweth it.

18 So they twaine made a covenat before the Lord: and Dauid did remaine in the wood: but Jonathan went to his house.

19 ¶ Then came vp the Ziphims to Saul to Gibeath,

h Which were y remnant of the house of Eli, whose house God threatened to punish.

i Haue I not at other times also when he had great affaires, consulted with the Lord for him?

Or, footmen.

The Lord is the refuge of the godly. c. 23. 10.

Princes ought not to be obeyed, when their commandments tend to the dishonour of God, or the destruction of his people and servants.

A tyrant so cruel but shal finde ministers to execute his crueltie. c. 19. 16. c. 23. 19. & 24. 2. & 28. 1.

I This was gods providence, who according to his promise preferred some of the house of Eli, Chap. 2. 33.

Or, he that taketh thy life, shall take mine also.

a Which was a citie in the tribe of Iudah, Iosh. 15. 44.

b That is, the mids of Iudah, much more when we come to the borders against our enemies.

c By Gods providence the Ephod was reserved and kept with Dauid the true King.

d To consist the Lords will, rim and Tim min.

e Or, gathered. f That is, the lords of Keilah.

Or, in all places to go in.

Or, strong.

g No power police can make against Gods chace.

h But when he pointeth the time.

Or, he shall.

i Jonathan comforted Dauid, and showed him how to escape, and that he should not be overcome by his enemies.

him as it shal seeme good to thee. Then  
Dauid arose and cut of the lappe of Sauls  
garment priuily.

3 So David swore unto Saul, and Saul went home :

Though this  
tyrant sawe and  
confessed the  
travell of God  
toward David,  
yet he ceaseth  
not to persecute  
him against his  
owne conscience



home: but Dauid and his men went vp vnto the holde.

CHAP. XXV.

1 Samuel dieth. 3 Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Ahimelech Dauid's wives. 44 Michal argueth to Phaltiel.

Chap. 25.  
eccl. 46. 29.

a That is, among his owne kindred

b Maon & Carmel were cities in the tribe of Iudah. Carmel the mountaine was in Galilee.

c Some read, for maifest thou liue in prosperitie next yere, both thou, &c.  
Ebr. for life.

d Whatsoeuer thou hast readie for vs.

e Thus the covetous wretches in stead of relieving the needfull of Gods children, vse to raille their persons and condemn their cause.

Ebr. vessel.

f When we kept our sheepe in the wilderness of Paran.

1 **T**HEN Samuel died, & all Israel assembled, and mourned for him, and buried him in his owne house at Ramah. And Dauid arose & went downe to the wilderness of Paran.

2 Now in Maon was a man, who had his possession in Carmel, and the man was exceeding mightie and had three thousand sheepe, and a thousand goates: and he was sheering his sheepe in Carmel.

3 The name also of the man was Nabal, and the name of his wife Abigail, and she was a woman of singular wisdom, and beautiful, but the man was churlish, and euil conditioned, & was of the familie of Caleb.

4 And Dauid heard in the wilderness, that Nabal did there his sheepe.

5 Therefore Dauid sent ten yong men, and Dauid said vnto the yong men, Go vp to Carmel, and go to Nabal, and aske him in my name how he doeth.

6 And thus shal ye say, for salutation, Both thou, and thine house, & all that thou hast, be in peace, welth and prosperitie.

7 Behold, I haue heard, that thou hast shepers: now thy shepherds were with vs, and we did the no hurt, neither did they misse any thing al, while they were in Carmel.

8 Aske thy seruants and they wil shew thee. Wherefore let these yong men find fauour in thine eyes: (for we come in a good season) giue, I pray thee, whatsoeuer cometh to thine hand vnto thy seruants, and to thy sonne Dauid.

9 And when Dauid's yong men came, they tolde Nabal all those wordes in the name of Dauid, and helde their peace.

10 Then Nabal answered Dauid's seruants, and said, Who is Dauid? and who is the sonne of Ishai? there be manie seruants now a daies, that breake away euerie man from his master.

11 Shall I then take my bread, and my water, and my flesh that I haue killed for my shepers, and giue it vnto men, whome I know not whence they be?

12 So Dauid's seruants turned their way, & went againe, and came, and tolde him all those things.

13 And Dauid said vnto his me, Girde euery man his sword: Dauid also girded his sword. And about foure hundred men went vp after Dauid, and two hundred abode by the carriage.

14 Now one of the seruants tolde Abigail Nabals wife, saying, Beholde, Dauid sent messengers out of the wilderness to salute our master, and he called on them.

15 Notwithstanding the men were very good vnto vs, and we had no displeasure, neither misdeed we any thing as long as we

were conuersant with them, when we were in the fieldes.

16 They were as a wall vnto vs both by night and by day, all the while we were with the keeping sheepe.

17 Now therefore take heede, and see what thou shalt do: for euill will surely come vpon our master, and vpon all his familie: for he is so wicked that a man can not speak to him.

18 Then Abigail made hast, and tooke two hundred cakes, and two bottels of wine, and five sheepe readie dressed, & five measures of parched corne, and an hundred frailes of raisins, and two hundred figges, and laded them on asses.

19 Then she said vnto her seruants, Goye before me: beholde, I will come after you: yet the tolde not her husband Nabal.

20 And as she rode on her asse, she came downe by a secret place of the mountaine, and beholde, Dauid & his men came downe against her, and she met them.

21 And Dauid said, In deede I haue kept all in vaine that this fellow had in the wilderness, so that nothing was misde of all that pertained vnto him: for he hath required me euil for good.

22 So and more also do God vnto the enemies of Dauid: for surely I will not leaue of all that he hath, by the dawning of the day, as he that putteth against the wall.

23 And when Abigail sawe Dauid, she hastened and lighted of her asse, and fell before Dauid on her face, and bowed her selfe to the ground.

24 And fell at his feete, and said, Oh, my Lord, I haue committed the iniquitie, and I pray thee, let thine handmaide speake to thee, and heare thou the wordes of thine handmaide.

25 Let not my lord, I pray thee, regard this wicked man Nabal: for as his name is, so is he: Nabal is his name, and folle with him: but I thine handmaide sawe not the yong men of my lord whom thou sentest.

26 Now therefore my lord, as the Lord liueth, and as thy soule liueth (the Lord, I say, that hath withholden thee from coming to shed blood, and that thine hand should not saue thee) so now thine enemies shalbe as Nabal, and they that intend to do my lord euil.

27 And now, this blessing which thine handmaide hath brought vnto my lord, let it be giuen vnto the yong men, that follow my lord.

28 I pray thee, forgieue the trespass of thine handmaide: for the Lord wil make my lord a sure house: because my lord fighteth the battels of the Lord, and none euil hath bene found in thee in all thy life.

29 Yet a man hath risen vp to persecute thee, and to seeke thy soule, but the soule of my lord shalbe bound in the bundel of life with the Lord thy God: and the soule of thine enemies shal be cast out, as out of the middle of a sling.

30 And when the Lord shall haue done to my lord all the good that he hath promised thee, and shall haue made thee ruler ouer Israel,

31 Then shall it be no griefe vnto thee, nor offence of minde vnto my lord, that he hath not shed blood caufes, nor that my lord hath <sup>not</sup> preferred him selfe: and when the Lord shall haue dealt well with my lord, remember thine handmaid.

32 Then Dauid said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meete me.

33 And blessed be thy counsell, and blessed be thou, which hast kept me this day from coming to shed blood, and that mine hand hath not faued me.

34 For in deede, as the Lord God of Israel liueth, who hath kept me backe from hurting thee, except thou haddest haisted and met me, surely there had not bene left vnto Nabal by the dawning of the daie, <sup>and</sup> this spideeth against the wall.

35 Then Dauid receiued of her hand that which she had brought him, & said to her, Go vp in peace to thine house: behold, I haue heard thy voice, and haue granted thy petition.

36 So Abigail came to Nabal, and behold, he made a feast in his house, like the feast of a King, and Nabals heart was mery within him, for he was very drunken: wherefore she tolde him nothing, neither lesse nor more, until the morning arose.

37 Then in the morning when the wine was gone out of Nabal, his wife tolde him those wordes, and his heart died within him, and he was like a stone.

38 And about ten daies after, the Lord smote Nabal, that he dyed.

39 Now when Dauid heard, that Nabal was dead, he said, Blessed be the Lord that hath iudged the cause of my rebuke of the had of Nabal, and hath kept his seruant from euill: for the Lorde hath recompensed the wickednes of Nabal vpon his owne head. Also Dauid sent to commune with Abigail to take her to his wife.

40 And when the seruants of Dauid were come to Abigail to Carmel, they spake vnto her, saying, Dauid sent vs to thee, to take thee to his wife.

41 And she arose, and bowed her selfe on her face to the earth, and said, Beholde, let thine handmaid be a seruant to wash the feete of the seruants of my lord.

42 And Abigail haisted, and arose, and rode vpon an asse, and her five maids followed her, and she went after the messengers of Dauid, and was his wife.

43 Dauid also tooke Ahimelech of Gath, & they were both his wives.

44 Now Saul had giuen Michal his daughter Dauids wife to Phalti sonne of Laish, which was of Gallim.

as his head, or Saul emfisteth his fume.

**A** Gaine the Ziphims came vnto Saul to Gibeah, saying, \* Doeth nor Dauid hide him selfe in the hill of Hachilah before Iethimon?

Chap. 23. 19.

\* Or, in Gibeah. Or, in the wilderness.

Then Saul arose, and went downe to the wilderness of Ziph, hauing three thousand cholen men of Israel with him, for to seeke Dauid in the wilderness of Ziph.

That is, of the most skilful and valiant souldiers.

And Saul pitched in the hill of Hachilah, which was before Iethimon by the way side. Now Dauid abode in the wilderness, and he sawe

\* Or, to a certaine place.

Chap. 14. 30. and 17. 33.

Saul came after him into the wilderness. (For Dauid had sent out spies, and vnder stood, that Saul was come in very deede.)

Then Dauid arose, and came to the place where Saul had pitched, and when Dauid beheld the place where Saul lay, and Abner the sonne of Ner which was his chiefe captaine, (for Saul lay in the forte, and the people pitched round about him)

Who was a stranger and 200 of Israel.

Who afterward was Dauids chiefe captaine.

Then spake Dauid, and said to Ahimelech the Hittite, and to Abithai the sonne of Zeruiah, Mother to Ioab, saying, Who will go downe with me to Saul to the forte?

Then Abithai said, I will go downe with thee.

So Dauid and Abithai came downe to the people by night: and beholde, Saul lay sleeping within the forte, & his speare did sticke in the ground at his head: and Abner and the people lay round about him.

Or, he lay.

Then said Abithai to Dauid, God hath closed thine enemy into thine hand this day: now therefore, I pray thee, let me smite him once with a speare to the earth, and I will not smite him againe.

Meaning, he would make him sure at one stroke.

To wit, in his owne private cause: for Iehu slew two kings at Gods appointment, 1. King. 9.

And Dauid said to Abithai, Destroy him not: for who can lay his hand on the Lords anointed, and be guiltles?

Moreover Dauid said, As the Lord liueth, either the Lord shall smite him, or his day shall come to dye, or he shall descend into batell, and perish.

The Lord keepe me fro laying mine hand vpon the Lords anointed: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs go hence.

So Dauid tooke the speare and the pot of water from Sauls head, and they gate them away, and no man sawe it, nor marked it, neither did anie awake, but they were all

an example of Dauid.

except the Lord awake vs, nor not but sleeping.

in a sleepe: for the Lord had sent a dead man to sleepe vpon them, as he had done to it.

Or, the head of the speare of the Lord was fallen vpon them.

Or, the head of the speare of the Lord was fallen vpon them.

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Then Dauid went into the other side, and stood on the toppe of an hill asfarte of, a great space lying betwene the two forts.

And Dauid cried to the people, and to Abner the sonne of Ner, saying, Hearest thou nor Abner? Then Abner answered, & said, Who art thou that cryest to the King?

And Dauid said to Abner, Art thou an Canaanite who is like thee in Israel, wherefore then hast thou not kept thy lord the King? for there stande one of the fowles to destroy the King thy lord.

Or, the head of the speare of the Lord was fallen vpon them.

Or, the head of the speare of the Lord was fallen vpon them.

Or, the head of the speare of the Lord was fallen vpon them.

Or, the head of the speare of the Lord was fallen vpon them.

This is not wel done of thee: as the Lord liueth, ye are worthe to die, because ye

X. j. haue

hauē not kept your master the Lords Anointed : and now see where the Kinges speare is, and the pot of water that was at his head.

17 And Saul knewe Dauids voyce, and said, Is this thy voyce, my sonne Dauid? And Dauid said, It is my voyce, my lord O King.

18 And he said, Wherefore doeth my lord thus persecute his seruant? for what haue I done? or what euil is in mine hand?

19 Now therefore, I beseeche thee, let my lord the King heare the wordes of his seruant. If the Lord haue stirred thee vp against me, let him (saye) the sauour of a sacrifice; but if the children of men haue done this, cursed be they before the Lord: for they haue cast me out this day from abiding in the inheritance of the Lord, saying, Go, serue other gods.

20 Now therefore let not my blood fall to the earth before the face of the Lord: for the King of Israel is come out to seeke a flye, as one would hunt a partridge in the mountains.

21 Then sayd Saul, I haue sinned: come againe, my sonne Dauid: for I will do thee no more harme, because my soule was precious in thine eyes this day: behold, I haue done foolishly, and haue erred exceedingly.

22 Then Dauid answered, and said, Beholde the Kings speare, let one of the yong men come ouer and let it.

23 And let the Lord reward euerie man according to his righteousness and faithfulness: for the Lord had deliuered thee into mine hands this day, but I would not lay mine hand vpon the Lords anointed.

24 And beholde, like as thy life was much set by this day in mine eyes: so let my life be set by in the eyes of the Lord, y he may deliuer me out of all tribulation.

25 Then Saul said to Dauid, Blessed art thou, my sonne Dauid: for thou shalt do great things, and also preuaile. So Dauid went his way, and Saul returned to his place.

## C H A P. XXVII.

David fleeth to Achish King of Gath, who giueth him Ziklag. And Dauid destroyeth certaine of the Philistines.

1 And Dauid said in his heart, I shall now perish one day by the hand of Saul: is it not better for me that I saue my selfe in the land of the Philistines, and that Saul may haue no hope of me to seeke me anie more in all the coastes of Israel, and I escape out of his hand?

2 Dauid therefore arose, and he, and the his hideth men that were with him, went vnto Achish the sonne of Maoch King of Gath.

3 And Dauid dwelt with Achish at Gath, he and his men, euerie man with his household. Dauid wish his two wiues, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

4 And it was tolde Saul that Dauid was fled

to Gath: so he sought no more for him.

5 And Dauid said vnto Achish, If I haue now found grace in thine eyes, let them giue me a place in some other cite of the country, that I may dwell there: for why should thy seruant dwell in the head cite of the kingdome with thee?

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the Kings of Iudah vnto this day.

7 And the time that Dauid dwelt in the country of the Philistines, was foure moneths and certaine dayes.

8 Then Dauid and his men went vp, and invaded the Gethurites, and the Girzites & the Amalekites: for they inhabited the lande from the beginning, from the way, as thou goest to Shur, euen vnto the lande of Egypt.

9 And Dauid smote the land, and left neither man nor woman alieue, and tooke sheepe, and oxen, and asses, and camels, and apparel, and returned and came to Achish.

10 And Achish said, Where haue ye bene a rouing this day? And Dauid answered, Against the South of Iudah, and against the South of the Ierameelites, and against the South of the Kenites.

11 And Dauid saued neither man nor woman alieue, to bring them to Gath, saying, Left they should tell on vs, and say, So did Dauid, and so wilbe his maner all the while that he dwelleth in the country of the Philistines.

12 And Achish beleueed Dauid, saying, He hath made his people of Israel utterly to abhorre him: therefore he shalbe my seruant for euer.

## C H A P. XXVIII.

David hath the chiefs charge promised about Achish. Saul consultieth with a witch, & she catcheth him to speak with Samuel. 19 VII he declareth his ruine.

1 Now at that time the Philistines assembled their bandes and armie to fight with Israel: therefore Achish said to Dauid, Be sure, thou shalt go out with me to the battel, thou, and thy men.

2 And Dauid saide to Achish, Surely thou shalt know what thy seruant can do. And Achish said to Dauid, Surely I will make thee keeper of mine head for euer.

3 (Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne cite: and Saul had cut away the foretellers, and the soothsayers out of the land.)

4 Then the Philistines assembled them selues, and came, and pitched in Shunem, and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul saw the host of the Philistines, he was afraid, and his heart was foreastoned.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by Vrim, nor yet by Prophets.

7 Then

g Hereby it appeareth, that y hypocrite persecuted Dauid against his owne conscience, and contrarie to his promises.

k Let his anger toward vs be pacified by a sacrifice.

i As much as lay in them, they compelled him to idolatrie, because they forced him to flee to the idolaters.

k Because thou sauest my life this day.

l Thus he protested his innocence towards Saul, not defending his iustice in the sight of God, in whose presence none is righteous, Psa 143. and 140. 3.

m To Gibeath of Benjamin.

a Dauid desired both Gods protection, & therefore fleeth vnto y idolaters, who were enemies to Gods people.

b Thus God by his providence changed the enemies hearts, & maketh them to fauour his, in their necessity.

d He seeketh not to God, his miserie is led by Saul to vnlawful means, which in his conscience he could not do.

e Therefore wicked Canaanites, whose God had appointed him to be destroyed.

f Or, permission.

g He speaketh according to the grosse ignorance, not considering the state of sinners after life, and how sin hath no power over them, Or, an excellent person.

h To his imagination, albeie was Satan, to blind his soule vpon the forme of an angel, as he doeth of an of light.

i Or, by the hand of Prophets.

j Achish was a great man, and Dauid was a great man, and Achish was a great man, and Dauid was a great man, and Achish was a great man, and Dauid was a great man.

k That is, Dauid, Chap. 13. 27.

l According to the commandment of God, Exod. 22. 28.

m Ye shall be dead, Chap. 10.

n The wicked when they have God iudge, are miserable, but can look for mercy by repentance.



7 ¶ Then said Saul vnto his seruants, Seeke me a woman that hath a familiar spirit, that I may go to her, and aske of her. And his seruants said to him, Behold, there is a woman at En-dor that hath a familiar spirit.

¶ He seeketh not to God in his miserie, but is led by Satan to vnlawful meanes, which in his conscience he condemneth.

8 Then Saul changed himselfe, and put on other raiment, and hee went, and two men with him, and they came to the woman by night: and hee said, I pray thee, coniecture vnto me by the familiar spirit, and bring me him vp whome I shall name vnto thee.

9 And the woman said vnto him, Beholde, thou knowest what Saul hath done, howe hee hath destroyed the forcerers, and the southsayers out of the lande: wherefore then seekest thou to take me in a snare to cause me to die?

¶ Or, punishment.

10 And Saul sware to her by the Lord, saying, As the Lord liueth, no<sup>4</sup> harme shall come to thee for this thing.

11 Then said the woman, Whom shal I bring vp vnto thee? And he answered, Bring me vp<sup>5</sup> Samuel.

¶ He speaketh according to his grosse ignorance not considering the state of the times after this life, and how Satan hath no power ouer them. ¶ Or, an excellent person.

12 And when the woman sawe Samuel, shee cryed with a loude voyce, and the woman spake to Saul, saying, Why hast thou deceiued me? for thou art Saul.

13 And the King said vnto her, Be not afraid: for what sawest thou? And the woman said vnto Saul, I saw<sup>6</sup> gods ascending vp out of the earth.

14 Then hee saide vnto her, What facion is he of? And shee answered, An olde man commeth vp lapped in a mantel: and Saul knewe that it was Samuel, and hee inclined his face to the ground, and bowed him selfe.

¶ To his imagination, albeit it was Satan, who to blind his eyesooke vpon him the forme of Samuel, as he can do of an Angel of light.

¶ Euen by the hand of Prophets.

15 ¶ And Samuel saide to Saul, Why hast thou disquieted mee, to bring mee vp? The Saul answered, I am in great distresse: for the Philistims make warre against me, and God is departed from me, and answereth me no more, neither<sup>7</sup> by Prophets neither by dreames: therefore I haue called thee, that thou maiest tell me, what I shall do.

16 Then said Samuel, Wherefore then doest thou aske of me, seeing the Lord is gone from thee, and is thine enemy?

¶ That is, to Dauid. ¶ Chap. 11. 27. ¶ Or, miserie.

17 Euen the Lord hath done to<sup>8</sup> him, as<sup>9</sup> he spake<sup>10</sup> by mine<sup>11</sup> hand: for the Lord will rent the kingdome out of thine hand, and giue it thy neighbour Dauid.

18 Because thou obeydest not the voyce of<sup>12</sup> y Lord: nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

¶ Yet shalbe dead, Chap. 31. 6

19 Moreover the Lord will deliuer Israel with thee into the hands of the Philistims: and to morow shalt thou & thy sonnes be with me, and the Lord shall giue the hoste of Israel into the hands of the Philistims.

¶ The wicked, when thei heare Gods iudgements terrible and despoire, but cannot looke for mercie by repentance.

20 Then Saul fell streight way all along on the earth, and was sore afraid because of the wordes of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saul, & sawe that he was sore troubled, and said vnto him, See, thine handmaide hath obeyed thy voyce, and I<sup>13</sup> haue put my soule in mine hand, and haue obeyed thy wordes which thou saidest vnto me. ¶ k I haue ventured my life.

22 Now therefore, I pray thee, hearken thou also vnto the voyce of thine handmaide, & let me set a morsel of bread before thee, that thou maiest eat & get thee strength, and go on thy iourney.

23 But he refused, and said, I will not eat: but his seruants and the woman together compelled him, and he obeyed their voyce: so he arose from the earth, and sate on the bed.

24 Now the woman had a fat calfe in the house, and shee hasted, and killed it, & tooke floure and kneaded it, and baked of it<sup>14</sup> vnleauened bread. ¶ I Because it required haste.

25 Then she brought them before Saul, and before his seruants: and when they had eaten, they stode vp, and went away the same night.

## CHAP. XXIX.

¶ The princes of the Philistims cause Dauid to be sent back from the battell against Israel, because they distrusted him.

1 SO the Philistims were gathered together with all their armies in Aphek: and the Israelites pitched<sup>15</sup> by the fountaine, which is in Izreel. ¶ Or, in Aen.

2 And the princes of the Philistims went forth by<sup>16</sup> hundreths and thousands, but Dauid and his men came behinde with Achish. ¶ Or, captains. ¶ a According to their bands, or ensignes.

3 Then said the princes of the Philistims, What do these Ebrewes here? And Achish said vnto the princes of the Philistims, Is not this Dauid the seruant of Saul the king of Israel, who hath bene with me these dayes, or these yerres, and I haue found nothing in him, since he dwelt with me vnto this day? ¶ b Meaning, a long time, that is, foure months & certain daies, Chap. 17. 7. ¶ Euen fill as Goliath. Chap. 17. 18. ¶ 1. Chron. 11. 29.

4 But the princes of the Philistims were wroth with him, and the princes of the Philistims said vnto him, Send this fellowe backe, that he may go againe to his place which thou hast appointed him, and let him not go downe with vs to battell, lest that in y battell he be an aduersarie to vs: for wherewith should he obtaine the fauour of his master? should it not be with the heads of these men?

5 Is not this Dauid, of whome they sang in daunces, saying, Saul slewe his thousand, and Dauid his ten thousand?

¶ c Would not Saul receiue him to fauour, if he could be tray vs? ¶ Chap. 18. 30. and 31. 1.

6 ¶ Then Achish called Dauid, and said vnto him, As the Lord liueth, thou hast bene vpriight and good in my sight, when thou wentest out and in with me in the hoste, neither haue I found euil with thee, since thou camest to me vnto this day, but<sup>17</sup> the princes do not fauour thee.

¶ d That is, was conuersant with me. ¶ Euen thou art not good in the eyes of the princes.

7 Wherefore now returne, and go in peace, that thou displease not the princes of the Philistims.

8 ¶ And Dauid said vnto Achish, But what X.ij. haue

*e* This dissimulation cannot be excused: for it grieued him to go against the people of God.

*f* With them that fled vnto thee from Saul.

*a* After that he departed from Achish.  
*b* That is, destroyed the cite.

*c* For these only remained in the cite, when men were gone to warre.

*d* Thus wee see, that in troubles & aduersities we do not consider gods providence, but like raging beastes forget both our owne dutie & conserue Gods appointment ouer vs.

*e* Though God seeme to leaue vs for a time, yet if we trust in him, we shall be sure to finde comfort.

*f* God by his providence both provided for necessitye of this poore stranger, and made him a guide to Dauid to accomplish his enterprife.

haue I done? and what hast thou found in thy seruant as long as I haue bene with thee vnto this day, that I may not go and fight against the enemies of my lord the King?

9 Achish then answered, and said to Dauid, I knowe thou pleasest me, as an Angel of God: but the princes of the Philistims haue said, Let him not go vp with vs to battell.

10 Wherefore now rise vp early in the morning with thy masters seruants that are come with thee: and when ye be vp early, as sone as ye haue light, depart.

11 So Dauid and his men rose vp early to depart in the morning, and to returne into the land of the Philistims: and the Philistims went vp to Izreel.

## CHAP. XXX.

*1* The Amalekites burne Ziklag. *2* Dauids two wiues are taken prisoners. *3* The people would stone him. *4* He asketh counsel of the Lord, and pursuing his enemies recouereth the pray. *5* He desireth it equally, as And sendeth part to his friends.

1 *B*Vt when Dauid and his men were come to Ziklag<sup>a</sup> the thirde day, the Amalekites had insued vpon the South, euē vnto Ziklag, and had<sup>b</sup> smitten Ziklag, and burnt it with fire,

2 And had taken the women that were therein, prisoners, both small and great, and slewe not a man, but caryed them away, & went their wayes.

3 *¶* So Dauid and his men came to the cite, and beholde, it was burnt with fire, and their<sup>c</sup> wiues, and their sonnes, and their daughters were taken prisoners.

4 Then Dauid and the people that was with him, lift vp their voyces & wept, vntil they could weepe no more.

5 Dauids two wiues were taken prisoners also, Abinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great sorowe: for the people<sup>d</sup> intended to stone him, because the hearts of all the people were vexed euery man for his sonnes and for his daughters: but Dauid comforted him selfe in the Lord his God.

7 *¶* And Dauid said to Abiathar the Priest Ahimelechs sonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid asked counsel at the Lord, saying, Shall I followe after this companie? shall I ouertake them? And he answered him, Followe: for thou shalt surely ouertake them, and<sup>e</sup> recouer all.

9 *¶* So Dauid & the six hundred men that were with him, went, and came to the riuer Besor, where a part of them abode:

10 But Dauid and foure hundred men followed (for two hundred abode behind, being to wearie to go ouer the riuer Besor)

11 And they found an Egyptian in the field, and brought him to Dauid, and gaue him bread and he did eate, and they gaue him water to drinke.

12 Also they gaue him a few figges, and two clusters of raisins: and when he had eaten, his spirit came againe to him: for he had eaten no bread, nor drunke anie water in three dayes, and three nights.

13 *¶* And Dauid said vnto him, To whome belondest thou? and whence art thou? And he said, I am a yong man of Egypt, & seru-  
uant to an Amalekite: and my master left me three dayes ago, because I fell sicke.

14 We roused vpon the South of Chereth, & vpon the coaste belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid faide vnto him, Canst thou bring me to this companie? And he said, I sweare vnto me by God, that thou wilt  
neither kil me, nor deliuer me into the handes of my master, and I will bring thee to this companie.

16 *¶* And when he had brought him thither, beholde, they lay scattered abroad vpon all the earth, eating and drinking, and dancing, because of all the great pray that they had taken out of the land of the Philistims, and out of the land of Iudah.

17 And Dauid smote them from the next light, euen vnto the euening<sup>f</sup> of the next morow, so that there escaped not a man of them, saue foure hundred yong men, which rode vpon camels, and fled.

18 And Dauid recouered all that the Amalekites had taken: also Dauid rescued his two wiues.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoyle of all that they had taken away: Dauid recouered them all.

20 Dauid also tooke all the sheepe, and the oxen, and they draue them before his cattell, and said, This is Dauids<sup>g</sup> pray.

21 *¶* And Dauid came to the two hundred men that were to wearie for to follow Dauid: whome they had made also to abide at the riuer Besor: and they came to meete Dauid, and to meete the people that were with him: so when Dauid came neere to the people, he saluted them.

22 Then answered all the euil and wicked of the men that went with Dauid, & said, Because they went not with vs, therefore will we giue them none of the pray, y<sup>e</sup> we haue recouered, saue to euerie man his<sup>h</sup> wife and his children: therefore let them carie them away and depart.

23 Then said Dauid, Ye shall not do so, my brethren, with that which the Lord hath giuen vs, who hath preferred vs, and deliuered the companie that came against vs, into our hands.

24 For who will obey you in this matter? but as his part is that goeth downe to the battell, so shall his part be, that tarieth by the stuffe: they shall part alike.

25 *¶* So from that day forward he made it a statute and a law in Israel, vntil this day.

26 *¶* When Dauid therefore came to Ziklag, he sent of the pray vnto the Elders of Iu-  
dah

*g* For other were in alga had in more uerence ena among the ho then.

*h* The wide in their poy & pleasure consider not the iudgement of God, which then at hand to smite them.

*i* Some read, vnto y<sup>e</sup> morrow of the two mooringe that is, three dayes.

*k* Which the malekites had taken of Dauid and his friends.

*l* Vnder that are compend the catt goods, which appertained to euery man.

*m* Some haue here wrote to Dauid, he alledged olde custome law, as if it were writen, I will now and here bene come.

dah and to his friendes, saying, See, here is a blessing for you of the spoyle of the enemies of the Lord.

- 27 He sent to them of Beth-el, & to them of South Ramoth, and to them of Iatir,
- 28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa,
- 29 And to them of Rachal, & to them of the cities of the Ierahmeelites, and to them of the cities of the Kenites,
- 30 And to them of Hormah, and to them of Chor-ashan, and to them of Athach,
- 31 And to them of Hebron, and to all the places where David & his me had hanterd.

CHAP. XXXI.

*4 Saul killeth himselfe. 6 His children are slaine in the battell. 12 The men of Iabesh tooke down his body, which was hanged on the wall.*

**N**Owe the Philistims fought against Israel, and the men of Israel fled away from the Philistims, and they fell downe wounded in mount Gilboa.

2 And the Philistims praised fore vpon Saul and his sonnes, and slewe Jonathan, and Abinadab, and Malchithua Sauls sonnes.

3 And when the battell went fore against Saul, the archers and bowmen hit him, and he was fore wounded of the archers.

4 Then saide Saul vnto his armour bearer, Draw out thy sword, & thrust me through therewith, lest the vncircumcised come & thrust me through and mocke me: but his armour bearer would not, for he was fore afraid. Therefore Saul tooke a sword and fel vpon it.

And when his armour bearer sawe that Saul was deade, he fell likewise vpon his sword, and dyed with him.

So Saul dyed, and his three sonnes, and his armour bearer, & all his men that same day together.

¶ And when the men of Israel that were on the other side of the valley, and they of the other side of Iorden saw that the men of Israel were put to flight, and that Saul and his sonnes were dead, then they left the cities, and ran away: and the Philistims came and dwelt in them.

¶ And on the morow when the Philistims were come to spoile them that were slaine, they founde Saul and his three sonnes lying in mount Gilboa,

9 And they cut of his head, and stripped him out of his armour, and sent into the lande of the Philistims on euerie side, that they should publish it in the temple of their idoles, and among the people.

10 And they layd vp his armour in the house of Ashtaroth, but they hanged vp his body on the wall of Beth-shan.

¶ When the inhabitants of Iabesh Gilead heard, what the Philistims had done to Saul,

12 Then they arose (as many as were strong men) and went all night, and tooke the body of Saul, and the bodies of his sonnes, from the wall of Beth-shan, and came to Iabesh, and burnt them there.

13 And tooke their bones and buried the vnder a tree at Iabesh, and fasted seuen dayes.

b Neere to Gilboa.

c The tribes of Reuben & Gad, and halfe the tribe of Manasseh.

d Intoken of victorie and triumph.

e Whome he had deliuered from their enemies, Chap. II. II.

1. Sam. 31. 1.

f According to the custome of mourners.

A warning to all persecutors. 9. 4.

# THE SECOND BOOKE OF SAMUEL.

## THE ARGUMENT.

**T**His booke and the former beare the title of Samuel, because they containe the conception, natiuitie and the whole course of his life, and also the liues and actes of two Kings, so wit, of Saul and David, whom he anointed and consecrated Kings by the ordinance of God. And as the first booke conteineth those things, which God brought to passe among this people vnder the gouernement of Samuel and Saul: so this second booke declareth the noble acts of David, after the death of Saul, when he began to reigne, vnto the end of his kingdome: and how the same by him was wonderfully augmented: also his great troubles and dangers, which he sustained both within his house and without: what horrible and dangerous insurrections, vprores, and treasons were wrought against him, partly by false counsellers, fained friendes and flatterers, and partly by some of his owne children and people: and howe by Gods assistance he overcame all difficulties, and enioyed his kingdome in rest and peace. In the person of David the Scripture seereth forth Christ Iesus the chiefe King, who came of David according to the flesh, and was persecuted on euery side with outward & inward enemies, as well in his owne persone, as in his members, but at length he overcometh all his enemies, and ginereth his Church victory against all power both spiritual and temporal: and so reigneith with them, King for euermore.

CHAP. I.

*4 It was told David of Sauls death. 12 He causeth him to be slaine that brought the rydings. 19 He lamenteth the death of Saul and Jonathan.*



**A**fter the death of Saul, when David was returned from the slaughter of the Amalekites & had bin two daies in Ziklag, Behold, a man came the third day out of the hoste from Saul with his clothes rent, & earth vpon his head: when he came to

David, he fell to the earth, & did obeisance.

3 Then David said vnto him, Whence comest thou? And he said vnto him, Out of the hoste of Israel I am escaped.

4 And David said vnto him, What is done? I pray thee, tel me. Then he said, y the people is fled from the battel, and many of the people are ouerthrowen, and dead, and also Saul and Jonathan his sonne are dead.

¶ And David said vnto the yong man that tolde it him, Howe knowest thou that Saul



b As I fled in the chafe.  
Or, captaines.

c He was an Amalekite borne, but renounced his countrey & joynd with the Israelites.

d I am forie, because I am yet aliue.

e Ebr. I stande vpon him.

Chap. 3. 31. & 32. 31.

tho godly haue a fellow-feeling of each others miseries.

e After the lamentation he examined him againe.

f Psalms 25.

f Thou art iustly punished for thy faulte.

g That they might be able to match their enemies the Philistines in that arte.

h Meaning Saul.

David's Lamentation for his enemy that sought his life. when he lay low, then that he was, according to his commandment this example.

i Let their fertile fields be barren, and bring forth no fruit to offer to the Lord.

k They dyed both together in Gilboa.

and Jonathan his sonne be dead?  
6 Then the yong man that tolde him, answered, As I came to mount Gilboa, beholde, Saul leaned vpon his speare, and lo, the charrets and horsemens followed hard after him.  
7 And when he looked backe, he saw me, & called me. And I answered, Here am I.  
8 And he said vnto me, Who art thou? And I answered him, I am an Amalekite.  
9 Then said he vnto me, I pray thee, come vpon me, and slay me: for anguish is come vpon me, because my life is yet whole in me.  
10 So I came vpon him, and slewe him, and because I was sure that he coulde not liue, after that he had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.  
11 Then David tooke holde on his clothes, and rent them, and likewise all the men that were with him.  
12 And they mourned and wept, and fasted vntill euen, for Saul and for Jonathan his sonne, and for the people of the Lord, and for the house of Israel, because they were slaine with the sword.  
13 ¶ Afterward David said vnto the yong man that tolde him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.  
14 And David said vnto him, How wast thou not afraid, to put forth thine hand to destroy the Anointed of the Lord?  
15 Then David called one of his yong men, and said, Go neere, and fall vpon him. And he smote him that he dyed.  
16 Then said David vnto him, Thy blood be vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Anointed.  
17 ¶ Then David mourned with this lamentation ouer Saul, and ouer Jonathan his sonne.  
18 (Also he bade them teach the children of Iudah to shoothe, as it is written in y booke of \* Iasiter)  
19 O noble Israel, he is slayne vpon thy hie places: how are the mightie ouerthrowen?  
20 \* Tell it not in Gath, nor publishe it in the streetes of Ashkelon, lest the daughters of the Philistines reioyce, lest the daughters of the vncircumcised triumph.  
21 Ye mountaines of Gilboa, vpon you be neither dewe nor raine, nor be there fields of offerings: for there the shield of the mightie is cast downe, the shield of Saul, as though he had not bene anointed w oyle.  
22 The bow of Jonathan neuer turned back, neither did the sword of Saul returne empty from the blood of the slaine, and from the fat of the mightie.  
23 Saul and Jonathan were louely and pleasant in their liues, and in their deaths they were not deuicid: they were swifter then eagles, they were stronger then lions.

14 Ye daughters of Israel, weepe for Saul, which clothed you in skarlet, with pleasures, and hanged ornamentes of gold vpon your apparel.  
25 How were the mightie slaine in the mids of the battell: O Jonathan, thou wast slaine in thine hie places.  
26 Wo is me for thee, my brother Jonathan: verie kinde hast thou bene vnto me: thy loue to me was wonderful, passing the loue of women: how are the mightie ouerthrowen, and the weapons of warre destroyed?

CHAP. II.

David is anointed king in Hebron. 9 Amer maketh Ishbosheth King ouer Israel. 15 The battell of the seruants of David and Ishbosheth. 23 The burall of Asahel.

¶ After this, David asked counsell of the Lord, saying, Shall I go vnto anie of the cities of Iudah? And the Lord saide vnto him, Go vp. And David said, Whither shall I go? He then answered, Vnto Hebron.  
2 So David went vp thither and his two wiues also, Abinoam the Izreelite, and Abigail Nabals wife the Carmelite.  
3 And David brought vp the men that were with him, euerie man with his housholde, and they dwelt in the cities of Hebron.  
4 ¶ Then the men of Iudah came, and there they anointed David King ouer the house of Iudah. And they told David, saying, That the men of Iabesh Gilead buried Saul.  
5 And David sent messengers vnto the men of Iabesh Gilead, and said vnto them, Blessed are ye of the Lord, y ye haue shewed such kindnes vnto your lord Saul, that you haue buried him.  
6 Therefore now the Lord shewe mercie and truth vnto you: and I will recompence you this benefite, because ye haue done this thing.  
7 Therefore now let your hands be strong, and be you valiant: albeit your master Saul be dead, yet neuertheless the house of Iudah hath anointed me King ouer them.  
8 ¶ But Abner the sonne of Ner that was captain of Sauls hoste, tooke Ishbosheth the sonne of Saul, and brought him to Mahanaim,  
9 And made him King ouer Gilead, and ouer the Ashurites, and ouer Izrael, and ouer Ephraim, and ouer Benjamin, and ouer all Israel.  
10 Ishbosheth Sauls sonne was fourtie yere olde when he began to reigne ouer Israel, and reigned two yere: but the house of Iudah followed David.  
11 (And the time which David reigned in Hebron ouer the house of Iudah, was seuen yere and six monethes)  
12 ¶ And Abner the sonne of Ner, and the seruants of Ishbosheth the sonne of Saul went out of Mahanaim to Gibeon.  
13 And Iobab the sonne of Zeruiah, and the seruants of David went out and met one another by the poole of Gibeon: and they sat downe, the one on the one side of the

As I richly meant, and I reuelt.

m Eitherward their hands, or their children.

b Which was also called Kirithaim, Iosh. 14. 35.

c In the time of his perfection.

d According to his promise, which is to recompence that are merittfull.

e So that you shall not want a captain and defender.

f Over the children of Israel.

g After this he was expired, and reigned ouer the country yette, Chap. 11.

the poole, and the other on the other side of the poole.

14 Then Abner sayde to Ioab, Let the yong men nowe arise, and <sup>a</sup> play before vs. And Ioab sayd, Let them arise.

15 Then there arose and went ouer twelue of Benjamin by number, which perteyned to Ish-bosheth the sonne of Saul, and twelue of the seruants of Dauid.

16 And euery one caught his fellow by the head, and *thrust* his sworde in his fellowes side, so they fell downe together: wherefore the place was called <sup>a</sup> Heikath-hazzurim which is in Gibeon.

17 And the battel was exceeding fore that same day: for Abner and the men of Israel <sup>a</sup> fell before the seruants of Dauid.

18 And there were three sonnes of Zeruiah there, Ioab, and Abishai, and Asahel. And Asahel was as light on foote as a wilde roe.

19 And Asahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, and said, Art thou Asahel? And he answered, Yea.

21 The Abner said, Turne thee either to the right hand, or to the left, and take one of the yong men, and take thee his weapons: but Asahel would not depart from him.

22 And Abner sayd to Asahel, Departe from me: wherefore should I smite thee to the ground? how then should I be able to hold vp my face to Ioab thy brother?

23 And when he woulde not depart, Abner with the hinder ende of the speare smore him vnder the <sup>a</sup> fift 176, that the speare came out behinde him: and hee fel downe there, & died in his place. And as many as came to the place where Asahel fell downe and dyed, stood still.

24 Ioab also and Abishai pursued after Abner: and the sunne went downe, when they were come to <sup>a</sup> hil Ammah, that lieth before Giah, by the way of the wildernesse of Gibeon.

25 And the children of Benjamin gathered them selues together after Abner, & were on an heape and stood on the top of an hil.

26 Then Abner called to Ioab, and sayde, Shal the <sup>a</sup> sworde deuour for euer? knowest thou not, that it will be bitterness in the latter end: how long then shal it be, or thou bid the people returne <sup>a</sup> following their brethren?

27 And Ioab sayde, As God lyueth, if thou haddest not <sup>a</sup> spoken, surely euening in the morning the people had departed euery one backe from his brother.

28 So Ioab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the <sup>a</sup> plaine, and went ouer Iordan, & past through all Bithron till they came to Mahanaim.

30 Ioab also returned backe from Abner: when he had gathered all the people together, there lacked of Dauids seruantes

ninetiene men and Asahel.

31 But the seruants of Dauid had smitten of Benjamin, and of Abners men, <sup>a</sup> so that three hundred and three score men died.

32 And they tooke vp Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Ioab and his men went all night, and when they came to Hebron, the day arose.

CHAP. III.

*Long warre betwene the houses of Saul and Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Ioab killeth him.*

There was then <sup>a</sup> long warre betwene the house of Saul and the house of Dauid: but Dauid waxed stronger, and the house of Saul waxed weaker.

2 And vnto Dauid were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Izzreelite,

3 And his second, <sup>a</sup> was <sup>b</sup> Chileab of Abigail the wife of Nabal the Carmelite: and the thirde, Absolom the sonne of Maacah the daughter of Talmai the king of Gesur,

4 And the fourth, Adoniah the sonne of Haggith, and the fifth, Shephaciah the sonne of Abital,

5 And the sixth, Ithream by Eglah Dauids wife: these were borne to Dauid in Hebrö.

6 Nowe while there was warre betwene the house of Saul and the house of Dauid, Abner made al his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aiah. And Ish-bosheth sayd to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wrothe for the words of Ish-bosheth, & said, Am I a dogs head, which against Iudah doe shew mercie this day vnto the house of Saul thy father, to his brethren, & to his neighbours, and haue not deliuered thee into the hand of Dauid, that thou chargest me this day with a faute concerning this woman?

9 So do God to Abner, and more also, except, as the Lorde hath sworne to Dauid, euen so I do to him,

10 To remoue the kingdome from the house of Saul, that the throne of Dauid may be established ouer Israel, and ouer Iudah, euen from Dan to Beer-sheba.

11 And he durst no more answer to Abner: for he feared him.

12 Then Abner sent messengers to Dauid on his behalfe, saying, Whole is the land? who should also say, Make couenant with me, & behold, mine hande shall be with thee,

13 Who saide, Well, I will make a couenant with thee: but one thing I require of thee; that is, that thou see not my face except thou bring Michal Sauls daughter when thou comdest to see me.

14 Then Dauid sent messengers to Ish-bosheth Sauls sonne, saying, Delinere me my wife Michal, which I married for an hundred foreskinnes of the Philistines.

Thus God would confirme Dauid in his kingdom by the destruction of his aduersaries.

That is, without intermission induring two yeeres, which was the whole reigne of Ish-bosheth.

Who is called also Dauid, 1 Chron. 3.1.

Within seuen yeeres and sixe moneths.

Doest thou esteeme me no more then a dog for al my seruice done to thy fathers house?

Wee see how the wicked can not abide to be admonished of their fautes, but seeke their displeasure, which go aboute to bring them fro their wickednes.

Or secretly.

1 Sam. 17.27.

Dauid vs in Hebrö

reprehension is brought to him

1 Sam. 25. 44.

f Rather for malice that he bare toward Ish-boseth, then for loue he bare to Dauid.

h Elr. in the eares of Benjamin.

g Who challenged the kingdome, because of their father Saul.

h Or, without harme.

h From warre against the Philistims.

i Here appeareth the malicious minde of Ioab, who would haue had the King to slaye Abner for his priuate grudge.

1 King. 2. 5.  
Or, secretly.

Chap. 23.

k The Lorde knoweth that I did not consent to his death.

Dauid's curse on Ioab & his House.

l Abishai is said to slay him with Ioab, because he consented to the murder.

- 15 And Ish-boseth sent, and tooke her from her husband \* Phaltiel the sonne of Laish.
- 16 And her husband went with her, & came weeping behinde her, vnto Bahurim: then said Abner vnto him, Go, and returne. So he returned.
- 17 ¶ And Abner had communication with the Elders of Israel, saying, Ye fought for Dauid in times past, that he might be your King.
- 18 Nowe then do it: for the Lord hath spoken of Dauid, saying, By the hande of my seruant Dauid I will saue my people Israel out of the hands of the Philistims, and out of the hands of all their enemies.
- 19 Also Abner spake to Benjamin, and afterward Abner went to speake with Dauid in Hebron, concerning all that Israel was cōtent with, & the whole house of Benjamin.
- 20 So Abner came to Dauid to Hebron, hauing twenty men with him, & Dauid made a feast vnto Abner, and to the men that were with him.
- 21 Then Abner said vnto Dauid, I wil rise vp, and go gather all Israel vnto my lorde the King, that they may make a couenant with thee, and that thou mayest reigne ouer all that thine heart desireth. Then Dauid let Abner depart, who went in peace.
- 22 ¶ And beholde, the seruants of Dauid and Ioab came from the campe, and brought a great pray with them (but Abner was not with Dauid in Hebron: for he had sent him away, and he departed in peace)
- 23 When Ioab, & all the hoste that was with him were come, men told Ioab, saying, Abner the sonne of Ner came to the King, and he hath sent him away, and he is gone in peace.
- 24 Then Ioab came to the King, and sayde, What hast thou done? beholde, Abner came vnto thee, why hast thou sent him away, and he is departed?
- 25 Thou knowest Abner the sonne of Ner: for he came to deceiue thee, and to knowe thy outgoing and ingoing, and to know all that thou doest.
- 26 ¶ And when Ioab was gone out from Dauid, he sent messengers after Abner, which brought him againe from the wel of Siriah vnknowing to Dauid.
- 27 And whē Abner was come againe to Hebron, \* Ioab tooke him aside in the gate to speake with him peaceably, and smote him vnder the fifth ribb, that he died, for the blood of \* Afabel his brother.
- 28 ¶ And when afterward it came to Dauid's eare, he said, I and my kingdome are gilty before the Lorde for euer, concerning the blood of Abner the sonne of Ner.
- 29 Let the blood fall on the head of Ioab, & on all his fathers house: that the house of Ioab be neuer without some that haue turning vs, or leper, or that leaneth on a staffe, or that doeth fall on the sworde, or that lacketh bread.
- 30 (So Ioab and Abishai his brother slewe Abner, because he had slaine their brother

Afabel at Gibeon in battell)

- 31 And Dauid said to Ioab, and to all the people that were with him, Rent your clothes, and put on sackcloth, and mourne before Abner: and King Dauid him selfe followed the beare.
- 32 And when they had buried Abner in Hebron, the King lift vp his voyce, and wept beside the sepulchre of Abner, and all the people wept.
- 33 And the King lamented ouer Abner, and said, Dyed Abner as a foole dyeth?
- 34 Thine handes were not bounde, nor thy feete tyed in fetters of brasse: but as a man falleth before wicked men, so diddest thou fall. And all the people wept againe for him.
- 35 Afterwarde all the people came to cause Dauid eate meate while it was yett daye, but Dauid sware, saying, So do God to me and more also, if I taste bread, or ought els till the sunne be downe.
- 36 And all the people knewe it, and it pleased them: as whatsoeuer y King did, pleased all the people.
- 37 For all the people and all Israel vnderstoode that daye, howe that it was not the Kings deede that Abner the sonne of Ner was slaine.
- 38 And the King said vnto his seruants, Know ye not, that there is a prince and a great man fallen this day in Israel?
- 39 And I am this daye weake and newly annoynted King: and these men the sonnes of Zeruiah be to hard for me: the Lorde reward the doer of euill according to his wickednesse.

CHAP. IIII.

5 Baanah and Rechab slay Ish-boseth the sonne of Saul.  
12 Dauid commandeth them to be slayne.

- 1 And when Sauls sonne heard that Abner was dead in Hebron, the his hands were feeble, and all Israel was afraied.
- 2 And Sauls sonne had two men that were captaines of bands: the one called Baanah, and the other called Rechab, the sonnes of Rimmon a Beerothite of the children of Benjamin. (for Beeroth was reckened to Benjamin,
- 3 Because the Beerothites fled to Gittaim, and sojourned there, vnto this day)
- 4 And Jonathan Sauls sonne had a sonne y was lame on his fecte: he was fye yere old when the tidings came of Saul and Jonathan our of Israel: then his nourse tooke him, and fled away. And as he made haste to flee, the childe fell, and began to halte, and his name was Mephiboseth.
- 5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the house of Ish-boseth (who slept on a bed at noone)
- 6 And beholde, Rechab and Baanah his brother came into the middes of the house, and they would haue wheat, & they smote him vnder the fifth ribb, and fled.
- 7 For when they came into the house, hee slept on his bed in his bedchamber: & they smote him, & slewe him, & beheaded him, and

n He desired that Abner should not be a witness or vile person, but as a valiant man might be being triumphantly decider.

o According to their custom which was to banquet at banquets.

p It is expressely sometime only to receive immortality, but others, as the text that they may be said.

Or, smel.

q We are assured, and were joyntly together.

r That is, the Lord's portion for the was as yett unadab.

s The childe was a tribe of Benjamin, Ioshabab.

t After the death of Saul for feare of the Philistims.

u They were fed themselves as marchants which came hie when.

v There is thing to be done in the wicked not content hope of man.

w The childe was a tribe of Benjamin, Ioshabab.

x They were fed themselves as marchants which came hie when.

y There is thing to be done in the wicked not content hope of man.

z The childe was a tribe of Benjamin, Ioshabab.



and tooke his head, and gatē them away through the \* plaine all the night.

8 And they brought the head of Ish-boseth vnto Dauid to Hebron, and sayde to the King, Behold the head of Ish-boseth Sauls sonne thine enemy, who sought after thy life: and the Lord hath auenged my lord the King this day of Saul and of his seede.

9 Then Dauid answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who hath deliuered my soule out of all aduersitie,

10 When one \* tolde me, and sayd that Saul was dead, (thinking to haue brought good tidings) I tooke him and slewe him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

11 How much more, when wicked men haue slaine a righteous person in his owne house, and vpon his bed? shall I not now therefore require his blood at your hande, and take you from the earth?

12 Then Dauid commanded his yong men, and they slewe them, and cut of their hands and their feete, and hanged them vpon the poole in Hebron: but they tooke the head of Ish-boseth, and buried it in the sepulchre of \* Abner in Hebron.

CHAP. V.

1 Dauid made king ouer all Israel. 7 He taketh the fort of Zion. 19 He asketh counsell of the Lord, 20 And ouercometh the Philistims twice.

1 Then \* came all the tribes of Israel to Dauid vnto Hebron, and sayd thus, Beholde, we are thy \* bones and thy flesh.

2 And in tyme past when Saul was our King, thou leddest Israel in: and our \* and the Lorde hath sayde to thee, \* Thou shalt feede my people Israel, and thou shalt be a captaine ouer Israel.

3 So all the Elders of Israel came to the King to Hebron: and King Dauid made a couenant with them in Hebron before the Lord: and they anointed Dauid King ouer Israel.

4 ¶ Dauid was thirtie yeere olde when hee began to reigne: and hee reigned fortie yeere.

5 In Hebron he reigned ouer Iudah \* seuen yeere, and fixe monethes: and in Ierusalem he reigned thirtie and three yeres ouer all Israel and Iudah.

6 ¶ The King also and his men went to Ierusalem vnto the Iebusites, the inhabitants of the land: who spake vnto Dauid, saying, Except thou take away the \* blind and the lame, thou shalt not come in hither: thinking that Dauid could not come thither.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 Now Dauid had sayd the same day, Whosoever smiteth the Iebusites, and getteth vp to the gutters & smiteth the lame and blind which Dauids soule hateth, I will preferre him: \* therefore they sayd, The blinde and the lame shall not \* come into that house.

9 So Dauid dwelt in that forte, and called it

the citie of Dauid, and Dauid built rounde about it, from \* Millo, and inwarde.

10 And Dauid prospered and grewe \* for the Lord God of hostes was with him.

11 ¶ Hiram also king of \* Tyrus sent messengers to Dauid, and cedar trees, and carpenters, and masons for walles: and they built Dauid an house.

12 Then Dauid knewe, that the Lorde had stablished him King ouer Israel, and that he had exalted his kingdome for his people Israels sake.

13 And Dauid tooke him mo \* concubines & wiues out of Ierusalem, after he was come from Hebron, and mo sonnes and daughters were borne to Dauid.

14 ¶ And these bee the names of the sonnes that were borne vnto him in Ierusalem: Shammua, and Shobab, and Nathan, and Salomon,

15 And Ibhar, and Elithua, and Nepheg, and Iaphia,

16 And Elishama, and Eliada, and Eliphalet.

17 ¶ But when the Philistims heard that they had anoynted Dauid King ouer Israel, al the Philistims came vp to seeke Dauid: and when Dauid heard, he went down to a fort.

18 But the Philistims came, and spread themselves in the valley of Rephaim.

19 Then Dauid asked counsell of the Lord, saying, Shall I go vp to the Philistims? wilt thou deliuer them into mine hande? And the Lord answered Dauid, Go vp: for I will doubtles deliuer the Philistims into thine handes.

20 ¶ Then Dauid came to Baal-perazim, and smote them there, and sayd, The Lord hath deuided mine enemies asunder before me, as waters be deuided asunder: therefore he called the name of that place, \* Baal-perazim.

21 And there they left their images, and Dauid and his men \* burnt them.

22 Again the Philistims came vp, and spread themselves in the valley of \* Rephaim.

23 And when Dauid asked counsell of the Lorde, He answered, thou shalt not go vp, but turne about behinde them, & come vp to them ouer agaynst the mulberie trees.

24 And when thou hearest the noyse of one going in the toppes of the mulberie trees, then remoue: for then shall the Lorde go out before thee, to smite the hoste of the Philistims.

25 Then Dauid did as the Lord had commanded him, and smote the Philistims from Geba, vntill thou come to \* Gazar.

26 ¶ Baal-perazim.

CHAP. VI.

1 The Arke is brought forth of the house of Abinadab. 7 Uzzah is stricken, and dyeth. 14 Dauid dancth before it, 16 And is therefore despised of his wife Michal.

1 ¶ And Dauid gathered together all the \* chosen men of Israel, euen thirtie thousand,

2 ¶ And Dauid arose and went with all the people that were with him \* from Baale of Iudah to bring vp from thence the Arke of God,

e He built from the towne house round about to his owne house, 1. Chro. 11. 8. Ebr. 20.

c. 8. 6.

1. Chro. 3. 9.

1. Chro. 3. 9.

1. Chro. 14. 1. and 11. 16.

f By Abiathar the priest.

1. Sam. 31.

Or, the plaine of disim.

1. Chro. 14. 22.

g Meaning, the valley of giants, which Dauid called Baal-perazim because of his victorie.

h Which was in the tribe of Benjamin, but the Philistims did possesse it.

Or, chiefs. 1. Chro. 12. 5.

i This was a citie in Iudah called also Kiriat-iarim, 1. Sam. 7. 2.

Dauid's house in Jerusalem.

The images of the Philistims burnt.

The Lord in the toppe of the mulberie tree.

God, whose name is called by the Name of the Lord of hostes, that dwelleth vpon it betweene the Cherubims.

3 And they put the Arke of God vpon a new cart, & brought it out of the house of Abinadab that was in <sup>b</sup> Gibeah. And Vzzah & Ahio the sonnes of Abinadab did driue the newe carte.

<sup>b</sup> Which was an hie place of the citie of Baale.

1 Sam. 7. 2.

4 And when they brought the Arke of God out of the house of <sup>a</sup> Abinadab, that was at Gibeah, Ahio went before the Arke, And Dauid & al the house of Israel <sup>a</sup> played before the Lord on all instruments made of firre, and on harpes, and on Psalteries, and on timbrels, and on cornets, and on cymbals.

<sup>a</sup> Praised God, & sang psalmes.

6 <sup>a</sup> And whē they came to Nachons threshing floore, Vzzah put his hande to the Arke of God, and helde it: for the oxen did shake it.

7 And the Lorde was verie wroth with Vzzah, and God <sup>a</sup> smote him in the same place for his fault, and there he died by the Arke of God.

<sup>d</sup> Here we see what danger is to follow good intentions, or to do any thing in Gods seruice without his expresse worde.

8 And Dauid was displeased, because the Lorde had <sup>a</sup> smitten Vzzah: and he called the name of the place <sup>a</sup> Perez Vzzah vntill this day.

<sup>e</sup> Or, the division of Vzzah.

9 Therefore Dauid that day feared the Lord, and said, Howe shal the Arke of the Lorde come to me?

10 So Dauid woulde not bring the Arke of the Lord vnto him into the citie of Dauid, but Dauid caried it into the house of Obed-edom <sup>a</sup> a Gittite.

<sup>e</sup> Who was a Leuite and had dwelt in Gittaim, 1. Chron. 13. 21.

11 And the Arke of the Lorde continued in the house of Obed-edom the Gittite, three moneths, & the Lord blessed Obed-edom, and all his householde.

12 <sup>a</sup> And one rolde King Dauid, saying, The lord hath blessed the house of Obed-edom, and all that he hath, because of the Arke of God: therefore Dauid went and brought the Arke of God from the house of Obed-edom, into the city of Dauid with gladnesse.

<sup>f</sup> Meaning, he caused the Leuites to beare it, according to the Law.

13 And when they that bare the Arke of the Lord had gone six paces, he offered an ox, and a fat beast.

14 And Dauid danced before the Lord with all his might, and was girded with a linnen <sup>a</sup> Ephod.

<sup>g</sup> With argument like to the Priests garment.

15 So Dauid and all the house of Israel, brought the Arke of the Lorde with shouting, and sound of trumpet.

16 And as the Arke of the Lorde came into the citie of Dauid, Michal Sauls daughter looked through a window, and saw King Dauid leape, and dance before the Lord, & shee <sup>a</sup> despised him in her heart.

<sup>h</sup> The worldlings are not able to comprehend the motions that moue the children of God, to praye God by all manner of meanes.

17 And when they had brought in the Arke of the Lord, they set it in his place, in the middes of the tabernacle that Dauid had pitched for it: then Dauid offered burnt offrings, and peace offrings before the Lord.

18 And assoone as Dauid had made an ende of offering burnt offrings & peace offrings, he <sup>a</sup> blessed the people in the Name of the

Lorde of hostes,

19 And gaue among all the people, <sup>a</sup> euen among the whole multitude of Israel, as well to the women as men, to euerie one a cake of bread, and a piece of flesh, and a bottell of wine: so all the people departed euerie one to his house.

20 <sup>a</sup> Then Dauid returned to <sup>a</sup> blesse his house, and Michal the daughter of Saul came out to meete Dauid, and said, O how glorious was the King of Israel this daye, which was vncovered to day in the eyes of the maidens of his seruants, as a <sup>a</sup> foole vn-

21 Then Dauid sayd vnto Michal, <sup>a</sup> It was before the Lord, which chose me rather than thy father, and all his house, and commanded me to be ruler ouer the people of the Lord, <sup>a</sup> euen ouer Israel: and therefore will I play before the Lord,

22 And will yet be more vile then thus, and will be low in mine owne sight, and of the verie same maidseruants, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had <sup>a</sup> no childe, vnto the day of her death.

#### CHAP. VII.

<sup>a</sup> Dauid would build God an house, but is forbidden by the Prophet Nathan. 2 God putteth Dauid in minde of his benefites. 11 He promisseth continuance of his kingdom and posteritie.

<sup>a</sup> Afterwarde <sup>a</sup> when the King sate in his house & the Lorde had giuen him rest round about from all his enemies,

2 The King sayde vnto Nathan the Prophet, Beholde, nowe I dwell in an house of cedar trees, and the Arke of God remaineth within the <sup>a</sup> curtains.

3 Then Nathan sayde vnto the King, Go, and doe all that is in thine heart: for the Lorde is with thee.

4 <sup>a</sup> And the same night the worde of the Lord came vnto Nathan, saying,

5 Go, and tel my seruant Dauid, Thus saith the Lord, <sup>a</sup> Shalt thou buyld me an house for my dwelling?

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the places wherein I haue walked with all the children of Israel, spake I one worde with any of the tribes of Israel whē I commaunded the Iudges to feede my people Israel? or sayde I, Why buyld ye nor me an house of cedar trees?

8 Nowe therefore so saye vnto my seruant Dauid, Thus sayeth the Lord of hostes, <sup>a</sup> I tooke thee from the sheepecote following the sheepe, that thou mightest be ruler ouer my people, ouer Israel.

9 And I was with thee wheresoeuer thou hast walked, & haue destroyed al thine enemies out of thy sight, and haue made thee <sup>a</sup> a great name, like vnto the name of the great men that are in the earth.

10 Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a

grayer.

That is, he pray for his house, as he done for the people.

k It was worldly conceits, that were bare to glorie.

l Which punishment caused the death of God.

1. Chron. 22.

a While Tabernacles were in times, 26. 7.

b Meaning, should not Nathan have according to mans law, and not the spirit of God, he permitted him.

c As concerning the building an house, saying that our Gods people will have one.

d I have thee through world.

praising the Lord and singing & musick.

Dauid 2. 21. 1. Chron. 13. 10.

agumeth for mockery.

Dauid danceth for spirit all day.

an example for all ages.

1. Chron. 16. 2.

He promiſeth  
quietneſſe, if  
they will walke  
in his feare and  
obediēce.

grayer.  
I thinke  
pray for his  
houſe, as he  
done for his  
people.

Or, ſumme  
of theſe  
things.

k I will  
worldly  
can, but  
that he  
bare to  
gloria.

I Which  
punishment  
he ſuffered  
for the  
of God.

z. Chro. 29.

a Will  
T aben  
uered  
ſkinneſſe,  
26.7.

b Moving  
ſhould  
Nath  
according  
man  
and not  
ſpirit of  
ſe perſon  
him.

c Aſſume  
the build  
ning the  
out God  
preſent  
thing  
be come  
pleaſure

d Thro  
the  
through  
word.

in a place of their own, and moue no more, neither ſhall wicked people trouble them any more as before tyme,

11 And ſince the time that I ſet Iudges ouer my people of Iſrael: & I will giue thee reſt from al thine enemies: ſaſo the Lord telleth thee, that he will make thee an houſe.

12 \* And whē thy daies be fulfilled, thou ſhalt ſleepe with thy fathers, and I will ſet vp thy ſeede after thee, which ſhall procede out of thy body, and wil ſtabliſh his kingdome.

13 \* He ſhall build an houſe for my Name, and I will ſtabliſh the throne of his kingdome for euer.

14 \* I will be his father, and he ſhall be my ſonne: & \* if he ſinne, I will chaſten him with the rod of men, and with the plagues of the children of men.

15 But my mercy ſhall not depart away from him, as I tooke it from Saul whome I haue put away before thee.

16 And thine houſe ſhall be ſtabliſhed & thy kingdome for euer before thee, *even* thy throne ſhall be ſtabliſhed for euer.

17 According to al theſe wordes, and according to all this viſion, Nathan ſpake thus vnto Dauid.

18 Then King Dauid went in, & ſate before the Lord, & ſayd, Who am I, O Lord God, & what is mine houſe, y thou haſt brought me hitherto?

19 And this was yet a ſmall thing in thy ſight, O Lord God, therefore thou haſt ſpoken alſo of thy ſeruantes houſe for a great while: but doſt thou apperteyne to man, O Lord God?

20 And what can Dauid ſay more vnto thee? for thou Lord God knoweſt thy ſeruants.

21 For thy wordes ſake, and according to thine owne heart haſt thou done all theſe great things, to make them knowne vnto thy ſervant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beſides thee, according to al that we haue heard with our eares.

23 \* And what one people in the earth is like thy people like Iſrael, whoſe God went and redeemed them to himſelfe, y they might be his people, and that he might make him a name, & do for you great things, and terrible for the land, O Lord, *even* for thy people, who thou redeemedſt to thee out of Egypt, from the nations, and their gods?

24 For thou haſt ordeyned to thy ſelfe thy people Iſrael to be thy people for euer, and thou Lord art become their God.

25 Nowe therefore, O Lord God, confirme for euer the word that thou haſt ſpoken concerning thy ſervant and his houſe, & doe as thou haſt ſayd.

26 And let thy Name be magnified for euer by them that ſhall ſay, The Lord of hoſtes is the God ouer Iſrael: and let the houſe of thy ſervant Dauid be ſtabliſhed before thee.

27 For thou, O Lord of hoſtes, God of Iſrael, haſt reuiciled vnto thy ſervant, ſaying, I will

build thee an houſe: therefore hath thy ſervant bin bold to pray this prayer vnto thee.

28 Therefore now, O Lord God, (for thou art God, and thy wordes be true, and thou haſt told this goodnes vnto thy ſervant)

29 Therefore now let it pleaſe thee to bleſſe the houſe of thy ſervant, y it may continue for euer before thee: for thou, O Lord God, haſt ſpoken it: & let the houſe of thy ſervant be bleſſed for euer, with thy bleſſing.

# CHAP. VIII.

Dauid ſurrendereth the Philiftines, and other ſtrange nations, and maketh his ſonne tributee to Iſrael.

1 After \* this now, Dauid ſmote the Philiftines, and ſubdued them, and Dauid tooke \* the bridle of bondage out of \* the hand of the Philiftines.

2 And he ſmote Moab, and meaſured them with a cord, & caſt them downe to the ground: he meaſured them with two cordes to put them to death, and with one full corde to keepe them alive: ſo became the Moabites Dauid's ſeruants, and brought gifts.

3 Dauid ſmote alſo Hadadezer ſonne of Rehob King of Zobah: as he went to recover his border at the river \* Euphrate.

4 And Dauid tooke of his ſouldiers and ſeven hundredth horſemen, & twenty thouſand footemen, and Dauid deſtroyed al the chariots, but he reſerued a hundredth chariots of his.

5 Then came the Aramites of Dammeſc to ſuccour Hadadezer King of Zobah, but Dauid ſlew of the Aramites two and twenty thouſand men.

6 And Dauid put a garifon in Aram of Dammeſc: and the Aramites became ſeruants to Dauid, & brought gifts. And the ſiluer ſued Dauid whereſoeuer he went.

7 And Dauid tooke the ſhields of gold that belonged to the ſeruants of Hadadezer, & brought them to Ieruſalem.

8 And out of Bethah, and Berothai (cities of Hadadezer) King Dauid brought exceeding much braſſe.

9 Then Toi King of Hamath heard howe Dauid had ſmitten all the hoſte of Hadadezer,

10 Therefore Toi ſent Ioram his ſonne vnto King Dauid, to ſalute him, & to reioyce with him becauſe he had fought againſt Hadadezer, and beaten him: (for Hadadezer had warne with Toi) who brought with him veſſels of ſiluer, and veſſels of golde & veſſels of braſſe.

11 And King Dauid did dedicate them vnto the Lord with the ſiluer and golde that he had dedicated of al y nations, which he had ſubdued:

12 Of Aram, and of Moab, and of the children of Ammon, and of the Philiftines, and of Amalek, and of the ſpoyle of Hadadezer the ſonne of Rehob King of Zobah.

13 So Dauid gate a name after that he returned, and had ſlaine of the Aramites in the valley of ſalt eightene thouſand men.

14 And he put a garifon in Edom: through out all Edom put he ſouldiers, and all they of

\* Ebr. found his  
heart diſpoſed.

a prayer.  
c. 7. 20.  
b. Am. 1. 1.  
c. 1. 1.  
d. 1. 1.

o Therefore I  
firmly beleue  
it ſhall come to  
paſſe.

1 Chro. 18. 2.  
pſal. 134. 2.  
Or, Miſbe.  
annah.

a So that they  
payed no more  
tribute.

b He ſlew two  
partes, as it pleaſed  
him and reſerued  
the third.

Or, on large.  
\* Ebr. Perath.

th Kingdom of  
c. 7. 10.

Dauid's humbling

Or, ſhe Syria.  
Or, of Dammeſc  
that is, which deſtroy  
were Dammeſc.

c In that part of  
Syria, where Da  
maſcus was.

d They payed  
yearly tribute.

th Lord's will  
th Lord is the  
of his promiſe.

e For the viſe  
of the temple.

Or, Antiochia.

\* Ebr. to aſke  
peace.

\* Ebr. bleſſe him.  
f For King Da  
uid victorious,  
he was glad to  
intreat of peace.

\* Ebr. in his hand.

Or, Syria, or Com  
leſoria.

th Redemption for  
legat. a high  
th Redemption of  
c. 7. 23.

grayer. c. 7. 20.

Or, in Gamaſah.



*Or, in all his enterprises.*

*g He gaue iudgement in controversies, and was merciful toward the people.*  
*Or, writer of Chronicles.*

*Or, was over the Cherethites.*

*h The Cherethites and Pelethites were at the kings garde, and had charge of his person.*

*i The requits of David.*

*a Because of mine oib & promises made to Ionathan, I. Sam. 20. 17.*

*b Such mercies, as shall be acceptable to God.*

*Chap. 4. 4.*

*c Such mercies, as shall be acceptable to God.*

*Chap. 4. 4.*

*d Meaning, a deified person.*

*Or, prophet.*

*e Be ye proud over us, & governors of his lands that they may be profitable.*

*f That Mephibosheth may have all things as continuance of his inheritance as he had when he was a King's sonne.*

of Edom became Dauids seruants: and the Lord kept David whither soeuer he went.

15 Thus David reigned ouer all Israel, and executed iudgement and iustice vnto all his people.

16 And Ioab the sonne of Zeruiah was ouer the hoste, and Iohaphat the sonne of Ahitub was recorder.

17 And Zadok the sonne of Abitub, and Ahimelech the sonne of Abiathar were the Priests, and Serajah the scribe.

18 And Benaiah the sonne of Ichoiada and the Cherethites and the Pelethites, and Dauids sonnes were chiefe rulers,

CHAP. IX.

David reffereth all the lands of Saul to Mephibosheth the sonne of Ionathan. 10. He appointeth Ziba to serue the profits of his lands.

1 And David said, Is there yet any male left of the house of Saul, that I may shewe him mercy for Ionathans sake?

2 And there was of the householde of Saul a seruant, whose name was Ziba, and when they called him vnto David, the King said vnto him, Art thou Ziba? And he said, I thy seruant.

3 Then the King said, Remaineth there yet none of the house of Saul, on whom I may shewe the mercy of God? Ziba then answered the King, Ionathan hath yet a sonne, I ame of his feete.

4 Then the King said vnto him, Where is he? And Ziba said vnto the King, Behold, he is in the house of Machir the sonne of Amninel of Lo-debar.

5 Then King David sent, and tooke him out of the house of Machir the sonne of Amninel of Lo-debar.

6 Nowe when Mephibosheth the sonne of Ionathan, the sonne of Saul was come vnto David, he fell on his face, & did reuerence.

7 And David said, Mephibosheth? And he answered, Behold thy seruant.

8 Then David said vnto him, Feare thou not, for I will surely shewe thee kindness for Ionathans sake, and will restore thee all the fields of Saul thy father, and thou shalt eat bread at my table continually.

9 And he bowed himselfe, and said, What is thy seruant, that thou shouldest looke vpon such a dead dog as I am?

10 Then the King called Ziba Sauls seruant, & said vnto him, I haue giuen vnto thee masters sonne all that pertained to Saul and to all his house.

11 Then therefore and thy sonnes and thy seruantes shall eate the land for him, and bring in that thy masters sonne may haue food to eate. And Mephibosheth thy masters sonne shall eate bread alway at my table (now Ziba had sifene sonnes, and twenty seruantes).

12 Then said Ziba vnto the King, According to all that my lord the King hath commanded his seruantes, so shall thy seruants do, that Mephibosheth may eate at my table, as one of the Kings sonnes.

13 Mephibosheth also had a yong sonne named Micha, & all that dwelled in the house

of Ziba, were seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem: for he did eat continually at the Kings table, and was lame on both his feete.

CHAP. X.

The messengers of Dauid are villainously entreated of the King of Ammon. 7. Ioab is sent against the Ammonites.

1 After this, the King of the children of Ammon dyed, and Hanun his sonne reigned in his stead.

2 Then said David, I will shewe kindnesse vnto Hanun the sonne of Nahash, as his father shewed kindnesse vnto me. And David sent his seruants to comfort him for his father. So Dauids seruants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said vnto Hanun their lorde, Thinkest thou that David doth honour thy father, that he hath sent comforters to thee? hath not David rather sent his seruants vnto thee, to search the cite, & to spy it out, and to ouerthrow it?

4 Wherefore Hanun tooke Dauids seruants, and lashed of the half of their beards, and cut of their garments in the middle, euen to their buttockes, and sent them away.

5 When it was told vnto David, he sent to meete them (for the men were exceedingly ashamed) and the King said, Tary at Iericho, vntill your beards be grown, then returne.

6 And when the children of Ammon sawe that they stanke in the sight of Dauid, the children of Ammon sent and hired the Aramites of the house of Rehob, and the Aramites of Zobah, twentie thousand footemen, and of King Maaceah a thousand men, and of Ish-bob twelve thousand men.

7 And when David heard of it, he sent Ioab, and all the hoste of the strong men.

8 And the children of Ammon came out, & put their arme in aray at the entering in of the gate: and the Aramites of Zobah, & of Rehob, and of Ish-bob, and of Maaceah were by themselves in the field.

9 When Ioab saw that the front of the battell was against him before, and behinde, he chose of all the choise of Israel, & put them in aray against the Aramites.

10 And the rest of the people he deliuered into the hand of Abihai his brother: that he might put them in aray against the children of Ammon.

11 And he said, If the Aramites be stronger then I, thou shalt helpe me, and if the children of Ammon be so strong for thee, I will come and succour thee.

12 Be strong & let vs be valiant for our people, & for the cities of our God, and let the Lord do that which is good in his eyes.

13 Then Ioab, and the people that was with him, ioyned in battell with the Aramites, who fled before him.

14 And the children of Ammon sawe that the Aramites fled, they fled also before Abihai, and entred into the cite. So Ioab returned

*i. Chron. 29.*

*a The children of God are not vnto indigne benefit receiue.*

*b Their strength would not suffer them to see the multitude of Dauids hearth, before their counsel turned to the destruction of their country.*

*c That the Lord had dispersed Dauid's enemies, so that he might not be able to stand against him.*

*d These were diuers parties of the country of Syria, whome the Syrians feared, where they might be able to succour the Ammonites.*

*e These were the cities of the Ammonites, which were in the mountaines.*

*f That the Lord would do that which was good in his eyes.*

*g That the Lord would do that which was good in his eyes.*

*h That the Lord would do that which was good in his eyes.*

*i That the Lord would do that which was good in his eyes.*

*k That the Lord would do that which was good in his eyes.*

*l That the Lord would do that which was good in his eyes.*

*m That the Lord would do that which was good in his eyes.*

*n That the Lord would do that which was good in his eyes.*

*o That the Lord would do that which was good in his eyes.*

*p That the Lord would do that which was good in his eyes.*

*q That the Lord would do that which was good in his eyes.*

*r That the Lord would do that which was good in his eyes.*

*s That the Lord would do that which was good in his eyes.*

*t That the Lord would do that which was good in his eyes.*

*u That the Lord would do that which was good in his eyes.*

*v That the Lord would do that which was good in his eyes.*

*w That the Lord would do that which was good in his eyes.*

*x That the Lord would do that which was good in his eyes.*

*y That the Lord would do that which was good in his eyes.*

*z That the Lord would do that which was good in his eyes.*

*a That the Lord would do that which was good in his eyes.*

*b That the Lord would do that which was good in his eyes.*

*c That the Lord would do that which was good in his eyes.*

*d That the Lord would do that which was good in his eyes.*

*e That the Lord would do that which was good in his eyes.*

*f That the Lord would do that which was good in his eyes.*

*g That the Lord would do that which was good in his eyes.*

*h That the Lord would do that which was good in his eyes.*

*i That the Lord would do that which was good in his eyes.*

*k That the Lord would do that which was good in his eyes.*

*l That the Lord would do that which was good in his eyes.*

*m That the Lord would do that which was good in his eyes.*

returned from the children of Ammon, & came to Ierusalem.

15 And when the Aramites sawe that they were smitten before Israel, they gathered them together.

16 And Hadarezer sent, & brought out the Aramites that were beyond the River: and they came to Helam, and Shobach the captain of the host of Hadarezer went before them.

17 When it was shewed Dauid, then he gathered all Israel together, and passed over Iordan: & came to Helam: & the Aramites set themselves in aray against Dauid, and fought with him:

18 And the Aramites fled before Israel: and Dauid destroyed seven hundred charets of the Aramites, and fourty thousand horsemen, & smote Shobach the captain of his host, who dyed there.

19 And when all the Kings, that were seruants to Hadarezer, saw that they fel before Israel, they made peace with Israel, and serued the. And the Aramites feared to helpe the children of Ammon any more.

## CHAP. XI.

The citie Rabbah is besieged. David committeth adultery. 17 Vriah vs layne. 27 Dauid marieth Bath-sheba.

1 And when the yere was expired in the time when Kinges goe forth to battell, Dauid sent Ioab, and his seruantes with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Ierusalem.

2 And when it was euening tide, Dauid arose out of his bed, and walked vpon the roofof the Kings palace: & from the roofof he saw a woman washing her selfe: and the woman was very beautiful to looke vpon.

3 And Dauid sent and inquired what woman it was: and one sayd, Is not this Bath-sheba the daughter of Eliam, wife to Vriah the Hittite?

4 Then Dauid sent messengers, and tooke her away: and she came vnto him, and he lay with her: (now she was purified from her uncleannes) and she returned vnto her house.

5 And the woman conceived: therefore she sent and told Dauid, and sayd, I am with childe.

6 Then Dauid sent to Ioab, saying, Send me Vriah the Hittite. And Ioab sent Vriah to Dauid.

7 And when Vriah came vnto him, Dauid demanded him how Ioab did, and how the people fared, & how the warre prospered. Afterward Dauid said to Vriah, Go down to thine house, and wash thy feet. So Vriah departed out of the Kings palace, and the King sent a present after him.

8 But Vriah slept at the doore of the Kings palace with all the seruants of his lord, and went not downe to his house.

9 Then they tolde Dauid, saying, Vriah went not downe to his house: and Dauid said vnto Vriah, Comest thou not from thy iourney? why didst thou not go downe to thine

house?

11 Then Vriah answered Dauid, The Arke and Israel, and Iudah dwell in tents: and my lord Ioab, and the seruants of my lord abide in the open fields: shall I then go into mine house to eat & drinke, & lie with my wife by thy life, and by the life of thy soule, I will not do this thing.

12 Then Dauid said vnto Vriah, Tary yet this day, and to morow I will send thee away. So Vriah abode in Ierusalem that day, and the morrow.

13 Then Dauid called him, and he did eate and drinke before him, and he made him drunke: and as euen he went out to lie on his couche with the seruantes of his Lorde, but went not downe to his house.

14 And on the morow Dauid wrote a letter to Ioab, and sent it by the hand of Vriah:

15 And he wrote thus in the letter, Purge Vriah in the forefront of the strength of the battell, and recale ye backe from him, that he may be smitten, and die.

16 So when Ioab besieged the citie, he assigned Vriah vnto a place, where he knewe that strong men were.

17 And the men of the citie came out, and fought with Ioab: and there fel of the people of the seruants of Dauid, and Vriah the Hittite also died.

18 Then Ioab sent and tolde Dauid all the things concerning the warre,

19 And he charged the messenger, saying, When thou hast made an ende of telling al the matters of the warre vnto the King,

20 And if the kings anger arise, so that he say vnto thee, Wherefore approched ye vnto the citie to fight? knewe ye not that they would hurle from the wall?

21 Who smote Abimelech sonne of Ierubesheth? did not a woman cast a peece of a millstone vpon him from the wal, and he died in Thebez? why went you nye the wall? Then say thou, Thy seruant Vriah the Hittite is also dead.

22 So the messenger went, and came & shewed Dauid all that Ioab had sent him for.

23 And the messenger sayd vnto Dauid, Certainly the me preuailed against vs, & came out vnto vs into the field, but we pursued them vnto the entring of the gate.

24 But the shooters shot fro the wall against thy seruants, and some of the Kings seruants be dead: and thy seruant Vriah the Hittite is also dead.

25 Then Dauid sayde vnto the messenger, Thus shalt thou say vnto Ioab, Let not this thing trouble thee: for the sword deuoureth one as well as another: make thy battell more strong against the citie & destroy it, and encourage thou him.

26 And when the wife of Vriah heard that her husband Vriah was dead, she mourned for her husband.

27 So when the mourning was past, Dauid sent and tooke her into his house, and she became his wife, and bare him a sonne: but the thing that Dauid had done, displeased

Y.j.

f Hereby God woulde touche Dauids conscience, that seeing the fidelitie and religion of his seruant, he would declare himselfe so forgetfull of God and iniurious to his seruant.

g He made him drinke more liberally then he was wont to do, thinking hereby he would haue lien by his wife. *Ebr. saying.* h Except God continually uphold vs with his mighty spirit, the most perfect fall headlong into al vice and abomination.

the wicked desires of princes, shall neuer least executioners of

the ingratitude of Ammonites gainesayd.

But creeping in by Dauids ear, godward the fearful offence of adultery & murder.

Or, thou shalt doe this. Meaning, Gi-deon, iudg. 9. 52

*Ebr. were against them.*

k He displeased with the messenger, to intent that neither his cruel commendement, nor Ioabs wicked obedience might be espied. *Ebr. sa and fa.*

*Ebr. was evil in the eyes of his Lord.*

# David reproveth by Nathan repenteth.

## II. Samuel.

## The childe dyeth. Salomon is borne.

pleased the Lord.

### CHAP. XII.

*David reproveth by Nathan confesseth his sinne. 18 The childe conceived in adulterie dyeth. 24 Salomon is borne. 26 Rabbah is taken. 31 The citizens are grievously punished.*

**T**hen the Lord sent Nathan vnto David, who came to him, and sayde vnto him, There were two men in one citie, the one riche, and the other poore.

The riche man had exceeding many sheep and oxen:

But the poore had none at all, save one litte sheepe which he had bought, and nourished vp; and it grew vp with him, and with his children also, and did eate of his owne morsels, and dranke of his owne cuppe, and slept in his bosome, and was vnto him as his daughter.

Nowe there came a stranger vnto y rich man, who refused to take of his own sheepe, and of his owne oxen to dresse for y stranger that was come vnto him, but tooke the poore mans sheepe, and drested it for the man that was come to him.

Then David was exceeding wroth with the man, and said to Nathan, As the Lord lieth, the man that hath done this thing, shall surely dye.

And he shal restore the lambe foure fold, because he did this thing, and had no pite thereof.

Then Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee King ouer Israel, and deliuered thee out of the hand of Saul,

And gaue thee thy lordes house, and thy lordes wiues into thy bosome, & gaue thee the house of Israel, and of Iudah, and would moreouer (if that had bene to lide) haue giuen thee such and such things.

Wherefore hast thou despised the commandement of the Lord, to do euil in his sight? thou hast killed Vriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slaine him with the sword of the children of Ammon.

Now therefore the sword shall neuer departe from thine house, because thou hast despised me, and taken the wife of Vriah y Hittite to be thy wife.

Thus sayth the Lord, Beholde, I will raise vp euil against thee out of thine own house, and will take thy wiues before thine eyes, and giue them vnto thy neighbour, and he shall lie with thy wiues in the sight of this sunne.

For thou diddest it secretly: but I will doe this thing before all Israel, and before the sunne.

Then David sayd vnto Nathan, I haue sinned against the Lord. And Nathan sayd vnto David, The Lord also hath put away thy sinne, thou shalt not die.

Howbeit because by this deede thou hast caused the enemies of the Lord to blaspheme, the childe that is borne vnto thee shall surely dye.

**S**o Nathan departed vnto his house: & the Lord stroke the childe that Vriahs wife bare vnto David, and it was sicke.

David therefore besought God for the childe, and fasted and went in, and laye all night vpon the earth.

Then the Elders of his house arose to come vnto him, and to cause him to rise from the ground: but he would not, neither did he eate meate with them.

So on the seuenth day the child dyed: and the seruants of David feared to tel him that the child was dead: for they sayd, Behold, while the childe was alieue, we spake vnto him, and he would not hearken vnto our voyce: how then shal we say vnto him, The childe is dead, to vex him more?

But when David sawe that his seruantes whispered, David perceiued that the child was dead: therfore David said vnto his seruantes, Is the child dead? And they said, He is dead.

Then David arose from the earth, & washed and anointed himselfe, and chaunged his apparel, and came into the house of the Lord, & worshipped, & afterward came to his owne house, & bad that they should set bread before him, and he did eate.

Then sayd his seruants vnto him, What thing is this, that thou hast done? thou diddest fast and weepe for the childe, while it was alieue, but when y child was dead, thou diddest rise vp, and eat meate.

And he sayd, While the childe was yet alieue, I fasted, and wept: for I sayd, Who can tell whether God will haue mercy on me, y the child may liue?

But now beyng dead, wherefore should I now fast? Can I bring him again any more? I shall goe to him, but he shall not returne to me.

And David comforted Bath-sheba his wife, and went in vnto her, and lay with her, and she bare a sonne, and he called his name Salomon: also the Lord loued him.

For the Lord had sent by Nathan the Prophet: therfore he called his name Iedidiah, because the Lord loued him.

Then Iob sought against Rabbah of the children of Ammon, & took the citie of the kingdom.

Therfore Iob sent messengers to David, saying, I haue fought against Rabbah, and haue taken the citie of waters.

Now therefore gather the rest of the people together, & besiege the citie, that thou mayst take it, least the victorie be attributed to me.

So David gathered all y people together, and went against Rabbah, and besieged it, and tooke it.

And he tooke their Kinges crowne from his head, (which wayed a talent of golde, with precious stones) and it was set on Davids head: and he brought away the spoyle of the citie in exceeding great abundance.

And he caried away the people that was therein, and put them vnder sawes, and vnder

*To wit, to his priue chamber.*

*k Thinking by his instate power that God would haue restored his child, but God had otherwise determined.*

*"Ebr. and he will do himselfe out."*

*1 Shewing that our lamentations ought not to be excessive, but moderate: and that we must praise God in all his doings. m As they which confesse red not that God graunteth many things to the fobbers and teares of the faithful.*

*n By this consideration he appeased his sorrow.*

*Mat. 23. o To wit, the Lord. 1. Chro. 21. 9.*

*"Ebr. by the hand of."*

*p To call him Salomon.*

*q Meaning, David.*

*1. Chro. 21. 9.*

*"Or, the chief city."*

*r That is, the chief citie, and where all commodities are, as good as taken.*

*"Ebr. my name be called upon it."*

*1. Chro. 21. 9.*

*s That is, shewre score pound of.*

*tter the weight of the common talent.*

*u Signifying, that as they were malicious enemies of God, so he put them to cruel death.*

*great example of his sinners how they may to him.*

*"Or, was saying."*

*"Or, feared."*

*"Ebr. The anger of David was kindled."*

*"Ebr. in the child of death. Exod. 21. 1."*

*the duty of Gods ministers, who are here taught to kill their fault.*

*1. Sam. 16. 13.*

*b For David succeeded Saul in his kingdom.*

*c The Jewes vnderstand this of Eglah & Michal or of Rizpah & Michal.*

*d That is, greater things then these: for Gods loue and benesities increase toward him, if by their ingratitude they stay him not.*

*e Thou hast most cruelly giuen him into the hands of Gods enemies.*

*Dist. 21. 30. chap. 16. 25.*

*f Meaning, openly, as at noone dayes.*

*Right of sin bring to repentance, and to resistances, and to the sinners world. 1. Chro. 21. 9. 2. Chro. 21. 9.*

*Red. 42. 3.*

*g For the Lord seeketh but that the sinner would turne to him.*

*h In saying, that the Lord hath appointed a wicked man to raigne ouer his people.*

*seems full of grace, but is ingratefull. 1. 31.*



under yron harowes, & vnder axes of yron, and caſt them into the tyle kylene: euē thus did he with all the cities of the children of Amnon. Then Dauid and all the people returned vnto Ieruſalem.

CHAP. XIII.

14 Amnon Dauid's ſonne deſileth hiſ ſiſter Tamar. 19 Tamar is comforted by her brother Abſalom. 29 Abſalom ſheereth killeth Amnon.

1 NOW after this ſo it was, that Abſalom the ſonne of Dauid hauing a faire ſiſter, whoſe name was Tamar, Amnon the ſonne of Dauid loued her.

2 And Amnon was ſo re vexed, that he ſicke for hiſ ſiſter Tamar: for ſhe was a virgin, and it ſemed hard to Amnon to do any thing to her.

3 But Amnon had a friend called Ionadab, the ſonne of Shimeah Dauid's brother: and Ionadab was a very ſubtile man.

4 Who ſaid vnto him, Why art thou King's ſonne ſo leane from day to day? wilt thou not tell me? Then Amnon answered him, I loſe Tamar my brother Abſalom's ſiſter.

5 And Ionadab ſayd vnto him, Lie downe on thy bed, & make thy ſelfe ſicke: & when thy father ſhall come to ſee thee, ſay vnto him, I pray thee, let my ſiſter Tamar come, & giue me meat, & let her dreſſe meate in my ſight: I may ſee it, & eate it of her hand.

6 So Amnon lay downe, & made himſelfe ſicke: and when the King came to ſee him, Amnon ſaid vnto the King, I pray thee, let Tamar my ſiſter come, and make me a couple of cakes in my ſight, that I may receiue meat at her hand.

7 Then Dauid ſent home to Tamar, ſaying, Go now to thy brother Amnon's houſe, and dreſſe him meate.

8 So Tamar went to her brother Amnon's houſe, and he lay downe: & ſhe tooke flour, and knead it, and made cakes in hiſ ſight, & did bake the cakes.

9 And ſhe tooke a pan, and powred the out before him, but he would not eat. The Amnon ſaid, Cauſe ye euery man to go out from me: ſo euery man went out from him.

10 Then Amnon ſaid vnto Tamar, Bring the meate into the chamber, that I may eate of thine hande. And Tamar tooke the cakes which ſhe had made, and brought them into the chamber to Amnon her brother.

11 And when he had ſet them before him to eat, he tooke her, and ſaid vnto her, Come, lye with me, my ſiſter.

12 But ſhe answered him, Nay, my brother, do not force me: for no ſuch thing ought to be done in Iſrael: commit not this folie.

13 And ſhe ſaid, whicher ſhall I cauſe my ſhame to goe? and thou ſhalt bee as one of the fooles in Iſrael: now therefore, I pray thee, ſpeake to the King, for he will not deny me vnto thee.

14 Howbeit he would not hearken vnto her voyce, but being ſtronger then ſhe, forced her, and lay with her.

15 Then Amnon hated her exceedingly, ſo that the hatred wherewith he hated her,

was greater then the loue, wherewith hee had loued her: and Amnon ſayd vnto her, Vp, get thee hence.

16 And he answered him, There is no cauſe: Or, for this cauſe, this euil (to put me away) is greater then the other that thou didſt vnto me: but he would not heare her,

17 But called hiſ ſeruant that ſerued him, & ſayd, Put this woman now out from me, & locke the doore after her.

18 (And ſhe had a garment of diuers colours vpon her: for with ſuch garments were the Kings daughters that were virgins, appareiled) Then hiſ ſeruāt brought her out, and locked the doore after her.

19 And Tamar put aſhes on her head & rent the garment of diuers colours which was on her, and layd her hand on her head, and went her way crying.

20 And Abſalom her brother ſayd vnto her, Hath Amnon thy brother bene with thee? Now yet be ſtill, my ſiſter: he is thy brother: let not this thing grieue thine heart. So Tamar remayned deſolate in her brother Abſalom's houſe.

21 But when King Dauid heard all theſe things, he was very wroth.

22 And Abſalom ſaid vnto hiſ brother Amnon neither good nor bad: for Abſalom hated Amnon, becauſe he had forced hiſ ſiſter Tamar.

23 And after the tyme of two yerres, Abſalom had ſhepherders in Baal-hazor, which is beſide Ephraim, and Abſalom called all the Kings ſonnes.

24 And Abſalom came to the King and ſayd, Behold now, thy ſeruāt hath ſhepherders: I pray thee, that the King with hiſ ſeruants would go with thy ſeruāt.

25 But the King answered Abſalom, Nay my ſonne, I pray thee, let vs not go all, leaſt we be chargeable vnto thee. Yet Abſalom laye fore vpon him: howbeit he would not goe, but thanked him.

26 Then ſaid Abſalom, But, I pray thee, ſhall not my brother Amnon go with vs? And the King answered him, Why ſhould he goe with thee?

27 But Abſalom was inſtant vpon him, and he ſent Amnon with him, and all the Kings children.

28 Now had Abſalom commanded hiſ ſeruants, ſaying, Marke now when Amnon's heart is merry with wine, and when I ſay vnto you, Smite Amnon, kil him: feare not, for haue not I commanded you to be bold therefore, and play the men.

29 And the ſeruantes of Abſalom did vnto Amnon, as Abſalom had commaunded: & all the Kings ſonnes aroſe, and euery man ſware him vp vpon hiſ mule, and fled.

30 And while they were in the way, tidings came to Dauid, ſaying, Abſalom hath ſlaine all the Kings ſonnes, and there is not one of them left.

31 Then the King aroſe, & tare hiſ garments, and lay on the ground, and al hiſ ſeruantes ſtoode by with their clothes rent.

note the both ſonnes of King and the horror of a guilty ſinner.

h For that which was of diuers colours or pieces, in thoſe dayes was had in greateſt eſtimation, Gen. 37.3. iudg. 5.30.

For though he conceiued ſoden vengeance in hiſ heart, yet he diſſembled it till occaſion ſerued, & comforted hiſ ſiſter.

Or, in the plains of Hazor. k To wit, to a banquet, thinking thereby to fulfill hiſ wicked purpoſe.

l Pretending to the king, that Amnon was moſt deare vnto him.

m Such is the pride of the wicked maſters, that in all their wicked commadements they think to be obeyed.

n Lamenting, as he that ſele the wrath of God vpon hiſ houſe, Chap. 12.10.

*Ebr. because it was put in Absalom mouth.*  
*Or, take it to heart.*  
*Or, put.*

*Or, put after another way.*  
*o That onely Ammon is dead.*

*p For Maachah his mother was the daughter of this Taimai, Chap. 3. 3.*

*Or, ceased.*

*a That the King favoured him.*  
*Or, wife.*

*b In token of mourning: for they used anointing to seeme cheerefull.*  
*Ebr. put words in her mouth.*

*Ebr. Sam.*

*Ebr. a widowes woman.*

*c Under this parable the death of Amnon by Absalom.*

*d Because he hath slayne his brother, he ought to be slaine according to the Law, Gen. 9. 6. cind. ant.*

31 And Ionadab the sonne of Shimeah Dauid's brother answered and said, Let not my lord suppose that they haue slaine all the young men the kinges sonnes: for Amnon onely is dead, because Absalom had reported so, since he forced his sister Tamar.  
32 Nowe therefore let not my lord the King take the thing so grieuously, to thinke that all the Kings sonnes are dead: for Amnon onely is dead.  
33 Then Absalom fled: and the young man that kept the watch, lift vp his eyes, & looked, and beheld, there came much people by the way of the hill side behind him.  
34 And Ionadab said vnto the King, Behold, the Kings sonnes come: as thy seruant sayd, so it is.  
35 And assoone as he had left speaking, behold, the Kinges sonnes came, and lift vp their voyces, and wept: and the King also & all his seruants wept exceedingly fore.  
36 But Absalom fled away, and went to Talmair the sonne of Ammibur King of Geshur: and David mourned for his sonne euery day.  
37 So Absalom fled, and went to Geshur, and was there three yeres.  
38 And King David desired to go forth vnto Absalom, because he was pacified concerning Amnon, seeing he was dead.

CHAP. XIII.

*1 Absalom is reconciled to his father by the subtiltie of Ioab.*  
*24 Absalom may not see the Kings face.* *25 The beauty of Absalom.* *26 He causeth Ioab corns to be burnt, and is brought to his fathers presence.*

1 Then Ioab the sonne of Zeruiah perceived, that the Kings heart was towards Absalom,  
2 And Ioab sent to Tekoah, and brought thence a subtile woman, and said vnto her, I pray thee, saine thy self to mourne, & now put on mourning apparel, & anointe nothy selfe with oyle: but be as a woman that had now long time mourned for the dead.  
3 And come to the King, and speake on this manner vnto him (for Ioab taught her what she should say)  
4 Then the woman of Tekoah spake vnto the King, and fel downe on her face to the ground, & did obeisance, and sayd, Helpe, O King.  
5 Then the King said vnto her, What aileth thee? And she answered, I am in deed a widow, and mine husband is dead:  
6 And shine handmayd had two sonnes, & they two stroue together in the field: (and there was none to parte them) so the one smote the other, and slew him.  
7 And behold, the whole familie is risen against thine handmayd, and they said, Deliuier him that smote his brother, that we may kill him for the foules of his brother whom he slew, that we may destroye the heire also: so they shall quenehe my sparke which is left, and shall not leaue to mine husband neither name nor posteritie vpon the earth.  
8 And the King said vnto the woman, Go to

thine house, & I wil giue a charge for thee.  
9 Then the woman of Tekoah sayd vnto the King, My lord, O King, this trespasse do me, and on my fathers house, and the King and his throne be gittles.  
10 And the King said, Bring him to me that speaketh against thee, & he shal touch thee no more.  
11 Then sayd she, I pray thee, let the King remember the Lord thy God, that thou wouldest not suffer many reuengers of blood to destroy, lest they slay my sonne. And he answered, As the Lord liueth, there shall not one heare of thy sonne fall to the earth.  
12 Then the woman said, I pray thee, let thine handmayd speake a worde to my lorde the King, And he said, Say on.  
13 Then the woman sayd, Wherefore then hast thou thought such a thing against the people of God? why doth the King, as one which is faulty, speake this thing, that he wil not bring againe his banished?  
14 For we must needes dye, and we are as water spilt on the ground, which cannot be gathered vp againe: neither doth God spare any person, yet doth he appoint means, not to caste out from him, him that is expelled.  
15 Now therefore that I am come to speake of this thing vnto my lorde the King, the cause is that the people haue made me afraid: therefore thine handmaid said, Now will I speake vnto the King: it may be that the King will performe the request of his handmaid.  
16 For the King wil heare, to deliuer his handmaid out of the hand of the ma that would destroy me, and also my sonne from the inheritance of God.  
17 Therefore thine handmaid said, The word of my lorde the King shall now be comfortable: for my lorde the King is euen as an Angel of God in hearing of good and bad: therefore the Lorde thy God be with thee.  
18 Then the King answered, & sayd vnto the woman, Hide not from me, I pray thee, the thing that I shal saye thee. And the woman said, Let my lord the King now speake.  
19 And the King said, Is not the hand of Ioab with thee in all this? Then the woman answered, and said, As thy soul liueth, my lord the King, I will not turne to the right hand nor to the left, from ought that my lorde the King hath spoken: for euen thy seruant Ioab bade me, and he put all these wordes in the mouth of thine handmaid.  
20 For to the intent that I should change the forme of speech, thy seruant Ioab hath done this thing: but my lord is wise according to the wisdom of an Angel of God to vnderstand all things that are in the earth.  
21 And the King sayde vnto Ioab, Beholde howe, I haue done this thing: goe then, and bring the young man Absalom againe.  
22 And Ioab fel to the ground on his face, & bowed himself, & thanked the King. Then Ioab sayde, This day thy seruant knoweth, that

*e As touching the breach of law which punisheth blood, let me beare the blame.*  
*Or, I must.*

*f Swear that they shal not reuenge the blood, which are many in number.*

*g Why doth thou giue contrary sentence in thy sonne Absalom?*

*h Or, accept. h God hath provided wayes (as Iustitaries) to saue them of worthy death.*  
*i For I thought they would kill me.*

*k Ebr. rest. k Is of great wisdom to discern right fro wrong.*

*l Had not thou done this by the counsel of Ioab?*

*m By speaking rather in a parable then plainly.*  
*Or, make promise.*

*n I haue granted thy request.*

*Ebr. I will.*

that I haue found grace in thy sight, my lord the King, in that the King hath fulfilled the request of his seruant.

23 ¶ And loab arose, and went to Geshur, & brought Abalom to Ierusalem.

24 And the King sayd, Let him turne to his owne house, and not see my face. So Abalom turned to his owne house, and saw not the Kings face.

25 Now in all Israel there was none to be so much prayed for beautie as Abalom: from the sole of his foote euen to the top of his head there was no blemish in him.

26 And whē he polled his head, (for at every yeeres ende he polled it: because it was to heaue for him, therefore he polled it) he weighed the heare of his head at two hundredth shekels by the Kings weight.

27 And Abalom had three sonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

28 ¶ So Abalom dwelt the space of two yeeres in Ierusalem, and saw not the Kings face.

29 Therefore Abalom sent for loab to sende him to the King, but he would not come to him: and when he sent again, he would not come.

30 Therefore he sayd vnto his seruantes, Behold, loab hath a field by my place, & hath barley therein: go, and set it on fire: and Abalom's seruants set the field on fire.

31 Then loab arose, & came to Abalom vnto his house, & sayd vnto him, Wherefore haue thy seruants burnt my field with fire?

32 And Abalom answered loab, Beholde, I sent for thee, saying, Come thou hither, & I will send thee to the King for to say, Wherefore am I come from Geshur? It had bene better for me to haue bene there still: now therefore let me see the Kings face: and if there be any trespass in me, let him kill me.

33 Then loab came to the King, & told him: & he called for Abalom, who came to the King, and bowed himselfe to the ground on his face before the King, and the King kissed Abalom.

## CHAP. XV.

¶ The practise of Abalom to aspire to the kingdom. 14 David and his flee. 21 Davids prayer. 24 Abithai is sent to Abalom to discover his counsel.

¶ After this, Abalom prepared him chariots and horses, and fiftie men to run before him.

2 And Abalom rose vp early, & stood hard by the entering in of the gate: and every man that had any matter, and came to the King for iudgement, him did Abalom call vnto him, and sayd, Of what citie art thou? And he answered, Thy seruant is of one of the tribes of Israel.

3 The Abalom sayd vnto him, See, thy matters are good and righteous, but there is no man depused of the King to heare thee.

4 Abalom sayd moreover, Oh that I were made iudge in the land, that euery man which hath any matter or controuersie, might come to me; that I might doe him iustice.

And when any man came nere to him, & did him obeisance, he put forth his hande, and tooke him, and kissed him.

6 And on this maner did Abalom to all Israel, that came to the King for iudgement: so Abalom stole the heartes of the men of Israel.

7 ¶ And after forty yeeres, Abalom sayd vnto the King, I pray thee, let me goe to Hebron, and render my vowe, which I haue vowed vnto the Lord.

8 For thy seruant vowed a vowe when I remayned in Geshur, in Aram, saying, If the Lord shall bring me againe in deede to Ierusalem, I will serue the Lord.

9 And the King sayd vnto him, Go in peace. So he arose, and went to Hebron.

10 ¶ Then Abalom sent spies throughout all the tribes of Israel, saying, When ye heare the sound of the trumpet, ye shall say, Abalom reigneth in Hebron.

11 ¶ And with Abalom went two hundredth men out of Ierusalem, that were called: and they went in their simplicitie, knowing nothing.

12 Also Abalom sent for Abithophel the Gilonite Davids counsellor, from his citie Gihon, while he offered sacrifices: & the treason was great for the people: increased still.

13 Then came a messenger to David, saying, The heartes of the men of Israel are turned after Abalom.

14 Then David sayde vnto all his seruantes that were with him at Ierusalem, Vp, and let vs flee: for we shall not escape from Abalom: make speede to depart, lest he come suddenly and take vs, and bring euill vpon vs, and smite the citie with the edge of the sword.

15 And the Kings seruants sayd vnto him, Behold, thy seruantes are ready to do according to all that my lord the King shall appoint.

16 So the King departed, and all his household after him, and the King left ten concubines to keepe the house.

17 And the King went, and all the people after him, and encamped in a place farre of.

18 And all his seruantes went about him, and all the Cherethites and all the Pelethites & all the Gittites, six hundredth men which were come after him from Gath, went before the King.

19 Then sayde the King to Ittai the Gittite, Wherefore comest thou also with vs? Returne and abide with the King, for thou art a stranger: depart thou therefore to thy place.

20 Thou comest yesterday, & should I cause thee to wander to day and go with vs? I will go whither I can: therefore returne thou, and tarry againe thy brethren: mercy and truth be with thee.

21 And Ittai answered the King, and sayd, As the Lord liueth, and as my lord the King liueth, in what place my lord the King shall be, whether in death or life, euen there Y. j. surely

By inticing them from his father to him selfe.

Counting from the time that Israelites had acknowledged a king of Samu- el.

By offering a peace offering, which was law- ful to do in anie

And bid to his feast in Hebron.

Ev. went and in creased.

h. whose heart he saw that Sath had so possessed, that he would leave no mischief vnattempted.

Abithai.

Ev. at his feet.

Or, house. I To wit, from Ierusalem.

k These were as the kings gards, or as some write his counsellors.

l Who, as some write, was the kings sonne of Gath.

m Meaning, this of his familie. In God requite thee thy friend- ship and fidelitie.

a true friend is tried in adversity.



surely wil thy seruant be.

22 Then Dauid sayd to Ittai, Come, and goe forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And al y<sup>e</sup> countrey wept with a loud voyce, and al the people went forward, but the King passed ouer the brooke Kidron: and al the people went ouer towarde the way of the wilderness.

24 ¶ And Ioe, Zadok also was there, and al the Leuites with him, bearing the Arke of the couenant of God: and they set downe the Arke of God, and Abiathar went vp vntill the people were all come out of the citie.

25 Then the King said vnto Zadok, Carry the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, he wil bring me againe, and shew me both it, and the Tabernacle thereof.

26 But if he thus say, I haue no delite in thee, behold, here am I: let him do to me as seemeth good in his eyes.

27 The King said againe vnto Zadok y<sup>e</sup> Priest, Art not thou a Seer? returne into the citie in peace, and your two sonnes with you: to wit, Ahimaaz thy sonne, and Ionathan the sonne of Abiathar.

28 Behold, I wil tary in the fieldes of the wilderness, vntill there come some worde from you to be told me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Ierusalem, and they taried there.

30 And Dauid went vp the mounte of oliues & wept as he went vp, & had his head couered, & wet barefooted: and al the people that was with him, had euery man his head couered, and as they went vp, they wept.

31 Then one told Dauid, saying, Ahithophel is one of them that haue conspired with Absalom: and Dauid sayd, O Lorde, I pray thee, turne the counsel of Ahithophel into foolishnes.

32 ¶ Then Dauid came to the toppes of the mounte where he worshipped God: & behold, Hushai the Archite came against him with his coat torne, and hauing earth vpon his head.

33 Vnto whome Dauid sayd, If thou go with me, thou shalt be a burthen vnto me.

34 But if thou returne to the citie, & say vnto Absalom, I wil be thy seruant, O King, (as I haue bene in tyme past thy fathers seruant, so will I now be thy seruant): then thou mayst bring me the counsel of Ahithophel to nought.

35 And hast thou not there with thee Zadok and Abiathar the Priestes? therefore what so euer thou shalt heare out of the Kings house, thou shalt shew to Zadok and Abiathar the Priestes.

36 Beholde, there are with them their two sonnes: Ahimaaz Zadoks sonne, and Ionathan Abiathars sonne: by them also shall ye send me euery thing that ye can heare.

37 So Hushai Dauids friend went into the citie: and Absalom came into Ierusalem.

*The infidelity of Ziba. Shimei curseth Dauid. 16 Hushai cometh to Absalom. 22 The counsel of Ahithophel for the concubines.*

1 **W**Hen Dauid was a litle past the top of the hill, behold, Ziba the seruant of Mephiboseth mette him with a couple of asses saddled, and vpon them two hundred cakes of bread, and an hundred bunches of raisins, and an hundred of dried figges, & a bottell of wine.

2 And the King said vnto Ziba, What meanest thou by these? And Ziba sayd, they be asses for the kings household to ride on, & bread and dried figges for the young men to eat, and wine, that the faint may drinke in the wilderness.

3 And the king sayde, But where is thy masters sonne? Then Ziba answered the King, Behold, he remaineth in Ierusalem: for he said, This day shall y<sup>e</sup> house of Israel restore me the kingdom of my father.

4 Then said the King to Ziba, Behold, thine are all that pertained vnto Mephiboseth. And Ziba said, I beseech thee, let me finde grace in thy sight, my lord, O king.

5 ¶ And when king Dauid came to Bahurim, behold, thence came out a man of the familie of the house of Saul, named Shimei the sonne of Gera: and he came out, and cursed.

6 And he cast stones at Dauid, & at all the seruants of king Dauid: and al the people, and all the men of warre were on his right hand, and on his left.

7 And thus sayde Shimei, when he cursed, Come forth, come forth thou murderer, & wicked man.

8 The Lorde hath brought vpon thee all the blood of the house of Saul, in whose stead thou hast reigned: & the Lorde hath deliuered the kingdome into the hande of Absalom thy sonne: and beholde, thou art taken in thy wickednes, because thou art a murderer.

9 Then sayd Abishai the sonne of Zeruiah vnto the King, Why doth this dead dogge curse my lord the King? let me goe, I pray thee, and take away his head.

10 ¶ But the King sayde, What haue I to doe with you, ye sonnes of Zeruiah: for he curseth, euen because the Lorde hath bidden him curse Dauid: who dare then say, Wherefore hast thou done so?

11 And Dauid sayd to Abishai, and to all his seruants, Behold, my sonne which came out of mine own bowels, seeketh my life: then how much more now may this sonne of Ierod minij? Suffer him to curse: for the Lord hath bidden him.

12 It may be that the Lord will looke on mine affliction, and do me good for his cursing this day.

13 And as Dauid and his men went by the way Shimei went by the side of the mountaine, ouer against him, and cursed as hee went, and threw stones against him, & cast dust.

14 Then

*o To wit, the six hundred men.*

*p Which was the charge of the Kohathites, Nomb. 4. 4. q To stand by the Arke.*

*r Or, his tabernacle.*

*r The faithful in al their afflictions shew themselves obedient to Gods will. 1 Sam. 9. 9.*

*f With ashes & dust in signe of sorrow.*

*e The counsel of the crafty worldings doth more harme then the open force of the enemy.*

*u Though Hushai dissembled here at kings request, yet may we not vlt this example to excuse our dissimulation.*

*afflictions we consider the cause for mercy & pardon. 2 Cor. 11. 12.*

*b Commonly there are no viler traitors then they, which vnder pretence of friendship accuse others.*

*c Which was a citie in the tribe of Benjamin.*

*d That is, round about him.*

*e Euen man of blood. f Reproaching him as though by his means he had beene deliuered.*

*g Sam. 2. 23. and chap. 3. 1.*

*f Dauid felt that this was the judgement of God for his sinne, and therefore humbled himselfe to his rod.*

*g Or, my troupe. Meaning, that the Lord will send comfort to his when they are oppressed.*

Daniel

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1 Hushai then  
answered  
Hushai, in  
the he re-  
gion which  
was called  
the counsel  
and people.

14 Then came the King and all the people that were with him wearie, and refreshed them selves there.

15 ¶ And Absalom, and all the people, the men of Israel came to Ierusalem, and Ahithophel with him.

16 And when Hushai the Archite Dauids friend was come vnto Absalom, Hushai said vnto Absalom, "God saue the King. God saue the King."

17 Then Absalom said to Hushai, Is this thy kindness to thy friend? Why wentest thou not with thy friend?

18 Hushai then answered vnto Absalom, Nay, but whome the Lord, and this people, and all the men of Israel chuse, his will I bee, & with him will I dwell.

19 And "moreouer vnto whome shall I do seruice? not to his sonne? as I serued before thy father; so will I before thee."

20 ¶ Then spake Absalom to Ahithophel, Giue counsell what we shall do.

21 And Ahithophel said vnto Absalom, Go in to thy fathers concubines, which he hath left to keepe the house: and when all Israel shall heare, that thou art abhorred of thy father, the hands of all that are with thee, shall be strong.

22 So they spread Absalom a tent vpon y top of the house, & Absalom went in to his fathers concubines in the sight of all Israel.

23 And the counsel of Ahithophel which he counseled in those daies, was like as one had asked counsel at the oracle of God: so was all the counsell of Ahithophel both w David and with Absalom.

CHAP. XVII.

7 Ahithophels counsell in overthrowing by Hushai. 24 The Lord had so ordered. 29 The Priests former hid in the well. 32 David goes ouer Iordan. 33 Ahithophel hangs him self. 35 They bring victuals to David.

1 Moreouer Ahithophel said to Absalom, Let me chuse out now twelue thousand me, and I will vp and followe after David this night.

2 And I will come vpon him: for he is wearie, and weake handed: so I will feare him, and all the people that are with him, shall flee, and I will smite the King onely.

3 And I will bring againe all the people vnto thee, and when all shall returne, (the man whome thou seekest being slaine) al the people shall be in peace.

4 And the saying pleased Absalom well, & all the Elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, & let vs heare likewise what he sayeth.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath spoken thus: shal we do after his saying, or no? tell thou.

7 Hushai then answered vnto Absalom, The counsell that Ahithophel hath giuen, is not good at this time.

8 For, said Hushai, thou knowest thy father, and his men, that they be strong men, and are chased in minde as a beare robbed of

her whelpes in the fildes: also thy father is a valiant warriour, and wil not lodge with the people.

9 Beholde, he is hid now in some caue, or in some place: and though some of them be ouerthrowen at the first, yet the people shall heare, and say, The people that follow Absalom, be ouerthrowen.

10 Then he also that is valiant whose heart is as the heart of a lion, shall shrinke & faint: for all Israel knoweth, that thy father is valiant, and they which be w him, stout men.

11 Therefore my counsell is; that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the sand of the sea in number; and y thou go to battel in thine owne person.

12 So shall we come vpon him in some place, where we shall finde him, and we wil vpon him as the dewe falleth on the ground: and of all the men that are with him, we wil not leaue him one.

13 Moreouer if he be gotten into a citie, then shall all the men of Israel bring ropes to that citie, and we will drawe it into the riuer, vntill there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsell of Hushai the Archite is better, then the counsell of Ahithophel: for the Lord had determined to destroye the good counsell of Ahithophel, that the Lord might bring euil vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this and that manner did Ahithophel and the Elders of Israel counsell Abialom: and thus and thus haue I counseled.

16 Now therefore send quickly, and shewe David, saying, Tarie not this night in the fields of the wilderness, but rather get thee ouer, lest the King be deuoured and al the people that are with him.

17 ¶ Now Jonathan and Ahimaaz abode by En-rogel: (for they might not seepe to come into the citie) and a maid went, and tolde them, and they went and shewed King David.

18 Neuerthelesse a yong man sawe them, & tolde it to Absalom, therefore they both departed quickly, & came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And the wife tooke and spread a couering ouer the welles mouth, & spread ground come thereon, that the thing should not be knowne.

20 And when Absaloms seruants came to the wife into the house, they said, Where is Ahimaaz and Jonathan? And the woman answered them, They be gone ouer the brooke of water. And while they had sought them, and could not finde them, they returned to Ierusalem.

21 And as soone as they were departed, the other came out of the well, and went & told King David, & said vnto him, Vp, & get you quickly ouer the water: for such counsell hath

Or, tarie all night.

¶ Ebr. haue a breach, or ruine.

¶ Ebr. wets.

Or, we wil campe against him.

Or, commanded.

¶ That counsell which seemed good at the first to Absalom, ver. 4.

¶ For by the counsell of Hushai he went to the battel where he was destroyed.

¶ That is, ouer Iordan.

Or, the well of En-rogel.

¶ Meaning the message from their fathers.

¶ Thus God sendeth succour to his in their greatest dangers.

¶ The Chaldee text readeth, now they haue passed the Iordan.

¶ To wit, to pursue thee & al haste.

## Ahithophel hangeeth himselfe.

## II. Samuel.

## Abfalom is slaine

1 They traueiled al night, and by morning had all their companie passed ouer.

20 Gods iust vengeance in this life is powred on them, which are enemies, traitours, or persecutors of his Church.

21 Who was also called Ishai Dauid father.

22 God sheweth himselfe most liberal to his, whē they seeme to be vitally destitute.

23 For certaine of the Reubenites, Gadites, and of halfe tribe, could not beare the insolence of sonne against father, and therefore ioynd with Dauid.

24 Signifying, that a good gouernour ought to be so deare vnto his people, that they will rather lose their liues, then that ought should come vnto him.

hath Ahithophel giuen against you.  
22 Then Dauid arose, and all the people that were with him, and they went ouer Iorden vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Iorden.

23 ¶ Now when Ahithophel sawe that his counsell was not followed, he sadled his asse, and arose, and he went home vnto his citie, and put his household in order, & hanged him selfe, and dyed, and was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Abfalom passed ouer Iorden, he, and all the men of Israel with him.

25 And Abfalom made Amasa capitaine of his hoste in the stead of Ioab: which Amasa was a mans sonne named Ithra an Israelite, that went in to Abigal the daughter of Nahash, sister to Zeruiah Iobas mother.  
26 So Israel and Abfalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lo-debar, and Barzilai the Gileadite out of Rogel

28 Brought beds, and basens, and earthen vessels, and wheat, and barley, and floure, & parched corne, and beanes, and lentiles, & parched corne.

29 And they brought honie, and butter, and sheepe, and cheefe of kine for Dauid and for the people that were with him, to eate: for they said, The people is hungrie, and wearie, and thirstie in the wilderness.

### CHAP. XVIII.

30 Dauid desired his annie into three parties. 31 Abfalom is hanged, slaine, and cast in a pit. 32 Dauid lamenteth the death of Abfalom.

Then Dauid nombred the people that were with him, and set ouer them captaines of thousands and captaines of hundreds.

32 And Dauid sent forth the thirde part of the people vnder the hand of Ioab: & the third part vnder the hand of Abishai Iobas brother the sonne of Zeruiah: and the other third part vnder the hand of Ittai the Gittite, and the king said vnto the people, I will go with you my selfe also.

33 But the people answered, Thou shalt not go forth: for if we flee away, they will not regarde vs, neither will they passe for vs, though halfe of vs were slaine: but thou art now worth ten thousand of vs: therefore now it is better that thou succour vs out of the citie.

34 Then the King said vnto them, What seemeth you best, that I will do. So the King tooke by the gart side, and all the people came out by hundreds and by thousands.

35 And the King commanded Ioab and Abishai, and Ittai, saying, Ensur the yong man Abfalom gently for my sake, and all the people heard when the King gaue all the captaines charge concerning Abfalom.

36 So the people went out into the fieldes to

meete Israel, and y battel was in the wood of Ephraim:

7 Where the people of Israel were slaine before the seruants of Dauid: so there was a great slaughter that day, euen of twentie thousand.

8 ¶ For the battel was skattered ouer all the country: and the wood deuoured much more people that day, then did the sword.

9 ¶ Now Abfalom met the seruants of Dauid, and Abfalom rode vpon a mule, & the mule came vnder a great thicke oke: and his head caught holde of the oke, and he was taken vp betwene the heauen and the earth: and the mule that was vnder him went away.

10 And one that saw it, told Ioab, saying, Beholde, I sawe Abfalom hanged in an oke.

11 Then Ioab said vnto the man that tolde him, And hast thou in deede seene? why then didest not thou there smite him to y ground, and I would haue giuen thee ten shekels of siluer, and a girdle?

12 Then the man said vnto Ioab, Though I should receiue a thousand shekels of siluer in mine hand, yet woulde I not lay mine hand vpon the Kings sonne: for in our hearing the King charged thee, and Abishai, & Ittai, saying, Beware, lest anie touche the yong man Abfalom.

13 If I had done it, it had bene the danger of my life: for nothing can be hid from the King: yea, thou thy self wouldest haue bene against me.

14 Then said Ioab, I will not thus tarie with thee. And he tooke three darts in his had, and thrust them through Abfalom, while he was yet alie in the middes of the oke.

15 And ten seruants that bare Iobas armour, compassed about and smote Abfalom, and slew him.

16 Then Ioab blew the trumpet, and the people returned from pursuing after Israel: for Ioab tooke backe the people.

17 And they tooke Abfalom, and cast him into a great pit in the wood, and layed a mightie great heape of stones vpon him: and all Israel fled euerie one to his tent.

18 Now Abfalom in his life time had taken and reared him vp a pillar, which is in the Kings dale: for he said, I haue no sonne to keepe my name in remembrance, and he called the pillar after his owne name, and it is called vnto this day, Abfaloms place.

19 ¶ Then said Ahimaz the sonne of Zadok, I pray thee, let me runne, and beare the King tidings that the Lord hath deliuered him out of the hand of his enemies.

20 And Ioab said vnto him, Thou shalt not be the messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for y Kings sonne is dead. Then said Ioab to Cush, Go, tel the King, what thou hast seene. And Cush bowed him selfe vnto Ioab, and ran.

21 Then said Ahimaz the sonne of Zadok againe to Ioab, What, I pray thee, if I also runne after Cush? And Ioab said, Wherefore

So called, because y Ephraimite (as some say) fed their catel beyond Iorden in this wood

This is a terrible example of Gods vengeance against them that are rebellious or disobedient to their parents

Gen. 22. 19.

Els. wech, ym mine hand.

Els. aly against my soule.

Els. in the heat of Abfalom.

For he had pitie of the people, which was seduced by Abfaloms flatteries. e Thus God turned his vaine glorie to shame.

Gen. 22. 19. It seemeth that God had punished him, in taking away his children, Chap. 14. 27.

Els. judged.

For Ioab bare a good affection to Ahimaz, and doubted how Dauid would take the report of Abfaloms death



fore now wilt thou runne, my sonne, seeing that thou hast no tidings to bring?

23 Yet what if I runne? Then he said vnto him, Runne. So Ahimaaz ran by the way of the plaine, and ouerwent Cushi.

He was in the gate of the citie of Mahanaim.

24 Now David sate betwene the two gates. And the watchman went to the toppe of the gate vpon the wall, and lift vp his eyes, and sawe, and beholde, a man came running alone.

25 And the watchman cryed, and tolde the King. And the King said, If he be alone, he bringeth tidings. And he came apafe, and drew nere.

He bringeth tidings.

26 And the watchman sawe another man running, and the watchman called vnto the porter, and said, Beholde, another man runneth alone. And the King said, He also bringeth tidings.

He bringeth tidings.

27 And the watchman said, Me thinketh the running of the formost is like the running of Ahimaaz the sonne of Zadok. The King said, He is a good man, and cometh with good tidings.

He had had experience of his kinne, Chap. 17. 25.

28 And Ahimaaz called, and said vnto the King, Peace be with thee: and he fel downe to the earth vpon his face before the King, and said, Blessed be the Lord thy God, who hath shut vp the men that lift vp their hands against my lord the King.

He desired vp.

29 And the King said, Is the young man Abfalom safe? And Ahimaaz answered, When I sawe the kings servant, and me thy servant, I sawe a great tumult, but I knewe not what.

He was, Cushi was an Ethiopian.

30 And the King said vnto him, Turne aside, and stand here, so he turned aside & stood still.

He standeth in hope.

31 And behold, Cushi came, and Cushi said, Tidings, my lord the King: for the Lord hath deliuered thee this day out of the hand of all that rose against thee.

32 Then the King said vnto Cushi, Is the young man Abfalom safe? And Cushi answered, The enemies of my lord the King, and all that rise against thee to do thee hurt, be as that young man is.

He was the sonne of the king, and he was the sonne of the king, and he was the sonne of the king.

33 And the king was moued, and went vp to the chamber ouer the gate, & wept: and as he went, thus he said, O my sonne Abfalom, my sonne, my sonne Abfalom: would God I had dyed for thee, O Abfalom; my sonne, my sonne.

CHAP. XIX.

7 Ioab encourageth the King. 8 David is restored. 23 Shimei is pardoned. 24 Absalom beareth meeketh the King. 31 Barzillai departeth. 41 Israel flourisheth with Iudah.

1 And it was tolde Ioab, Behold, the King weepeth and mourneth for Abfalom.

2 Therefore the victorie of that day was turned into mourning to all the people: for the people heard say that day, The King sorroweth for his sonne.

3 And the people went that day into the citie secretly, as people confounded hide them selues when they flee in battell.

4 So the King hidde his face, and the King cried with a loude voyce, My sonne Abfalom, Abfalom my sonne, my sonne.

lom, Abfalom my sonne, my sonne.

5 ¶ Then Ioab came into the house to the King and said, Thou hast shamed this day the faces of all thy seruants, which this day haue saued thy life, and the liues of thy sonnes and of thy daughters, and the liues of thy wiues, & the liues of thy concubines, in that thou louest thine enemies, & hastest thy friends: for thou hast declared this day, that thou regardest neither thy princes nor seruants: therefore this day I perceiue, that if Abfalom had liued, and we al had dyed this day, that then it would haue pleased thee wel.

Or, captaines.

¶ Euer one right in thine eyes. ¶ Euer to the heart of thy seruants.

7 Now therefore vp, come out, and speake comfortably vnto thy seruants: for I sweare by the Lord, except thou come out, there wil not tarie one man with thee this night: and that will be worse vnto thee, then all the euil that fell on thee from thy youth hitherto.

8 Then the King arose, and sate in the gate: and they tolde vnto all the people, saying, Beholde, the King doeth sit in the gate: and all the people came before the King: for Israel had fled euerie man to his tent.

Where the most resort of people hanted.

9 ¶ The al people were at strife throughout all the tribes of Israel, saying, The King saued vs out of the hand of our enemies, and he deliuered vs out of the hand of the Philistims, and now he is fled out of the land for Abfalom.

d Euerie one blamed an other and stroue who should first bring him home.

10 And Abfalom, whome we anointed ouer vs, is dead in battell: therefore why are ye so slowe to bring the King againe?

11 But King David sent to Zadok and to Abiathar the Priests, saying, Speake vnto the Elders of Iudah, and say, Why are ye behinde to bring the King againe to his house, (for the saying of all Israel is come vnto the King, euen to his house)

¶ That they should reprove the negligence of the Elders, seeing the people were so forward

12 Ye are my brethren: my bones and my flesh are ye: wherefore then are ye the last that bring the King againe?

13 Also say ye to Amasa, Art thou not my bone and my flesh? God do so to me and more also, if thou be not captaine of the hoste to me for euer in the route of Iobab.

¶ By this policie David thought that by winning of the captaine, he should haue the hearts of all the people.

14 So he bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the King, saying, Returne thou with all thy seruants.

15 ¶ So the King returned, and came to Iorden. And Iudah came to Gilgal, for to go to meete the King, and to conduct him ouer Iorden.

16 ¶ And Shimei the sonne of Gera, the sonne of Iemini, which was of Bahurim, hastened and came downe with the men of Iudah to meete King David,

Who had before reuiled him Chap. 16. 13.

17 And a thousand men of Benjamin with him, and Ziba the seruant of the house of Saul, and his fifteene sonnes and twentie seruants with him: and they went ouer Iorden before the King.

18 And there went ouer a boate to carie ouer the Kings household, & to do him pleasure. Then Shimei the sonne of Gera fell before the

not many the many of the multitude.

David's great sorrow for his son, c. 18. 33. and 19. 4.

Chap. 16. 13.

Chap. 16. 15.

A For in his aduersitie he was his most cruel enemy, and now in his prosperitie seeketh by flatterie to creepe into fauour. i By Ioseph he meaneth Ephraim, Manasseh, & Benjamin (where of he was) because these three were vnder one sterd, Num. 2. 18.

Mercy. Lige. 2. 39.

k When Mephibosheth being at Ierusalem had met y<sup>e</sup> king.

Chap. 17.

I Able for his wisdom to iudge in all matters. m Worthieto die for Sauls crueltie towards thee.

flatterer garth Roter than R. 2. 39.

the nature of sedition. 20. 1.

duty of obedient subjects. 20. 2.

n David did euill taking his lands from him before he knewe the cause, but much worse, that knowing y<sup>e</sup> truth, he did not restore the.

How many daies are the yerres of my life?

the King, when he was come ouer Iorden, 19 And said vnto the King, Let not my lord impute \* wickednes vnto me, nor remember the thing that thy seruant did wickedly when my lord the King departed out of Ierusalem, that the King should take it to his heart.

20 For thy seruant doeth knowe, that I haue done amisse: therefore beholde, I am the first this day of all the house of Ioseph, that am come to go downe to meete my lord the King.

21 But Abishai the sonne of Zeruiah answered, and said, Shal not Shimei dye for this, because he cursed the Lords anointed?

22 And Dauid said, What haue I to do with you, ye sonnes of Zeruiah, that this day ye should be aduersaries vnto me? shal there anie man dye this day in Israel? for do not I know that I am this day King ouer Israel?

23 Therefore the King said vnto Shimei, Thou shalt not die, and the King sware vnto him.

24 ¶ And Mephibosheth the sonne of Saul came downe to meete the King, and had neither washed his feete, nor dressed his beard, nor washed his clothes fro the time the King departed, vntill he returned in peace.

25 And when he was come to Ierusalem, and met the King, the King said vnto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord the King, my seruant deceiued me: for thy seruant said, I would haue mine asse saddled to ride thereon for to go with the King, because thy seruant is lame.

27 And he hath \* accused thy seruant vnto my lord the King: but my lord the King is as an Angel of God: do therefore thy pleasure.

28 For all my fathers house were \* but dead men before my lord the King, yet diddest thou set thy seruant among them that did eate at thine owne table: what right therefore haue I yet to crye anie more vnto the King?

29 And the King said vnto him, Why speakest thou anie more of thy matters? I haue said, Thou, and Ziba deuide the lands.

30 And Mephibosheth said vnto the King, Yea, let him take all, seeing my lord the King is come home in peace.

31 ¶ Then Barzillai the Gileadite came down from Rogelim, and went ouer Iorden with the King, to conduct him ouer Iorden.

32 Now Barzillai was a verie aged man, fourscore yere olde, and he had provided the King of sustenance, while he lay at Mahanaim: for he was a man of verie great substance.

33 And the King said vnto Barzillai, Come ouer with me, and I wil feede thee with me in Ierusalem.

34 And Barzillai said vnto the King, How long haue I to liue, that I should go vp with the King to Ierusalem?

35 I am this day fourscore yere olde: and

can I discern betweene good or euill? Hath thy seruant anie tast in that I eat or in that I drinke? Can I heare anie more the voyce of singing men and women? wherefore then should thy seruant be any more a \* burthen vnto my lord the King?

36 Thy seruant wil go a litle way ouer Iorden with the King, and why will the King recompence it me with such a reward?

37 I pray thee, let thy seruant turne backe againe, that I may die in mine owne citie, & be buried in the graue of my father and of my mother: but behold thy seruant Chimham, let him go with my lord the King, and do to him what shall please thee.

38 And the King answered, Chimham shall go with me, and I will do to him that thou shalt be content with: and whatsoever thou shalt require of me, that will I do for thee.

39 So all the people went ouer Iorden: and the King passed ouer: and the King kissed Barzillai, and blessed him, and he returned vnto his owne place.

40 ¶ Then the King went to Gilgal, & Chimham went with him, and all the people of Iudah conducted the King, and also halfe the people of Israel.

41 And beholde, all the men of Israel came to the King, and said vnto the King, Why haue our brethren the men of Iudah stolen thee away, and haue brought the King and his household, and al Dauids men with him ouer Iorden?

42 And all the men of Iudah answered the men of Israel, Because the King is neere of kin to vs: and therefore now be ye angrie for this matter? haue we eaten of y<sup>e</sup> Kings cost, or haue we taken anie bribes?

43 And the men of Israel answered the men of Iudah, and said, We haue ten partes in the King, and haue also more right to Dauid then ye. Why then did ye despise vs, that our aduise should not be first had in restoring our King? And the words of the men of Iudah were fiercer then the words of the men of Israel.

CHAP. XX.

Shibariseth Israel against Dauid. 10 Iosh killeth Amasa traitorously. 22 The head of Sheba is deliuered to Iosh. 23 Dauids chief officers.

1 Then there was come \* thither a wicked mā (named Sheba the sonne of Bichri, a man of Iemini) and he blew the trumpet, and said, We haue no part in Dauid, neither haue we inheritance in the sonne of Ithai: euerie man to his tents, O Israel.

2 So euerie man of Israel went from Dauid and followed Sheba the sonne of Bichri: but the men of Iudah claued fast vnto their King, from Iorden euen to Ierusalem.

3 When Dauid then came to his house to Ierusalem, the King tooke the ten women his \* concubines, that he had left behinde him to keepe the house, and put them in ward, and fed them, but lay no more with them: but they were enclosed vnto the day of their death, liuing in widowhode.

4 ¶ Then said the King to Amasa, Assemble

o He thought not meete to receiue benefices of him to whome he was not able to do seruice againe.

p My sonne.

Or, chuse.

Or, made himselfe well.

q Where the tribe of Iudah taried to receiue him.

r Which had taken part with the king.

s Toward Ierusalem.

Or, haue not we first spoken to bring home the King? vs. 11.

a Where the ten tribes contended against Iudah.

b As they of Iudah say.

c He thought by speaking out contemptuously of the king, to stir the people rather to sedition, or els by causing Israel to depart, thought that they of Iudah would haue lesse esteeme of him.

d From Gilgal, which was neere Iorden.

Chap. 19. 22.

e Who was his chief captain in Ioshas roomes.

Chap. 19. 17.

Joab sayeth Amasa.

blame y<sup>e</sup> men of Iudah within three daies, and be thou here present.

5 So Amasa went to assemble Iudah, but he tarried longer then the time which he had appointed him.

6 Then David saide to Abishai, Now shall Sheba the sonne of Bichri doe vs more harme then did Absalom: take thou therefore thy lords seruants & follow after him, lest he get him walled cities, and escape y<sup>s</sup>.

7 And there went out after him Iobabs men, and the Cherethites and the Pelethites, and al the mightie men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichri.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and loada garment, that he had put on, was girded vnto him, and vpon it was a sworde girded, which hanged on his loynes in the sheath, and as he went, it ryed to fall out.

9 And Iobab saide to Amasa, Art thou in health, my brother? and Iobabooke Amasa by the beard with the right hand to kisse him.

10 But Amasaooke no heede to the sworde that was in Iobabs hand: for therewith he smote him in the fift rib, and shed out his bowels to the ground, and smote him not the second time: so he dyed, then Iobab & Abishai his brother followed after Sheba y<sup>e</sup> sonne of Bichri.

11 And one of Iobabs men stood by him, & said, He that fauoureth Iobab, and he that is of Iobabs part, let him go after Iobab.

12 And Amasa wallowed, in blood in the middes of the way: and when the man saw that all the people stood still, he remoued Amasa out of the way into the fieldes, and cast a cloth vpon him, because he sawe that euerie one that came by him, stood still.

13 When he was remoued out of the way, euerie man went after Iobab, to followe after Sheba the sonne of Bichri.

14 And he went through all the tribes of Israel vnto Abel, and Bethmaachah and all places of Berim: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, neere to Bethmaachah: and they cast vp a mount against the citie, and the people thereof stood on the ramper, and all the people that was with Iobab, destroyed and calt downe the wall.

16 Then cried a wise woman out of the citie, Heare, heare, I pray you, say vnto Iobab, Come thou hither, that I may speake with thee.

17 And when he came neere vnto her, the woman said, Art thou Iobab? And he answered, Yea. And she saide to him, Heare the wordes of thine handmaid. And he answered, I do heare.

18 Then she spake thus, I they spake in the olde time, saying, They shoulde aske of Abel, and so haue they continued.

19 I am one of them, that are peaceable & faithfull in Israel: and thou goest about to

destroye a citie, and a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

20 And Iobab answered, and said, God forbid, God forbid it me, that I should deuoure, or destroy it.

21 The matter is not so, but a man of mosse Ephraim (Sheba the sonne of Bichri by name) hath lift vp his hand against the King, then against David: deliuer vs him onely, and I will depart from the citie. And the woman said vnto Iobab, Beholde, his head shalbe throwen to thee ouer the wal.

22 Then the woman went vnto all the people with her wisdom, and they cut of the head of Sheba the sonne of Bichri, and cast it to Iobab: when he blew the trumpet, and they returned from the citie. euerie man to his tent: and Iobab returned to Ierusalem vnto the King.

23 ¶ Then Iobab was ouer all the hoste of Israel, and Benaiah the sonne of Ichoiada ouer the Cherethites and ouer the Pelethites.

24 And Adoram ouer the tribute, and Ioshaphat the sonne of Ahilud the recorder.

25 And Sheishma the scribe, and Zadok and Abiathar the Priests,

26 And also in the lairite was chiefes about David.

CHAP. XXI.

Three daies yet. ¶ The vengeance of the times of Saul lighteth on his false friends, which are haiged. 13. Four great battels, which David had against the Philistines.

1 Then there was a famine in the dayes of David three yerres together: and David asked counsell of the Lord, and the Lord answered, It is for Saul, and for his bloodie house, because he slew the Gibeonites.

2 Then the King called the Gibeonites, and said vnto them (Now the Gibeonites were not of the children of Israel, but a remnant of the Amorites, vnto whome the children of Israel had sworne: but Saul sought to slaye them for his zeale toward the children of Israel and Iudah)

3 And David saide vnto the Gibeonites,

What shall I do for you, and wherewith shall I make the atonement, that ye may blesse the inheritance of the Lord?

4 The Gibeonites then answered him, We will haue no siluer nor golde of Saul nor of his house, neither for vs shall thou kil a nic man in Israel. And he said, What ye shal say, that will I do for you.

5 Then they answered the King, The man that consumed vs and that imagined euil against vs, so that we are destroyed from remanining in anie coaste of Israel,

6 Let seuen men of his sonnes be deliuered vnto vs, and we will hang them vp vnto the Lord in Gibeah of Saul, the Lords chosen. And the King said, I will giue them.

7 But the King had compassion on Mephibosheth the sonne of Ionathan the sonne of Saul, because of the Lords othe, that was betwene them, euen betwene David and

The Lord Iyath a wial woman for the safety of a city.

Hearing his faule told him, he gaue place to reason, and required only him that was author of the treason.

¶ Etr. they were fastered.

a traitor was kept 20. 9.

in trust, treason. 20. 10.

o Either in dig-nity, or familia-ty.

¶ Etr. yere after yere.

¶ Etr. sought the face of the Lord, a Thynking to gra-tiate the people; because these were not of the seede of Abraham.

Iobab. 2. 6.

Where-with may your wrath be appeased, that you may pray to God to re-moue this plague from his people.

c Saue onely of Sauls stocke.

¶ Of Sauls kind-men. ¶ To pacifie the Lord.

the faithfull are vnto forgetfull of thine othe & promises.



and Jonathan the sonne of Saul.

8 But the King tooke the two finnes of Rizpah the daughter of Aiah, whome she bare vnto Saul, <sup>even</sup> Armoni and Mephibosheth and the five finnes of Michal, the daughter of Saul, whome she bare to Adriel the sonne of Barzillai the Melchathite.

9 And he deliuered them vnto the handes of the Gibeonites, which hanged them in the mountaine before the Lord: so they died all fouen together, and they were slaine in the time of hardest in the first dayes, and in the beginning of barly harvest.

10 Then Rizpah the daughter of Aiah tooke sackcloth and hanged it vp for her vpon the rocke, from the beginning of harvest, vntill water dropped vpon them from the heauen, and suffred neither the birdes of the aire to light on the by day, nor beasts of the fildie by night.

11 And it was tolde Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul and the bones of Jonathan his sonne from the citizens of Iabesh Gilead, which had stollen them from the streete of Bethshan, where the Philistims had hanged them, when the Philistims had slaine Saul in Gilboa.

13 So he brought thence the bones of Saul and the bones of Jonathan his sonne, and they gathered the bones of them y were hanged.

14 And the bones of Saul and of Jonathan his sonne buried they in the countrey of Benjamin in Zelah, in the graue of Kith his father: and when they had performed all that the King had commanded, God was then appeased with the land.

15 Again the Philistims had warre with Israel: and Dauid went downe, and his seruants with him, and they fought against y Philistims, and Dauid fainted.

16 Then Ishi-benob which was of the finnes of Haraphah (the beell of whose speare wayed three hundreth shekels of brasse) euen he being girded with a newe sword, thought to haue slaine Dauid.

17 But Abishai the sonne of Zeruiah succoured him, and smote the Philistin, and killed him. Then Davids men sware vnto him, saying, Thou shalt go no more out with vs to batel, lest thou quench the light of Israel.

18 And after this also there was a batel with the Philistims at Gob, then Sibbechai the Hushathite slew Saph, which was one of the finnes of Haraphah.

19 And there was yet another batel in Gob with the Philistims, where Elhanah the sonne of Iaare-begim, in Bethlehemite slew Goliath the Gittite: the staffe of whose speare was like a weauers beame.

20 Afterward there was also a batel in Gath, where was a man of a great stature, and had on euerie hand six fingers, and on euerie foote sixe toes, foure and twentie in num-

ber: who was also the sonne of Haraphah.

21 And when he reuiled Israel, Jonathan the sonne of Shima the brother of Dauid slew him.

22 These foure were borne to Haraphah in Gath, and dyed by the hand of Dauid and by the hands of his seruants.

## CHAP. XXII.

David after his victories praiseth God. The anger of God toward the wicked. The prophetes of the reuelation of the Law, and vocation of the Gentiles.

And Dauid spake the wordes of this song vnto the Lord, what time the Lord had deliuered him out of the handes of all his enemies, and out of the hand of Saul.

And he said, The Lord is my rocke and my fortresse, and he that deliuereth me.

God is my strength, in him will I trust: my shield, and the horne of my saluation, my hie tower and my refuge: my Sauour, thou hast saued me from violence.

I wil cal on the Lord, who is worthy to be praised: so that I be safe from mine enemies.

For the pang of death haue compassed me: the floods of vngodlines haue made me afraide.

The sorowes of the graue compassed me about: the snares of death ouertooke me.

But in my tribulation did I call vpon the Lord, and erie to my God, & he did heare my voice out of his temple, and my crye did enter into his eares.

Then the earth trembled and quaked: the foundations of the heauens moued, and shooke, because he was angrie.

Smoke went out at his nostrils, and consuming fire out of his mouth: coles were kindled thereat.

He bowed the heauens also, and came downe, and darkenes was vnder his feere.

And he rode vpon Cherub and did flie, and he was seene vpon the winges of the winde.

And he made darkenes a Tabernacle round about him, euen the gatherings of waters, and the cloudes of the aire.

At the brightnes of his presence y coles of fire were kindled.

The Lord thundered from heauen, and the most hie gaue his voice.

He shot arrowes also, and scattered them: to wit, lightning, and destroyed them.

The chanelles also of the sea appeared, euen the foundations of the world were discovered by the rebuking of the Lord, and at the blast of the breath of his nostrils.

He sent from aboue, and tooke me: he drew me out of manie waters.

He deliuered me from my strong enemy, and fr6 them that hated me: for they were too strong for me.

They preyented me in the day of my calamitie, but the Lord was my stay,

And brought me forth into a large place: he deliuered me, because he fauoured me.

The Lord rewarded me according to my righteousnes: according to the purenes of

In token of the wonderful benefices, that he receiued of God

Psalms 123. b By the dominie of these comfortable names, he sheweth how his faith was strengthened in temptation. Or rocke.

As Dauid (who was the figure of Christ) was by Gods power deliuered from all danger to Christ and his Church, he overcome all grievous dangers, temptations, and death.

That is, clouder, and vapors. Lightning and thundering. So it seemeth when the air is darke. To flie in a momēt throw the world.

By this description of a tempest he declareth the power of God against his enemies.

He assured us the miracle of the red Sea.

It was to let us know that all manner seemed to faile.

Toward Saul and mine enemies.

f Here Michal is named for Merab Adriels wife as appeareth, 1. Sam. 18. 19. for Michal was the wife of Paltiel, 1. Sam. 25. 44. and neuer had child, 2. Sam. 21. 33. ebr. fill. g Which was in the moneth Abib or Nisan, which conteyneth part of March and part of April. h To make her

the surer refuge against a tent, wherein she prayed to God to turne away his wrath. i Because drought was y cause of this famine, God by sending of raine shewed that he was pacified.

Or off.

k For where the magistrates intereth lautes vponified, there the plague of God breth vpon the land. l That is, of the race of Gyants. m Which amount to nine pound three quarters.

n For the glorie and wealth of the countrey standeth in the preservation of the godlie magistrate. o Called Gezer, and Saph is called Sippai, 1. Chro. 20. 4. p That is, Lahmi the brother of Goliath, who Dauid slew, 1. Chro. 20. 5.

king, a light to his eyes.

of mine hands he recompensed me: 30  
 31 Not like the way of the Lord, and did  
 not wickedly against my God. 32  
 33 For all his lawes were before me; and his  
 statutes: I did not depart therefrom. 34  
 35 I was vpright also toward him, and haue  
 kept me from my wickednes. 36  
 37 Therefore the Lord did reward me ac-  
 cording to my righteousnes, according to  
 my purenes before his eyes. 38  
 39 With the godly thou wilt shewe thy selfe  
 godly: with the vpright man thou wilt  
 shew thy selfe vpright. 40  
 41 With the pure thou wilt shewe thy selfe  
 pure, and with the froward thou wilt shew  
 thy selfe froward. 42  
 43 Thus thou wilt saue the poore people: but  
 thine eyes are vpon the haucie to humble  
 them. 44  
 45 Surely thou art my light, O Lord: and the  
 Lord will lighten my darkenes. 46  
 47 For by thee haue I broken through an  
 house, and by my God haue I leaped ouer  
 a wall. 48  
 49 The way of God is vn corrupt: the word  
 of the Lord is tryed in the fire: he is a shield  
 to all that trust in him. 50  
 51 Who is God besides the Lord? and  
 who is mightie, saue our God? 52  
 53 God is my strength in battel, and maketh  
 my way vpright. 54  
 55 He maketh my feete like hinders fast, &  
 hath set me vpon mine his places. 56  
 57 He reacheth mine hands to fight, so that  
 a bowe of brasse is broken with mine  
 armes. 58  
 59 Thou hast also giuen me the shield of thy  
 saluation, and thy louing kindnes hath cau-  
 sed me to increafe. 60  
 61 Thou hast enlarged my fetters vnder me,  
 and mine heeles haue not slid. 62  
 63 I haue pursued mine enemies, & destroyed  
 them, and haue not turned againe: until I  
 haue consumed them. 64  
 65 Yes, I haue consumed them, and thrust  
 them through, and they shall not arise, but  
 shall fall vnder my feete. 66  
 67 For thou hast girded me with power to  
 battel, and them that arise against me, hast  
 thou subdued vnder me. 68  
 69 And thou hast giuen me the neckes of  
 mine enemies, that I might destroy them  
 that hate me. 70  
 71 They looked about, but there was none  
 to saue them, euen ynto the Lord: but he  
 answered them not. 72  
 73 Then did I bear them as small as the dust  
 of the earth: I did tread them, as the clay  
 of the streete, and did spread them a-  
 broad. 74  
 75 Thou hast also deliuered me from the re-  
 tributions of my people: thou hast pre-  
 sented me to be the head ouer nations: the  
 people which I knewe not, do serue me. 76  
 77 Strangers shall be in subiection to me: as  
 long as they heare, they shall obey me. 78  
 79 Strangers shall shrink away, and feare in  
 their priue chambers.

47 Let the Lord liue, and blessed be my  
 strength: and God, euen the force of my  
 saluation be exalted. 48  
 49 It is God that giueth me power to reuenge  
 me, and subdue the people vnder me.  
 50 And rescueth me from mine enemies:  
 (thou also hast lift me vp from them that  
 rose against me, thou hast deliuered me  
 from the cruel man. 51  
 52 Therefore I will praise thee, O Lord, a-  
 mong the nations, and will sing vnto thy  
 Name. 53  
 54 He is the power of saluation for his King,  
 and sheweth mercie to his Anointed, euen  
 to David, and to his seede, for euer.

**Chap. XXIV.**

The last wordes of David. The wicked shall be pluckt  
 up as thornes. The righteous and faithfull of his mightnes.  
 He shall smite the wicked, and shall not drinke. 1  
 These also be the last wordes of David,  
 which he spake vnto the Lord, when he was  
 old, and he said, My soules desire is to  
 dwell in the house of the Lord, for he hath  
 said, I will dwell in the house of the Lord  
 for ever. 2  
 The Spirit of the Lord spake by me, and  
 his word was in my tongue. 3  
 The God of Israel spake to me, saying, My  
 strength is in thee, O David, and thou shalt  
 be as the eagle, which shall dwell in the  
 high place. 4  
 Euen as the morning light when the sunne  
 riseth, the morning light, which shall be  
 as the eagle, which shall dwell in the high  
 place. 5  
 For so shall mine house be with God:  
 for he hath made with me an everlasting  
 covenant, perfite in all points: and sure  
 is, that he will not make it growe faile.  
 But the wicked shall be as thornes, which  
 shall be thrust away, because they can not  
 be taken with hand. 6  
 But the man that should touch them, must  
 be defended with yron, or with the shaft of  
 a spear, and they shall be burnt with fire  
 in the same place. 7  
 These be the names of the mightie men,  
 whom David had. He that was in the fear  
 of wisdom, being chiefe of the princes,  
 was Adino of Harai, he slew eight hun-  
 dred at one time. 8  
 And after him was Eleazar the sonne of  
 Nohai, the sonne of Abiah, one of the three  
 worthies with David, when they defied  
 the Philistines gathered there to battel,  
 when the men of Israel were gone vp.  
 He arose and smote the Philistines vntill  
 his hand was wearie, and his hand cleaued  
 vnto the sword, and the Lord gaue him  
 victorie the same day, and the people re-  
 turned after him onely to spoyle. 9  
 After him was Shammah the sonne of  
 Age the Hararite: for the Philistines assem-  
 bled at a towne, where was a piece of a field  
 full of lentils, and the people fled from the  
 Philistines. 10  
 But he stood in the middes of the field,  
 and defended it, and slew the Philistines:

Let him shew  
 his power, that  
 he is the gouer-  
 nour of all the  
 world.

Chap. 23.

b Meaning, he  
 spake nothing  
 but by the moti-  
 on of Gods  
 Spirit.

c Which grow-  
 eth quickly and  
 fadeth soone.

Overlabing column

\* Or, assailed with  
 danger of their  
 lines.

f Meaning, fled  
 from the battel.

g By a circumstance  
 which came of  
 weakness and  
 fasting.

h Chr. 21. 27.

Christ. c. 22. 44.

Story is of God.

Who hath his  
ther respect  
manie nor few,  
when he will  
shew his power.

Or, Giants.

i Being over-  
come with wea-  
rines and thirst.

k Brideling his  
affection, and al-  
so desiring God  
not to be offen-  
ded for that rash  
enterprise.

1. Chron. 11. 30.

Or, Iahai.

Or, Iahai.

Or, a comely man.

i Which was  
bigger in a way  
ward than, and  
Chro. 11. 30.  
of gabriels 121  
amongst

He was more  
valiant then the  
30 that followe,  
and so to vali-  
ant in the fight  
fore.

Chap. 2. 1.

Or, Iahai.

Or, Iahai.

Or, Iahai.

Or, Iahai.

Or, Iahai.

Or, Iahai.

Or, Iahai.

Or, Iahai.

Or, Iahai.

Or, Iahai.

Or, Iahai.

Or, Iahai.

Or, Iahai.

Or, Iahai.

Or, Iahai.

Or, Iahai.

Or, Iahai.

Or, Iahai.

Or, Iahai.

Or, Iahai.

to the Lord gave a great victory.

13 Afterward three of the thirte captaines  
went downe, and came to Dauid in the  
hardest time into the cave of Adullam, &  
the hoste of the Philistins pitched in the  
valley of Rephaim.

14 And Dauid was then in an holde, and the  
garison of the Philistins was then in Beth-  
lehem.

15 And Dauid longed, & said, Oh, that one  
would giue me to drinke of the water of  
the well of Beth-lehem, w is by the gate.

16 Then the three mightie brake into y host  
of the Philistins, and drewe water out of  
the well of Beth-lehem that was by the  
gate, and tooke and brought it to Dauid,  
who would not drinke thereof, but powred  
it for an offering vnto the Lord,

17 And said, O Lord, be it farre from me, that  
I should do this. Is not this the blood of the  
men that went in iopardie of their liues?  
therefore he would not drinke in these  
things did these three mightie men.

18 ¶ And Abihai the brother of Iosab the  
sonne of Zeruiah, was chiefe among the  
three, and he lifted vp his speare against  
three hundred, and slew them, and he  
had the name among the three.

19 For he was most excellent of the three,  
and was their captaine, but he attained not  
vnto abissinians.

20 And Benaiah the sonne of Iehoida the  
sonne of a valiant man, which had done  
manie actes, and was of Kabzeel, slew two  
strong men of Moab: he went downe also,  
and slew a lion in the middes of a pit in  
the time of snow.

21 And he slew an Egyptian a man of great  
 stature, and the Egyptian had a speare in  
his hand: but he went downe to him with  
a staffe, and plucked the speare out of the  
Egyptians hand, and slew him with his  
owne speare.

22 These things did Benaiah the sonne of Iehoi-  
hoad, & had the name among the three  
worthies.

23 He was honorable among the thirte, but he  
streined not on the first three: and Dauid  
made him of his counsell.

24 ¶ And the brother of Iosab was one of  
the thirte: Elhanan the sonne of Dodo of  
Beth-lehem.

25 Shamamah the Harodite: Elika the Haro-  
dite:

26 Helez the Tekite: Irath the sonne of Ik-  
kesh the Tekite:

27 Abiezer the Anethothite: Mebunnai the  
Hushathite:

28 Zalmonan Abihize: Maharai the Netop-  
hathite:

29 Heleb the sonne of Baanah a Neophath-  
ite: Iuzai the sonne of Ribai of Gibeon of  
the children of Benjamin:

30 Benaiah the Pirathonite: Hiddai of the  
ruer of Gath:

31 Abi-albon the Arbathite: Azmaveth the  
Barchinite:

32 Elipha the Shaalbomite: of the sonnes

of Iashen, Jonathan:

33 Shamamah the Harodite: Ahiam y sonne  
of Sharath the Harodite:

34 Eliphelet the sonne of Ahasai the sonne  
of Maachathi: Elipha the sonne of Ahitho-  
phai the Gilonite:

35 Hezrai the Carmelite: Pamar the Ar-  
bite:

36 Igal the sonne of Nathan of Zobah: Bani  
the Gadite:

37 Zelek the Ammonite: Naharai the Bee-  
rothite: the armour bearer of Iosab the  
sonne of Zeruiah:

38 Irath the Ithrite: Gareb the Ithrite:

39 Urijah the Hittite: thirty and seven in  
all.

CHAP. XXIII.

1 And the wrath of the Lord was againe  
kindled against Israel, and he moued  
Dauid against them, in that he said, Go,  
number Israel and Iudah.

For the King said to Iosab the captaine of  
the host, which was with him, Go speedily  
now through all the tribes of Israel, from  
Dan euen to Beer-sheba, and number ye  
the people, that I may know the number  
of the people.

3 And Iosab saide vnto the King, The Lord  
thy God increase the people an hundred  
fold more then they be: and that the eyes  
of my lord the King may see it: but why doeth  
my lord the King desire this thing?

4 Norwithstanding the Kings word was de-  
clined against Iosab, and against the captaines  
of the host: therefore Iosab and the cap-  
taines of the host went out from the pre-  
sence of the King to number the people  
of Israel.

5 And they passed ouer Iordan, and pi-  
lled in Aroer at the right side of the Erie  
that is in the middes of the valley of Gad  
and toward Iazer.

6 Then they came to Gilead, and to Ta-  
chim-hodshi, so they came to Dan iash, and  
to bair to Zidon.

7 And came to the fortent of Tyre, and  
to all the cities of the Hittites and of the  
Canaanites, and went toward the South of  
Iudah, euen to Beer-sheba.

8 ¶ So when they had gone about all the  
land, they returned to Ierusalem at the end  
of nine moneths and twentie daies.

9 And Iosab deliuered the number  
of the people vnto the King: and  
there were in Israel eight hundred thou-  
sand and threescore thousand men, and  
the men of Iudah were five hundred  
thousand men.

10 ¶ Then Dauid heart more him, after that  
he had numbered the people: and Dauid  
said vnto the Lord, I haue sinned exceed-  
ingly in that I haue done: therefore now,  
Lord, I beseeche thee, take away the trep-  
passe of thy seruants: for I haue done very  
foolishly.

o These came  
Dauid and hel-  
ped to helpe  
him to his liue  
done.

a Before they  
were plagued  
with famine,  
Chap. 21. 1.  
b The Lord  
permeated Iosab  
at Chanaan.

c Because he did  
this to trie his  
power and to  
trust therein.

Or, rise.

Or, to the north  
land, and by Iahai  
red.

Or, 20.  
the 1000 men  
of the 1000 men  
of the 1000 men

Or, 20.  
the 1000 men  
of the 1000 men  
of the 1000 men

Or, 20.  
the 1000 men  
of the 1000 men  
of the 1000 men

Or, 20.

11 ¶ And



Dauid repenteth.

11 And when Dauid was vp in the morning, the word of the Lord came vnto the Prophet Gad Dauids. Seer, saying, 12 Go, and say vnto Dauid, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall do vnto thee.

13 So Gad came to Dauid, and shewed him, and said vnto him, Wilt thou that seven yeres famine come vpon thee in thy land, or wilt thou slee three moneths before thine enemies, they following thee, or that there be three daies pestilence in thy lad? now aduise thee, and see, what answer I shall giue to him that seene me.

14 And Dauid said vnto Gad, I am in a wonderful strait: let vs fall now into the hand of the Lord, (for his mercies are great) and let me not fall into the hand of man.

15 So the Lord sent a pestilence in Israel, fro the morning euen to the time appointed: and there dyed of the people from Dan euen to Beer-sheba seuentie thousand men.

16 And when the Angel stretched out his hand vpon Ierusalem to destroye it, the Lord repented of the euil, and said to the Angel that destroyed the people, It is sufficient, holde now thine hand. And the Angel of the Lord was by the threshing place of Araunah the Iebusite.

17 And Dauid spake vnto the Lord (when he sawe the Angel that smote the people) and said, Beholde, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they done? let thine hand, I pray thee, be against me and against my fathers house.

18 So Gad came the same day to Dauid, & said vnto him: Go vp, reare an altar vnto the Lord in the threshing floore of Araunah the Iebusite.

19 And Dauid (according to the saying of Gad) went vp, as the Lord had commaunded. And Araunah looked, and saw the King & his seruants coming toward him, and Araunah went out, and bowed him selfe before the King on his face to the ground.

20 And Araunah said, Wherefore is my lord the King come to his seruant? Then Dauid answered, To bye the threshing floore of thee, for to builde an altar vnto the Lord, that the plague may cease fro the people.

21 Then Araunah said vnto Dauid, Let my lord the King take and offer what seemeth him good in his eyes: beholde the oxen for the burnt offering, and charred and the instruments of the oxen for wood.

22 All these things did Araunah as a King giue vnto the King: and Araunah said vnto the King, The Lord thy God be fauourable vnto thee.

23 Then the King said vnto Araunah: Not so, but I will bye it of thee at a price, & will not offer burnt offering vnto the Lord my God of that which doeth cost me nothing. So Dauid bought the threshing floore, and the oxen for <sup>two</sup> shekels of silver.

24 And Dauid buyt there an altar vnto the Lord, and offered burnt offerings and peace offerings, and the Lord was appeased toward the land, and the plague ceased from Israel.

# THE FIRST BOOKE

OF THE KINGS.

## THE ARGUMENT.

BECAUSE the children of God should looke for no continuall rest and quiernes in this world, the holie Ghost setteth before our eyes in this booke the varietie and change of things, which came to the people of Israel from the death of Dauid, Salomon and the rest of the Kings, vnto the death of Ahab, declaring howe that flourishing kingdome, except they be preserved by Gods protection, (who then fauoreth them when his word is truly set forth, vertue effectuated, vice punished and concord maintained) fall to decay, and come to nought: as appeareth by the deuiding of the kingdome vnder Roboam and Ieroboam, which before were but all one people, and now by the iust punishment of God were made two, whereof Iudah and Benjamin claued to Roboam: and this was called the kingdome of Iudah; and the other ten tribes bide in Ierusalem, and this was called the kingdome of Israel. The King of Iudah had his throne in Ierusalem, and the King of Israel in Samaria, after it was buile by Amri Ahabis father. And because our Saviour Christ according to the fleshe should come of the stocke of Dauid, the genealogie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphas, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

### CHAP. I.

Abisag keepeth Dauid in his extreme age. Adonijah offereth the kingdome. Salomon is anointed King. Adonijah fleeth to the altar.

**N**OW when King Dauid was old, and stricken in yeres, they couered him with clothes, but no heate came vnto him.

Wherefore his seruants said vnto him, Let there be sought for my lord the King a yong virgin, & let her stand before the King

and cherish him: and let her lie in thy bosome, that my lord the King may get heate. So they sought for a faire yong maide throughout all the costes of Israel, and found one Abisag a Shunammite, and brought her to the King.

And the maide was exceeding faire, and cherished the King, and ministred to him, but the King knew her not.

Then Adonijah the sonne of Haggith exalted himselfe, saying, I wil be King. And

1 Called also Ornan, 1. Chro. 21. 20.

Dauid for trusting in strength of man, in 1800 is granted that King was troubled with the plague, and to call for the Lord's grace. 1. Chron. 21. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Some write that euerie tribe gave 50, which make 600, or afterward he bought as much as came to 500 shekels, 1. Chro. 21. 25.

Which cite was in the tribe of Issachar.



and all the people said, God saue King Salomon.

40 And all the people came vp after him, & the people piped with pipes, and reioyced with great ioye, so that the earth rang w<sup>th</sup> the sound of them.

41 ¶ And Adonijah and all the gues<sup>t</sup>es that were with him, heard it: (and they had made an ende of eating) and when Iobab heard the sound of y<sup>e</sup> trumpet, he said, What meaneth this noise and vprore in the citie?

42 And as he yet spake, beholde, Ionathan the sonne of Abiathar the Priest came: and Adonijah said, Come in: for thou art a worthie man, and bringest a good tidings.

43 And Ionathan answered, and said to Adonijah, Verely our lord King Dauid hath made Salomon King.

44 And the King hath sent with him Zadok the Priest, and Nathan the Prophet, & Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites, and they haue caued him to ride vpon the Kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anointed him King in Gihon: and they are gone vp from thence with ioye, and the citie is moued: this is the noise that ye haue heard.

46 And Salomon also sitteth on the throne of the kingdom.

47 And moreover the Kings seruants came to blesse our lord King Dauid, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the King worshiped vpon the bed.

48 And thus said the King also, Blessed be the Lord God of Israel, who hath made one to sit on my throne this day, euen in my fight.

49 Then all the gues<sup>t</sup>es that were with Adonijah, were afraide, and rose vp, and went euerie man his way.

50 ¶ And Adonijah fearing the presence of Salomon, arose and went, and tooke holde on the hornes of the altar.

51 And one tolde Salomon, saying, Behold, Adonijah doeth feare King Salomon: for lo, he hath caught holde on the hornes of the altar, saying, Let King Salomon sweare vnto me this day, that he will not slay his seruant with the sword.

52 Then Salomon said, If he will shew him selfe a worthie man, there shal not an heare of him fall to the earth, but if wickednes be found in him, he shall dye.

53 Then King Salomon sent, & they brought him from the altar, and he came: and did obeisance vnto King Salomon. And Salomon said vnto him, Go to thine house.

CHAP. II.

¶ Dauid charged Salomon, and giueth charge as concerning Iobab, Barzilai, and Shimei. 10 The death of Dauid. 11 Adonijah asketh shewing to wife. 12 Hail againe. 13 Zadok was pleased in what he had remoued.

¶ Then the dayes of Dauid drewe neere that he should dye, and he charged Salomon his sonne, saying,

1 I go the way of all the earth: be strong therefore, and shew thy selfe a man,

2 And take heede to the charge of the Lord thy God, to walke in his wayes, and keepe his statutes, and his commandements, and his iudgements, and his testimonies, as it is written in the Lawe of Moses, that thou maicst prosper in all that thou doest, and in euery thing whereunto thou turnest thee,

3 That the Lord may confirme his worde which hee spake vnto me, saying, If thy sonnes take heede to their way, that they walke before me in truth, with all their hearts, and with all their soules, thou shalt not (said he) want one of thy posteritie vpon the throne of Israel.

4 Thou knowest also what Iobab the sonne of Zeruiah did to me, and what hee did to the two captaines of the hostes of Israel, vnto Abner the sonne of Ner, and vnto Amasa the sonne of Iether a whome he slewe, and shed blood of battell in peace, and put the blood of warre vpon his girdle that was about his loynes, and in his shooes that were on his feete:

5 Do therefore according to thy wisdom, and let thou not his hoare head go downe to the graue in peace.

6 But shew kindnes vnto the sonnes of Barzilai the Gileadite, and let them be among them that eate at thy table: for so they came to me when I fled from Abisalom thy brother.

7 ¶ And beholde, with thee is Shimei the sonne of Gera, the sonne of Lemini, of Bahurim, which cursed me with an horrible curse in the dayes when I went to Mahanaim: but he came downe to mee to Iordan, & I sware to him by the Lord, saying, I will not slay thee with the sword.

8 But thou shalt not count him innocent: for thou art a wife man, and knowest what thou oughtest to do vnto him: therefore thou shalt cause his hoare head to go downe to the graue with blood.

9 So ¶ Dauid slept with his fathers, and was buried in the citie of Dauid.

10 And the dayes which Dauid reigned vpon Israel, were fourtie yeres: seuen yeres reigned he in Hebron, and thirtie & three yeres reigned he in Ierusalem.

11 ¶ Then sate Salomon vpon the throne of Dauid his father, and his kingdom was established mightily.

12 And Adonijah the sonne of Haggith came to Bathsheba the mother of Salomon: and she said, Commiest thou peaceably? And he said, Yea.

13 He said moreover, I haue a sute vnto thee. And she said, Say on.

14 Then he said, Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reigne: howbeit the kingdom is turned away, and is my brothers: for it came to him by the Lord.

15 Now therefore I aske thee one request, refuse me not. And she said vnto him, Say on.

Zaij.

1 I am ready to dye, as all men must.

2 He sheweth how hard a thing it is to gouerne, and that none can do it well, except he obey God.

3 Deut. 28. 9. Iosh. 1. 7. Or, do wisely.

4 And without hypocricie.

5 Ebr. a man shall not be cut off from thee from the throne.

6 1 Sam. 2. 27. 1 Sam. 20. 10. d He shed his blood in time of peace, as if there had bene warre.

7 e He put the bloodie sword into his sheath.

8 f That is, they dealt mercifully with me.

9 1 Sam. 16. 3.

10 1 Sam. 29. 2.

11 1 Sam. 29. 2.

12 g Let him be punished with death.

13 1 Sam. 2. 33. and 12. 36.

14 1 Sam. 2. 4.

15 1 Chr. 29. 23.

16 h For he feared, least he would worke treason against the King

17

ordiner to God in the way to rule

the blessing of God who walketh in truth and sincerity of heart

positivity a blessing

the seat of Salomon is in Ierusalem, but he at Gihon, or rather in the house of God.

the wisdom of God to comfort the people of God.



17 And he said, Speake, I pray thee, vnto Salomon the King, (for he will not say thee nay) that he giue me Abithag the Shunammite to wife.

18 And Bath-sheba said, Well, I will speake for thee vnto the King.

19 Bath-sheba therefore went vnto King Salomon, to speake vnto him for Adonijah: and the King rose to meeete her, & bowed him selfe vnto her, and sate downe on his throne: and he caused a seat to be set for y Kings mother, & the sate at his right hand.

20 Then she said, I desire a small request of thee, say me not nay. Then the King sayd vnto her, Aske on, my mother: for I wil not say thee nay.

21 She said then, Let Abithag y Shunammite be giuen to Adonijah thy brother to wife.

22 But King Salomon answered and said vnto his mother, And why doest thou aske Abithag the Shunammite for Adonijah? aske for him the kingdome also: for he is mine elder brother, and hath for him both Abiathar the Priest, and Iob the sonne of Zeruiah.

23 Then King Salomon sware by the Lord, saying, God do so to me and more also, if Adonijah hath not spokē this word against his owne life.

24 Now therefore as the Lord liueth, who hath established me, and set me on the throne of Dauid my father, who also hath made me an house, as he promised, Adonijah shall surely dye this day.

25 And King Salomon sent by the hand of Benaiah the sonne of Ichoiada, and hee smote him that he dyed.

26 Then the King said vnto Abiathar the Priest, Go to: Anathoth vnto thine owne fieldes: for thou art wortheie of death: but I will not this day kill thee, because thou barest the Arke of the Lord God before Dauid my father, and because thou hast suffered in all, wherein my father hath bene afflicted.

27 So Salomon cast out Abiathar from being Priest vnto the Lord, that he might fulfill the wordes of the Lord, which he spake against the house of Eli in Shiloh.

28 Then tidings came to Iob: (for Iob had turned after Adonijah, but he turned not after Absalom) and Iob fled vnto the Tabernacle of the Lord, and caught holde on the hornes of the altar.

29 And it was tolde King Salomon, that Iob was fled vnto the Tabernacle of the Lord, and beholde, he is by the altar. Then Salomon sent Benaiah the sonne of Ichoiada, saying, Go, fall vpon him.

30 And Benaiah came to the Tabernacle of the Lord, and said vnto him, Thus saith the King, Come out. And he said, Nay, but I will die here. Then Benaiah brought the King word againe, saying, Thus said Iob, and thus he answered me.

31 And the King saide vnto him, Do as he hath said, and smite him, and burie him, y thou maist take away the blood, which Iob

shed causeles, from me and from the house of my father.

32 And the Lord shall bring his blood vpon his owne head: for he smote two men more righteous and better then he, and slewe them with the sworde, and my father Dauid knewe not: to wit, Abner the sonne of Ner, captaine of the hoste of Israel, and Amasa the sonne of Iether captaine of the hoste of Iudah.

33 Their blood shall therefore returne vpon the head of Iob, and on the head of his seede for euer: but vpon Dauid, and vpon his seede, and vpon his peace, and vpon his throne shall there be peace for euer from the Lord.

34 So Benaiah the sonne of Ichoiada went vp, and smote him, and slewe him, and he was buried in his owne house in the wildernesses.

35 And the King put Benaiah the sonne of Ichoiada in his rounge ouer the hoste: and the King set Zadok the Priest in the rounge of Abiathar.

36 Afterwarde the King sent, and called Shimei, and said vnto him, Buylde thee an house in Ierusalem, and dwel there, and depart not thence anie whither.

37 For that day that thou goest out, and palest ouer the riuer of Kidron, knowe assuredly, that thou shalt dye the death: thy blood shall be vpon thine owne head.

38 And Shimei said vnto the King, The thing is good: as my lord the King hath said, so wil thy seruant do. So Shimei dwelt in Ierusalem manie daies.

39 And after three yerres two of the seruants of Shimei fled away vnto Achish sonne of Maachah King of Gath: and they tolde Shimei, saying, beholde, thy seruants be in Gath.

40 And Shimei arose, and saddled his asse, and went to Gath to Achish, to seeke his seruants: and Shimei went, and brought his seruants from Gath.

41 And it was tolde Salomon, that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the King sent and called Shimei, and saide vnto him, Did I not make thee to sweare by the Lord, & protested vnto thee, saying, That day y thou goest out, & walkest any whither, know assuredly that thou shalt die the death? And thou saidest vnto me, The thing is good, that I haue heard.

43 Why then hast thou not kept the othe of the Lord, and the commandment wherewith I charged thee?

44 The King saide also to Shimei, Thou knowest al the wickednes wherunto thine heart is priue, that thou diddest to Dauid my father: the Lord therefore shall bring thy wickednes vpon thine owne head.

45 And let King Salomon be blessed, and the throne of Dauid established before the Lord for euer.

46 So the King commaunded Benaiah the sonne of Ichoiada: who went out & smote him

1 Sam. 27.

1 Sam. 31. 20.

q Iob shall be iustly punished for the blood that he hath cruelly shed

r And so took the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas

Thy God appointeth the waies & manner to bring his iudgements vpon the wicked.

His couetous minde moued him rather to venture his life, then to lose his worldly profits, which he had by his seruants

u For though thou wouldest denie, yet thine owne conscience would accuse thee, for reuiling and doing wrong to my father, 1 Sam. 26. 15

If by Kings Gods command Kings are made to reuerence their parents, who are Kings, haue greater honour than fathers; much more should they reuerence their parents.

I Meaning, that if he should haue granted Abithag, which was so deere to his father, he would afterward haue aspired to the kingdome.

1 Sam. 7. 12.

Or, set vpon him.

Or, possessions.   
 "Eli a man of death.   
 m When he fled before Absalom 2 Sam. 15. 24.

He would sure the King for this godly

word of the Lord against Eli.

u Heooke Adonijahs part when he would haue vsurped y kingdome, Chap. 1. 7.

o Thinking to be saued by the holines of the place

For it was lawful to take the will ful murderers from the altar, Exod. 21. 14.

name

the widome

the iudgment of God  
Upon rulers. c. 2. 46

Because all his  
enemies were  
destroyed.

him that he dyed. And the kingdome was  
established in the hand of Salomon.

CHAP. III.

Salomon took to Pharaoh daughter to wife. The  
Lord appeared to him, and giueth him wisdom. 17 The  
plucking of the two harlots; and Salomons sentence  
therein.

1 Chron. 14.

Which was  
Bethlehem.

Where altars  
were appointed  
before the temple  
was built to  
offer vnto the  
Lord.

For his father  
had commanded  
him to obey the  
Lord and walke  
in his wayes.

1 Chron. 17.  
Further the  
Temple was  
built.

Thou hast per-  
formed thy pro-  
mise.

That is, to be-  
lieve my selfe in  
trusting this  
daye of ruling  
the people.

1 Chron. 22.

Which are 60  
my number

That is, that  
theu enuies  
should dye.

though  
wouldst  
not thinke  
of this  
conscience  
accuse  
myselfe  
doing  
to my  
Sam. 16. 5

Salomon then made affinitie with Pha-  
raoh King of Egypt, and tooke Pharaohs  
daughter, and brought her into the ciue  
of Dauid, vntill he had made an ende of  
building his own house, & the house of the  
Lord, & the wall of Ierusalem round about.

Onely the people sacrificed in by hye pla-  
ces, because there was no house built vnto  
the name of the Lord, vntill those dayes.

And Salomō loued the Lord, walking in y  
ordinances of Dauid his father: only he sa-  
crificed & offered incense in the hie places.

And the King went to Gibeon to sacrifice  
there, for that was y chief hie place: a thou-  
sand burnt offerings did Salomon offer vpo  
that altar.

In Gibeon the Lord appeared to Salomō  
in a dreame by night: and God sayd, Aske  
what I shall giue thee.

And Salomon said, Thou hast shewed vn-  
to thy seruant Dauid my father great mer-  
cy, when he walked before thee in truth, &  
in righteousness, and in vprightnes of heart  
with thee: and thou hast kept for him this  
great mercy, and hast giuen him a sonne, to  
sit on his throne, as appeareth this day.

And now, O Lorde, my God, thou hast  
made thy seruant King in steade of Dauid  
my father: and I am but a yong childe, and  
know not how to go out and in.

And thy seruant is in the middes of thy  
people, which thou hast chosen, euē a great  
people which cannot be sold nor nombred  
for multitude.

Giue therefore vnto thy seruant an vn-  
derstanding heart, to iudge thy people, that  
I may discern betwene good & bad: for who  
is able to iudge this thy mighty people?

And this pleased the Lord wel, that Sal-  
omon had desired this thing.

And God said vnto him, Because thou hast  
asked this thing, & hast not asked for thy  
self long life, neither hast asked riches for  
thy self, nor hast asked y life of thine ene-  
mies, but hast asked for thy selfe vnderstan-  
ding to heare iudgement.

Beholde, I haue done according to thy  
wordes: lo, I haue giuen thee a wife and an  
vnderstanding heart, so y there hath bene  
none like thee before thee, neither after  
thee shall arise the like vnto thee.

And I haue also giuen thee that, which  
thou hast not asked, both riches & honour,  
so that among the Kings there shall be none  
like vnto thee all thy dayes.

And if thou wilt walke in my wayes, to  
keepe mine ordinances and my command-  
ments, as thy father Dauid did walke, I  
will prolong thy dayes.

And when Salomon awoke, behold, it was  
a dreame, and he came to Ierusalem, and

stood before the Arke of the couenant of  
the Lord, & offered burnt offerings and made  
peace offerings, and made a feast to all his  
seruants.

Then came two harlots vnto the King,  
and stood before him.

And the one woman sayde, Oh my lord,  
and this woman dwel in one house, & I was  
deliuered of a child with her in the house.

And the third day after that I was deliue-  
red, this woman was deliuered also: and we  
were in the house together: no stranger was  
with vs in the house, saue we twaine.

And this womāns sonne died in the night:  
for she ouerlay him.

And she rose at midnight, and tooke my  
sonne from my side, while thine handmaid  
slept, and laid him in her bosome, and layed  
her dead sonne in my bosome.

And whē I rose in the morning to giue my  
sonne sucke, behold, he was dead: and when  
I had well considered him in the morning,  
behold, it was not my sonne, whome I had  
borne.

Then the other woman said, Nay, but my  
sonne lieth, and thy sonne is dead: againe  
she sayd, No, but thy sonne is dead, & myne  
aliue: thus they spake before the King.

Then sayd the King, She saith, This thir-  
ueth is my sonne, & the dead is thy sonne:  
& the other saith, Nay, but the dead is thy  
sonne, and the liuing is my sonne.

Then the King sayd, Bring me a sword:  
and they brought out a sword before the  
King.

And the King sayd, Deuide ye the liuing  
child in twaine, & giue the one halfe to the  
one, and the other halfe to the other.

Then spake the woman, whose the liuing  
child was vnto the King, for her compassio  
was kindled toward her sonne, and she said,  
Oh my lord, giue her the liuing child, and  
slay him not: but the other sayd, Let it be  
neither myne nor thine, but deuide it.

Then the King answered, and sayd, Giue  
her the liuing child, and slay him not: this  
is his mother.

And all Israel heard the iudgement, which  
the King had iudged, and they feared the  
King: for they saw that the wisdom of God  
was in him to do iustice.

CHAP. IIII.

The princes and rulers vnder Salomon. 33 The pur-  
suing of the women of his horses. 34 Hu-  
bookes and writings of the abundance of his  
wisdom.

And King Salomon was King ouer all  
Israel.

And these were his princes: Azariah y  
sonne of Zadok the Priest, Elihoreph and  
Ahish the sonnes of Shisha scribes, Iehoshaphat the sonne of Ahi-  
jud, the recorder.

And Benaiah the sonne of Iehoiada was  
ouer the hoste, and Zadok and Abiathar  
Priests.

And Azariah the sonne of Nathan was o-  
uer the officers, & Zabud the sonne of Na-  
than Priest was the Kings friend.

Or, vntailers.  
k By this exam-  
ple it appeareth  
that God kept  
promes & Salo-  
mon in granting  
him wisdom.

She saith the  
quicke childe a-  
way, because she  
might both a-  
uoid the shame  
& punishment.

m Except God  
giue iudges vnder-  
standing, the  
impudencie of  
the trespasser  
shall ouerthrow  
the iust cause of  
the innocent.

n Her motherly  
affection herein  
appeareth that  
she had rather  
indure y rigour  
of the law, then  
see her childe  
cruelly slaine.

the wicked can be  
so false a tale for  
silence, that they  
will not be  
found out the truth.

i I haue craue of  
God the wisdom of  
this heart: for I will  
share with great  
guilt: all my  
great blessings  
full for vs. 6. 9. 10. 11  
12. 17.

a good & wise King  
should feare & tremble  
from his nobility.

God giueth as all good  
things. c. 12. 12  
and more than we ask  
v. 13.

That is, his  
chiefe officers:  
b He was the  
sonne of Achi-  
mais & Zadoks  
nephew.

c Not Abiathar  
whom Salomon  
had put from his  
office, Chap. 2.  
27. but another  
of that name,

Chap. 1. 14.

6 And Abihur was ouer the household: and \* Adoniram the sonne of Abda was ouer the tribute.

7 ¶ And Salomon had twelue officers ouer all Israel, which provided vitailles for the King and his housholde: eche man had a moneth in the yere to prouide vitailles.

8 And these are their names: the sonne of Hur in mount Ephraim:

9 The sonne of Dekar in Makaz, & in Shalbm and Beth-she mesh, and \* Elon and Beth-hanan:

10 The sonne of Hefed in Aruboth, to whom pertained Sochoh, and all the lande of He-pher:

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the sonne of Ahilud in Taanach, & Megiddo, and in al Beth-shean, which is by Zartanah beneath Izrael, from Beth-shean to Abel-meholah, euen til beyond ouer against Iokmeam:

13 The sonne of Geber in Ramoth Gilead, & his were the townes of \* Iair, the sonne of Manasseh, which are in Gilead, and vnder him was the region of Argob which is in Bashan: threescore great cities with walles and barres of brass.

14 ¶ Ahinadab the sonne of Iddo had to Mahanaim:

15 Ahimaaz in Naphthali, and he tooke Basmath the daughter of Salomon to wife:

16 Baanah the sonne of Huihai in Asher and in Aloth:

17 Ichoshaphat the sonne of Paruah in \* Issachar.

18 Shimei the sonne of Elah in Benjamin:

19 Geber the sonne of Uri in the countrey of Gilead, the lande of Sihon king of the Amorites, and of Og King of Bashan, & was officer alone in the land.

20 Iudah and Israel were many, as the sand of the sea in number, \* eating, drinking, and making mery.

21 ¶ And Salomon reigned ouer all kingdoms, from the \* Riuer vnto the lande of the Philistims, and vnto the border of Egypt, and they brought presentes, and serued Salomon all the dayes of his life.

22 And Salomons vitailles for one day were thirtie \* measures of fine floure, and threescore measures of meale:

23 Ten far oxen, and twentie oxen of the pastures, & an hundred sheep, beside hartes, and buckes, and bugles, & fat fowle.

24 For he ruled in all the region on the other side of \* Riuer, from Tiphsh eue vnto \* Azah, ouer all the \* Kinges on the other side the Riuer: and he had peace round about him on euery side.

25 And Iudah & Israel dwelt without feare, euery man vnder his vine, and vnder his fig tree, from \* Dan, euen to Beer-sheba, al the dayes of Salomon.

26 ¶ And Salomon had \* fourety thousande stalles of horses for his charres, and twelue thousand horsemen.

And these officers prouided vitaille for King Salomon, & for all that came to King Salomons table, euery man his moneth, & they suffred to lacke nothing.

Barly also and strawe for the horses and mules brought they vnto the place where the officers were, euery man accordyng to his charge.

¶ And God gaue Salomon wifdome and vnderstanding exceeding much, and \* a large heart, euen as the sand that is on the sea shore.

And Salomons wifdome excelled the wifdome of all the children of the \* East and all the wifdome of Egypt.

For he was wiser then any man: yea, then were Eshan the Ezrahite, then Heman, the Chalcol, then Darda the sonnes of Mahol: and he was famous throughout all nations round about.

And Salomon spake three thousand \* proverbs: & his songs were a thousand & hie.

And he spake of trees, fro the cedar tree that is in Lebanon, euen vnto the \* hyssope that springeth out of the wall: he spake also of beastes, and of foules, and of creeping things, and of fishes.

And there came of al people to heare the wifdome of Salomon, from al Kinges of the earth, which had heard of his wifdome.

CHAP. V.

Hiram sendeth to Salomon, and Salomon to him, purposing to buyde the house of God. ¶ He prepareth stuff for the building.

¶ And Hiram King of \* Tyrus sent his seruants vnto Salom, for he had heard, that they had anoynted him King in the roume of his father) because Hiram had euer loued Dauid.

¶ Also Salomon sent to Hiram, saying, Thou knowest that Dauid my father could not builde an house vnto the Name of the Lord his God, for the warres which were about him on euery side, vntil the Lord had put them vnder the soles of his feete.

But now the Lord my God hath giuen me \* rest on euery side, so that there is neither aduerfarye, nor euill to resist.

And behold, I purpose to builde an house vnto the Name of the \* Lorde my God, \* as the Lord spake vnto Dauid my father, saying, Thy sonne, whome I will set vpon thy throne for thee, he shall buyd an house vnto my Name.

Now therefore commaund, that they hewe me cedar trees out of Lebanon, and my seruants shalbe with thy seruantes, and vnto thee will I giue the \* hire for thy seruantes, according to all that thou shalt appoint for: thou knowest that there are none among vs, that can hewe timber like vnto the \* Sidonians.

¶ And when \* Hiram heard the wordes of Salomon, he reioyced greatly, & said, Blessed be the Lord this day, which hath giuen vnto Dauid a wise sonne ouer this mightie people.

Eccl. 47. 11. k Meaning, great vnderstanding and able to comprehend all things. l To wit, the philosophers & astronomers, which were in the world.

m Which for the most part are thought to have perished in the captiuitie of Babylon. n From the high to the lowest.

\* Or, Zor.

1. Chron. 29. 1.

\* Or, his enemies.

a He declareth he was bound to set forth Gods glory, for as much as the Lord had done him rest and peace.

2. Sam. 7. 11. 1. Chron. 22. 10.

b This was his requite, that he would not receive a benefite without some recompence.

c In Hiram is prefigurate the vocation of the Gentiles, who should helpe to builde the Spalytial temple.

\* Or, Elon in Beth-maan.

\* Or, to the plains.

d Which towns bare Iairs name, because he toke them of the Canaanites, Nomb. 32. 41.

e Salomon observed not the deuotion that Joshua made, but deuied it as might best serue for his purpose.

f They lived in al peace and securitie. Eccl. 47. 15. g Which is Euphrates.

\* Ebr, Corim.

\* Or, Gera.

h For they were all tributaries vnto him.

i Throughout all Israel.



8 And Hiram sente to Salomon, saying, I have considered the things, for the which thou sentest vnto me, and will accomplish all thy desire, concerning the cedar trees and firre trees.

9 My seruants shal bring them downe from Lebanon to the sea: and I wil conuey them by sea in rafteres vnto the place that thou shalt shew me, and wil cause them to be discharged there, and thou shalt receyue the: now thou shalt do me a pleasure to minister foode for my familie.

10 So Hiram gaue Salomon cedar trees and firre trees, euen his full desire.

11 And Salomon gaue Hiram twentie thousand measures of wheate for foode to his household, and twentie measures of beaten oyle. Thus much gaue Salomon to Hiram yere by yere.

12 And the Lorde gaue Salomon wisdom as he promised him. And there was peace betwene Hiram and Salomon, and they two made a couenant.

13 And King Salomon raised a summe out of al Israel, and the summe was thirty thousand men:

14 Whom he sent to Lebanon, ten thousand a moneth by course; they were a moneth in Lebanon, and two moneths at home. And Adoniram was ouer the summe.

15 And Salomon had seuentie thousand that bare burdens, and fourescore thousand masons in the mountaine,

16 Besides the princes, whom Salomon appointed ouer the worke, euen three thousand and three hundredth, which ruled the people that wrought in the worke:

17 And the King commanded them, & they brought great stones, and costly stones to make the foundation of the house, and hewed stones.

18 And Salomons workemen, & the workemen of Hiram, and the masons hewed and prepared timber & stones for the building of the house.

CHAP. VI.

1 The building of the Temple and the forms thereof. 22 The promise of the Lord to Salomon.

1 And in the foure hundredth and foure score yere (after the children of Israel were come out of the land of Egypt) and in the fourth yere of the reigne of Salomō ouer Israel, in the moneth Zif, (which is in the second moneth) he built the house of the Lord.

2 And the house which King Salomon built for the Lord, was three score cubites long, & twentie broade, and thirtie cubites hie. 3 And the porch before the Temple of the house was twentie cubites long according to the breadth of the house, & ten cubites broad before the house.

4 And in y house he made windowes broad without, and narrow within.

5 And by the wall of the house hee made galleries rounde about, euen by the wallles of the house round about the Temple and the oracle, and made chambers round a-

bout. 6 The nerthermost gallerie was five cubites broad, & the middlemost six cubites broad, and the third seuentie cubites broade: for he made restes round about without y house, that the beames should not be fastened in y wallles of the house.

7 And when the house was buik, it was buik of stone perfite, before it was brought, so that there was neither hammer, nor axe, nor any tooles of yron heard in the house, while it was in building.

8 The doore of the middle chamber was in the right side of the house, & men went vp with wynding staires into the middlemost, and out of the middlemost into the third.

THE TEMPLE VNCOVERED.



The cause why we vncouered and fet open the Temple, without setting forth the wall that is before it, is, that the order of those things that are within, might be seene more lively.

A B. The length of the Temple of three score cubites.

A C. The breadth of twentie cubites within, & not measuring the thickness of the wallles: This also was the length of the porch without the temple.

C D. The height of thirtie cubites.

E F. The chambers of the Priests, which compassed about the temple on three sides, South, West and North, and were of three heighes.

G H. The breadth of the porch, ten cubites.

I. The Windowes of the Temple.

K. The first chamber was five cubites broad.

L. The second six.

M. The third seuen.

N O P. The restes or stayes of the wall, which bare up the posts that did separate chamber from chamber.

Q. The holy place.

R. The holiest of all, where the Arke of the conent was.

S. The gate to enter into the most holy place.

T. The five candlesticks on euery side of the temple.

V. The ten tables on both sides for the shewbread.

X. The incense altar.

## The Temple: The

## I. Kings.

## Cherubim

f In Exodus it is called the Tabernacle: and the Temple there called the sanctuary, and the Oracle the most holy place

9 So he built the house and finished it, and sieled the house beyng vawted with sieeling of cedar trees: <sup>from the top of the house</sup> And he built the galleries vpon all the wall of the house of fise cubites height, & they were ioyned to the house with beames of cedar.

the middes of the house.  
18 And he overlaid the Cherubims with golde.

m For the other which Moses made of beaten gold, were taken away with the other jewells by their enemies, whose God permitted diuers tymes to ouercome them for their great sinnes.

## THE TEMPLE COVERED. WEST.



## EAST.

This figure representeth the great courts separated into three partes, whose separation was made of three orders of hewen stone, & one of cedar boardes.

A. The courts of the Priests: next to the porche, called the inner courts: for it was neerer the Temple then was the people. B. The altar of burnt sacrifices, which was much greater then Moses was. For the length hereof was 20. cubites, and the breadth as much, and 10. in height. C. Ten lauers. 2. Chro. 4. 6. D. The sea. 2. Chro. 4. 2. E. The courts of the people 2. Chro. 4. 9. & 6. 12. which is called the great porch, and in Aff. 3. 11. the porche of Salomon. This court is often taken in the scriptures of the New Testament for the Temple. Mat. 20. 23. Aff. 3. 13. for the people did not passe vp further, but did worship in this court. This is the place wherein Christ and his Apostles vsed to preache, and whence Christ did cast the biers and sellers. F. A stage of brasie whereon Salomon prayed, that he might be better seen & heard of the people. It was fise cubites long, fise broad, and in height 3. 2. Chro. 6. 13. G. A gate on the east, called the gate of Sur, or, Seir. 2. Kings. 11. 6. and the gate of the foundation. 2. Chro. 23. 5. It is also called beautiful. Aff. 3. 1. for the Prince did onely enter in thereat, and not the people. Eze. 44. 3. for the people entered in by the North gate and the South. Eze. 46. 9.

29 And he carued all the walles of the house round about with grauen figures of Cherubims & of Palme trees, & grauen flowers within and without.

30 And the floore of the house hee covered with gold within and without.

31 And in the entring of the oracle he made two doores of oliue tree: and the vpper post and side postes were fise square.

h

2. Sam. 7. 13.

g According as he promised vnto Moses, Exod. 25. 22.

h Meaning, vnto the roofoe, which was also sieled.

i For when he spake of f house in the first verse, he ment both the Oracle and the Temple.

\* Or, wilde cammels. k That is, in the most inward place of the house.

\* Ebr. he drew through chaines of gold before.

l Meaning the altar of incense, Exod. 30. 1.

\* Or, pine tree.

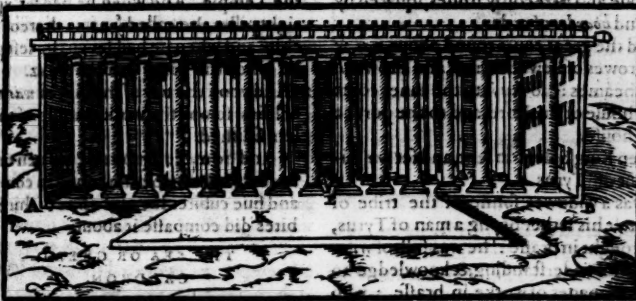
Exod. 25. 20.

32 The two doores also were of olive trees, & he graued them with grasing of Cherubims and palme trees, and grauen flowers, and covered them with gold, & layed thin golde upon the Cherubims and vpon the palme trees.  
33 And so made he for the doore of the Temple postes of olive tree foure square.  
34 But the two doores were of firs tree, the two sides of the one doore were round, and the two sides of the other doore were round.  
35 And he graued Cherubims, & palme trees and earded flowers, & covered the turned

worke with gold, finely wrought.  
36 And he built the house within three rowes of hewed stone, & one row of beames of cedar.  
37 In the fourth yeere was the foundation of the house of the Lord layed in the moneth of Zifil.  
38 And in the eleuenth yeere in the moneth of Bul (which is the eight moneth) he finished the house with all the furniture thereof, & in every point: so was he seven yeere in building it.

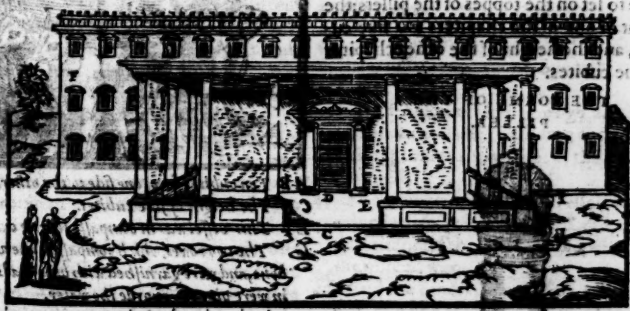
Where the Priests were, & was thus called in respect of the great court, which is called Act. 3. in the porch of Salomon, where the people vsed to pray.  
p Which consisteth part of October & part of November.

THE FIRST FIGURE OF THE TEMPLE HOUSE IN THE WOOD OF LEBANON.



This figure is made with one wall, & porch, & the order of the pillars within might be seen. A.B. The length of an hundred cubites. B.C. The breadth of fiftie. D.D. The height of thirtie. E.F.G.H. The same rowes of pillars. I. The three rowes of windowes. K. The porch or gallerie before the house.

THE SECOND FIGURE OF THE SAME HOUSE.



This second figure sheweth the manner of the house without, and the porch thereof, which was fiftie cubites long. A.B. and thirtie broad. C.D. The pavement. E. The windowes F.

After he had built the Temple for the beauty of the place & great abundance of cedar trees that went to the building thereof, he was compared to Salomon in Lebanon. For he vied in summer for pleasure and recreation.  
The building of the house of Salomon. 1. The excellent workmanship of him in the sight which he made for the Temple.  
2. Salomon was building his house, & finished all his house.  
3. He built also an house called the forest of Lebanon, an hundred cubites long, & fiftie cubites broad, and thirtie cubites high, vpon four rowes of cedar pillars, & cedar beames were layed vpon the pillars.  
4. And it was covered aboue with cedar vpon the beames, that lay on the fourtie and fye

pillars, fiftene in a rowe.  
And the windowes were in three rowes, and windowes was against window in three rankes.  
And all the doores, and the side postes with the windowes were foure square, and window was ouer against window in three rankes.  
And he made a porch of pillars fiftie cubites long, and thirtie cubites broad, and the porch was before them, & before them were thirtie pillars.  
Then he made a porch for the throne, where he iudged, & a porch of iudgement.

There were as many, and lyke proportion on the one side as on the other, & at euery end, & uen three in a rowe one about another.  
Before the pillars of the house.  
For his house, which was at Ierusalem.



ment, and it was filled with gold and silver  
And in his house, where he dwelt, was an  
other hall more inward then the porch  
which was of the same work. Also Salome  
made an house for Pharaoh's daughter  
(\*whome he had taken to wife) like unto  
this porch.

Chap. 3.

\*Or, precious.

f Which were  
reflex and fluted  
for the beams to  
lye vpon.

\*Or, fluted.

g From the fou-  
dation vpwrd.

h At the Lordes  
house was built,  
so was this: one-  
ly y great court  
of Salomons  
house was vncou-  
nered.

\*Or, Zer.

i Thus when  
God will haue  
his glory set  
forth, he refecth  
vp men and gi-  
ueth them ex-  
cellens gifts for  
the accomplish-  
ment of y lame,  
Exod. 31.2.

\*Ebr. the second.

\*Or, pummet.

2 All these were of costly stones, hewed by  
measure, and sawed with sawes within and  
without, from the foundation vnto y stones  
of an hand breadth, and on the outside to  
the great court.

10 And the foundation was of costly stones,  
& great stones, of stones of ten cubites,  
and stones of eight cubites.

11 Above also were costly stones, squared by  
rule, and boards of cedar.

12 ¶ And the great court round about was w  
three rowes of hewed stones, and a rowe of  
cedar beames: so was it to the inner court  
of the house of the Lord, and to the porch  
of the house.

13 ¶ Then King Salomon sent, and fet one Hi-  
ram out of Tyrus.

14 He was a widowes sonne of the tribe of  
Naphthali, his father beyng a man of Tyrus,  
and wrought in brasse: he was full of wise-  
dome, and vnderstanding, & knowledge to  
worke all manner of worke in brasse: who  
came to King Salomon, and wrought al his  
worke.

15 ¶ For he cast two pillars of brasse: the  
height of a pillar was eightene cubites, and  
a threede of twelue cubites did compasse  
either of the pillars.

16 And hee made two chapters of molten  
brasse to set on the toppes of the pillars; the  
height of one of the chapters was fve cu-  
bites, and the height of the other chapter  
was fve cubites.

THE FORME OF THE  
PILLER.



A B The height of a pillar, eightene cubites: the  
compasse of a pillar was twelue cubites.

D E The height of the chapter or round ball vpon  
the pillar of fve cubites height.

F In the middlers two rowes of pomegranates:  
the rest in the networke of floures de lise or roses.

\*Or, garden.

were on the toppes of the pillars, one fvecu-  
bit for the one chapter, and fve for y other  
chapter.

18 So he made the pillars and two rowes of  
pomegranates round about in the one grate  
to couer the chapters that were vpon the  
top. And thus did he for the other chapter.

19 And the chapters that were on the toppes  
of the pillars were after this wyse worke in the  
porche, foure cubites and a half in height  
had also above,ouer against y belly, with-  
in the networke pomegranates: for two hun-  
dred pomegranates were in the two ranks  
about vpon either of the chapters.

20 And he set vpon the pillars in the porch of  
the Temple. And when he had set vp the  
right pillar, he called y name thereof Ia-  
chin: and when he had set vp the left pillar,  
he called the name thereof Boaz.

21 And vpon the top of the pillars was worke  
of lilies: so was the workmanship of the pil-  
lers finished.

22 ¶ And he made a molten sea ten cubites  
wide from brim to brim, round in compasse,  
and fve cubites high, and a line of thirtie cu-  
bites did compasse it about.

THE SEA OR GREAT  
CALDRON.



A B Ten cubites from one side to the other.

C D The height of fve cubites.

E F This vessel was in compasse thirtie cubites.

G The two rowes, which compassed the vessel a-  
bout, and were garnished with bolls heads, where-  
in were pipes to auerthe the water.

24 And vnder the brimme of it were knoppes  
the wilde cucumers compassing it round a-  
bout, ten in one cubite, compassing the sea  
round about: and the two rowes of knoppes  
were cast, when it was molten.

25 It stood on twelue bulles, three looking  
toward the North, & three toward y West,  
& three toward the South, & three toward  
the East: and the sea ffoode about vpon the,  
and al their hinder partes were inward.

26 It was an hand bredth thicke, & the brim  
thereof was like the worke of the brim of a  
cup with floures of lilies: it conteyned two  
thousand Bath.

27 ¶ And he made tenne bases of brasse, one  
base was foure cubites long, & foure cubites  
broad, and three cubites high.

28 ¶ And

38 And the worke of the bases was on this manner, They had borders, and the borders were betweene the ledges:

39 And on the borders that were betweene y<sup>e</sup> ledges, were Lyons, bulles and Cherubims: & vpon the ledges there was a base aboue: and beneath the Lyons and bulles, were additions made of thinne worke.

30 And euerie base had foure brassen wheles, and plates of brasse: and the foure corners had vnderfettters: vnder the caldron were vnderfettters molte at the side of euerie addition.

31 And the mouth of it was within the chapter and aboue so measure by the cubite: for the mouth thereof was round made like a base, and it was a cubite & halfe a cubite: and also vpon the mouth thereof were graue workes, whose border were foure square, and not round.

32 And vnder the borders were foure wheles, and the axeltrees of the wheles ioyned to y<sup>e</sup> base: and the height of a whele was a cubite and halfe a cubite.

33 And the facion of the wheles was like the facion of a charret wheele, their axeltrees; and their naues and their felloes, & their spokes were all molten.

34 And foure vnderfettters were vpon the foure corners of one base: and the vnderfettters thereof were of the base in selfe.

35 And in the toppes of the base was a rounde compasse of halfe a cubite hie rounde about: and vpon the toppes of the base the ledges thereof & the borders thereof were of the same.

36 And vpon the tables of the ledges therof, and on the borders thereof he did graue Cherubims, Lyons and palmeteres, on the side of euerie one, and additions rounde about.

37 Thus made he the ten bases, They had all one casting, one measure, and one fyle.

38 Then made he ten caldrons of brasse, one caldron conteyned fourtie Baths: and euerie caldron was foure cubites, one caldron was vpon one base throughout the ten bases.

39 And he set the bases, five on the right side of the house, and five on the left side of the house. And he set the sea on the right side of the house Eastward toward the South.

40 And Hiram made caldrons, & besomes and basens, and Hiram finished all the worke that he made to King Salomon for the house of the Lord:

41 To wit, two pillars and two bowles of the chapters that were on the top of the two pillars, and two grates to cower the two bowles of the chapters which were vpon the toppes of the pillars.

42 And foure hundredth pomegranates for the two grates, euen two rowes of pomegranates for euerie grate to cower the two bowles of the chapters, that were vpon the pillars.

43 And the ten bases, and ten caldrons vpon the bases,

44 And the sea, and twelue bulles vnder that sea,

45 And pottes, and besomes and basens: and all these vessels, which Hiram made to King Salomon for the house of the Lorde, were of shining brasse.

THE FORME OF THE CALDRONS.



AB The base wherupon stood the caldrons: which was foure cubites long.

CB Foure cubites broad.

AD Three cubites high.

E The inbossment and figures of lions, bulles, Cherubims.

F The border of workmanship folding to and fro.

G The foure wheeles, which had a cubite and an halfe of height.

H The foure stayes or upholders, which were vpon the base wherupon the caldron stood.

I The Caldron.

46 In the plaine of Iorden did the King cast them in clay betweene Succoth and Zartan.

47 And Salomon left so weigh all the vessels because of the exceeding abundance, neither coulede the weight of the brasse be counted.

48 So Salomon made all the vessels that perteyned vnto the house of the Lord, the golden altar, and the golden table, wheron the shewbread was.

49 And the candlestickes, five at the right side, and five at the left, before the oracle of pure gold, and the flowers, & the lampes, and the snuffers of gold.

50 And the bowles, and the hookes, and the basens, and the spoones, and the shpannes of pure gold, and the hinges of gold for the doores of the house within, and for the most holy place, & for the doores of the house, & of the Temple.

51 So was finished all the worke that King Salomon made for the house of the Lord, and Salomon brought in the thinges which David his father had dedicated: the filmer and the golde and the vessels, & layed them among the treasures of the house of the Lord.

By this name also Hiram the King of Tyrus was called.

This was done according to the forme that the Lord prescribed vnto Moses in Exodus.

Some take this for some instrument of musicke.

If this earthly temple were thus glorious how much more glorious may we thinke the new Ierusalem.

# The Arke. Salomons blessing.

# 1 Kings.

# His prayer.

## CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloud filleth the Temple. 19 The King blessing the people.

2 Chron. 5. 2.

\* Elr Salomon.

a For Dauid brought it from Obed-edom and placed it in the Tabernacle which he had made for it, 2. S. 6. 17.

b Conteyning part of September and part of October, in the which moneth they helde three folowfeasts, Nom. 39. 1.

c That is, the Kohathites, Nom. 4. 5.

d They drew them onely out so farre as they might be seene: for they might not pul them altogether out, Exod. 25. 15.

e For it is like that the enemies, when they had the Arke in their handes, tooke away the rod of Aaron & the pot with Man. Exod. 28. 36.

2 Chron. 5. 11.

f He spake according to the tenor of Gods promes, which was conditionally, that they should serue him aright.

2 Sam. 7. 11.

1 Then King Salomon assembled the Elders of Israel, euen all the heads of the tribes, the chiefe. fathers of the children of Israel vnto him in Ierusalem; for to bring vp the Arke of the couenaunt of the Lorde from the citie of Dauid, which is Zion.

2 And all the men of Israel assembled vnto King Salomon at the feast in the moneth of Ethanim, which is the seuenth moneth.

3 And all the Elders of Israel came and the Priests tooke the Arke.

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Leuites bring vp.

5 And King Salomon and al the Congregation of Israel, that were assembled vnto him were with him before the Arke, offering sheep and beecues, which could not be tolde, nor nombred for multitude.

6 So the Priestes brought the Arke of the couenaunt of the Lord vnto his place, into the oracle of the house, into the most holy place, euen vnder the wings of the Cherubims.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, & the barres thereof.

8 And they drew out the barres, that the endes of the barres might appeare out of the Sanctuarie before the oracle, but they were not seene without: and there they are vnto this day.

9 Nothing was in the Arke save the two tables of stone which Moses had put there at Horeb, where the Lord made a couenaunt with the childre of Israel, when he brought them out of the land of Egypt.

10 And when the Priests were come out of the Sanctuarie, the cloud filled the house of the Lord,

11 So that the Priests could not stand to minister, because of the cloude: for the glorie of the Lord had filled the house of the Lord.

12 Then spake Salomon, The Lord said, that he would dwell in the darke cloud.

13 I haue built thee an house to dwell in, an habitation for thee to abide in for euer.

14 And the King turned his face, and blessed al the Congregation of Israel: for al the Congregation of Israel stood there.

15 And he said, Blessed be the Lorde God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hande fulfilled saying,

16 Since the day that I brought my people Israel out of Egypt, I chose no citie of all the tribes of Israel, to build an house that my name might be there: but I haue chosen Dauid to be ouer my people Israel.

17 And it was in the heart of Dauid my fa-

ther to build an house to the Name of the Lord God of Israel.

18 And the Lord said vnto Dauid my father, Where as it was in thine heart to build an house vnto my Name, thou diddest wel, that thou wast so mynded:

19 Neuertheless thou shalt not buylde the house, but thy sonne, that shal come out of thy loynes, he shal buylde the house vnto my Name.

20 And the Lord hath made good his word that he spake: & I am risen vp in the rounge of Dauid my father, & sit on the throne of Israel, as the Lord promised, & haue buylt the house for the Name of the Lorde God of Israel.

21 And I haue prepared therein a place for the Arke, wherein is the couenaunt of the Lord which he made with our fathers, when he brought them out of the lande of Egypt.

22 Then Salomon stood before the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heauen,

23 And sayd, O Lord God of Israel, there is no God like thee in heauen aboue, or in the earth beneath, thou that kepest couenaunt and mercy with thy seruants that walke before thee with all their heart,

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth and hast fulfilled it with thine hande, as appeareth this day.

25 Therefore now, Lord God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, Thou shalt not want a man in my sight to sit vpon the throne of Israel: so that thy childre take heede to their way, that they walke before me, as thou hast walked in my sight.

26 And now, O God of Israel, I pray thee, let thy worde be verified, which thou spakest vnto thy seruant Dauid my father.

27 Is it true in deede that God wil dwell on the earth? behold, the heavens, and the heuens of heauens are not able to containe thee: how much more unable is this house that I haue built.

28 But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lord, my God, to heare the cry and prayer which thy seruant prayeth before thee this day:

29 That thine eyes may be open toward this house, night and day, euen toward the place whereof thou hast sayd, My Name shalbe there: that thou mayest hearken vnto the prayer which thy seruants praie in this place.

30 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which pray in this place, and heare thou in the place of thine habitation, euen in heauen, & when thou hearest, haue mercy.

31 When a man shall trespass against his neighbour, and he lay vpon him an othe to cause him to sweare, and the swearer shal

The two tables wherein the articles of the couenaunt were written. 2 Chron. 34. 3.

2 Macc. 1. 1.

h Vnfaithfully & without all hypocrisie.

Chap. 4.

i He is troubled with the admiration of Gods mercies, who being incomprehensible & Lord ouer all, will become familiar with men.

Dmt. 12. 11.

k To wit, the iudge, or cricibour. 2 Elr. the othe.



shall come before thine altar in this house,  
 32 Then heare thou in heauen, and do and  
 iudge thy seruants, that thou condemne the  
 wicked to bring his way vpon his head, and  
 iustifie y<sup>e</sup> righteous, to giue him according  
 to his righteousness.  
 33 ¶ When thy people Israel shall be ouer-  
 shrowen before the enemye, because they  
 haue sinned against thee, and turne againe  
 to thee, and "confesse thy Name," and pray  
 and make supplication vnto thee in this  
 house,  
 34 Then heare thou in heauen, and be mer-  
 ciful vnto the sinne of thy people Israel, and  
 bring them againe vnto the lande, which  
 thou gauest vnto their fathers.  
 35 ¶ When heauen shall be shut vp, & there  
 shall be no rayne because they haue sinned  
 against thee, and shall pray in this place, &  
 confesse thy Name, and turne from their  
 sinne, when thou doest afflict them.  
 36 Then heare thou in heauen, and pardon  
 the sinne of thy seruantes and of thy people  
 Israel (whē thou hast taught them the good  
 way wherein they may walke) & giue raine  
 vpon the lande that thou hast giuen to thy  
 people to inherite.  
 37 ¶ When there shall be famine in the lande,  
 when there shall be pestilence, when there  
 shall be blasting mildew, grasshopper or ca-  
 terpillar, when their enemye shall besiege  
 them in the "cities of their lande, or any  
 plague or any sickness,"  
 38 Then what prayer, and supplication so euer  
 shall be made of any man or of all thy people  
 Israel, when euery one shall know y<sup>e</sup> plague  
 in his owne heart, and stretch forth his  
 hands in this house,  
 39 Heare thou then in heauen, in thy dwel-  
 ling place, and doe, and doe, and  
 giue euery man according to all his wayes,  
 as thou knowest his heart, (for thou only  
 knowest the heartes of all the children of  
 men)  
 40 That they may feare thee as long as they  
 liue in the land, which thou gauest vnto our  
 fathers.  
 41 Moreover as touching the stranger, that  
 is not of thy people Israel, who shall come  
 out of a farre country for thy Names  
 sake,  
 42 (Whē they shall heare of thy great Name,  
 and of thy mighty hande, and of thy strech-  
 ed out arme) and shall come and pray in  
 this house,  
 43 Heare thou in heauen thy dwelling place,  
 and doe according to all that the stran-  
 ger calleth for vnto thee: that all the peo-  
 ple of the earth may knowe thy Name, and  
 knowe thee, as doe thy people Israel: and  
 that they may knowe, that thy Name is  
 called vpon in this house which I haue  
 builde.  
 44 ¶ When thy people shall goe out to bar-  
 rell against their enemye by the way that  
 thou shalt sende them, and shall pray vnto  
 the Lord "toward the way of the city which  
 thou hast chosen, and toward the house that

I haue built for thy Name,  
 45 Heare thou then in heauen their prayer  
 and their supplication, and iudge their  
 cause,  
 46 If they sinne against thee (\* for there is  
 no man that sinneth not) and thou be angry  
 with them, and deliuer them vnto the ene-  
 mies, so that they carry them away prisoners  
 vnto the land of the enemies, either farre  
 or neere,  
 47 Yet if they turne againe vnto their  
 heart in the lande (to the which they be car-  
 ried away captiues,) and returne and pray  
 vnto thee "in the lande of them that cari-  
 ed them away captiues, saying, Wee haue  
 sinned, we haue transgressed, and done wick-  
 edly,"  
 48 If they turne agayne vnto thee with all  
 their heart, and with all their soule in the  
 land of their enemies, which led them away  
 captiues, and pray vnto thee "toward the  
 way of their lande, which thou gauest vnto  
 their fathers, or toward the city which thou  
 hast chosen, and the house, which I haue  
 built for thy Name,"  
 49 Then heare thou their prayer and their  
 supplication in heauen thy dwelling place,  
 and iudge their cause,  
 50 And be mercifull vnto thy people y<sup>e</sup> haue  
 sinned against thee, and vnto all their in-  
 iquities (wherein they haue transgressed a-  
 gainst thee) and cause that they, which led  
 them away captiues, may haue pitie and  
 compassion on them:  
 51 For they be thy people, and thine inheri-  
 tance, which thou broughtest out of Egypt  
 from the midde of the yron fornaice.  
 52 Let thine eyes be open vnto the prayer of  
 thy seruant, & vnto the prayer of thy peo-  
 ple Israel, to hearken vnto them, in all that  
 they call for vnto thee.  
 53 For thou didst separate them to thee from  
 among all people of the earth for an inhe-  
 ritance, as thou saidest by the hand of Mo-  
 ses thy seruant, when thou broughtest our  
 fathers "out of Egypt, O Lord God,"  
 54 And when Salomon had made an ende  
 of praying all this prayer, and supplica-  
 tion vnto the Lorde, he arose from before  
 the altar of the Lorde, from kneeling on  
 his knees, and stretching of his handes to  
 heauen,  
 55 And stoode and blessed all the Congre-  
 gation of Israel with a loude voyce, saying,  
 56 Blessed be the Lorde that hath giuen rest  
 vnto his people Israel, according to all  
 that hee promised: there hath not fayled  
 one worde of all his good promise which  
 hee promised by the hande of Moses thy  
 seruant.  
 57 The Lorde our God be with vs, as he was  
 with our fathers, that he forsake vs not nei-  
 ther leaue vs,  
 58 That he may bowe our heares vnto him,  
 that wee may walke in all his wayes, and  
 keepe his commandementes, and his sta-  
 tutes, and his lawes, which he commanded  
 our fathers.

Or maintaine  
 their right.  
 2 Chron. 6. 36.  
 Psal. 7. 31.  
 1 John. 1. 9

Or if they repent.

Though the  
 Temple was the  
 chiefe place of  
 prayer, yet he  
 secludeth not  
 them, that being  
 let with necessary  
 cal vpon him in  
 other places.  
 (As Daniel did,  
 Dan. 6. 10.)

Or among their  
 wrong.

He understood  
 by faith God,  
 of enemies would  
 make friends vnto  
 them that did  
 conuert vnto  
 him.

Exo. 19. 6.

u Salomon is a  
 figure of Christ,  
 who continually  
 is the Mediator  
 betweene God &  
 his Church.

no man that sinneth not.

sm is the cause of  
 punishment. & con-  
 stance for a man  
 to obtaine mercy  
 & c.  
 confession and  
 the returne of  
 gentiles from  
 sin.

God only knoweth  
 the heart. 2. 20.

a type of Christ

knelling.

Slowing of the  
 spirit.

Prayer.  
 we can doe no good  
 without the spirit of  
 God direct vs.

x He concludeth  
 that man of him  
 selfe is enemye  
 vnto God, and y<sup>e</sup>  
 al obedience to  
 his law proceed-  
 eth of his mer-  
 cy.

59 And these my wordes, which I haue prayed before the Lord, be nere vnto the Lorde our God day and night, that he defend the cause of his seruant, and the cause of his people Israel \* alway as the matter requirerh.

60 That all the people of the earth maye knowe, that the Lorde is God, and none other.

61 Let your heart therefore be perfit with the Lord our God to walke in his statutes, and to kepe his commandments, as this day.

62 ¶ Then the King and all Israel with him offered sacrifice before the Lord.

63 \* And Salomon offered a sacrifice of peace offerings which he offered vnto the Lorde, *so* *was*, two and twentie thousand beuees, and an hundreth and twentie thousand sheepe: so the King and al the children of Israel dedicated the house of the Lord.

64 The same day did the King halowe the middle of the court, that was before the house of the Lord; for there he made burnt offerings, and the meate offerings, and the fat of the peace offerings, because the \* brazen altar that was before the Lorde, was to litle to receiue the burnt offerings, and the meate offerings, and the fat of the peace offerings.

65 And Salomon made at that tyme a feast and al Israel with him, a very great Congregation, euen from the entring in of \* Hamath vnto the riuier of Egypt, before the Lord our God, \* seven dayes & seven daies, euen fourtene dayes.

66 And the eight day he sent the people away: and they thanked the King and went vnto their tentes ioyous & with glad heart, because of all the goodnes that the Lorde had done for Dauid his seruant, and for Israel his people.

## CHAP. IX.

*The Lorde appeareth the seconde tyme to Salomon. He sheweth him the Canaanites because they refused to worshipping him.* *He sheweth forth a manie for gold.*

1 When \* Salomon had finished the building of the house of the Lorde, and the Kings palace, and all that Salomon desired and mynded to do,

2 Then the Lorde appeared vnto Salomon the second time, as he \* appeared vnto him at Gibeon.

3 And the Lord said vnto him, I haue heard thy prayer and thy supplication, that thou hast made before me: I haue halowed this house (which thou hast builde) to \* put my Name there for euer, & mine eyes, & myne heart shall be there perpetually.

4 And \* if thou wilt walke before me (as Dauid thy father walked in purenesse of heart, and in righteousness) to do according to all that I haue commanded thee, & kepe my statutes, and my iudgements,

5 Then will I stablish the throne of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying, \* Thou

shalt not wane a man vpon the throne of Israel.

6 But if ye and your children turne away from me, and wil \* not keepe my commandments, and my statutes, (which I haue set before you) but go and serue other gods, & worship them,

7 Then will I cutte off Israel from the lande, which I haue giuen them, and the house which I haue halowed \* for my Name, will I cast out of my sight, and Israel shall bee a \* prouerbe, and a common talke among all people.

8 Euen this hie house shalbe so: euerie one that passeth by it, shalbe astonied, and shal hisse, and they shall say, \* Why hath the Lorde done thus vnto this land and to this house?

9 And they shall answer, Because they forsooke the Lord their God, which brought their fathers out of the lande of Egypt, and haue taken holde vpon other gods, and haue worshipped them, and serued them, therefore hath the Lord brought vpon them all this euill.

10 \* And at the ende of twentie yeres, when Salomon had builded the two houses, the house of the Lord, and the Kings palace,

11 (For the which Hiram the King of \* Tyrus \* Or, Zor. had brought to Salomon timber of cedar, & firre trees, and gold, and whatsoever he desired) then King Salomon gaue to Hiram twentie cities in the land of Galil.

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore he sayd, What cities are these which thou hast giuen me, my brother? And he called them the land of \* Cabul vnto this day.

14 And Hiram had sent the King \* fixe score talents of gold.

15 ¶ And this is the cause of the tribute why King Salomon raised tribute, *so was*, to builde the house of the Lord, and his owne house, and \* Millo, and the wall of Ierusalem, and Hazor, and Megiddo, and Gezer.

16 Pharaoh King of Egypt had come vp, and taken Gezer, and burnt it with fire, & slew the Canaanites, that dwelt in the citie, and gaue it for a present vnto his daughter Salomons wyfe.

17 (Therefore Salomon built Gezer and Beth-horon the nether,

18 And Baalath and Tamor in the wilderness of beland,

19 ¶ And all the cities \* of store, that Salomon had, euen cities for charrets, and cities for horsemen, and all that Salomon desired and would builde in Ierusalem, and in Lebanon and in all the lande of his dominion)

20 All the people that were \* left of the Amorites, Hittites, Perizzites, Hiuites, and Jebusites, which were not of the children of Israel:

21 To wit, their children that were left after them in the lande, whome the children of Israel

b God declarerh that dobe. diuice against him is the cause of his displeasure and too of all miserie.

1007.7.14.

c The world shal make of you a mocking stock for the vile contempt and abusing of Gods most liberal benedict.

1007.7.14.

1007.7.14.

1007.7.14.

Or, Zor.

Or, Galil.

Or, d. in. or, d. in.

d For his tribute toward the building.

e The common talent was about three score pound weight.

f Millo was at the towne house or place of assembly which was open about.

g Cities for his munitions of warre.

h These were as bond men and payed what was required, either labour or money.

Salomons offering

"Ere shewing of a day in his day.

perfect hart

y Before the o. racle, where the Arke was.

2. Chron. 7.7.

2 That is, from North to South meaning al the country. 3 Seven daies for the dedication, and seven for the feast. "Ere blessed.

Salomons offering

2. Chron. 7.11.

Chap. 9.3.

madness of the Lord that the prayer is heard only.

Chap. 9.29. dem. 11.11.

a If thou walke in my feare, and with draw thy selfe from the common manner of men which follow their sensualitye. 2 Sam. 7.10. 2. Chron. 22.10.

Israel were not able to destroy, those did Salomon make tributaries vnto this day.

22 But of the children of Israel did Salomon make no bondmen: but they were men of warre and his seruants, and his princes, & his captaines, and rulers of his charets, and his horsemen.

23 These were the princes of the officers, that were ouer Salomons worke: *euery* five hundred and fiftie, & they ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp from the cite of Dauid vnto the house which Salomon had built for her: then did he builde Millo,

And thrise a yere did Salomō offer burnt offringes and peace offringes vpon the altar which he built vnto the Lord: and he burnt incense vpon the altar, that was before the Lord, when he had finished the house.

26 ¶ Also King Salomon made a nauy of ships in Ezion-geber, which is beside Eloth, & the brinke of the red Sea, in the lande of Edom.

27 And Hiram sent with the nauie his seruants, that were mariners, and had knowledge of the sea, with the seruantes of Salomon.

28 And they came to Ophir and sette from thence foure hundred & twentie talentes of gold, and brought it to King Salomon.

## CHAP. X.

The Queene of Saba cometh to heare the wisdom of Salomon: 18 Hu royal throne. 23 Hu power and magnificence.

1 And the \* Queene of \* Sheba hearing the fame of Salomon (concerning the Name of the Lorde) came to proue him with hard questions,

And she came to Ierusalem with a verie great traine, & camels that bare sweete odours, and golde exceeding much, and precious stones: and shee came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her questions: nothing was hid from the King, which he expounded not vnto her.

4 Then the Queene of Sheba saw all Salomons wisdom, and the house that he had built.

And the meate of his table, and the sitting of his seruants, & the order of his ministers, and their apparel, and his drinking vessels, & his burnt offringes, that he offered in the house of the Lord, & she was greatly astonied.

6 And she sayd vnto the King, It was a true worde that I heard in mine owne lande of thy sayings, and of thy wisdom.

7 Howbeit I beleued not this reporte, till I came, and had seene it with mine eyes: but lo, the one halfe was not told me: for thou hast more wisdom and prosperie, then I haue heard by report.

8 Happy are thy men, happy are these thy seruantes, which stande euery before thee, and heare thy wisdom.

9 Blessed be the Lord thy God, which loued thee, to set thee on the throne of Israel, because the Lord loued Israel for euery & made thee King, to doe equitie and righteousness.

10 And he gaue the King six score talentes of gold, and of sweet odours exceeding much, and precious stones. There came no more such abundance of sweete odours, as the Queene of Sheba gaue to King Salomon.

11 The nauie also of Hiram (that caried gold from Ophir) brought likewise great plentie of \* Almuggim trees from Ophir and precious stones.

12 And the King made of \* Almuggim trees pillers for the house of the Lord, and for \* Kings palace, and made harpes and psalteries for fingers. There came no more such Almuggim trees, nor were any more seene vnto this day.

13 And King Salomon gaue vnto \* Queene of Sheba, whatsoeuer she would aske, besides that, which Salomon gaue her of his kinglie liberalitie: so she returned & went to her owne countrey, both she, and her seruantes.

14 ¶ Also the weight of golde, that came to Salomon in one yere, was sixe hundred three score and six \* talentes of gold.

15 Besides that he had of marchant men and of the marchandises of them that solde spices, and of al the Kings of Arabia, and of the princes of the countrey.

16 And King Salomon made two hundred targets of beaten gold, six hundred shekels of gold went to a target:

17 And three hundred shields of beaten golde, three pounce of golde went to one shield: & the King put them in the \* house of the wood of Lebanon.

18 ¶ Then the King made a great throne of yuorie, and couered it with the best gold.

## THE ROYALL THRONE OF SALOMON.



19 And the throne had six steps, & the top of the throne was round behind, & there were stayes on either side on the place of the throne, & two lions standing by the stayes.

20 And there stood twelue lions on the six steps on either side: there was not the like made in any kingdome.

*the office of a good King.*

*Exod. 35. 39.*

*f To wit, of Arabia, which for the great abundance of al things was called, harp.*

*chap. 7. a.*



Salomons power: his wiues, his

In Kings.

idolatries: his aduerfaries, Hada

21 And all King Salomons drinking vessels were of gold, & al the vessels of the house of the woode of Lebanon were of pure golde. none were of filuer: for it was nothing esteemed in the dayes of Salomon.

22 For the King had on the sea the nauie of Tharshith with the nauie of Hirā: once in three yere came the nauie of Tharshith, & brought golde and filuer, yuorie, and apes and peacocks.

23 So King Salomon exceeded all the kings of the earth both in riches and in wisdom.

24 And all the world sought to see Salomon, to heare his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of filuer, and vessels of golde, and raiment, and armour, and sweete odors, horses and mules, from yere to yere.

26 Then Salomon gathered together chariots and horsemen: and he had a thousand and foure hundred chariots, & twelue thousand horsemen, whome he placed in the chariet cities, and with the King at Ierusalem.

27 And the King gaue filuer in Ierusalem as stones, and gaue cedars as the wilde figtrees that growe abundantly in the plaine.

28 Also Salomon had horses brought out of Egypt, and fine linen: the Kings marchants receiued the linen for a price.

29 There came vp and went out of Egypt some chariots, with fix hundred shekels of filuer: that is, one horse, an hundred and fiftie, and thus they brought horses to all the Kings of the Hittites and to the Kings of Aram by their meanes.

CHAP. XI.

1 Salomon hath a thousand wiues and concubines, which bring him to idolatry. 14. He God raiseth up aduersaries against him. 43. He dieth.

1 **B**Vt King Salomon loued many outlandish women both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon and Heth,

2 Of the nations, whereof the Lord had said vnto the children of Israel, Go not ye in to them, nor let them come in to you: for surely they will turne your heartes after their gods. to them, I saye, did Salomon ioyne in loue.

3 And he had seven hundred wiues, that were princesses and three hundred concubines, and his wiues turned away his heart.

4 For when Salomon was olde, his wiues turned his heart after other gods, so that his heart was not perfecte with the Lorde his God, as was the heart of Dauid his father.

5 For Salomon followed Ashtarothe the god of the Zidonians, and Milcom the abomination of the Ammonites.

6 So Salomon wrought wickednesse in the sight of the Lord, but continued not to followe the Lord, as did Dauid his father.

Then did Salomon build an hie place for Chemosh the abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

8 And so did he for all his outlandish wiues, which burnt incense and offred vnto their gods.

9 Therefore the Lorde was angry with Salomon, because hee had turned his heart from the Lord God of Israel, which had appeared vnto him twice,

10 And had giue him a charge concerning this thing, that he should not follow other gods: but he kept not that, which the Lord had commanded him.

11 Wherefore the Lord said vnto Salomon, Forasmuch as this is done of thee, & thou hast not kept my couenaunt, & my statutes (which I commanded thee) I will surely rent the kingdome from thee, and wil giue it to thy seruant.

12 Notwithstanding in thy dayes I will not do it, because of Dauid thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit I will not rent all the kingdome, but wil giue one tribet to thy sonne, because of Dauid my seruant, and because of Ierusalem which I haue chosen.

14 Then the Lord stirred vp an aduersary vnto Salomon, Hada the Edomite, of the Kings seede, which was in Edom.

15 For when Dauid was in Edom, and loob the captayne of the hoste had smitten all the males in Edom, & was gone vp to bury the slaine.

16 (For fix moneths did loab remaine there, and all Israel, till he had destroyed all the males in Edom)

17 Then this Hada fled and certaine other Edomites of his fathers seruants with him, to goe into Egypt, Hada being yet a litle childe.

18 And they arose out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh King of Egypt, which gaue him an house, and appoynted him vitayles, and gaue him land.

19 So Hada found great fauour in the sight of Pharaoh, & he gaue him to wife the sister of his owne wife, and the sister of Tahpenes the queene.

20 And the sister of Tahpenes bare him Genubath his sonne, whome Tahpenes wayned in Pharaohs house: & Genubath was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hada hearde in Egypt, that Dauid slept with his fathers, and that loab the captayne of the hoste was dead, Hada said to Pharaoh, Let me depart, that I may go to mine owne country.

22 But Pharaoh sayde vnto him, What hast thou lacked with mee, that thou wouldst thus goe to thine owne country? And he answered, Nothing: but in any wise let me goe.

23 ¶ And

Thus I Scripture to reme whatsoeuer man doeth reuerence & serue as God.

Chap. 11. 1. 2.

Chap. 11. 12.

That thou hast forsake me and worshipped idoles. Chap. 11. 13.

Because the tribes of Iudah and Benjamin had their possesions mixed, they are here taken as one tribe.

Of the king of Edoms stocke. 2 Sam. 1. 14.

Of the Edomites.

Thus God referred this idolatry to be scourge to punish his people sinnes.

I God brought him to honour that his power might be more able to compass his enterprises against Salomons house.

b Ry Tharshith is ment Cilicia, which was abundant in varietie of precious things.

2. Chron. 1. 14.

\* Or, he made filuer as plentiful as stones.

\* Or, for the compass of these Kings marchants did not cease a souerayn as a price.

\* Ebr. hande.

Exod. 34. 16.

\* Or, Supper. b To whom appertained no dowrie.

c He serued not God with a pure heart.

Judg. 2. 13. d Who was also called Molech, verse 7. reade 2. Kings. 23. 10.

13 ¶ And God stirred him vp another aduersarie, Rezon the sonne of Eliadah, which fled fro his lord Hadadezer King of Zobah.

14 And he gathered men vnto him, and had bene captaine ouer the companie, when Dauid slew them. And they went to Damascus, and dwelt there, and they made him King in Damascus.

15 Therefore was he an aduersarie to Israel all the dayes of Salomon: besides the euill that Hadad did, he also abhorred Israel, & reigned ouer Aram.

16 ¶ And Ieroboam the sonne of Nebat an Ephraimite of Zebulun Salomons seruic (whose mother was called Zerdah a widow) liu vp his hand against the King.

17 And this was the cause that he liu vp his hand against y King. When Salomon built Millo, he repaired the broken places of the citie of Dauid his father.

18 And this man Ieroboam was a man of strength and courage, and Salomon seeing that the yong man was meete for y worke, he made him ouerser of all the labour of the house of Ioseph.

19 And at that time, when Ieroboam went out of Ierusalem, the Prophet Ahijah the Shilonite founde him in the way, hauing a newe garment on him; and they two were alone in the field.

20 Then Ahijah caught the newe garment that was on him, and rent it in twelue pieces.

21 And sayde to Ieroboam Take vnto thee ten pieces: for thus saith the Lord God of Israel, Beholde, I will rent the kingdome out of the hands of Salomon, and will giue ten tribes to thee.

22 But he shal haue one tribe for my seruant Dauids sake, and for Ierusalem the citie, which I haue chosen out of al the tribes of Israel.

23 Because they haue forsaken me, and haue worshipped Ashtaroth the god of the Zidonians, & Chemosh the god of the Moabites, and Milcom the god of the Ammonites, & haue not walked in my wayes (to do right in mine eyes, & my statutes, and my lawes) as did Dauid his father.

24 But I will not take the whole kingdome out of his hand: for I will make him prince all his life long for Dauid my seruants sake, whome I haue chosen, and who kepte my commandements and my statutes.

25 ¶ But I will take the kingdome out of his sonnes hand, & will giue it vnto thee, when the ren tribes.

26 And vnto his sonne will I giue one tribe, that Dauid my seruant may haue a light alway before me in Ierusalem the citie, which I haue chosen me, to put my Name there.

27 And I will take thee, & thou shalt reigne, cū as thine heart desireth, and shalt be King ouer Israel.

and do right in my fight, to keepe my statutes and my commandements, as Dauid my seruant did, then will I be with thee, & build thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.

39 And I will for this afflict the seed of Dauid, but not for euer.

40 ¶ Salomon sought therefore to kill Ieroboam, and Ieroboam arose, and fled into Egypt vnto Shishak King of Egypt, & was in Egypt vntill the death of Salomon.

41 And the rest of the wordes of Salomon, and all that he did, and his wisdom, are they set downe in the booke of the actes of Salomon.

42 The time that Salomon reigned in Ierusalem ouer all Israel, was fouretye yere.

43 And Salomon slept with his fathers and was buried in the citie of Dauid: his father was Rehoboam his sonne reigned in his stead.

¶ And Rehoboam went to Shechem: for all Israel were come to Shechem, to make him King.

¶ And when Ieroboam the sonne of Nebat heard of it (who was yet in Egypt) whether Ieroboam had fled from King Salomon, and dwelt in Egypt.

¶ Then he sent and called him, and Ieroboam and all the Congregation of Israel came, and spake vnto Rehoboam saying, Thy father made our yoke grievous: now therefore make thou the grievous seruitude of thy father, and his fore yoke, which he put vpon vs, lighter, and we will serue thee.

¶ And he said vnto them, Depart yet for three dayes, then come againe to me. And the people departed.

¶ And King Rehoboam tooke counsell with the olde men that had stand before Salomon his father, while he yet liued, and said, What counsell giue ye, that I may make an answer to this people?

¶ And they spake vnto him, saying, If thou be a seruant vnto this people this day, & serue them, and answer them, and speake kinde wordes to them, they wilbe thy seruants for euer.

¶ But he forooke the counsell that the old men had giuen him, and asked counsell of the yong men, that had bene brought vp with him, and waited on him.

¶ And he said vnto them, What counsell giue ye, that I may answer this people, which haue spoken to they saying, Make the yoke, which thy father did put vpon vs, lighter, and we will serue thee.

¶ Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and said, Thy father hath

A. iiii. made

Nothing happened about this problem of 2:33-34

For this idolatry that Salomon hath committed. For the whole spiritual kingdome was reftored in Melchior.

Which booke, as is thought, was lost in their captivity.

2. Chron. 25. 1.

Chap. 11. 40. Or returned from Egypt.

Chap. 4. 7.

Oppresse vs not with so great charges, which we are not able to susteine.

Or had bene of his ancient counsellors.

They shewed him that there was no way to winne the peoples hearts, but to grant them their iust petition.

There is nothing harder for them, than are in authority, then to bridle their affections, and followe good counsell.

God, in his iustice, in the 32. 36. 39.

Christ. c. 11. 36.

*Or, little finger. d I am much more able to keepe you in subiection then my father was.*

*Or, scorpions.*

*e The people declare their obedience in this, they would intempe nothing before the King had giuen them iust occasion.*

*Ieroboams Idolatry*

*\* Or, the Lord was the cause.*

*Chap. xii.*

*Dauid is euer omi- nious to a state, and contrary to y<sup>e</sup> prince.*

*f Though their cause were good yet is it most hard for the people to bridle their affections, as these vile words declare.*

*Ieroboam, added by y<sup>e</sup> institutions, and in his intentions.*

*g Euer strengthened him selfe. g By the iust judgement of God for Salomons finnes.*

*Chap. xii.*

*h For as yet he perceived not that the Lord had foappointed it.*

*Ieroboam threatened y<sup>e</sup> Idolatry. c. 13. 2. 22. d. c. 14. 10.*

*s. Chron. 3. 1. That is, the Prophet.*

*k Who of his iust judgement will punish the trespasser, and of his mercie spare the innocents people.*

made our yoke heauie, but make thou it lighter vnto vs: thus shalt thou say vnto them, My least part shalbe bigger then my fathers joyes.

11 Now where as my father did burden you with a grievous yoke, I will yet make your yoke heauier: my father hath chastised you with rodde, but I will correct you with scourges.

12 Then Ieroboam and all the people came to Rehoboam the third day, as the King had appointed, saying, Come to me againe the third day.

13 And the King answered the people sharply, and left the olde mens counsell that they gaue him.

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grievous, and I will make your yoke more grievous: my father hath chastised you with rodde, but I will correct you with scourges.

15 And the King heartened not vnto the people: for it was the ordinance of the Lord, that he might performe his saying, which the Lord had spoken by Ahijah the Shilonite vnto Ieroboam the sonne of Nebat.

16 So when all Israel sawe that the King regarded the not, the people answered the King thus, saying, What portion haue we in Dauid? we haue none inheritance in the sonne of Israhel. To your tents, O Israhel: now see to thine owne house, Dauid. So Israhel departed vnto their tents.

17 Howbeit ouer the children of Israhel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 ¶ Now the King Rehoboam sent Adoram the receiuer of the tribute, and all Israhel stoned him to death: then King Rehoboam made speede to get him vp to his chariot, to flee to Ierusalem.

19 And Israhel rebelled against the house of Dauid vnto this day.

20 ¶ And when all Israhel had heard that Ieroboam was come againe, they sent and called him vnto the assemblie, and made him King ouer all Israhel: none followed the house of Dauid, but the tribe of Iudah onely.

21 And when Rehoboam was come to Ierusalem, he gathered all the house of Iudah with the tribe of Benjamin an hundredth and foure score thousand of chosen men (which were good warriors) to fight against the house of Israhel: & to bring the kingdom againe to Rehoboam the sonne of Salomon.

22 But the worde of God came vnto Shemaiah the man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon King of Iudah, & vnto all the house of Iudah and Benjamin, and the remnant of the people, saying,

24 Thus saith the Lord, Ye shall not go vp, nor fight against your brethren the children of Israhel: returne euery man to his

house: for this thing is done by me. They obeyed therefore the word of the Lord & returned, and departed, according to the word of the Lord.

25 ¶ Then Ieroboam buyt Shechem in mount Ephraim, and dwelt therein, and went from thence, and build Penuel.

26 And Ieroboam thought in his heart, Now shall the kingdom returne to the house of Dauid.

27 If this people go vp and do sacrifice in the house of the Lord at Ierusalem, then shall the heart of this people turne againe vnto their lord, euen to Rehoboam King of Iudah: so shall they kill me and go againe to Rehoboam King of Iudah.

28 Whereupon the King tooke counsell, and made two calves of golde, and saide vnto them, It is to much for you to go vp to Ierusalem: beholde, O Israhel, thy gods, which brought thee vp out of the land of Egypt.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) euen to Dan.

31 Also he made an house of hie places, & made Priests of the lowest of the people, which were not of the sonnes of Leui.

32 And Ieroboam made a feast the fiftieth day of the eight moneth, like vnto y<sup>e</sup> feast that is in Iudah, and offered on the altar. So did he in Beth-el & offered vnto the calves that he had made: and he placed in Beth-el the Priests of the hie places, which he had made.

33 And he offered vpon the altar, which he had made in Beth-el, the fiftieth day of the eight moneth (euen in the moneth which he had forged of his owne heart) and made a solemne feast vnto the children of Israhel: and he went vp to the altar, to burne incense.

CHAP. XIII.

Ieroboam is reprobbed of the Prophet. 4 His hand drieth up. 15 The Prophet is seduced. 24 And is killed of a lion. 33 The obstinacie of Ieroboam.

¶ And behold, there came a man of God out of Iudah (by the commandement of the Lord) vnto Beth-el, and Ieroboam stood by the altar to offer incense.

2 And he cryed against the altar by the commandement of the Lord, and said, O altar, altar, thus saith the Lord, Beholde, a childe shall be borne vnto the house of Dauid, Iosiah by name, and vpon thee shall he sacrifice the Priests of the hie places that burne incense vpon thee, and they shall burne mens bones vpon thee.

3 And he gaue a signe the same time, saying, This is the signe, that the Lord hath spoken, Beholde, the altar shall rent, and the ashes that are vpon it, shall fall out.

4 And when the King had heard the saying of the man of God, which he had cried against the altar in Beth-el, Ieroboam stretched out his hand from the altar, say-

*He feared lest his people should haue by this means bene entised to rebelle gainst him.*

*m So crafty are the carnal persuasions of princes, when they will make a religion to serve to their appetites.*

*n That is, temples, where altars were built for idolatrie. o Because he would the more binde the peoples deuotion in his idolatrie, he made a new holiday, besides those that the Lord had appointed in the Law.*

*p That is, a Prophet. q Not that that was called Luz in Benjamin, but another of that name.*

*r King. 23. 27.*

*c By this signe he knew that the Lord hath sent me. Or, he poured out.*



**Jeroboams dyed hand. The man**

ing, Lay hold on him: but his hand which he put forth against him, dried vp, and he could not pull it in againe to him.

5 The altar also claued asunder, and the ashes fell out from the altar, according to the signe, which the man of God had giuen by the "commandement of the Lord.

6 Then the King answered, and said vnto the man of God, "I beseeche thee, pray vnto the Lord thy God, and make intercession for me, that mine hande may be restored vnto me. And the man of God besought the Lord, and the Kings hand was restored, and became as it was afore.

7 Then the King said vnto the man of God, Come home with me, that thou mayest dine, and I will giue thee a reward.

8 But the man of God said vnto the King, If thou wouldst giue me halfe thine house, I would not go in with thee, neither would I eate bread nor drinke water in this place.

9 For so<sup>1</sup> was it charged me by the word of the Lord, saying, "Eate no bread nor drinke water, nor turne againe by the same way that thou camest.

10 So he went another way and returned not by the way that he came to Beth-el.

11 ¶ And an olde Prophet dwelt in Beth-el, and his sonnes came, and tolde him all the workes, that the man of God had done that day in Beth-el, and the wordes which he had spoken vnto the King, tolde they their fother.

12 And their father said vnto them, What way went he? and his sonnes<sup>2</sup> shewed him what way the man of God went, which came from Iudah.

13 And he said vnto his sonnes, Saddle me the asse. Who saddled him the asse, and he rode thereon.

14 And went after the man of God, & found him sitting vnder an oke: and he said vnto him, Art thou the man of God that camest from Iudah? And he said, "Yea.

15 Then he saide vnto him, Come home with me, and eate bread.

16 But he answered, I may not returne with thee, nor go in with thee, neither will I eate bread nor drinke water with thee in this place.

17 For it was charged me by the worde of the Lord, saying, Thou shalt eat no bread, nor drinke water there, nor turne againe to go by the way that thou wentest.

18 And he said vnto him, I am a Prophet also as thou art, and an Angel spake vnto me by the word of the Lord, saying, Bring him again with thee into thine house, that he may eate bread and drinke water: but he lied vnto him.

19 So he went againe with him, and did eate bread in his house, and dranke water.

20 And as they fate at the table, the word of the Lord came vnto the Prophet, that brought him againe.

21 And he cried vnto the man of God that came from Iudah, saying, Thus sayeth the Lord, "Because thou hast disobeyed the

mouth of the Lord, and hast not kept the commandement which the Lord thy God commanded thee;

22 But camest backe againe, and hast eaten bread & drinke water in the place (whereof he did say vnto thee, Thou shalt eat no bread nor drinke anie water) thy carkeis shall not come vnto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread and drunke, he saddled him the asse, to wit, to the Prophet whome he had brought againe.

24 And when he was gone, "a lion met him by the way, and slew him, & his bodie was cast in the way, & the asse stode thereby: the lion stode by the corps also.

25 And beholde, men that passed by, sawe the carkeis cast in the way, and the lion standing by the corps: and they came and tolde it in the towne where the olde Prophet dwelt.

26 And when the Prophet, that brought him backe againe from the waye, heard thereof, he said, It is the man of God, who hath bene disobedient vnto the commandement of the Lord: therefore the Lord hath deliuered him vnto the lion, which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Saddle me the asse. And they saddled him.

28 And he went and found his bodie cast in the way, and the asse and the lion stode by the corps: and the lion had not eaten the bodie, nor torne the asse.

29 And the Prophet rooke vp the bodie of the man of God, and layed it vpon the asse, and brought it againe, and the olde Prophet came to the citie, to lament and burie him.

30 And he layed his bodie in his owne graue, and they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, When I am dead, burie ye me also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which he cried by the word of the Lord against y altar that is in Beth-el, and against al the houses of the hie places, which are in the cities of Samaria, shal surely come to passe.

33 **Hombis** after this, Ieroboam<sup>3</sup> conquered not fro his wicked way, but turned againe, and made of the lowest of y people Priests of the hie places. Who would, might<sup>4</sup> consecrate him selfe, and be of the Priests of the hie places.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to roote it out, & deftroy it from the face of the earth.

CHAP. XIII.

1 Ieroboam sendeth his wife disguised to Abiah the Prophet, who declareth vnto him the destruction of his house.  
2 Iudah is punished by Shishak.

the Lord sendeth his  
by punishing them  
Prophets. 1. 4.

Disobedience punished  
in the Prophet, and  
Ministers of God.

prayer effectual  
by punishing them  
the wicked. 1. 6.

Disobedience severely  
punished.

By this fearful  
example, God teacheth  
forth how dangerous  
a thing it is for men to be  
haue themselves  
coldly, or de-  
ceitfully in their  
charge where-  
unto God hath  
called them.

To declare  
that this was on-  
ly the iudgement  
of God: for if  
y lion had done  
it for hunger, he  
would also haue  
devoured the  
bodie.  
m Which he  
had prepared for  
him selfe.

So the wicked  
profit not by  
Gods threat-  
nings, but go  
backward and  
become worse  
and worse. 2.  
Tim. 3. 13.

the wicked regard  
the threatnings  
of God.

in the cause of  
transgression.

1 **A**T that time Abijah the sonne of Ieroboam fell sicke.

2 And Ieroboam said vnto his wife, Vp, I pray thee, \* and disguise thy selfe, that they knowe not that thou art the wife of Ieroboam, and go to Shiloh: for there is Ahijah the Prophet, which tolde me \* that I should be King ouer this people,

3 And take \* with <sup>b</sup> thee ten loaues and craknels, and a bottell of honie, and go to him: he shall tell thee what shall become of the yong man.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see, for his sight was decayed for his age.

5 Then the Lord said vnto Ahijah, Behold, the wife of Ieroboam cometh to aske a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say vnto her: for when she cometh in, she shall feine her selfe to be \* another.

6 Therefore when Ahijah heard the sound of her feete as she came in at the doore, he said, Come in, thou \* wife of Ieroboam: why feinst thou thus thy selfe to be another? I am sent to thee with heauie tidings.

7 Go, tell Ieroboam, Thus saith the Lord God of Israel, Forasmuch as I haue exalted \* thee from among the people, & haue made thee prince ouer my people Israel,

8 And haue rent the kingdome away from the house of Dauid, & haue giuen it thee, and thou hast not bene as my seruant Dauid, which kept my commandements, and followed me with al his heart, and did onely that which was right in mine eyes,

9 But hast done euill aboue all that were before thee (for thou hast gone and made thee other gods, and \* molten images, to prouoke me, and hast cast me behinde thy backe)

10 Therefore beholde, I will bring euil vpon the house of Ieroboam, and will cut off from Ieroboam him that \* is pisseth against the wall, as wel him that \* is shut vp, as him that is left in Israel; and will sweepe away the remnant of the house of Ieroboam, as a man sweepeth away dounge, til he be al gone.

11 The dogges shall eat him of Ieroboams stocke that dyeth in the cite, and the foules of the aire shall eate him that dyeth in the field: \* for the Lord hath said it.

12 Vp therefore and get thee to thine house: for when thy feete enter into the cite, the childe shall die.

13 And all Israel shall mourne for him, and burie him: for he onely of Ieroboams shall come to the graue, because in him there is found \* some goodnesse towarde the Lord God of Israel in the house of Ieroboam.

14 Moreover, the Lord shall stirre him vp a King ouer Israel, which shall destroye the house of Ieroboam in that day: \* what? yea, euen now.

15 For the Lord shall smite Israel, as when a reede is shaken in the water, and he shall weede Israel out of this good land, which

he gaue to their fathers, and shall scatter them beyonde the \* Riuer, because they haue made them groues, prouoking <sup>m</sup> Lord to anger.

16 And he shall giue Israel vp, because of the finnes of Ieroboam, who did sinne, and \* made Israel to sinne.

17 And Ieroboams wife arose, and departed, and came to Tirzah, & when she came to the threshold of the house, the yong man dyed,

18 And they buried him, and al Israel lamented him, according to <sup>y</sup> word of the Lord, which he spake by the hand of his seruant Ahijah the Prophet.

19 And the rest of Ieroboams actes, how he warred, and how he reigned, behold, they are written in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Ieroboam reigned, were two and twentie yere: and he \* slept with his fathers, and Nadab his sonne reigned in his stead.

21 Also Rehoboam the sonne of Salomon reigned in Iudah. Rehoboam was one and fourtie yere old, when he began to reigne, and reigned fuentene <sup>y</sup> yere in Ierusalem the cite, which the Lord did chuse out of all <sup>y</sup> tribes of Israel, to put his Name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednesse in the sight of the Lord: and they prouoked him more with their finnes, which they had committed, \* then all that which their fathers had done.

23 For they also made them hie places, and images, and groues on euerie hie hill, and vnder euerie greene tree.

24 There were also Sodomites \* in the land, they did according to all the abominations of the nations, which the Lord had cast out before the children of Israel.

25 And in the fifti yere of King Rehoboam, Shishak King of Egypt came vp against Ierusalem,

26 And tooke the treasures of the house of the Lord, and the treasures of the Kings house, and tooke away all: also he caried away all the shieldes of golde \* which Salomon had made.

27 And King Rehoboam made for them brazen shieldes, and committed them vnto the handes of the chiefe of the garde, which waited at the doore of the Kings house.

28 And when the King went into the house of the Lord, the garde bare them, and brought them againe into the garde chamber.

29 And the rest of the actes of Rehoboam, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

30 And there was warre betwene Rehoboam and Ieroboam continually.

31 And Rehoboam slept with his fathers, & was buried with his fathers in the cite of Dauid: his mothers name was Naamah an Ammonite.

a His owne conscience bare him witness, that the Prophet of god would not satisfie his affections which was a wicked man.  
Chap. 11. 31.  
\* Ebr. in thine hand.

b Or, wiser.  
b According to custome when they were to aske counsel of prophets, 1. Sam. 9. 7.  
\* Ebr. eyes were closed.

c Then the wife of Ieroboam.

d For God oftentimes discloseth vnto his craft and subtilty of the wicked.

e Which waite but a seruant.

f Towit, two calves.

Chap. 31. 31.  
\* 2. king. 9. 8.  
g Eueric male euen to dogges, 1. Sam. 25. 22.  
h Aswel him that is in the strong holde, as him that is abroad.

i They shall lack the honour of buriall in token of Gods malediction.

k In the middes of the wicked God hath home, on whom he doeth bestowe his mercies.  
l The Lord will begin to destroy it out of hand.

n The people shall not be excited, when they do euill at the commandment of their gouernours.

o The Lord smote him that he dyed, 1. Chron. 13. 20.

p And died before Ieroboam about 4 yeres.

q Or beside all the their fathers had done by their finnes.

r Where idolatrie reigneth, horrible vias are committed, till at length Gods iudgement delueth them wholy.

Chap. 26.

which booke were called the booke of Shemaiah and Iddo the Prophets, 1. Chron. 12. 15.  
\* That is, al the daies of Rehoboams life.

Whole idolatrie Rehoboam her sonne followed.

'Ammonite. And Abijam his sonne reigned in his steade.

## CHAP. XV.

1 Abijam reigneth ouer Iudah. 9 Afa succeedeth in his roomes. 10 The battell betwene Afa and Baasha. 24 Iehoshaphat succeedeth Afa. 25 Nadab succeedeth Ieroboam. 26 Baasha killeth Nadab.

1 Chron. 22.

1 And in the eightene yere of King \* Ieroboam the sonne of Nebat, reigned Abijam ouer Iudah.

Some thinke that this was Asa's sonne Salomon's sonne.

2 Three yeres reigned he in Ierusalem, and his mothers name was Maachah y daughter of \* Abisshalom.

Meaning, a sonne to reigne ouer Iudah.

3 And he walked in all the finnes of his father, which he had done before him: and his heart was not perfite with the Lord his God as the heart of Dauid his father.

1 Sam. 17. 4. 2 Sam. 7.

4 But for Dauids sake did the Lord his God giue him a light in Ierusalem, and set vp his sonne after him, and established Ierusalem,

5 Because Dauid did that which was right in the sight of the Lord, and turned from nothing that he commanded him, all the daies of his life, \* saue onely in the matter of Vriah the Hittite.

6 And there was warre betwene Rehoboam and Ieroboam as long as he liued.

1 Chron. 22. 3.

7 The rest alio of the actes of Abijam, and all that he did, are they not written in the \* booke of the Chronicles of the Kings of Iudah: there was also warre betwene Abijam, and Ieroboam.

1 Chron. 22. 3.

8 And Abijam slept with his fathers, and they buried him in the citie of Dauid: and Afa his sonne reigned in his steade.

1 Chron. 22. 3.

9 \* And in the twentie yere of Ieroboam King of Israel reigned Afa ouer Iudah.

10 Here reigned in Ierusalem one and fourtie yere, and his mothers name was Maachah the daughter of Abisshalom.

1 Chron. 22. 3.

11 And Afa did right in the eyes of the Lord, as did Dauid his father.

12 And he tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

1 Chron. 22. 3.

13 And he put downe Maachah his mother also from her estate, because she had made an idole in a groue: and Afa destroyed her idoles, & burnt them by the brooke Kidro.

14 But they put not downe the hie places.

15 Neuertheles Afas heart was \* vpriought with the Lord all his daies.

16 Also he brought in the holie vessels of his father, and the things that he had dedicated vnto the house of the Lord, siluer, and golde and vessels.

17 And there was warre betwene Afa and Baasha King of Israel all their daies.

18 Then Baasha King of Israel went vp against Iudah, and builded Ramah, so that he would let none go out or in to Afa King of Iudah.

19 Then Afa tooke all the siluer and the gold that was left in the treasures of the house of the Lord, and the treasures of the Kings house, and deliuered them into the hands of his seruants, and King Afa sent them to Ben-hadad the sonne of Tabrimon, the sonne of Hezion King of \* Aram that dwelt

at Damascus, saying,

19 There is a couenant betwene me and thee, and betwene my father and thy father: be-holde, I haue sent vnto thee a present of siluer and gold: come, breake thy couenant with Baasha King of Israel, that he may depart from me.

20 So Ben-hadad hearkened vnto King Afa, and sent the captaines of the hostes, which he had against the cities of Israel, & smote lion, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the lande of Naphtali.

21 And when Baasha heard thereof, he left building of Ramah, and dwelt in Tirzah.

22 Then King Afa assembled all Iudah, none excepted, and they tooke y stones of Ramah, and the timber thereof, wherewith Baasha had built, and King Afa built with them Geba of Benjamin and Mizpah.

23 And the rest of all the actes of Afa, and al his might and all that he did, and the cities which he built, are they not written in the booke of the Chronicles of the Kings of Iudah: but in his olde age he was diseased in his feete.

24 And Afa slept with his fathers, and was buried with his fathers in the citie of Dauid his father. And Iehoshaphat his sonne reigned in his steade.

25 And Nadab the sonne of Ieroboam began to reigne ouer Israel the seconde yere of Afa King of Iudah, and reigned ouer Israel two yere.

26 And he did euil in the sight of the Lord, walking in the way of his father, and in his sinne wherewith he made Israel to sinne.

27 And Baasha the sonne of Ahijah of the house of Issachar conspired against him, & Baasha slewe him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel laid siege to Gibbethon.

28 Euen in the third yere of Afa King of Iudah did Baasha slay him, and reigned in his steade.

29 And when he was King, he smote all the house of Ieroboam, he left none aliue to Ieroboam, vntil he had destroyed him, according to the \* word of the Lord which he spake by his seruant Ahijah the Shilonite,

30 Because of the finnes of Ieroboam which he committed, and wherewith he made Israel to sinne, by his prouocation, wherewith he prouoked the Lord God of Israel.

31 And the residue of the actes of Nadab and all that he did, are they not written in the booke of the Chronicles of the Kings of Israel:

32 And there was warre betwene Afa and Baasha King of Israel, all their daies.

33 In the thirde yere of Afa King of Iudah, began Baasha y sonne of Ahijah to reigne ouer all Israel in Tirzah, and reigned foure and twentie yeres.

34 And he did euil in the sight of the Lord, walking in the way of Ieroboam, and in his sinne, wherewith he made Israel to sinne.

g And vexed me so longer.

\* Or made a proclamation. \* Ebr. some inuents.

h He had the goult & put his trust rather in phisicians then in the Lord. 2. Chron. 16. 12. i His great grandfather.

a wicked son of Afa & Baasha.

the Lord many times with the temple of the idols of the gods.

a good king all may follow with the example of them godly goodly for 2. 4.

k So God stirred vp one tyrant to punish y wickednes of another. Chap. 14. 10.

the punishment for idolatry & for the c. 14. 10. is seen according to the law.

l By causing the people to commit idolatrie with his calves, & so prouoking God to anger.

regin ad...



## CHAP. XVI.

<sup>1</sup> Of Baasha, <sup>6</sup> Elah, <sup>9</sup> Zimri, <sup>16</sup> Omri. <sup>31</sup> Ahab married Izebel. <sup>34</sup> Ieroboam built againe.

**T**hen the word of the Lord came to Iehu the sonne of Hanani against Baasha, saying,

<sup>a</sup> Thus spake Iehu to Baasha in the Name of the Lord.

<sup>2</sup> Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke me with their sinnes,

<sup>3</sup> Beholde, I will take away the posteritie of Baasha, and the posteritie of his house, and will make <sup>b</sup> thine house like the <sup>c</sup> house of Ieroboam the sonne of Nebat.

<sup>4</sup> He that dyeth of Baashas stocke in the citie, him shall the dogs eat: and that man of him which dyeth in the fieldes, shall the foules of the aire eat.

<sup>5</sup> And the rest of the actes of Baasha and what he did, and his <sup>d</sup> power, are they not written in the booke of the <sup>e</sup> Chronicles of the Kings of Israel?

<sup>6</sup> So Baasha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his steade.

<sup>7</sup> And also by the hand of Iehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, and to his house, that he should be like the house of Ieroboam, euen for all the wickednes that he did in the sight of the Lord, in prouoking him w<sup>th</sup> the worke of his hands, and because he killed <sup>f</sup> him.

<sup>8</sup> ¶ In the six and twentie yere of Afa King of Iudah began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, and reigned two yere.

<sup>9</sup> And his seruant Zimri, captaine of halfe his chariots, conspired against him, as hee was in Tirzah drinking, till he was drunken in the house of <sup>g</sup> Arza stuarde of his house in Tirzah.

<sup>10</sup> And Zimri came and smote him and killed him in the seuen and twentie yere of Afa king of Iudah, and reigned in his stead.

<sup>11</sup> ¶ And when he was King, and sate on his throne, he slew all the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinsfolkes nor of his friends.

<sup>12</sup> So did Zimri destroy all the house of Baasha, according to the worde of the Lord which he spake against Baasha by the hand of Iehu the <sup>h</sup> Prophet,

<sup>13</sup> For all the sinnes of Baasha, and sinnes of Elah his sonne, which they sinned & made Israel to sinne, and prouoked the Lord God of Israel with their vanities.

<sup>14</sup> And the rest of the actes of Elah, and all that he did, are they not written in <sup>i</sup> the booke of the Chronicles of the Kings of Israel?

<sup>15</sup> ¶ In the seuen and twentie yere of Afa King of Iudah did Zimri reigne seuen daies in Tirzah, and the people was then in campe against Gibbethon, which belonged to the Philistims.

<sup>16</sup> And the people of the hoste heard saye,

Zimri hath conspired, and hath also slaine the King. Wherefore all Israel made Omri the captaine of the hoste, King ouer Israel that same day, euen in the hoste.

<sup>17</sup> The Omri went vp from Gibbethon, & all Israel with him, & they besieged <sup>j</sup> Tirzah.

<sup>18</sup> And when Zimri sawe, that the citie was taken, he went into the palace of the kings house, and <sup>k</sup> burnt him selfe, and the Kings house with fire, and so dyed,

<sup>19</sup> For his sinnes which he sinned, in doing that which is euil in the sight of the Lord, in walking in the way of Ieroboam, and in his sinnes which he did, causing Israel to sinne.

<sup>20</sup> And the rest of the actes of Zimri, and his treason that he wrought, are they not written in the booke of the Chronicles of the Kings of Israel?

<sup>21</sup> Then were the people of Israel deuised into two partes: for <sup>l</sup> halfe the people followed Tibni the sonne of Ginath to make him King, and the other halfe followed Omri.

<sup>22</sup> But the people that followed Omri, preuailed against the people that followed Tibni the sonne of Ginath: so Tibni dyed, and Omri reigned.

<sup>23</sup> In the one and thirtie yere of Afa King of Iudah began Omri to reigne ouer Israel, and reigned twelue yere. Six yere reigned he in Tirzah.

<sup>24</sup> And he bought the mountaine <sup>m</sup> Samaria of one Shemer for two talents of siluer, and built in the mountaine, & called the name of the citie, which he built, after the name of Shemer, lord of the mountaine Samaria.

<sup>25</sup> But Omri did euil in the eyes of the Lord, and did <sup>n</sup> worfe then all that were before him.

<sup>26</sup> For he walked in all the way of Ieroboam the sonne of Nebat, & in his sinnes where-with he made Israel to sinne in prouoking the Lord God of Israel with their vanities.

<sup>27</sup> And the rest of the actes of Omri, that he did, and his strength that he shewed, are they not written in the booke of the Chronicles of the Kings of Israel?

<sup>28</sup> And Omri slept with his fathers, and was buried in <sup>o</sup> Samaria: and Ahab his sonne reigned in his stead.

<sup>29</sup> Nowe Ahab the sonne of Omri began to reigne ouer Israel, in the eight and thirtie yere of Afa King of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twenty yere.

<sup>30</sup> And Ahab the sonne of Omri did worfe in the sight of the Lorde then all that were before him.

<sup>31</sup> For was it a light thing for him to walke in the sinnes of Ieroboam the sonne of Nebat, except hee tooke Izebel also the daughter of Eth-baal King of the Zidonians to <sup>p</sup> wife, and went and serued Baal, & worshipped him?

<sup>32</sup> Also he reared vp an altar to Baal in the house of Baal, which hee had buyt in Samaria.

<sup>h</sup> Where Zimri kept him selfe in holde.

<sup>k</sup> Ebr. burnt the Kings house upon him.

<sup>l</sup> That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

<sup>m</sup> Or, Shomer.

<sup>n</sup> For such is the nature of Idols, that the superstition thereof doth daily increase, & the elder it is, the more abominable it is before God and his Church.

<sup>o</sup> Hewar the first king that was buried in Samaria, after that the Kings house was built in Tirzah.

<sup>p</sup> By whole nations hee was adored, & wicked and strange idolatry, and cruel persecution.

33 And Ahab made a groue, and Ahab proceeded, and did prouoke the Lord God of Israel more then all the Kings of Israel that were before him.

34 In his daies did Hiel the Bethelite builde Jericho: he layed the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his yongest sonne, Segub, according to the word of the Lord which he spake: by Iothua the sonne of Nun.

CHAP. XVII.

1 *Elijah forewarneth of the famine to come. 2 Hea fid of Zephath: 3 Hea fid to Zephath: where he velleth the harts of the people.*

1 And Elijah the Tishbite one of the inhabitants of Gilead said vnto Ahab, As the Lord God of Israel lieth, before whome I stand, there shalbe neither dew nor raine this yere, but according to my word.

2 And the worde of the Lord came vnto him, saying,

3 Go hence, and turne thee Eastward, and hide thy selfe in the riuier Cherith, that is ouer against Iorden.

4 And thou shalt drinke of the riuier: and I haue commanded the rauens to feede thee there.

5 So he went, and did according vnto the word of the Lord: for he went, and remained by the riuier Cherith, which is ouer against Iorden.

6 And the rauens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drinke of the riuier.

7 And after a while the riuier dried vp, because there fell no raine vpon the earth.

8 And the word of the Lord came vnto him, saying,

9 Vp, and get thee to Zarephath, which is in Zidon, and remaine there: beholde, I haue commanded a widow there to sustaine thee.

10 So he arose, and went to Zarephath: and when he came to the gate of the citie, beholde, the widowe was there, gathering stickes: and he called her, and said, Bring me, I pray thee, a litle water in a vessel, that I may drinke.

11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, As the Lord thy God lieth, I haue not a cake, but euen an handful of meale in a barrel, and a litle oyle in a cruse: and beholde, I am gathering a few stickes for to go in, and dreffe it for me and my sonne, that we may eate and dye.

13 And Elijah said vnto her, Feare not come, do as thou hast said, but make the thereof a cake first of oyl, and bring it vnto me, & afterward make for thee, and thy sonne.

14 For thus saith the Lord God of Israel, The meale in the barrel shall not be wasted, neither shall the oyle in the cruse be diminished, vnto the time that the Lord sende raine vpon the earth.

15 So she went, and did as Elijah said, and the

did eat: so did he and her house for a certain time.

16 The barrel of the meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord, which he spake by the hand of Elijah.

17 And after these things, the sonne of the wife of the house fell sick, and his sickness was so sore, that there was no breath left in him.

18 And she said vnto Elijah, What haue I to do with thee, O thou man of God? art thou come vnto me to call my sinne to remembrance, and to slay my sonne?

19 And he said vnto her, Giue me thy sonne, and heooke him out of her bosome, and caried him vp into a chamber, where he abode, and laid him vpon his owne bed.

20 Then he called vnto the Lord, and said, O Lord my God, hast thou punished also this widowe, with whome I sojourne, by killing her sonne?

21 And he stretched himself vpon the child three times, and called vnto the Lord, and said, O Lord my God, I pray thee, let this childes soule come into him againe.

22 Then the Lord heard the voyce of Elijah, and the soule of the child came into him againe, and he reuiued.

23 And Elijah tooke the child, and brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Elijah said, Beholde, thy sonne lieth.

24 And the woman said vnto Elijah, Now I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

CHAP. XVIII.

1 *Elijah is sent to Ahab. 2 Obadiah hideth an hundred Prophets. 3 Elijah killeth all Baals prophets. 4 He catcheth raine.*

1 After manie daies, the word of the Lord came to Elijah, in the third yere, saying, Go, shew thy selfe vnto Ahab, and I will send raine vpon the earth.

2 And Elijah went to shewe him selfe vnto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah feared God greatly.)

4 For when Iezabel destroyed the Prophets of the Lord, Obadiah tooke an hundred Prophets, and hid them, by fittie in a caue, and he fed them with bread and water.

5 And Ahab said vnto Obadiah, Go into y land, vnto all the fountaines of water, and vnto all the riuers: if so be that we may finde grasse to saue the horses and the mules aliuie, lest we deprue the lande of the beastes.

6 And so they deuided the lande betwene them to walke through it: Ahab went one way by him selfe, and Obadiah went another way by him selfe.

7 And as Obadiah was in the way, behold, Elijah met him: and he knewe him, and fell on his face, and said, Art not thou my Lord Elijah?

h That is, oil he had raine and food on the earth.

Or, that he dyed. God would trie whether she had learned by his merciful prouidence to make him her onely stay & comfort.

He was afraid lest Gods Name should haue bin blasphemed and his minister esteemed, except he should haue continued his mercies, as he had begun the, specially while he there remained.

God hath wayes of his owne mind to shew his power, which are not as our reason can imagine.

I so hard a thing it is to depend on God, except we be confirmed by miracles.

After that he departed from the riuier Cherith.

God had begun to worke his heart, but had not yet brought him to knowledge, which is also requisite of godly: that is, to professe his Name openly.

God pitieeth oft times the wicked for the goodlies sake, and caught Elijah to mee with Obadiah, that the benediction might be known to be granted for Gods children sake.

8 And he answered him, Yea, go tell thy lord, Behold, Elijah is here.

9 And he said, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab, to slay me?

10 As the Lord thy God liueth, there is no nation or kingdome, whither my lord hath not sent to seeke thee: and when they said, He is not here, he tooke an othe of the kingdome and nation, if they had not found thee.

11 And now thou saist, Go, tell thy lord, Beholde, Elijah is here.

12 And when I am gone from thee, the Spirit of the Lord shall carie thee into some place that I do not knowe: so when I come and tel Ahab, if he cannot finde thee, then will he kill me: But I thy seruant feare the Lord from my youth.

13 Was it not tolde my lord, what I did when Iezabel slew the Prophets of the Lord, how I hid an hundredth men of the Lordes Prophets by fifties in a caue, and fed them with bread and water?

14 And now thou saiest, Go, tell thy lord, beholde, Elijah is here, that he may slay me.

15 And Elijah said, As the Lord of hostes liueth, before whome I stand, I wil surely shew \* my selfe vnto him this day.

16 So Obadiah went to meete Ahab, and told him: and Ahab went to meete Elijah.

17 And when Ahab saw Elijah, Ahab said vnto him, Art thou he that troubleth Israel?

18 And he answered, I haue not troubled Israel, but thou, and thy fathers house, in that ye haue forsaken the commandments of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel vnto mount Carmel, & the prophets of Baal foure hundredth and fiftie, and the prophets of the groues foure hundredth, which eate at Iezabels table.

20 So Ahab sent vnto al the children of Israel, and gathered the prophets together vnto mount Carmel.

21 And Elijah came vnto all the people, and said, How long \* halt ye berweene two opinions? If the Lord be God, follow him: but if Baal be he, then go after him. And the people answered him not a word.

22 Then said Elijah vnto the people, I onely smaine a Prophet of the Lord, but Baals prophets are foure hundredth & fiftie men.

23 Let them therefore giue vs two bullockes, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lay him on the wood, and will put no fire vnder.

24 Then call ye on the name of your god, & I will call on the Name of the Lord: and then the God that answereth by fire, let him be God. And all the people answered, and said, It is well spoken.

25 And Elijah said vnto the prophets of Baal, Chuse you a bullocke and prepare him first, (for ye are many) and call on the name of

your gods, but put no fire vnder. So they tooke the one bullocke, that was giuen them, and they prepared it: and called on the name of Baal, from morning to noone, saying, O Baal, heare vs: but there was no voice, nor anie to answer: and they leapt vpon the altar that was made.

27 And at noone Elijah mocked them, and said, Crie loud: for he is a god: either he talketh or pursueth his enemies, or is in his iourney, or it may be that he sleepeeth, and must be awaked.

28 And they cryed loud, and cut them selues as their maner was, with kniues & laucers, till the blood gushed out vpon them.

29 And when midday was passed, and they had prophesied vntil the offering of the evening sacrifice, there was neither voyce, nor one to answer, nor anie that regarded.

30 And Elijah said vnto al the people, Come to me. And al the people came to him. And he repaired the altar of the Lord that was broken downe.

31 And Elijah tooke twelue stones, according to the number of the tribes of the sonnes of Iakob, (vnto whom the word of the Lord came, saying, \* I shall be thy name)

32 And with the stones he built an altar in the Name of the Lord: and he made a ditch round about the altar, as great as woulde containe two measures of seede.

33 And he put the wood in order, and hewed the bullockes in pieces, and layed him on the wood.

34 And said, Fill foure barrels with water, and powre it on the burnt offering, and on the wood. Againe he said, Do so againe. And they did so the second time. And he said, Do it the third time. And they did it the third time.

35 And the water ran round about the altar: and he filled the ditch with water also.

36 And when they should offer the evening sacrifice, Elijah the Prophet came, & said, Lord God of Abraham, Izhak and of Israel, let it be knowen this day, that thou art the God of Israel, and that I am thy seruant, and that I haue done all these things at thy commandment.

37 Heare me, O Lord, heare me, and let this people knowe that thou art the Lord God, and that thou hast turned their heart againe: at the last.

38 Then the fire of the Lord fell, and consumed the burnt offering, and the wood, & the stones, and the dust, and licked vp the water that was in the ditch.

39 And when all the people sawe it, they fell on their faces, and said, The Lord is God, the Lord is God.

40 And Elijah said vnto the Take ye prophets of Baal, let not a man of them escape. And they tooke them, & Elijah brought them to the brooke Kithon, and slew them there.

41 And Elijah said vnto Ahab, Get thee up, eat and drinke, for thou hast a found of much rayne.

42 So Ahab went up to eate, and to drinke,

As men rashed with some strange spirit. k You esteeme him as a god.

He mocked their beauly madnes, which thinke that by anie instance or sure the dead will dole can helpe their wor. shippers in their necessities.

Gen. 22. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

But say, which some think, contains about three pottles and a third part a piece.

How say A. b. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

In Herby he declared the greatest power of God, who contrarie to nature could make the fire burne vpon the water, to inferre that fault haue none doubt to doubt, that he is the onely God. n Though God suffer him to run in blindness and error for a time, yet at length he calleth them home to him by some notable signe & worke. He commanded them that as they were truly persuaded to submit to his will, that they would serue him, and all the powers and desires of the flesh, he will.



and Elijah went vp to the top of Carmel :

and he crouched vnto the earth, and put his face betwene his knees,

And said to his servants, Go vp now and looke towards the way of the Sea. And he went vp, and looked, and said, There is nothing. Again he said, Go againe: seuen times.

And at the seuenenth time he said, Behold, there driseth a little cloud out of the sea like a mans hand. Then he said, Vp, and say vnto Ahab, Make ready thy chariot, and get thee downe, that the raine stay thee not.

And in the meane while the heauens were blacke with clouds and winde, and there was a great raine. Then Ahab went vp and came to Izebel.

And the hand of the Lord was on Elijah, and he girded vp his loynes, and ran before Ahab till he came to Izebel.

And he said vnto her, Thou hast killed many good men, but thou hast not killed me.

And he said vnto her, Thou hast killed many good men, but thou hast not killed me.

And he said vnto her, Thou hast killed many good men, but thou hast not killed me.

And he said vnto her, Thou hast killed many good men, but thou hast not killed me.

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And he said vnto her, Thou hast killed many good men, but thou hast not killed me.

winde rent the mountains, and brake the rockes before the Lord: but the Lord was not in the winde: and after the wind came an earthquake: but the Lord was not in the earthquake.

And after the earthquake came fire: but the Lord was not in the fire: and after the fire came a still and soft voyce.

And when Elijah heard it, he covered his face with his mantle, and went out, and stood in the entring in of the caue: and behold, there came a voyce vnto him, and said, What doest thou here, Elijah?

And he answered, I haue bene verie ielous for the Lord God of hostes, because the children of Israel haue forsaken thy covenants, cast down thine altars, and slaine thy Prophets with the sword, and I onely am left, and they seeke my life to take it away.

And the Lord said vnto him, Go, returne by the wilderness vnto Damascus, and when thou comest there, anoint Hazael King ouer Aram.

And Iehu the sonne of Nimshi shalt thou anoint King ouer Israel: and Eliza the sonne of Shaphat of Abel Meholah shalt thou anoint to be Prophet in thy roume.

And him that escapeth from the sword of Hazael, shall Iehu slay: and him that escapeth from the sword of Iehu, shall Eliza slay.

Yet wil I leaue seuen thousand in Israel, which haue bowed vnto Baal, and curie mouth that hath not kissed him.

So he departed thence, and found Eliza the sonne of Shaphat who was plowing with twelue yoke of oxen before him, and was with the twelfth: and Elijah went towards him, and cast his mantle vpon him.

And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kisse my father and my mother, and then I wil follow thee. Who answered him, Go, returne: for what haue I done to thee?

And when he went backe againe from him, he tooke a couple of oxen, and slew them, and sod their flesh with the instruments of the oxen, and gaue vnto the people, and they did eat: then he arose and went after Elijah, and ministred vnto him.

And he said vnto him, What doest thou here, Elijah?

And he answered, I haue bene verie ielous for the Lord God of hostes: for the children of Israel haue forsaken thy covenants, broken down thine altars, and slaine thy Prophets with the sword, and I onely am left, and they seeke my life to take it away.

And he said, Come out, and stand vpon the mount before the Lord. And beholde, the Lord went by, and a mighty strong

For the nature of man is not able to come here vnto God, if he should appeare in his strength and full maiestie, and therefore of his mercie he humbly misseeth him to our capacite.

We ought not to depend on the multitude in maintaining Gods glorie, but because our duetie so requirerh, we ought to do it.

Or Syria.

He cleareth this wicked dissemblers and holsters.

my treachery can be seen by the sword.

Angel comforteth Eliza.

That is, gouernour, and rulers of prouinces.

Or, Samaria.

That is, gouernour, and rulers of prouinces.

Or, Samaria.

That is, gouernour, and rulers of prouinces.

Or, Samaria.

That is, gouernour, and rulers of prouinces.

Or, Samaria.

That is, gouernour, and rulers of prouinces.

Or, Samaria.

That is, gouernour, and rulers of prouinces.

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That is, gouernour, and rulers of prouinces.

Or, Samaria.

That is, gouernour, and rulers of prouinces.

Or, Samaria.

That is, gouernour, and rulers of prouinces.

Or, Samaria.

That is, gouernour, and rulers of prouinces.

CHAP. XX.

Samaria besieged. The Lord promiseth the victory to Ahab by a Prophet. The King of Israel made peace with Ben-hadad, and is repured therefore by the Prophet.

Then Ben-hadad the King of Aram assembled all his armie, and two & thirty Kings with him, with horses, and charrets, and went vp, and besieged Samaria, and fought against it.

And he sent messengers to Ahab King of Israel, into the cite,

And said vnto him, Thus saith Ben-hadad, Thy siluer and thy golde is mine: also thy women, and thy faire children are mine.

And the King of Israel answered, and said, My lord King, according to thy saying, I am content to obey and pay tribute.

Or, Syria.

That is, gouernour, and rulers of prouinces.

Or, Samaria.

That is, gouernour, and rulers of prouinces.

Or, Samaria.

That is, gouernour, and rulers of prouinces.

Or, Samaria.

That is, gouernour, and rulers of prouinces.

and all that I haue.

And when the messengers came againe, they said; Thus commandeth Ben-hadad, and saith, When I shall send vnto thee, and command, thou shalt deliuer me thy silver and thy golde, and thy women, and thy children.

Or els I will send my seruants vnto thee by to morowe this time: and they shall search thine house, and the houses of thy seruants: and whatsoever is pleasant in thine eyes, they shall take in their hands, and bring it away.

Then the King of Israel sent for all the Elders of the land, and said, Take heede, I pray you, and see how he seeketh mischief: for he sent vnto me for my wives, and for my children, and for my silver, and for my golde, and I denied him not.

All and the Elders, and all the people said to him, Hearken not vnto him, nor consent. Wherefore he said vnto the messengers of Ben-hadad, Tel my lord the King, All that thou didest send for to thy seruant at the first time, that I will do, but this thing I may not do. And the messengers departed, and brought him an answer.

And Ben-hadad sent vnto him, and said, The gods do so to me and more also, if the dust of Samaria be ynough to all the people that follow me, for euerie man an handful.

And the King of Israel answered, and said, Tel him, Let not him that girdeth his harness, boast him selfe, as he that putteth it of.

And when he heard that tidings, as he was with the kings drinking in the paulions, he said vnto his seruants, Bring forth your engines, and they set them against the cite.

And behold, there came a Prophet vnto Ahab King of Israel, saying, Thus saith the Lord, Hast thou scene all this great multitude? beholde, I will deliuer it into thine hand this day, that thou maist know, that I am the Lord.

And Ahab said, By whome? And he said, Thus saith the Lord, By the seruants of the princes of the prouinces. He said again, Who shal order the battel? And he answered, Thou.

Then he nombred the seruants of the princes of the prouinces, & they were two hundred, two and thirtie: and after them he nombred the whole people of all the children of Israel, euen seven thousand.

And they went out at noone: but Ben-hadad did drinke til he was drunken in the tents, with he and the Kings: for two and thirtie Kings helped him.

So the seruants of the princes of the prouinces went out first: and Ben-hadad sent out, and they shewed him, saying, There are men come out of Samaria.

And he said, Whether they be come out for peace, take them alieu: or whether they be come out to fight, take them yet alieu.

So they came out of the cite, with the seruants of the princes of the prouinces, &

the hoste which followed them, till Ben-

And they slew euerie one his enemy: and the Aramites fled, & Israel pursued them:

but Ben-hadad the King of Aram escaped on a horse with his horsemen.

And the King of Israel went out, & smote the horses and chariots: and with a great slaughter slew he the Aramites.

(For there had come to Propheet to the King of Israel, and had said vnto him, Go, be of good courage, and consider, and take heede what thou doest: for when the yere is gone about, the King of Aram will come vp against thee.)

Then the seruants of the King of Aram said vnto him, Their gods are gods of the mountaines, and therefore they ouercome vs: but let vs fight against them in y plaine, and doubtles we shall ouercome them.

And this do, Take the Kings away, euerie one out of his place, and place captaines for them.

And number thy selfe an armie, like the armie that thou hast lost, with such horses, and such chariots, and we will fight against them in the plaine, and doubtles we shall ouercome them: and he hearkened vnto their voyce, and did so.

And after the yere was gone about, Ben-hadad nombred the Aramites, and went vp to Aphek to fight against Israel.

And the children of Israel were nombred, and were all assembled and went against them, & the children of Israel pitched before them, like two lide flockes of kiddes: but the Aramites filled the cuntry.

And there came a man of God, and spake vnto the King of Israel, saying, Thus saith the Lord, Because the Aramites haue said, The Lord is the God of the mountaines, and not God of the valles, therefore will I deliuer all this great multitude into thine hand, and ye shal know that I am the Lord. And they pitched one ouer against the other seuen dayes, and in the seuenth daye the battel was ioyned: and the children of Israel slew of the Aramites an hundred thousand footemen in one day.

But the rest fled to Aphek into the cite: and there fell a wall vpon seuen and twentie thousand men that were left: and Ben-hadad fled into the cite, and came into a secret chamber.

And his seruants said vnto him, Behold now, we haue heard say, that the Kings of the house of Israel are mercifull Kings: we pray thee, let vs put sackcloth about our shoyles, and ropes about our heads, and go out to the King of Israel: it may be that he wil saue thy life.

Then they girded sackcloth about their shoyles, and put ropes about their heads, & came to the King of Israel, and saide, Thy seruant Ben-hadad saith, I pray thee, let me liue: and he said, Is he yet alieu? he is my brother.

Now the men toke diligent heede, if they could catche any thing of him, and made

"Ebr. man."

"Or, Syrian."

"I With them"

"were appointed"

"for the preseruation of his"

"person."

"ye heard"

"and sustineth"

"and sustineth"

"in the house"

"dominated"

"k This the wic"

"ked blasphemy"

"God in their pr"

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haste, and said, Thy brother \* Ben-hadad. And he said, Go, bring him. So Ben-hadad came out vnto him, and he caused him to come vp vnto the charer.

34 And Ben-hadad said vnto him, The cities, which my father tooke from thy father, I wil restore, and thou shalt make streetes for thee in \* Damascus, as my father did in Samaria. Then said Ahab, I will let thee go with this couenant. So he made a couenant with him, and let him go.

35 ¶ Then a certaine man of the \* children of the Prophets said vnto his neighbour by the commandement of the Lord, \* Smite me, I pray thee. But the man refused to smite him,

36 Then said he vnto him, Because thou hast not obeyed the voyce of the Lord, behold, aslong as thou art departed from me, a lyon shall \* slay thee. So when he was departed from him, a lyon found him and slewe him.

37 Then he found another man, and sayde, Smite me, I pray thee. And the man smote him, and in smiting wounded him.

38 So the Prophet departed, and waited for the King by the way, and disguised him self with ashes vpon his face.

39 And when the King came by, he cryed vnto the King, and said, Thy seruant went into the middes of the battell: and behold, there went away a man, whome another mā brought vnto me, and saide, Keepe this man: if he be lost, and want, thy life shall go for his life, or els thou shalt pay a talent of siluer.

40 And as thy seruant had here and there to do, he was gone: and the King of Israel said vnto him, So shall thy iudgement be: thou hast giuen sentence.

41 And he hastned, and tooke the ashes away from his face: and the King of Israel knew him that he was of the Prophets:

42 And he said vnto him, Thus saith \* y Lord, \* Because thou hast let go out of thine hāds a man whome I appointed to dye, thy life shall go for his life, and thy people for his people.

43 And the King of Israel went to his house heauie and in displeasure, and came to \* Samaria.

CHAP. XXI.

¶ Iezabel commandeth to kill Naboth, for the vineyard, that he refused to sell Ahab. ¶ g Eliab reprehendeth Ahab, and he repenteth.

1 ¶ After these things Naboth \* Izreelite had a vineyard in Izreel, hard by the palace of Ahab King of Samaria.

2 And Ahab spake vnto Naboth, saying, Giue me thy vineyard, that I may make me a garden of hearbes thereof, because it is nere by mine house: and I wil giue thee for it a better vineyard then it is: or if it please thee, I will giue thee the worth of it in money.

3 And Naboth said to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his house heauie & in displeasure, because of the word which Naboth the Izreelite had spoken vnto him. for he had saide, I will not giue thee the inheritance of my fathers, and he lay vpon his bed and turned his face and would eate no bread.

5 Then Iezabel his wife came to him & said vnto him, Why is thy spirit so sad that thou eatest no bread?

6 And he said vnto her, Because I spake vnto Naboth the Izreelite, and said vnto him, Giue me thy vineyard for money, or if it please thee, I will giue thee another vineyard for it: but he answered, I will not giue thee my vineyard.

7 Then Iezabel his wife saide vnto him, \* Doeft thou now gouerne the kingdom of Israel? vp, eat bread, and \* be of good chere, I wil giue thee the vineyard of Naboth the Izreelite.

8 ¶ So she wrote letters in Ahabs name, and sealed them with his seale, and sent the letters vnto the Elders, and to the nobles that were in his citie dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaime a \* fast, and set Naboth among the chiefe of the people,

10 And set two wicked men before him, and let them witness against him, saying, Thou didest blaspheme God and the King: then carie him out, and stone him that he maye dye.

11 And the \* men of his citie, even the Elders and gouernours, which dwelt in his citie, did as Iezabel had sent vnto them: as it was written in the letters, which she had sent vnto them.

12 They proclaýmed a fast, and set Naboth among the chiefe of the people,

13 And there came two wicked men, & sate before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did \* blaspheme God and the King. Then they caried him away out of the citie, & stoned him with stones, that he dyed.

14 Then they sent to Iezabel, saying, Naboth is stoned and is dead.

15 ¶ And when Iezabel heard that Naboth was stoned and was dead, Iezabel saide to Ahab, \* Vp, and take possession of the vineyard of Naboth the Izreelite, which he refused to giue thee for money: for Naboth is not aliue, but is dead.

16 And when Ahab heard that Naboth was dead, he rose to go downe to the vineyard of Naboth the Izreelite, to take possession of it.

17 ¶ And the word of the Lord came vnto Elijah the Tithbite, saying,

18 Arise, go downe to meete Ahab King of Israel, which is in Samaria. lo, he is in the vineyard of Naboth, whither he is gone downe to take possession of it.

19 Therefore shalt thou say vnto him, Thus saith the Lord, \* Haft thou killed, and also gotten possession? And thou shalt speake

B b. iij. vnto

b Thus the wicked consider not what is iust and lawfull, but fret inwardly, when they can not haue theirordinate appetites satisfied.

c As though she said, thou knowest not what it is to reigne. Command, & intreate not.

d For then they vied to enquire of mens fautes: for none coulde fast truly that were notorious sinners.

e Thus worldlings contrarie to Gods commandement, who will lech not to consent to the shedding of innocent blood, obey rather the wicked commandements of princes then the iust lawes of God.

f This example of monstrous crueltie the holy Ghost lea- ueth to vs to the intent that wee should abhorre all tyrannie, and specially in the, whome nature & kinde should moue to be pitiful and inclined to mercie.

g Doeft thou thinke to haue anie advantage by murdering of an innocent?

g. 20. 36.

The policy and counsell of wicked women is euer dangerous to be sought for: it bringeth confusion to the king, and dishonour to his name.

Religion made a tribuna to kill.

wicked magistrates.

wicked witnesses





Gilead? And one sayd on this maner, and another sayd on this maner.

31 Then there came forth a spirit, & I stooode before the Lord, and said, I will entise him.

And the Lord sayd vnto him, Wherewith?

32 And he sayd, I will goe out, and be a false spirit in the mouth of al his prophets. Then he sayd, Thou shalt entise him, and shalt also preuaile: go forth, and do so.

33 Now therefore behold, the Lord hath put a lying spirite in the mouth of all these thy prophets, and the Lord hath appointed euill against thee.

34 Then Zidkiah the sonne of Chenaanah came nere & smote Michaiah on the cheke and sayd, When went the Spirite of the Lord from me, to speake vnto thee?

35 And Michaiah said, Behold, thou shalt see in that day, when thou shalt go from chamber to chamber to hide thee.

36 And the King of Israel sayd, Take Michaiah, and cary him vnto Amon the gouernour of the cite, and vnto Ioath the Kings sonne,

37 And say, thus sayth the King, Put this man in the prison house, & feed him with bread of affliction, and with water of affliction, vntill I returne in peace.

38 And Michaiah sayde, If thou returne in peace, the Lorde hath not spoken by me. And he said, Hearken all ye people.

39 So the King of Israel and Jehoshaphat the King of Iudah went vp to Ramoth Gilead.

40 And the King of Israel sayd to Jehoshaphat, I wil change mine apparel, and wil enter into the battell, but put thou on thine apparel. And the King of Israel chaunged himselfe, and went into the battell.

41 And the King of Aram commaunded his two and thirtie captaines ouer his charrets, saying, Fight neither with small, nor great, save onely against the King of Israel.

42 And when the captaines of the charrets saw Jehoshaphat, they sayd, Surely it is the King of Israel, and they turned to fight against him: and Jehoshaphat cryed.

43 And when the captains of the charrets saw that he was not the King of Israel, they turned backe from him.

44 Then a certaine man drew a bowe mightily and smote the King of Israel betwene the ioyntes of his brigandine. Wherefore he sayd vnto his charret man, Turne thine hande and cary me out of the hoste: for I am hurt.

45 And the battell encreased that day, and the King stooode still in his charret against the Aramites, & dyed at euene: & the blood ran out of the wounde into the middes of the charret.

46 And there went a proclamation throughout the host about the goying downe of the sunne, saying, Euery man to his cite, & euery man to his owne countrey.

37 So the King died, and was brought to Samaria, & they buried the King in Samaria.

38 And one washed the charret in the poole of Samaria & the dogs licked vp his blood (and they washed his armour) according vnto the word of the Lord which he spake.

39 Concerning the rest of the actes of Ahab and all that he did, and the yuorie house, & he built, and all the cities that he built, are they not written in the booke of the Chronicles of the Kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

41 And Jehoshaphat the sonne of Ahab began to reigne vpon Iudah in the fourth yeere of Ahab King of Israel.

42 Jehoshaphat was fine and thirtie yere old, when he began to reigne, and reigned fine and twentie yere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And he walked in all the wayes of Aha his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheles the hie places were not take away: for the people offered still and burnt incense in the hie places.

44 And Jehoshaphat made peace with the King of Israel.

45 Concerning the rest of the actes of Jehoshaphat, & his worthie deeds that he did, & his battels which he fought, are they not written in the booke of the Chronicles of the Kings of Iudah?

46 And the Sodomites, which remayned in the dayes of his father Aha, he put cleane out of the land.

47 There was then no King in Edom: the deputie was King.

48 Jehoshaphat made shippes of Tharshish to saile to Ophir for golde, but they went not, for the shippes were broken at Ezion Gaber.

49 Then sayd Ahaziah the sonne of Ahab vnto Jehoshaphat, Let my seruants go with thy seruantes in the shippes. But Jehoshaphat would not.

50 And Jehoshaphat did sleepe with his fathers, and was buried with his fathers in the cite of Dauid his father, and Jehoram his sonne reigned in his stead.

51 Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the seuenteenth yere of Jehoshaphat King of Iudah, and reigned two yeres ouer Israel.

52 But he did euill in the sight of the Lorde, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For he serued Baal and worshipped him, and prouoked the Lord God of Israel vnto wrath, according vnto all that his father had done.

the Lord is true of the word as much as the words of the prophets. the Lord is the father of the Lord. b. 22. 33.

the Lord is the father of the Lord. the Lord is the father of the Lord. b. 22. 33.

a Meaning, that he was led with an error, thinking that they might still sacrifice to the Lord in those places, as well as they did before the temple was built.

the Lord is the father of the Lord. the Lord is the father of the Lord. b. 22. 33.

negotiation can be made with the Lord. b. 22. 33.

b In the time of this King, Idumea was subiect to Iudah & was gouerned by whom they of Iudah appointed c By T harshish the Scripture meaneth Cilicia & al the Sea called Mediterraeneum.

the Lord is the father of the Lord. the Lord is the father of the Lord. b. 22. 33.

d Iosephus writeth that Ophir is in India, where the Egyptians & Arabians traffike for gold.

idolatrous King.

Or, in all points as his father did.

## THE

# THE SECOND BOOKE

OF THE KINGS.

THE ARGUMENT.

**T**His second booke containeth the actes of the Kings of Iudah & Israel: to wit, of Israel fro the deat<sup>h</sup> of Ahab vnto the last King Hoshea, who was imprisoned by the King of Assyria, and his cite Samaria taken, & the ten tribes by the iust plague of God for their idolatry and disobedience to God led into captiuitie. And also of Iudah, from the reigne of Iehoram sonne of Iehoshaphat vnto Zedechia, who for consenning the Lordes commandemens by his Prophetes, and neglecting his sundry admonitions, by famine & other meanes was taken by his enemies, saw his sonnes most cruelly slayne before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie: and also by the iust vengeance of God for contemp of his worde Ierusalem was destroyed, the Temple burnt, and he and all his people were led away captiues into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his Prophetes and embrace his worde: and contrariwise, of his plagues towards those common weales which neglect his ministers and do not obey his commandemens.

## CHAP. I.

*1* Ahab, iah by a fall felleth sick & consulterh with Baal-zabub. *3* He is reproued by Eliah. *10* The captaines ouer fiftie were sent to Eliah, whereof two were burnt with fire from heauen by his prayer. *17* Ahab, iah dyeth, and Iehoram his brother succeedeth him.



**H**É Moab rebelled against Israel after the death of Ahab:

And Ahabziah fell thorow the lattice window in his upper chamber which

was in Samaria: so he was sicke: then he sent messengers, to whom he sayd, Go, and enquire of Baal-zebub the god of Ekron, if I shal recover of this my disease.

Then the Angel of the Lord said to Eliiah the Tishbite, Arise, and go vp to meete the messengers of the King of Samaria, and say vnto them, Is it not because there is no God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?

Wherefore thus sayeth the Lorde, Thou shalt not come downe from the bed on which thou art gone vp, but shalt die the death. So Eliiah departed.

And the messengers returned vnto him, to whó he said, Why are ye now returned?

And they answered him, There came a man and met vs, and said vnto vs, Go, & returne vnto the King which sent you, and say vnto him, Thus sayth the Lord, Is it not because there is no God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron? Therefore thou shalt not come down from the bedde, on which thou art gone vp, but shalt dye the death.

And he sayd vnto them, What manner of man was he which came and met you, and tolde you these wordes?

And they said vnto him, He was an hearie man, and girded with a girdle of lether about his loynes. Then sayd he, It is Eliiah the Tishbite.

Therefore the King sent vnto him a captaine ouer fiftie with his fiftie men, who wēt

vp vnto him: for behold, he sat on the top of a mountaine, and he sayd vnto him, O To wit, Can man of God, the King hath commaunded me, that thou come downe.

But Eliiah answered, and sayd to the captaine ouer the fiftie, If that I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen and deuoured him and his fiftie.

Again also he sent vnto him another captaine ouer fiftie, with his fiftie. Who spake, and sayd vnto him, O man of God, thus the King commaundeth, Come down quickly.

But Eliiah answered, and said vnto them, If I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.

Yet againe he sent the third captaine ouer fiftie with his fiftie. And the third captaine ouer fiftie went vp and came, & fel on his knees before Eliiah, & besought him, & said vnto him, O man of God, I pray thee, let my life and the life of these thy fiftie seruants be precious in thy sight.

Behold, there came fire downe from the heauen and deuoured the two former captaines ouer fiftie with their fifties: therefore let my life now be precious in thy sight.

And the Angel of the Lord sayd vnto Eliiah, Go downe with him, be not afraide of his presence. So he arose, and went downe with him vnto the King.

And he said vnto him, thus saith the Lord, Because I haue sent messengers to inquire of Baal-zebub the god of Ekron, (was it not because there was no God in Israel to inquire of his word) therefore thou shalt not come downe of the bed, on which thou art gone vp, but shalt die the death.

So he died according to the worde of the Lord which Eliiah had spoken. And Iehoram began to reigne in his stead, in the second yere of Iehorá's sonne of Iehoshaphat King of Iudah, because he had no sonne.

Concerning the rest of the actes of Ahabziah, that he did, are they not written in the booke of the Chronicles of the Kinges of Israel?

CHAP.

*Had great estate  
in Samaria  
punished by  
ministry on his  
prophets. b. 10.  
v. 12.*

*Idolatry doubly  
punished: a. b. 2.  
v. 10.*

*Angel. a. v. 15.*

*Signs of punishment  
made throughe  
to Iehoram. b. 13.*

*Lord giveth con-  
fession. b. 14.*

*The word of God is our  
rule to live by. b. 16.*

*As was the habit  
of Ahabziah  
in 3. 4. fore-  
warned of  
Ahab. 4. 5.*

*a* So that he was punished for his idolatry after two sorts: for the Moabites, which were wot to pay him tribute, rebelled, & beset downe at a grate which was upon his house to giue light beneath.

*b* The Philistines which dwelt at Ekron, worshipped this idole, which signifieth the god of flies, thinking he could preserve them fro the biting of flies: or eh he was so called, because flies were ingendred in great abundance of blood of the sacrifices he offered to that idole.

*c* He sheweth that idolaters haue not true God, for el they would seeke to none but to him alone.

*d* Ignorance is the mother of error & idolatry.

*e* Some thinke that this is met of his garment which were rough & made of heare.

*He declared  
what power  
Gods word hath  
in the mouth of  
his seruants  
they threaten  
Gods enemies  
against the wicked.*

*h* He spake this in mockery, and therefore provoked Gods wrath so much the more.

*i* Meaning, that God would draw by effect, whether he was a true Prophet or not.

*k* Which humble his selfe before God & his seruant.

*l* That is, spare my life and let me not die as the other two.

*m* Thus the Lord giueth boldnes to his Prophetes, which otherwise of themselves are afraid to see Gods meellies.

*n* Iehoshaphat going to battle against the Syrians, made Iehoram King in the yere of his reigne: & in the 18. yere, which was the yere of his sonne, Iehoram reigned in Israel: & in the yere of this Iehoram, Iehoshaphat dyed & the kingdom of Iudah was committed to his sonne.



And when the Lord would take vp Eliah into heauen by a whirlewinde, Eliah went with Eliſha from Gilgal.

Then Eliſha ſayd to Eliſha, Tarry here, I pray thee: for the Lord hath ſent me to Beth-el. But Eliſha ſaid, As the Lord liueth, and as thy ſoule liueth, I will not leave thee.

So they came down to Beth-el. And the children of the Prophets, that were at Beth-el, came out to Eliſha, and ſayd vnto him, Knoweſt thou that the Lord will take thy maſter from thee to day? And he ſayd, Yea, I knowe it: hold ye your peace.

Againe Eliſha ſayd vnto him, Eliſha, tarry here, I pray thee: for the Lord hath ſent me to Iericho. But he ſaid, As the Lord liueth, and as thy ſoule liueth, I will not leave thee.

So they came to Iericho. And the children of the prophets that were at Iericho, came to Eliſha, and ſayd vnto him, Knoweſt thou that the Lord will take thy maſter from thee to day? And he ſayd, Yea, I knowe it: hold ye your peace.

Moreouer Eliſha ſayd vnto him, Tarry, I pray thee, here: for the Lord hath ſent me to Iordan. But he ſayd, As the Lord liueth, and as thy ſoule liueth, I will not leave thee.

So they went both together. And fifty men of the ſonnes of the Prophets went and ſtoode on the other ſide a-far off, and they two ſtood by Iordan.

Then Eliſha tooke his cloke, and wrapt it together, and ſmote the waters, and they were diuided higher and thicher, and they twaine went ouer on the dry land.

Now when they were paſſed ouer, Eliſha ſayd vnto Eliſha, Aſke what I ſhall doe for thee before I be taken from thee. And Eliſha ſayd, I pray thee, Let thy Spirit be double vpon me.

And he ſayde, Thou haſt aſked an harde thing: yet if thou ſee me when I am taken from thee, thou ſhalt haue it ſo: and if not, it ſhall not be.

And as they went walking and talking be-hold, there appeared a chariot of fire, & horſes of fyre, and did ſeparate them twaine. So Eliſha went vp by a whirle wynde into heauen.

And Eliſha ſawe it, & he cryed, My father, my father, the chariot of Iſrael, & the horſemen thereof: and he ſawe him no more: and he tooke his clothe, & renre them in two pieces.

¶ He tooke vp alſo the cloke of Eliſha that fell from him, and returned, and ſtoode by the banke of Iordan.

After he toke the cloke of Eliſha, that fell from him, and ſmote the waters, and ſayde, Where is the Lord God of Eliſha, and hee himſelfe? Againe alſo he ſmote the waters,

and they were ſeparated this way and that way: and Eliſha went ouer.

¶ And when the children of the Prophets, which were at Iericho, ſawe him on the other ſide, they ſayd, The Spirit of Eliſha doth reſt on Eliſha: and they came to meet him, and ſell to the ground before him.

¶ And ſaid vnto him, Behold now, there be with thy ſeruants fifty ſtrong men: let the go, we pray thee, & ſeek thee whither, if ſolue the Spirit of the Lord hath take him vp, & caſt him vp ſome mountaine, or into ſome valley. But he ſayd, Ye ſhall not ſend.

¶ Yet they were inſtate vpon him, till he was aſhamed: wherefore he ſayd, Send. So they ſent fifty men, which ſought three dayes, but found him not.

¶ Therefore they returned to him, (for hee had ſtarted at Iericho) and he ſayd vnto them, Did not I ſay vnto you, Go not?

¶ And the men of the city ſayd vnto Eliſha, Behold, we pray thee: the ſituation of this citie is pleaſant, as thou, my Lord, ſeeſt; but the water is nought, and the ground barren.

¶ Then he ſaid, bring me a new cruſe, & put ſalt therein. And they brought it to him.

¶ And he went vnto the ſpring of the waters, and caſt there the ſalt, and ſaide, Thus ſayth the Lord, I haue healed this water: death ſhall no more come thereof, neither barrenneſſe to the ground.

¶ So the waters were healed vntill this day, according to the words of Eliſha which he had ſpoken.

¶ And he went vp ſixthence vnto Beth-el. And as he was going vp the way, little children came out of the citie, & mocked him, & ſayd vnto him, Come vp, thou bald head: come vp, thou bald head.

¶ And he turned backe, & looked on them, and curſed them in the Name of the Lord. And two beaſtes came out of the foreſt, and tare in pieces two & fourie children of the.

¶ So he went from thence to Iheronim, & from thence he returned to Samaria.

¶ Chap. II. ¶ The ſonne of Ahab began to reigne ouer Iſrael in Samaria, the eighteenth yere of Iehoſaphat King of Iu-dah, and reigned twelue yeres.

¶ And he wrought euill in the ſight of the Lord, but not like his father: nor like his mother: for he tooke away the image of Baal that his father had made.

¶ Neuertheleſſe, he cleaued vnto the ſinnes of Ieroboam, the ſonne of Nebat, which made Iſrael to ſinne, and departed not therefrom.

¶ ¶ Then Meſha King of Moab had ſtore of ſheepe, and rendred vnto the King of Iſrael an hundredth thouſand lambs, and an hundredth thouſand rams with the wooll.

¶ But when Ahab was dead, the King of Moab rebelled againſt the King of Iſrael.

¶ Therefore King Iehoram went out of Sa-maria

The Spirit of prophetic is given to him, as it was to Eliſha.

Meaning, Eliſha: for they thought his body had bene caſt in ſome moſtaine.

Because the fact was extraordi-narie, they doubted where hee was become, but Eliſha was affured that hee was take vp to God.

Or, ſhall the inhabitant.

Thus God gave him power to make contrary to nature, to make that water profitable for man, vnto which he fore was hurtful.

A faithful ſervant to God.

Perceiving their malicious heart againſt the Lord, & his word, he deſireth God to take vengeance of them for their diſobedience.

Read ſomewhat in y. Chap. and 17. verſ.

A type of reſurreſtion.

tribute.

in the same season, and numbered all Israel,

7. And went, and sent to Iehoshaphat King of Iudah, saying, The King of Moab hath rebelled against me: I will thou go with me to batle against Moab: And he answered, I will go vp: for I am, as thou art, my people, as thy people, and mine horses as thine horses.

8. Then sayd he, What way shall we goe vp? And he answered, The way of the wilderness of Edom.

9. So went the King of Israel and the King of Iudah, and the King of Edom: & when they had compassed the way seuen dayes, they had now water for the hofte, nor for the cattel that followed them.

10. Therefore the King of Israel sayd, Alas, that y Lord hath called these three Kings, to giue them into the hand of Moab.

11. But Iehoshaphat said, Is there not here a Prophet of the Lorde, that we may inquire of the Lorde by him? And one of the King of Israels seruants answered, and sayd, Here is Elisha the sonne of Shaphat, which powred water on the handes of Elijah.

12. Then Iehoshaphat said, The word of the Lorde is with him. Therefore the King of Israel, and Iehoshaphat, & the King of Edom went downe to him.

13. And Elisha sayd vnto the King of Israel, What haue I to doe with thee? get thee to the Prophets of thy father & to the Prophets of thy mother. And the King of Israel sayd vnto him, Nay: for the Lorde hath called these three Kings, to giue them into the hand of Moab.

14. Then Elisha said, As the Lord of hostes liueth, in whose sight I stand, if I were not, that I regarde the presence of Iehoshaphat the King of Iudah, I would not haue looked toward thee, nor seen thee.

15. But now bring me a minstrel. And when the minstrel played, the hand of the Lorde came vpon him.

16. And he sayd, Thus saith the Lorde, Make this valley full of ditches.

17. For thus sayth the Lorde, Ye shall neither see wind nor see raine, yet the valley shall be filled with water, that ye may drinke, both ye and your cattel, and your beastes.

18. But this is a small thing in the sight of the Lorde: for he will giue Moab into your hand.

19. And ye shall smite euery strong towne, and euery chief citie: & shall fel euery faire tree, & shall stop all the fountaines of water, and marre euery good field with stones.

20. And in the morning whē the meat offering was offered, behold, there came water by the way of Edom: and the countrey was filled with water.

21. And when all the Moabites heard that the Kings were come vp to fight against them, they gathered all that was able to put on harness, and vpwarde, and stood in their border.

22. And they rose early in the morning, when

the sunne arose vpon the water, & the Moabites saw the water ouer against them, as red as blood.

23. And they said, This is blood: the Kings are surely slain, and one hath smitten another: now therefore, Moab, to this ioyle.

24. And when they came to the host of Israel, the Israelites arose vp: & (more y Moabites, so that they fled before them, but they inuaded them, and smote Moab).

25. And they destroyed the citie: & on all the good field euery man cast his stone, & filled them, & they stopt all the fountaines of water, and felled all the good trees: onely in Kir-haraseh left they the stones thereof: howbeit they went about it with slings, and smote it.

26. And when the King of Moab saw that the batle was to sore for him, he tooke with him seuen hundred men y drew the sword to breake through vnto the King of Edom: but they could not.

27. Then he toke his eldest sonne, that should haue reigned in his stead, and offered him for a burnt offering vpon the wall: so y Israel was sore grieved, & they departed fro him, and returned to their countrey: but rather it seemed to be his owne sonne, whom he offered to his god to pacifie them, which barbarous cruetie mooued the Israelites heart of pite to depart.

CHAP. III.

God increaseth the oyle to the poore widow by Elisha. He obtaineth for the Shunammite a sonne at Gods hande. VVho dying, he reuiueth him vp againe. He maketh free the passage, and multiplieth the leanes.

1. And one of the wiuers y of the sonnes of the Prophets cried vnto Elisha, saying, Thy seruant mine husband is dead, & thou or prodigalitie knowest, that thy seruant did feare y Lord: but by the hand of the Lorde, and the creditour is come to take my two sonnes to be his bondmen.

2. Then Elisha said vnto her, What shall I do for thee? tell me, what hast thou at home? And she sayd, Thine handmayde hath nothing at home, save a pitcher of oyle.

3. And he sayd, Goe, and borrow thee vessels abroad of al thy neighbours, empty vessels, and spare not.

4. And when thou art come in, thou shalt shutte the doore vpon thee, and vpon thy sonnes, and powre out into all those vessels and ser aside those that are full.

5. So she departed from him, and shutte the doore vpon her, and vpon her sonnes. And they brought to her, and she powred out.

6. And when the vessels were full, she sayde vnto her sonne, Bring me yet a vessell. And he sayd vnto her, There is no more vessels. And the oyle ceased.

7. Then she came & told the man of God. And he said, Go, and sell the oyle, and paye them that thou art in der vnto, & liue thou and thy children of the rest.

8. And on a time Elisha came to Shunem, and there a woman of great estimation constrained him to eate bread: and as he passed by, he turned in thither to eate bread.

9. And she said vnto her husband, Beholde, I know children.

e Meaning, the viceroi or Lieutenant of y King of Iudah, read y King. 22. 48. Ebr. that were at their fests.

f That is, who was his seruant.

g He is able to instruct vs what the Lord will in this point.

h He knew that this wicked king would haue turned his counsel to serue his turne & therefore he disdaind to answer him.

i The wicked esteeme not the seruants of God, but when they are dealt by necessity and feare of the presence of God.

k God further his worde to the wicked, because of the godly y are among them.

l He sang songs to Gods glory, & so stirred vp y Prophets heart to prophesie.

m He will not ion miraculously giue you waters, but your enemies also into your hand.

n Though God bestow his benedictions for a time vpon his enemies, yet he hath his seasons, when he will take the away to the intent they might see his vengeance which is prepared against them.

o Ebr. to giue him. s He with a girle.

The folsome ioy of the wicked is but a preparation to their destruction, which is as a

Meaning they followed them into the towne.

q which was one of the principal cities of Moabites, when they left nothing but the walls.

r Some referre it to the King of Edoms sonne, whom they say he had taken in that Skirmish.

s rather it seemed to be his owne sonne, whom he offered to his god to pacifie them, which barbarous cruetie mooued the Israelites heart of pite to depart.

t Read Chap. 13.

u And therefore fell not into der by vauitimes by prodigalitie.

v But by the hand of the Lorde.

w Because of a poore and not able to pay.

x Thus Godd freth his many tymes to be brought to extreme necessity, before he loose them, that afterward they may the more reioice in his mercy.

y The Prophet declared him by vnto her, that God neuer failth to provide for his seruants, their wives and children, if they trust in him.

z To augment and increse in the vessels.

aa God here did not onely provide for his seruant, that his detts should be payed, but also for his doctine & profession without slander, but also for his wife and

children.



*Assured souls.  
religious Charity.*

I know now, that this is an holy man of God  
that passeth by vs continually.

10 Let vs make <sup>a</sup> him a litle chamber, I praye  
thee, with walles, and let vs set him there a  
bed and a table and a stoole, and a candle-  
sticke, that he may turne in thither when  
he cometh to vs.

11 And on a day, he came thither and turned  
into the chamber, and lay therein.

12 And sayd to Gehazi his seruante, Call this  
Shunammite: and when he called her, the  
stoope before him.

13 Then he sayd vnto him, Say vnto her now,  
Beholde, thou hast had all this great care  
for vs, what shall we doe for thee? Is there  
any thing to be spoken for thee to the King  
or to the captaine of the hoste? And shee  
answered, I dwell among myne owne  
people.

14 Again he sayde, What is then to be done  
for her? The Gehazi answered, In deed she  
hath no sonne, and her husband is olde.

15 Then said he, Call her. And he called her,  
and she stood in the doore.

16 And he said, At this time appointed, ac-  
cording to the time of life, thou shalt em-  
brace a sonne. And she saide, Oh my Lord,  
thou man of God, doe not lye vnto thine  
handmaid.

17 So the woman conceived, & bare a sonne  
at that same season, according to the tyme  
of life, that Elisba had sayd vnto her.

18 And when the childe was growen, it fell  
one day, that he went out to his father, and  
to the respers.

19 And he sayd to his father, Mine head,  
mine head. Who sayd to his seruante, Beare  
him to his mother.

20 And he took him & brough him to his  
mother, and she saw on her knees til noone,  
and dyed.

21 Then she went vp, and layed him on the  
bed of the man of God, and shut the doore  
vpon him, and went out.

22 Then she called to her husband, & sayd,  
Send with me, I pray thee, one of the yong  
men and one of the asses: for I will haste  
to the man of God, and come againe.

23 And he sayd, Wherefore wilt thou goe to  
him to daye? Is it neither a newe moone  
nor Sabbath daye. And she answered, All  
shalbe well.

24 Then she fasted an aise, and sayde to her  
seruante, Drive, and goe forward: staye not  
for me to get vp, yett I bid thee.

25 So she went, and came vnto the man of  
God to mount Carmel. And when the man  
of God sawe her ouer against him, he sayd  
to Gehazi his seruante, Beholde, the Shun-  
ammite.

26 Then he sayd, Beholde, the Shun-  
ammite. And he said, Beholde, the Shun-  
ammite.

27 Then he sayd, Beholde, the Shun-  
ammite. And he said, Beholde, the Shun-  
ammite.

28 Then he sayd, Beholde, the Shun-  
ammite. And he said, Beholde, the Shun-  
ammite.

29 Then he sayd, Beholde, the Shun-  
ammite. And he said, Beholde, the Shun-  
ammite.

alone: for her soule is vexed within her, &  
the Lord hath hid it from me, and hath not  
told it me.

28 Then she said, Did I desire a sonne of my  
lord? did I not say? Deceiue me not.

29 Then he sayd to Gehazi, Gird thy loines,  
and take my staffe in thine hande, and goe  
thy way: & if thou meete any, salute him  
not: and if any salute thee, aunswere him  
not: and laye my staffe vpon the face of the  
childe.

30 And the mother of the childe said, As the  
Lord liueth, and as thy soule liueth, I will  
not leaue thee. Therefore he arose, and fol-  
lowed her.

31 But Gehazi was gone before them, & had  
layed the staffe vpon the face of the childe,  
but he neither spake nor heard: wherefore  
he returned to meete him, & told him, say-  
ing, The childe is not waken.

32 Then came Elisba into the house, and  
behold, the childe was dead, and layed vpon  
his bed.

33 He went in therefore, & shut the doore vpon  
them twayne, and prayed vnto the Lord.

34 After he went vp, and lay vpon the childe,  
and put his mouth on his mouth, & his eyes  
vpon his eyes, & his hands vpon his hands,  
and stretched himselfe vpon him, and the  
fleshe of the childe waxed warme.

35 And he went from him, and walked vp and  
downe in the house, and went vp and spread  
himselfe vpon him: then the childe neede  
scuen times, and opened his eyes.

36 Then he called Gehazi, and sayd, Call this  
Shunammite. So he called her, which came  
in vnto him. And he said vnto her, Take thy  
sonne.

37 And she came, & fel at his feete, & bowed  
her selfe to the grounde, andooke vp her  
sonne, and went out.

38 Afterward Elisba returned to Gilgal, and  
a famine was in the land, and the children  
of the Prophetes dwelt with him: And he  
sayd vnto his seruants, Set on the great pot,  
and seethe pottage for the children of the  
Prophetes.

39 And one went out into the field, to gather  
herbes, and found, as it were, a wilde vine, &  
gathered thence off wilde gowdes his garnet  
full, and came and shred them into the pot  
of pottage: for they knew it not.

40 So they powdered out for the men to eate,  
and when they did eat of the pottage, they  
cried out, and sayde, O thou man of God,  
death is in the pot: & they could not eate  
therof.

41 Then he sayd, Bring meale. And he kast it  
into the pottage, and sayd, Rowe out for the  
people, that they may eate: and there was  
none still in the pot.

42 Then came a man from Basal-shalisha, &  
brought the man of God bread of the first  
fruits, even twenty loaves of barley, and full  
of cares of come in hushe. And he said, Giue  
vnto the people, that they may eate.

43 And his seruante answered, How should I  
set this before an hundred men? He sayd  
againe,

Make such  
speede that no-  
thing may let  
thee in the way,  
Luke. 10. 4.

The like did  
Elisba to the wi-  
dowes sonne at  
Sarepta, King  
17. 21. and Saint  
Paul Act. 20. 10.

That is, in the  
land of Israel.

Which the A-  
pothecaries call  
colloquintida, &  
is most wondrous  
and dangerous:  
if they feared  
that they were  
poysoned, be-  
cause of the his-  
terosis.

impunity

prayer

a famine.



again, Give it vnto the people, that they may eate: for thus sayeth the Lorde, They shall eate, and there shall remaine.  
44 So he set it before them, and they did eat, and left ouer, according to the worde of the Lorde.

CHAP. V.

Naaman the Syrian is healed of his leprosie. 16 Elisha re-  
sisteth his gifts. 27 Gehazi is stricken with leprosie, be-  
cause he took money, and rayment of Naaman.

Now was there one Naaman captaine  
of the hoste of the King of Aram, a  
great man, and honourable in the sight of  
his lord, because that by him the Lorde had  
deliuered the Aramites. He also was a migh-  
tie man and valiant, but a leper.

And the Aramites had gone out by bads,  
and had taken a mayle miede of the lande of  
Israel, and the serued Naamans wife.  
3 And she sayd vnto her mistres, Would God  
my lord were with the Prophet that is in  
Samaria, he would soone deliuer him of his  
leprosie.

4 And he went in, and tolde his lord, say-  
ing, Thus and thus saith the mayde: that is  
of the land of Israel.

5 And the King of Aram sayd, Goe thy way  
hither, and I will sende a letter vnto the  
King of Israel. And he departed, and tooke  
with him ten talents of siluer, & fixe thou-  
sand piere of golde, and ten change of rai-  
mentes.

6 And brought the letter to the King of Is-  
rael, to this effect: Now when this letter is  
come vnto thee, vnderstande, that I haue  
sent thee Naaman my seruant, that thou  
maiest heale him of his leprosie.

7 And when the King of Israel had read the  
letter, he rent his clothes, and sayde, Am I  
God, to kil & to giue life, that he doeth send  
to me, that I should heale a mā from his le-  
prosie? wherefore consider, I pray you, and see  
how he seeketh a quarrel against me.

8 But whē Elisha the mā of God had heard  
that the King of Israel had rent his clothes,  
he sent vnto the King saying, Wherefore  
hast thou rent thy clothes? Let him come  
now to me, and he shall know, that there is  
a Prophet in Israel.

9 Then Naaman came with his horses, &  
with his chariots, and stood at the doore of  
the house of Elisha.

10 And Elisha sent a messenger vnto him,  
saying, Get thee up, and wash thee in Iordan seuen  
times, and thy flesh shall come agayne to  
thee, and thou shalt be cleane.

11 But Naaman was wroth and went away,  
and sayd, Behold, I thought with my selfe,  
He will surely come out, and stande by, and  
call on the Name of the Lord his God, and  
put his hand on the place, and heale the  
leprosie.

12 Are not Abanah and Pharpar, riuers of  
Damascus better then all the waters of Is-  
rael? may I not wash me in them, and be  
cleansed? so hee turned, and departed in  
displeasure.

13 But his seruants came, and spake vnto

him, and sayd, Father, if the Prophet had  
commanded thee a great thing, wouldest  
thou not haue done it? how much rather  
then, when he sayth to thee, Wash, and be  
cleane?

14 Then went he downe, and washed him  
self seuen times in Iordan, according to the  
saying of the man of God: & his flesh came  
agayne, like vnto the flesh of a litle child, &  
he was cleane.

15 And hee turned agayne to the man of  
God, he, and all his companie, and came &  
stood before him and sayd, Behold, nowe I  
know that there is no God in all the world,  
but in Israel: nowe therefore, I pray thee,  
take a reward of thy seruant.

16 But he sayd, As the Lorde liueth (before  
whom I stand) I will not receiue it. And he  
would haue constrained him to receiue it,  
but he refused.

17 Moreover Naaman sayd, Shall there not  
be giuen to thy seruant two mules loades of  
this earth? for thy seruant will henceforth  
offer neither burnt sacrifice, nor offering in-  
to any other god, saue vnto the Lorde.

18 Herein the Lorde be mercifull vnto thy  
seruant, that when my master goeth into  
the house of Rimmon, to worship there, &  
leaneth on mine hand, and I bow my self in  
the house of Rimmon: when I doe bowe  
downt, I say, in the house of Rimmon, the  
Lorde be mercifull vnto thy seruant in this  
pointe.

19 Vnto whom he said, Go in peace. So hee  
departed from him about half a daies iour-  
ney of ground.

20 And Gehazi the seruant of Elisha the mā  
of God sayd, Beholde, my master hath spa-  
red this Aramite Naaman, receiuing not  
above things at his hand that he brought:  
as the Lorde liueth, I will runne after him, &  
take somewhat of him.

21 So Gehazi followed speedily after Na-  
aman. And when Naaman saw him running  
after him, he lighted downe from the char-  
iot to meete him, and sayd, Is all well?

22 And he answered, All is well: my master  
hath sent me, saying, Behold, there be come  
to me, euen now from mount Ephraim two  
young men of the children of the Prophets:  
giue them, I pray thee, a talent of siluer, and  
two change of garmentes.

23 And Naaman said, Ye take two talents:  
and he compelled him, and bound two ta-  
lents of siluer in two bags, with two change  
of garmentes, and gaue them vnto two of  
his seruantes, that they might beare them  
before him.

24 And when he came to the towre, he toke  
them out of their hands, and layed them in  
the house, and sent away the men: & they  
departed.

25 Then he went in, and stood before his  
master. And Elisha said vnto him, Whence  
comest thou, Gehazi? And he sayd, thy ser-  
uant went no whither.

26 But he sayde vnto him, Went not mine  
heart with thee when the man turned again  
from

x It is not the  
quaticke of bread  
that satisfieth,  
but the blessing  
that god giueth.

a Here appea-  
reth among  
the misdeeds God  
hath his, and al-  
so that the mis-  
deeds haue them  
in estimation,  
which do good to  
their coun-  
treys.

b Meaning, Eli-  
sha.

c That is, Na-  
man told it to  
the King of Sy-  
ria.

d To giue him  
as a present to  
the Prophet.

e Elisha in his hand.

f Gehazi's covetousness.

g Naaman's

h The Prophet

i The Prophet

j The Prophet

k The Prophet

l The Prophet

m The Prophet

n The Prophet

o The Prophet

This doeth  
ought to re-  
recede and  
their mistre  
children the  
father, & Na-  
wife mistre  
ward their  
unster shall  
be affected  
toward their  
children.

Leke 227.

"Elisha's

h So the Lord

i He seeketh his

j He seeketh his

k The Prophet

l The Prophet

m The Prophet

n The Prophet

o The Prophet

p The Prophet

q The Prophet

r The Prophet

s The Prophet

t The Prophet

u The Prophet

v The Prophet

w The Prophet

from his charer to meet thee? Is this a time to take money, & to receive garments, and shoes, & vineyards, and sheepe, and oxen, and men servants, and maid servants?

The promise therefore of Naaman shall cleave vnto thee, & to thy seede for euer. And he went out from his presence a leper as snow.

And the children of the Prophets sayde vnto Elisha, Beholde, we pray thee, this place where we dwell with thee, is by the side of the river. And he answered, & sayd, I will nowe go to Iorden, that ye may take thence euery man a beam, & make vs a place to dwell in. And he answered, Go.

And one said, Vouchsafe, I pray thee, to go with thy seruants; & he answered, I wil go. So he went with them, & when they came to Iorden, they cut downe wood.

And as one was felling of a tree, the yron fell into the water: then he cryed, & sayd, Alas master, it was but borrowed.

And the man of God sayd, Where fell it? And he shewed him the place: Then he cut downe a piece of wood, and cast it thither, and he caused the yron to swimme.

Then he sayd, Take it vp to thee. And he stretched out his hand, and tooke it. And then the King of Aram warred against Israel, and tooke counsel with his seruants, and sayde, In such and such a place shall be my campe.

Therefore the man of God sent vnto the King of Israel, saying, Beware thou goe not out to such a place: for there the Aramites are come downe.

So the King of Israel sent to y place which the man of God told him, and warred him of, and saved himselfe from thence, not once, nor twise.

And the heart of the King of Aram was troubled for this thing: therefore he called his seruants and said vnto them, Wil ye not shew me, which of vs be trayers, who counsel to the King of Israel?

Then one of his seruants said, None, my lord. O King, but Elisha the Prophet is in Israel, telleth the King of Israel, even the wordes that thou speakest in thy priuy chamber.

And he said, Go, & espie where he is, that I may send & fetch him. And one tolde him, saying, Behold, he is in Dothan.

So he sent thither horses, and charrets, & a mighty host: and they came by night, & compassed the citie.

And when the seruant of the King of God arose early to go out, behold, an host compassed the citie with horses and charrets. Then his seruants said vnto him, Alas master, how shall we do?

And he answered, Feare not: for they that be with vs, are more then they that be with them.

Then Elisha prayed, and said, Lorde, I beseech thee, open his eyes, that he may see. And the Lord opened the eyes of the seruant, and he looked, and behold, the mountaine was full of horses and charrets of fyre round about Elisha.

So they came downe to him, but Elisha prayed vnto the Lord, and sayd, Smite this people, I pray thee, with blindness. And he smote them with blindness, according to the worde of Elisha.

And Elisha said vnto them, This is not the way, neither is this the city: follow me, and I will leade you to the man whom ye seeke. But he led them to Samaria.

And when they were come to Samaria, Elisha sayd, Lorde, open their eyes that they may see. And the Lord opened their eyes, and they saw, and beholde, they were in the middes of Samaria.

And the King of Israel said vnto Elisha, when he saw them, My father, shall I smite them, shall I smite them?

And he answered, Thou shalt not smite them: dost thou not smite them that thou hast taken with thy sword, & with thy bow? but set bread and water before them, that they may eat and drinke, and goe to their master.

And he made great preparation for them: & when they had eaten & drunken, he sent them away, and they went to their master.

So the bondes of Aram came no more into the land of Israel.

But afterward Ben-hadad King of Aram gathered all his hoste, and went vp, and besieged Samaria.

So there was a great famine in Samaria: for so, they besieged it vntill an asses head was at foure score pieces of siluer, & y fourth part of a kab of doves, dog at fyve pieces of siluer.

And as the King of Israel was going vpon the wall, there cryed a woman vnto him, saying, Helpe, my lord, O King.

And he sayd, Seeing the Lord doth not succour thee, how should I helpe thee with y barne, or with the wine presse?

Also the King sayd vnto her, What aileth thee? And she answered, This woman sayd vnto me, Giue thy sonne, that we may eate him to day; and we will eate my sonne to morowe.

So we fed my sonne, and did eate him: and I sayde to her the day after, Giue thy sonne, that we may eate him, but she hath hid her sonne.

And when the King had heard y wordes of the woman, he rent his clothes, (and as he went vpon the wall, the people looked, & beholde, he had tacked cloth within ypon his flesh.)

And he sayde, God do so to me and more also, if the head of Elisha the sonne of Shaphat shall stand on him this day.

(Nowe Elisha late in his house, and the Elders late with him) And the King sent a man before him: but before the messenger came.

prayr. The Lord sayd by the prophet Elisha, that he would chastise the Syrians with famine, & with the sword of the Lord. Lym & courtyns published. c. 157.

Meaning, the Syrians his enemies, which came downe, thinking themselves sure of him.

k Thus he did being led by the Spirit of God & not because he sought his own reward, but only to further the glory of God.

The wicked & unrighteous men, and grasse weeds, sowes the servants of God, when they think to have any commodity by the, though in their heart they can not abide them.

For this gentel intreaty & the miracle wrought by the Prophet, did more prevail for common quietnes, then if they had bene overcome in battle: for they returned no more at that time to fight against Israel, or in that Kings daies.

The Hebrews write, that they burned it in the sieges for lacke of wood.

Meaning, any kinde of vitall, as corne & wine &c.

God discovereth the practice of the wicked to the safety of his seruants. v. 9.

a famine.

quon, w hat a labo

Dem. 157.

Or, under his clothes.

Thus hypocrites, whē they seele gods iudgements, thinketo please him with outward ceremonies, whom in prosperitie they wil not know.

faith is hardly v. 16.



Four lepers.

q Meaning, Ie-  
horam Ahabs  
sonne who kil-  
led the prophets  
and caused Na-  
both to be sto-  
ned.

So the wicked  
fall into a rage  
& deliration, if  
they find not  
some remedy  
against their af-  
fections.

a The godly are  
ever assured of  
Gods help in  
their necessities,  
but the times &

He mocketh in  
the Prophetes  
wordes, saying,  
that if God ray-  
ned down come  
fro heauen yet

this could not  
come to passe.  
d Thy infidelitie  
shalbe punished  
herin, whe thou  
shalt see this mi-  
racle and yet not  
be partaker ther-  
of.

e For it was com-  
manded in the  
law that they  
should dwell a-  
part and not a-  
mong their bre-  
thren, Leuit.  
25:46.

f Thus God needeth no great preparation to destroy the wicked, though they be never so many

for he can scatter  
them with a  
small noise or  
shaking of a leaf.

**g** The wicked  
neede no greater  
emie thē their  
owne conscience  
to pursue them.

1. The first part of the document is a list of names and addresses, which are arranged in a columnar format. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list includes names such as "John Smith", "Mary Jones", and "Robert Brown", along with their respective addresses.

## II. Kings.

## Incredulitic reveal

came to him, he said to the Elders, See ye not how this murderer's sonne hath sent to take away mine head: take heed, when the messenger commeth, & shut the doore & handle him roughly at the doores: is not y found of his masters feete behind him? While he yet talked with them, beholde, y messenger came downe vnto him, and sayd, Behold, this euill commeth of the Lords: Should I attend on the Lord any longer?

## CHAP. VII.

Elisha prophesieth plenteousness of victuals and other things to Samaria. 6 The Syrian runs away, and hath no man following him. 17 The prince that would not believe the words of Elisha is laden to death.

**T**hen Eliſha ſayd, Heare ye the worde of the Lord: thus ſaith the Lord, \* To morrow this time a meafure of fine flour ſhall be ſold for a ſhekel, and two meafures of barley for a ſhekel in the gate of Samaria.

Then a prince, on whose hande the King  
leaned, answered the man of God, and  
sayd, Though the Lord would make win-  
dowes in the heaue, could this thing come  
to passe? And he said, Behold, thou shalt see  
it with thine eyes, but thou shalt not eate  
thereof.

Nowe there were foure leproulse men at  
the entering in of the gate: and they sayde  
one to an other, Why sitte we here vntill  
we dye?

If we say, We will enter into the citie, the famine is in the citie, & we shall dye there: and if we sit here, we dye also. Now therefore come, and let vs fall into the campe of the Aramikes: if they save our liues, we shall liue: and if they kil vs, we are but dead.

So they rose up in the twilight, to go to the campe of the Aramites: and when they were come to the vtmostte parte of the campe of the Aramites, loe, there was no man there.

For the Lord had caused the campe of the  
Aramites to heare a noife of charrets and a  
noife of hortes, & a noife of a great armie,  
so that they sayd one to another, Beholde,  
the King of Israel hath hired against vs the  
Kings of the Hittites, and the Kings of the  
Egyptians to come vpon vs.

Wherefore they arose, and fled in twilight, and left their tents and their horses, and their asses, *even* the campe as it was, & fled for their lives.

And when these lepers came to y<sup>e</sup> vtmost parte of the campe, they entred into one tente, and did eate and drinke, and caried thence filuer and gold, and raiment, & went and hid it: after they returned, and entred into another tent, and caried thence also, & went, and hid it.

Then sayd one to another, We do not wel :  
this day is a day of good tidinges, and we  
holde our peace. if we tary till daye light,  
some " mischief will come vpon vs. Nowe  
therefore come, let vs go, and rel the Kings  
householde.

○ So they came, and called vnto the porters of the citie, & tolde them, saying, We came

to the campe of the Aramites, and lo, there was no man there, neither voice of mē, but horses tyed and asses tyed: and the senses are as they were.

And the porters cried and declared to the Kings house within.

Then the King arole in the night, and said vnto his seruants, 'I will shew you now, what the Aramites haue done vnto vs. They know that we are affamished, therefore they are gone out of the campe to hide themselves in the field, saying, When they come out of the citie, we shal catch them aliuie, and get into the citie.' And so to enable you to see

And one of his servants answered, and said, Lest men take now, because of the horses, I remain, and are left in the city, (behold, they are even as all the multitude of Israel that are left therein: behold, I so they are as all the multitude of the Israelites that are consumed, and we will lose them.)

4 So they tooke two charrets of horses, and  
the King sent after y<sup>e</sup> hoste of the Aramites,  
saying, Go and see.

And they went after them vnto Iorden, & for all the way was full of clothes and vessels which the Aramites had cast from the in their hast: and the messengers returned, and told the King.

16 Then the people went out and spoiled the  
camps of the Aramites: for a measure of fine  
flour was at a shekel, and two measures of  
barley at a shekel<sup>a</sup> according to the word  
of the Lord.

17 And the King gaue the prince (on whose  
hand he leaned) the charge of the gate, &  
the people trode vpon him in the gate, &  
he dyed, as the man of God had said, which  
spake it, when the King came downe to him.

8 And it came to passe, as the man of God had spoken to the King, saying, Two measures of barley at a shekel, and a measure of fine flour shall be at a shekel, to morrow about this time in the gate of Samaria.

9 But the prince had answered the man of  
God, and sayd, Though the Lorde would  
make windows in the heauē, could it come  
so to passe? And he sayd, Behold, thou shalt  
see it with thine eyes, but thou shalt not ear  
thereof.

o And so it came vnto him: for the people trode vpon him in the gate, and he dyed.

## CHAPTER VIII.

Eliaſa prophetiſeth unto the Shunammite the death of Jeſen year. 12 He prophetiſeth to Hazael that he ſhall be King of Syria. 15 He reigneth over Ben-hadad. 16 Iſerah reigneth over Iudah. 20 Edom falleth from Iudah. 25 Aſaiah ſucceedeth Iſerah.

Then spake Elitha vnto the woman,  
 \* whose sonne he had restored to lyfe,  
 saying, Vp, and goe, thou, and thine house,  
 and sojourn where thou canst sojourn:  
 for the Lord hath called for a famine, & it  
 cometh also vpon the land seuen yeres.

And the woman arose, and did after the saying of the man of God, and went both she and her household and sojourned in the land of the Philistims seven yeres.

¶ And at the seven yeres end, the woman returned



returned out of the lande of the Philistims.

And went out to call vpon the King for her house and for her land.

And the King talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great actes, that Elifha hath done.

And as he told the King, how he had restored one dead to life, behold, the woman, whose sonne he had raised to lyfe, called vpon the King for her house and for her land. Then Gehazi sayd, My lord, O King, this is the woman, and this is her sonne, whom Elifha restored to lyfe.

And when the King asked the woman, she tolde him: so the King appointed her an Eunuche, saying, Restore thou all that are here, and all the fruites of her landes since the day she left the lād, eue vntil this tyme.

Then Elifha came to Damascus, & Ben-hadad the King of Aram was sicke, and one told him, saying, The man of God is come hither.

And the King sayde vnto Hazael, Take a present in thine hand, and goe meete the man of God, that thou mayest inquire of the Lord by him, saying, Shall I recover of this disease?

So Hazael went to meete him, & tooke the present in his hand, and of every good thing of Damascus, with the burden of fortie camels, and came and stood before him, and sayd, Thy sonne Ben-hadad King of Aram hath sent me to thee, saying, Shall I recover of this disease?

And Elifha sayd to him, Goe, and say vnto him, Thou shalt recover: howbeit y<sup>e</sup> Lorde hath shewed me, that he shal surely dye.

And hee looked vpon himstedfastly till Hazael was ashamed, and the man of God wept.

And Hazael said, Why weepeth my lord? And he answered, Because I know the euill that thou shalt doe vnto the children of Israel: for their strong cities shalt thou set on fire, and their young me<sup>n</sup> shalt thou slay with the sword, and shalt dash the their infants against the stones, and rent in pieces their women with child.

Then Hazael sayd, What is thy seruants dog, that I should doe this great thing? And Elifha answered, The Lorde hath shewed me, that thou shalt be King of Aram.

So he departed from Elifha, and came to his master, who sayd to him, What sayd Elifha to thee? And he answered, He tolde me that thou shouldst recover.

And on the morow he tooke a thick cloth and dipt it in water, and spread it on his face, and he dyed: and Hazael reigned in his stead.

Nowe in the fift yeere of Ioram the sonne of Ahab King of Israel, and of Iehoshaphat King of Iudah, Iehoram the sonne of Iehoshaphat King of Iudah beganne to reigne.

He was two and thirtie yere old, when he began to reigne: and he reigned eight yere

in Ierusalem.

And he walked in the wayes of the Kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife, and he did euill in the sight of the Lord.

Yet the Lorde would not destroy Iudah, for Dauid his seruants sake, as he had promised him to giue him a light & to his children for euer.

In those dayes Edom rebelled from vnder the hand of Iudah, and made a King ouer themselves.

Therefore Ioram went to Zair, and all his charrets with him, and he arose by night, & smote the Edomites which were about him with the capitaines of the charrets, & the people fled into their tents.

So Edom rebelled from vnder the hand of Iudah vnto this day. then Libnah rebelled at that same time.

Concerning the rest of the actes of Ioram and al that he did, are they not written in the booke of the Chronicles of the Kinges of Iudah?

And Ioram slept with his fathers, and was buried with his fathers in the cite of Dauid. And Ahaziah his sonne reigned in his stead.

In the twelfth yere of Ioram the sonne of Ahab King of Israel did Ahaziah the sonne of Iehoram King of Iudah begin to reigne.

Two and twenty yere old was Ahaziah when he began to reigne, and he reigned one yere in Ierusalem, & his mothers name was Athaliah the daughter of Omri King of Israel.

And he walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for he was y<sup>e</sup> sonne in law of the house of Ahab.

And he went with Ioram the sonne of Ahab to warre against Hazael King of Aram in Ramoth Gilead, & the Aramites smote Ioram.

And King Ioram returned to be healed in Izreel of the wounds which the Aramites had giuen him at Ramah, when he fought against Hazael King of Aram. And Ahaziah the sonne of Iehoram King of Iudah went downe to see Ioram the sonne of Ahab in Izreel, because he was sicke.

Then Elifha the Prophet called one of the children of the Prophets, and sayd vnto him, Gird thy loines, and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

And when thou comest thither, looke where y<sup>e</sup> Iehu the sonne of Iehoshaphat, the sonne of Nimshi, and go, and make him arise vp from among his brethren, and lead him to a secret chamber.

Then take the boxe of oyle, and powre it on his head, and say, Thus sayeth the Lorde, Thus sayeth the Lorde,

The holy Ghost sheweth hereby what danger it is to ioyne with infidels.

Which had bene subiect frō Dauid's time vntil this time of Iehoram.

This was a cite in Iudah giuen to the Leuites, Josh. 21. 13. and after turned from King Iehoram because of his idolatrie.

Chr. 21. 1.

Which is to be vnderstand, hee was made King, when his father reigned, but after his fathers death he was confirmed King, when he was fourtie two yere old, as Chr. 22. 1.

Which was a cite in the tribe of Gad, beyond Iordan.

This is a cite belonging to the tribe of Issachar

God searcheth the heart, and will bring to light all that is hid in the heart.

restitution. 1. 6.

In the twelfth yere of Ioram the sonne of Ahab King of Israel did Ahaziah the sonne of Iehoram King of Iudah begin to reigne.

Prepare thy selfe to goe diligently about thy business: for in those countreies they vsed long garments, which they tucked vp, when they went about earnest business.

Ebr. from chamber.

I haue anointed thee for King ouer Israel, and thou shalt open the doore, and flee without any tarrying.

4 So the seruant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, behold, the captains of the armie were sitting. And he said, I haue a message to thee, O captain. And Iehu said, Vnto which of all vs? And he answered, To thee, O captain.

6 And he arose, and went into the house, & he powred the oyle on his head; and sayde vnto him, Thus sayeth the Lord God of Israel, I haue anointed thee for King ouer the people of the Lord, ouer Israel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my seruants the Prophets, & the blood of all the seruants of the Lord, of the hand of Iezabel.

8 For y whole house of Ahab shalbe destroyed: and I wil cut off from Ahab, him y maketh water against the wall, as wel him that is shut vp, as him that is left in Israel.

9 And I wil make the house of Ahab like the house of Ieroboam the sonne of Nebat, and like the house of Baasha the sonne of Ahijah.

10 And the dogs shal eat Iezabel in y field of Izreel, and there shalbe none to burie her.

11 And he opened the doore, and fled.

12 Then Iehu came out to the seruants of his lord. And one said vnto him, Is all well? wherefore came this mad fellowe to thee? And he said vnto them, Ye know the man, and what his talke was.

13 And they said, It is false; tell vs it now. Then he said, Thus & thus spake he to me, saying, Thus saith the Lord; I haue anointed thee for King ouer Israel.

14 Then they made haste; and tooke euerie man his garment, and put it vnder him on the top of the staires, and blew the trumpet, saying, Iehu is King.

15 So Iehu y sonne of Iehoshaphat the sonne of Nimshi conspired against Ioram (Now Ioram kept Ramoth Gilead, he and all Israel because of Hazael King of Aram).

16 And King Ioram returned to be healed in Izreel of the woundes, which the Aramites had giuen him, when he fought with Hazael King of Aram) and Iehu saide, If it be your mindes, let no man depart and escape out of the citie, to goe & tell in Izreel.

17 So Iehu gate vp into a charet, and went to Izreel: for Ioram lay there, and Ahaziah King of Iudah was come downe to see Ioram.

18 And the watchman y stood in the towne in Izreel, spied the companie of Iehu as he came, & saide, I see a companie. And Iehoram saide, Take a horseman and sende to meete them, that he may saie, Is it peace?

19 So there went one on horseback to meete him, and saide, Thus saith the King, Is it peace? And Iehu saide, What hast thou to do with peace? turne behind me. And the watchman tolde, saying, The messenger

came to the, but he commeth not againe.

20 Then he sent out another on horseback, which came to them, and saide, Thus saith the King, Is it peace? And Iehu answered, What hast thou to doe with peace? turne behinde me.

21 And y watchman tolde, saying, He came to them also, but cometh not againe, and the marching is like the marching of Iehu the sonne of Nimshi: for he marcheth furiously.

22 Then Iehoram said, Make ready: & his charet was made ready. And Iehoram King of Israel and Ahaziah King of Iudah went out eyther of them in his charet against Iehu, and mette him in the field of Naboth the Izreelite.

23 And when Iehoram sawe Iehu, he sayd, Is it peace, Iehu? And he answered, What peace? whiles the whordomes of thy mother Iezabel, and her witchcraftes are yet in great number.

24 Then Iehoram turned his hand, and fled, and layed to Ahaziah, O Ahaziah, there is treason.

25 But Iehu tooke a bowe in his hand, and smote Iehorams betwene the shoulderes, that the arrowe went through his heart: & he fel downe in his charet.

26 Then said Iehu to Bidkar a captaine, Take, and cast him in some place of the felde of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lorde layed this burden vpon him.

27 Surely I haue seene yesterday the blood of Naboth, & the blood of his sonnes, beside the Lorde, and I will render it thee in this felde, saith the Lorde: now therefore take and cast him in the felde, according to the worde of the Lorde.

28 But when Ahaziah the King of Iudah sawe this, he fled by the way of the garden house: and Iehu pursued after him, & said, Smite him also in the charet: and they smote him in the going vp to Gur, which is by Ibleam. And he fled to Megiddo, and died.

29 And his seruants caryed him in a charet to Ierusalem, & buried him in his sepulchre with his fathers in the citie of David.

30 And in the eleuenth yere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

31 And when Iehu was come to Izreel, Iezabel heard of it, and paynted her face, and tired her head, & looked out at a window.

32 And as Iehu entred at the gate, she said, Had Zimri peace, which slew his master? And he lift vp his eyes to the window, & said, Who is on my side, who? Then two or three of her Eunuchs looked vnto him.

33 And he saide, Cast her downe: and they cast her downe, and he sprinkled of her blood vpon the wall, and vpon the horses, and he trode her vnder foote.

34 And when he was come in, he did eat and drinke, and saide, Visite now yonder cursed woman,

f As one that went carockly about his carock.

g Meaning that Ioram much as God is there, nemie because of their times, that he will cast Iere vp some to reuenge his cause.

h Or, Iake the prophete against him.

i By this place it is euident, that Iezabel caused both Naboth & his sonnes to be put to death: I Ahab might enjoy his vineyard more quietly: for els his childre might haue claimed possidion.

j After y he was wounded in Samaria he fled to Megiddo, which was a citie of Iudah.

k That is, eld whole yeres: for chap. 2. yere fore, when he said that he began to reigne the twelfth yere of Ioram, he tooketh part of the yere for y whole I Being of an hautie and cruel nature, the world still reuente her princely state & diguine.

m As though he would say, Can any traitor or mie y rise against his superior, haue good successe? read, I King. 16. 10. Or, chif inuention. n This he did by the motion of the Spirit of God, that her blood should be shed: I had shed the blood of innocents, to be a spectacle and example of Gods iudgements to al tyrants.

b This anointing was for Kings, Priests & Prophets, which were all figures of Melchizedek, in whose office these three offices were accomplished.

1. King. 1. 24. 2. King. 1. 41. 3. 1. 14.

1. King. 14. 10. 2. 30. 1. King. 17. 3.

c That is, y rest of the armie, whom he called before, his brethren, verse. d. In this estimation the world hath ministers of gods: or withstanding the almightie the world hath yuer flattered y children of God (yea they called the sonne of god a deceiver and saide he had the deuil) therefore they ought not to be discouraged.

1. King. 1. 29. 2. 30. 1. King. 17. 3.

e God had thus ordered, as is red. 3. Chro. 21. 7. that this wicked & idolatrous King, who was more ready to gratie wicked Ioram, then to obey the will of God, should perish with him, by whose means he thought to haue bene longer.

Or, Iehu me

Recontempt of Iehu, should be discouraged.

1. King. 17. 3. 2. 30. 1. King. 17. 3.

sonnes slayne.

woman, and bury her: for she is a Kinges daughter.

35 And they went to bury her, but they found no more of her then the skul and the feet, and the palmes of her handes.

36 Wherefore they came agayne and tolde him. And he said, This is the worde of the Lord, which he spake by his seruant Eliah the Tishbite, saying, \* In the field of Izreel shall the dogs eat the flesh of Iezebel.

37 And the carkeis of Iezebel shalbe as doug vpon the ground in the field of Izreel, so that none shal say, This is Iezebel.

CHAP. X.

**A** Hab had now seuentie sonnes in Samaria. And Iehu wrote letters, & sent to Samaria vnto the rulers of Izreel, & to y Elders, and to the bringers vp of Ahabs children, to this effect,

1 Nowe when this letter cometh to you, (for ye haue with you your masters sonnes, ye haue with you both charres and horles, and a defended cite, and armour)

2 Consider therfore which of your masters sonnes is best and most meete, and let him on his fathers throne, and fight for your masters house.

3 But they were exceedingly afraid, & sayd, Behold, two Kings could not stande before him, how shal we then stande?

4 And he y was gouernour of Ahabs house; and he that ruled the cite, & the Elders, & the bringers vp of the children sent to Iehu, saying, We are thy seruants, and will doe all that thou shalt bid vs: we will make no King: do what seemeth good to thee.

5 Then he wrote another letter to them, saying, If ye be mine, & wil obey my voyce, take y heads of the men that are your masters sonnes, & come to me to Izreel by to morow this time. (Now the Kinges sonnes, seuentie persones were with the great men of the cite, which brought them vp.)

6 And when the letter came to them, they tooke the Kings sonnes, & slew the seuentie persones, & laid their heads in baskets, and sent them vnto him to Izreel.

7 Then there came a messenger and tolde him, saying, They haue brought the heades of the Kinges sonnes. And he said, Let them lay them on two heapes at the entring in of the gate vntill the morning.

8 And when it was day, he went out, & stood & sayd to all the people, Ye be righteous: behold, I conspired against my master, and slew him: but who slew all these?

9 Knowe now that there shall fall vnto the earth nothing of the worde of the Lorde, which the Lord spake concerning y house of Ahab: for the Lord hath brought to passe the thinges that he spake by his seruant Eliah.

10 So Iehu slew all that remained of the house of Ahab in Izreel; and all that were great

with him, and his familiars and his priests, so that he let none of his remaine.

11 And he arose, and departed and came to Samaria. And as Iehu was in the way by an house where the shepheards did there,

12 He mette with the brethren of Ahaziah King of Iudah, and sayd, Who are ye? And they answered, We are the brethren of Ahaziah, and goe downe to salute the children of the King and the children of the Queene.

13 And he sayde, Take them alieue. And they tooke them alieue, and slew them at the wel beside the house where y sheep are shorne, euen two and fourtie men, and he left not one of them.

14 And when he was departed thence, he met with Iehonadab the sonne of Rechab comming to meete him, and he blessed him, and sayde to him, Is thine heart vp-right, as mine heart is toward thine? And Iehonadab answered, Yea, doubletse; Then giue me thine hand. And when he had giuen him his hand, he tooke him vp to him into the charet.

15 And he sayd, Come with me, and see the zeale that I haue for the Lorde: so they made him ride in his charet.

16 And when he came to Samaria, he slew all that remained vnto Ahab in Samaria, til he had destroyed him, according to the worde of the Lord, which he spake to Eliah.

17 Then Iehu assembled all the people, & said vnto them, Ahab serued Baal a litle, but Iehu shall serue him much more.

18 Now therfore cal vnto me all the prophets of Baal, all his seruants, and all his priests, let not a man be lacking: for I haue a great sacrifice for Baal: whosoever is lacking, he shal not liue. But Iehu did it by a subtiltie to destroy the seruants of Baal.

19 And Iehu sayd, Proclaime a solemne assemblie for Baal. And they proclaimed it.

20 So Iehu sent vnto all Israel, & all y seruants of Baal came, and there was not a man left that came not. And they came into y house of Baal, and the house of Baal was full from ende to ende.

21 Then he sayd vnto him y had the charge of the vestrie, Bring forth vestments for all the seruants of Baal. And he brought them out vestments.

22 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, he said vnto the seruants of Baal, Search diligently, and looke, least there be here with you any of the seruants of the Lord, but the seruants of Baal onely.

23 And when they went in to make sacrifice & burnt offering, Iehu appointed fourescore men without, and sayde, If any of the men whome I haue brought into your handes, escape, his soule shalbe for his soule.

24 And when he had made an ende of the burnt offering, Iehu sayd to the garde, and to the captaines, Goe in, slaye them, let not a man come out. And they smote them with the edge of the sword. And the garde,

e Meaning, which were the idolatrous priests.

f Thus Gods vengeance is vpon them y haue any part or familiaritie with the wicked.

g For he feared God and lamented the wickednes of those times: therefore Iehu was glad to ioyne with him: of Rechab reade Ieremie. 35. 2. Or, praised God for him.

h Here Baal is taken for Ashtarothe idole of the Zidonians, which Iezebel caused to be wor shipped, as it is also vsed, 1. King. 16. 32. & 22. 33.

i Ebr sanctifie.

j Thus God would haue his seruants pre- uented and idola- ters destroyed: as in his law he gi- ueth expresse commandement Deut. 12. Or, he shall die for him.

The word of the Lord shall ewe be accom- plished. 10. 17.

familiarity to the wicked, is a mean to quell down Gods vengeance. Open.

1. The word of the Lord shall ewe be accom- plished. 10. 17.

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10. The word of the Lord shall ewe be accom- plished. 10. 17.

11. The word of the Lord shall ewe be accom- plished. 10. 17.

12. The word of the Lord shall ewe be accom- plished. 10. 17.



k Which cite  
was nere to Sa-  
maria.

and the captains cast them out, & went vn-  
to the <sup>citye, where was the temple of Baal.</sup>  
26 And they brought out the images of the  
temple of Baal, and burnt them.  
27 And they destroyed the image of Baal, &  
threw downe the house of Baal, and made  
a iakes of it vnto this day.  
28 So Iehu destroyed Baal out of Israel.  
29 But from the sinnes of Ieroboam y sonne  
of Nebat which made Israel to sinne, Iehu  
departed not from them, <sup>neither from the</sup>  
<sup>golden calves that were in Beth-el & that</sup>  
were in Dan.

30 ¶ And the Lord sayd vnto Iehu, Because  
thou hast diligently executed that which  
was right in mine eyes, and hast done vnto  
the house of Ahab according to all things  
that were in mine heart, <sup>therefore</sup> shall thy  
sonnes vnto the fourth generation sit on the  
throne of Israel.

31 But Iehu regarded not to walke in the law  
of the Lord God of Israel with al his heart:  
for he departed not from the sinnes of Ie-  
roboam, which made Israel to sinne.

32 In thiose dayes the Lord began to lothe  
Israel, and Hazael smote them in al y costes  
of Israel,

33 From Iorden Eastward, <sup>even</sup> al the land of  
Gilead, the Gadites, and the Reubenites, &  
them that were of Manasseh, from Aroer  
(which is by the riuer Arnon) and Gilead  
and Bashan.

34 Concerning the rest of the actes of Iehu,  
and al that he did, and al his valiant deedes,  
are they not written in the booke of the  
Chronicles of the Kings of Israel?

35 And Iehu slept with his fathers, and they  
buried him in Samaria, and Iehohaz his  
sonne reigned in his stead.

36 And the tyme that Iehu reigned ouer Is-  
rael in Samaria is eight and twentie yeres.

## CHAP. XI.

1 Athaliah <sup>perth</sup> to death al the Kings sonnes, except  
Iothah the sonne of Ahaziah. 2 Iothah is appointed King.  
3 Iehoiada causeth Athaliah to be slaine. 4 He maketh  
a covenant betwene God and the people. 5 Baal and his  
priests are destroyed.

1 ¶ Then Athaliah the mother of Ahazi-  
ah when she sawe that her sonne was  
dead, she arose, and destroyed al the Kings  
seed.

2 But Iehosheba the daughter of King Ior-  
am, and sister to Ahaziah, tooke Iothah  
the sonne of Ahaziah, & stalc him from among  
the Kings sonnes that should be slaine, both  
him and his nource, <sup>keeping them in the bed</sup>  
chamber, and they hid him from Athaliah,  
so that he was not slaine.

3 And he was with her hid in the house of the  
Lord six yeres: and Athaliah did reigne ouer  
the land.

4 ¶ And the seuenth yere Iehoiada sent  
& tooke the captains ouer hundreth, with  
other captains & them of the garde, & cau-  
sed them to come vnto him, into the house  
of the Lord, & made a covenant with the,  
& tooke an othe of the in the house of the  
Lord, and shewed them the Kings sonne.

5 And he commanded them, saying, This is

it that ye must doe, The third part of you,  
which shall ward  
toward the Kings house.

6 And another third part in the gate of the Sur-  
re: and another third parte in the gate behinde  
them of the garde; and ye shal keepe watch  
in the house of Massah.

7 And two partes of you, <sup>that is</sup>, al that go  
out on the Sabbath day, shal keepe y watch  
of the house of the Lord about the King.

8 And ye shal compass the King rounde a-  
bout, every man with his weapon in his  
hand, and whosoever cometh within the  
ranges, let him be slaine: be you with the  
King, as he goeth out and in.

9 ¶ And the captains of the hundreth did  
according to all that Iehoiada the Priest  
commanded, & they tooke every man his  
men that entred in to their charge on the  
Sabbath with them y went out of the Priests  
charge, and came to Iehoiada the Priest.

10 ¶ And the Priest gaue to the captains of  
hundreth the speares and the shields that  
were King Dauids, and were in the house  
of the Lord.

11 And the gard stood, every man with his  
weapon in his hand, from the right side  
of the house to the left side, about the altar &  
about the house, round about the King.

12 Then he brought out the Kings sonne,  
and put the crowne vpon him and gaue him  
the Testimony, and they made him King  
also they anointed him, and clapte their  
hands, and said, God saue the King.

13 ¶ And when Athaliah heard the noyse  
of the running of the people, thece came in to  
the people in the house of the Lord.

14 And when she looked, behold, the King  
stood by a pillar, as the maner was, and  
the princes & the trumpettres by the King,  
and al the people of the land reioyced and  
blew with trumpets. The Athaliah rent her  
clothes, and cried, Treason, treason.

15 But Iehoiada the Priest commanded the  
captaines of the hundreth that had the  
rule of the host, and sayd vnto them, Haue  
her forth of the ranges, & he that follow-  
eth her, let him dye by the sworde: for the  
Priest had said, Let her not be slaine in the  
house of the Lord.

16 Then they layed hands on her, & she went  
by the way, by the which the horses goe to  
the house of the King, and there was shee  
slaine.

17 And Iehoiada made a covenant betwene  
the Lord and the King, and the people,  
that they should be the Lords people: like-  
wise betwene the King and the people.

18 Then al the people of the land went into  
the house of Baal, and destroyed it with his  
altars, & his images brake they downe cou-  
rageously, & slew Matran the Priest of Baal  
before the altars, and the Priest set a gard  
ouer the house of the Lord.

19 Then he tooke the captains of hundreth,  
and the other captaines, and the garde, and  
al the people of the land, and they brought  
the King from the house of the Lorde, and  
came

1 Thus God ap-  
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zeale, in execu-  
ting Gods iudge-  
ment, albeit his  
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of.

Or, to cut them  
of.

Or, to cut them  
of.

Or, to cut them  
of.

of the Temple.

name by the way of the gate of the garde to the Kings house: and he sate him downe on the throne of the Kings.

20 And all the people of the land reioyced, and the cite was in quietnes: for they had slaine Athaliah with the sword beside the Kings house.

21 Seven yere olde was Iehoaah when he began to reigne.

22 And he began to reigne in the seventh yere of Iehu Iehothabbe.

23 And he began to reigne in the seventh yere of Iehu Iehothabbe.

24 In the seventh yere of Iehu Iehothabbe began to reigne, and reigned fourtie yeres in Ierusalem, & his mothers name was Zibiah of Beer-sheba.

25 And Iehoaah did that which was good in the sight of the Lord all his time: for Iehoaah the Priest taught him.

26 But the hie places were not taken away: for the people offered yet and burnt incense in the hie places.

27 And Iehoaah said to the Priests, All the silver of dedicate things that be brought to the house of the Lord, this is the money of them that are under the count, the money that euery man is let at, and all the money that one offereth willingly, and bringeth into the house of the Lord.

28 Let the Priests take it to them, euery man of his acquaintance: and they shall repaire the broken places of the house, whereof euery anie decay is found.

29 Yet in the three and twentieth yere of King Iehoaah the Priests had not mended that which was decayed in the Temple.

30 Then King Iehoaah called for Iehoiada the Priest, and the other Priests, and saide vnto them, Why repaire ye not the ruines of the Temple? now therefore receiue no more money of your acquaintance, except ye deliuer it to repaire the ruines of the Temple.

31 So the Priests consented to receiue no more money of the people, neither to repaire the decayed places of the Temple.

32 Then Iehoiada the Priest tooke a chest & bored an hole in the sid of it, and set it beside the altar, on the right side, as euery man cometh into the Temple of the Lord.

33 And the Priests kept the doore, put therein all the money that was brought into the house of the Lord.

34 And when they sawe there was much money in the chest, the Kings secretarie came vp and the hie Priest, & put it vp after that they had tolde the money that was found in the house of the Lord.

35 And they gaue the money made readie into the hands of them, that undertooke the worke, and that had the ouersight of the house of the Lord: and they paid it out to the carpenters and builders that wrought vpon the house of the Lord.

36 And to the masons and hewers of stone, and to bye timber and hewed stone, to re-

paire that was decayed in the house of the Lord, and for all that which was layed out for the reparation of the Temple.

37 Howbeit there was not made for the house of the Lord bowles of silver, instruments of musike, basons, trumpets, nor any vessels of golde, or vessels of silver of the money that was brought into the house of the Lord.

38 But they gaue it so the workemen, which repaired therewith the house of the Lord.

39 Moreover, they reckoned not with the me, into whose hands they deliuered that money to be bestowed on workemen: for they dealt faithfully.

40 The money of the trespass offering, and the money of the sinne offerings was not brought into the house of the Lord: for it was the Priests.

41 Then came vp Hazael King of Aram, & fought against Gath and took it, and Hazael set his face to go vp to Ierusalem.

42 And Iehoaah King of Iudahooke all the halowed things that Iehothaphat, and Iehoram, and Ahaziah his fathers, Kings of Iudah had dedicated, and that he him selfe had dedicated, and all the golde that was found in the treasures of the house of the Lord and in the Kings house, and sent it to Hazael King of Aram, and he departed from Ierusalem.

43 Concerning the rest of the actes of Ioaah and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

44 And his seruants arose & wrought treason, and slew Ieash in the house of Millo, when he came downe to Silah.

45 Euen Ionathas the sonne of Shimmeah, and Iehozabab the sonne of Shomer his seruants smote him, and he dyed: and they buried him with his fathers in the cite of David. And Amaziah his sonne reigned in his steade.

46 And Iehoaah the Priest taught him.

47 And he began to reigne in the seventh yere of Iehu Iehothabbe.

48 In the seventh yere of Iehu Iehothabbe began to reigne, and reigned fourtie yeres in Ierusalem, & his mothers name was Zibiah of Beer-sheba.

49 And Iehoaah did that which was good in the sight of the Lord all his time: for Iehoaah the Priest taught him.

50 But the hie places were not taken away: for the people offered yet and burnt incense in the hie places.

51 And Iehoaah said to the Priests, All the silver of dedicate things that be brought to the house of the Lord, this is the money of them that are under the count, the money that euery man is let at, and all the money that one offereth willingly, and bringeth into the house of the Lord.

52 Let the Priests take it to them, euery man of his acquaintance: and they shall repaire the broken places of the house, whereof euery anie decay is found.

53 Yet in the three and twentieth yere of King Iehoaah the Priests had not mended that which was decayed in the Temple.

54 Then King Iehoaah called for Iehoiada the Priest, and the other Priests, and saide vnto them, Why repaire ye not the ruines of the Temple? now therefore receiue no more money of your acquaintance, except ye deliuer it to repaire the ruines of the Temple.

55 So the Priests consented to receiue no more money of the people, neither to repaire the decayed places of the Temple.

56 Then Iehoiada the Priest tooke a chest & bored an hole in the sid of it, and set it beside the altar, on the right side, as euery man cometh into the Temple of the Lord.

57 And the Priests kept the doore, put therein all the money that was brought into the house of the Lord.

58 And when they sawe there was much money in the chest, the Kings secretarie came vp and the hie Priest, & put it vp after that they had tolde the money that was found in the house of the Lord.

59 And they gaue the money made readie into the hands of them, that undertooke the worke, and that had the ouersight of the house of the Lord: and they paid it out to the carpenters and builders that wrought vpon the house of the Lord.

60 And to the masons and hewers of stone, and to bye timber and hewed stone, to re-

paire that was decayed in the house of the Lord, and for all that which was layed out for the reparation of the Temple.

61 Howbeit there was not made for the house of the Lord bowles of silver, instruments of musike, basons, trumpets, nor any vessels of golde, or vessels of silver of the money that was brought into the house of the Lord.

62 But they gaue it so the workemen, which repaired therewith the house of the Lord.

63 Moreover, they reckoned not with the me, into whose hands they deliuered that money to be bestowed on workemen: for they dealt faithfully.

64 The money of the trespass offering, and the money of the sinne offerings was not brought into the house of the Lord: for it was the Priests.

65 Then came vp Hazael King of Aram, & fought against Gath and took it, and Hazael set his face to go vp to Ierusalem.

66 And Iehoaah King of Iudahooke all the halowed things that Iehothaphat, and Iehoram, and Ahaziah his fathers, Kings of Iudah had dedicated, and that he him selfe had dedicated, and all the golde that was found in the treasures of the house of the Lord and in the Kings house, and sent it to Hazael King of Aram, and he departed from Ierusalem.

67 Concerning the rest of the actes of Ioaah and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

68 And his seruants arose & wrought treason, and slew Ieash in the house of Millo, when he came downe to Silah.

69 Euen Ionathas the sonne of Shimmeah, and Iehozabab the sonne of Shomer his seruants smote him, and he dyed: and they buried him with his fathers in the cite of David. And Amaziah his sonne reigned in his steade.

70 And Iehoaah the Priest taught him.

For these men had onely the charge of the reparation of the Temple, and the rest of the money was brought to the King, who caused these afterward to be made, 2. Chron. 24. 14.

After death of Iehoiada, Ioshafat to idolatrie: therefore God retrieth him, and directeth vp his minde against him, who he pacified with the treasures of the Temple: for God would not be served with those gifts, being the Kings heart was wicked.

Because he had put Zachariah, sonne of Iehoiada to death, 2. Chron. 24. 25. I. Reade, 2. Sam. 12. 19. to Iehoiada.

Iehozabab the sonne of Shomer his seruants smote him, and he dyed: and they buried him with his fathers in the cite of David. And Amaziah his sonne reigned in his steade.

Iehoaah the Priest taught him.

In the seventh yere of Iehu Iehothabbe.

In the seventh yere of Iehu Iehothabbe began to reigne, and reigned fourtie yeres in Ierusalem, & his mothers name was Zibiah of Beer-sheba.

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But the hie places were not taken away: for the people offered yet and burnt incense in the hie places.

And Iehoaah said to the Priests, All the silver of dedicate things that be brought to the house of the Lord, this is the money of them that are under the count, the money that euery man is let at, and all the money that one offereth willingly, and bringeth into the house of the Lord.

Let the Priests take it to them, euery man of his acquaintance: and they shall repaire the broken places of the house, whereof euery anie decay is found.

Yet in the three and twentieth yere of King Iehoaah the Priests had not mended that which was decayed in the Temple.

Then King Iehoaah called for Iehoiada the Priest, and the other Priests, and saide vnto them, Why repaire ye not the ruines of the Temple? now therefore receiue no more money of your acquaintance, except ye deliuer it to repaire the ruines of the Temple.

So the Priests consented to receiue no more money of the people, neither to repaire the decayed places of the Temple.

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And the Priests kept the doore, put therein all the money that was brought into the house of the Lord.

And when they sawe there was much money in the chest, the Kings secretarie came vp and the hie Priest, & put it vp after that they had tolde the money that was found in the house of the Lord.

And they gaue the money made readie into the hands of them, that undertooke the worke, and that had the ouersight of the house of the Lord: and they paid it out to the carpenters and builders that wrought vpon the house of the Lord.

And to the masons and hewers of stone, and to bye timber and hewed stone, to re-

paire that was decayed in the house of the Lord, and for all that which was layed out for the reparation of the Temple.

Howbeit there was not made for the house of the Lord bowles of silver, instruments of musike, basons, trumpets, nor any vessels of golde, or vessels of silver of the money that was brought into the house of the Lord.

But they gaue it so the workemen, which repaired therewith the house of the Lord.

Moreover, they reckoned not with the me, into whose hands they deliuered that money to be bestowed on workemen: for they dealt faithfully.

The money of the trespass offering, and the money of the sinne offerings was not brought into the house of the Lord: for it was the Priests.

Then came vp Hazael King of Aram, & fought against Gath and took it, and Hazael set his face to go vp to Ierusalem.

And Iehoaah King of Iudahooke all the halowed things that Iehothaphat, and Iehoram, and Ahaziah his fathers, Kings of Iudah had dedicated, and that he him selfe had dedicated, and all the golde that was found in the treasures of the house of the Lord and in the Kings house, and sent it to Hazael King of Aram, and he departed from Ierusalem.

Concerning the rest of the actes of Ioaah and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

And his seruants arose & wrought treason, and slew Ieash in the house of Millo, when he came downe to Silah.

Euen Ionathas the sonne of Shimmeah, and Iehozabab the sonne of Shomer his seruants smote him, and he dyed: and they buried him with his fathers in the cite of David. And Amaziah his sonne reigned in his steade.

And Iehoaah the Priest taught him.

In the seventh yere of Iehu Iehothabbe.

In the seventh yere of Iehu Iehothabbe began to reigne, and reigned fourtie yeres in Ierusalem, & his mothers name was Zibiah of Beer-sheba.

And Iehoaah did that which was good in the sight of the Lord all his time: for Iehoaah the Priest taught him.

But the hie places were not taken away: for the people offered yet and burnt incense in the hie places.

And Iehoaah said to the Priests, All the silver of dedicate things that be brought to the house of the Lord, this is the money of them that are under the count, the money that euery man is let at, and all the money that one offereth willingly, and bringeth into the house of the Lord.

Let the Priests take it to them, euery man of his acquaintance: and they shall repaire the broken places of the house, whereof euery anie decay is found.



And as they were burying a man, behold, they saw the souldiers: therefore they cast the man into the sepulchre of Elisha. And when the man was downe, and covered the bones of Elisha, he revived & stood upon his feet.

But Hazael King of Aram vexed I Israel all the dayes of Iehoshaphat.

Therefore the Lord had mercie on them and pitied them, and had respect vnto the because of his covenant w<sup>th</sup> Abraham, Izhak, and Iacob, and would not destroy them, neither cast he them from him as yet.

So Hazael the King of Aram dyed: and Ben-hadad his sonne reigned in his stead.

Therefore Iehoshaphat the sonne of Iehoshaphat returned, and tooke out of the hand of Ben-hadad the sonne of Hazael the cities which he had taken away by warre out of the hand of Iehoshaphat his father: for three times did Ioshaphat beate him, & restored the cities vnto I Israel.

CHAP. XIII.

Amaziah the King of Iudah putteth to death them that slew his father, & after smiteth Edom: Ioshaphat, and Iehoshaphat his sonne succedeth him, and after him reigned Zachariah.

The seconde yere of Ioshaphat sonne of Iehoshaphat King of I Israel reigned: Amaziah the sonne of Ioshaphat King of Iudah.

He was sixe and twentie yere olde, when he began to reigne, and reigned nine and twentie yere in Ierusalem, and his mothers name was Iehoadan of Ierusalem.

And he did vprightly in the sight of the Lord, yet not like David his father, but did according to all that Ioshaphat his father had done.

Notwithstanding the hie places were not taken away: for as yet the people did sacrifice and burnt incense in the hie places.

And when the Kingdom was confirmed in his hand, he slew his seruants which had killed the King his father.

But the children of those that did slay him, he slew not, according vnto that that is written in the booke of the Law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children put to death for the fathers: but euerie man shal be put to death for his owne sinne.

He slew also of Edom in the valley of Salt ten thousand, and tooke the cite of Sela by warre, and called the name thereof Ioktheel vnto this day.

Then Amaziah sent messengers to Iehoshaphat the sonne of Iehoshaphat, sonne of Iehoshaphat King of I Israel, saying, Come, let vs see one another in the face.

Then Iehoshaphat the King of I Israel sent to Amaziah King of Iudah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, Giue thy daughter to my sonne to wife: and the wild beast that was in Lebanon, went & trode downe the thistle.

And Amaziah to a thistle, because he ruled but ouer two tribes, and the wilde beastes are Iehoshaphats souldiers that spoyled the cities of Iudah.

When Elisha fell sicke of his sickenes whereof he dyed, Ioshaphat the King of I Israel came downe vnto him, and wept vpon his face, and said, O my father, my father, the charer of I Israel, and the horsemen of the same.

Then Elisha said vnto him, Take a bowe and arrowes. And he tooke vnto him bowe and arrowes.

And he said to the King of I Israel, Put thine hand vpon the bowe. And he put his hand vpon it. And Elisha put his hands vpon the Kings hands.

And said, Open the window Eastward. And when he had opened it, Elisha said, Shoot. And he shot. And he said, Behold the arrow of the Lords deliuerance against Aram: for thou shalt smite the Aramites in Aphek, til thou hast comforted them.

Againe he saide, Take the arrowes. And he took them. And he said vnto the King of I Israel, Smit the ground. And he smote thrise, and ceased.

Then the man of God was angrie with him, and said, Thou shouldest haue smitten sixe or fixe times, so that shouldest haue smitten Aram, till thou haddest consumed it, where now thou shalt smite Aram but thrise.

So Elisha dyed, and they buried him. And certaine bands of the Moabites came into the land that yere.

And as they were burying a man, behold, they saw the souldiers: therefore they cast the man into the sepulchre of Elisha. And when the man was downe, and covered the bones of Elisha, he revived & stood upon his feet.

But Hazael King of Aram vexed I Israel all the dayes of Iehoshaphat.

Therefore the Lord had mercie on them and pitied them, and had respect vnto the because of his covenant w<sup>th</sup> Abraham, Izhak, and Iacob, and would not destroy them, neither cast he them from him as yet.

So Hazael the King of Aram dyed: and Ben-hadad his sonne reigned in his stead.

Therefore Iehoshaphat the sonne of Iehoshaphat returned, and tooke out of the hand of Ben-hadad the sonne of Hazael the cities which he had taken away by warre out of the hand of Iehoshaphat his father: for three times did Ioshaphat beate him, & restored the cities vnto I Israel.

And as they were burying a man, behold, they saw the souldiers: therefore they cast the man into the sepulchre of Elisha. And when the man was downe, and covered the bones of Elisha, he revived & stood upon his feet.

But Hazael King of Aram vexed I Israel all the dayes of Iehoshaphat.

Therefore the Lord had mercie on them and pitied them, and had respect vnto the because of his covenant w<sup>th</sup> Abraham, Izhak, and Iacob, and would not destroy them, neither cast he them from him as yet.

So Hazael the King of Aram dyed: and Ben-hadad his sonne reigned in his stead.

Therefore Iehoshaphat the sonne of Iehoshaphat returned, and tooke out of the hand of Ben-hadad the sonne of Hazael the cities which he had taken away by warre out of the hand of Iehoshaphat his father: for three times did Ioshaphat beate him, & restored the cities vnto I Israel.



10 Because thou hast smitten Edom, thine heart hath made thee proud: bridge of glory, and tarie at home: why dost thou provoke to thine hurt, that thou shouldest fall, and Iudah with thee?

11 But Amaziah would not heare: therefore Jehoash King of Israel went vp: and he and Amaziah King of Iudah sawe one another in the face at Beth-shehem which is in Iudah.

12 And Iudah was put to the worse before Israel, and they fled euery man to their tents.

13 But Jehoash King of Israel tooke Amaziah King of Iudah, the sonne of Jehoash the sonne of Azariah, at Beth-shehem, and came to Iherusalem, and brake downe the wall of Iherusalem fro the gate of Ephraim to the corner gate, foure hundred cubites.

14 And he tooke all the golde and siluer, and all the vessels that were found in the house of the Lord, and in the treasures of the Kings house, and the children that were in thotage, and returned to Samaria.

15 Concerning the rest of the actes of Jehoash which he did and his valiant deedes, and how he fought with Amaziah King of Iudah, are they not written in the booke of the Chronicles of the Kings of Israel?

16 And Jehoash slept with his fathers, and was buried at Samaria among the Kings of Israel: and Ieroboam his sonne reigned in his steade.

17 And Amaziah the sonne of Joash King of Iudah, liued after the death of Jehoash sonne of Jehoahaz King of Israel fiftene yere.

18 Concerning the rest of the actes of Amaziah, are they not written in the booke of the Chronicles of the Kings of Iudah?

19 But they wrought treason against him in Iherusalem, and he fled to Lachish, but they sent after him to Lachish, & slew him there.

20 And they brought him on horses, and he was buried at Iherusalem with his fathers in the cite of Dauid.

21 Then all the people of Iudah tooke Azariah, which was fiftene yere olde, and made him King for his father Amaziah.

22 He built Elath, and restored it to Iudah, after that the King slept with his fathers.

23 In the fiftenth yere of Amaziah the sonne of Joash King of Iudah, was Ieroboam the sonne of Joash made King ouer Israel in Samaria, and reigned one and foure tie yere.

24 And he did euil in the sight of the Lord: for he departed not from all the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 He restored the coast of Israel, from the entering of Hamath, vnto the Sea of the wilderness, according to the word of the Lord God of Israel, which he spake by his seruant Ionah the sonne of Amittai the Prophet, which was of Gath Hepher.

26 For the Lord sawe the exceeding bitter affliction of Israel, so that there was none

that vp, nor anie left, neither yet any that could helpe Israel.

27 Yet the Lord had not decreed to put out the name of Israel from vnder the heauen: therefore he preferred them by the hand of Ieroboam the sonne of Ioash.

28 Concerning the rest of the actes of Ieroboam, and all that he did, and his valiant deedes, and how he fought, and how he restored Damascus, and Hamath to Iudah in Israel, are they not written in the booke of the Chronicles of the Kings of Israel?

29 So Ieroboam slept with his fathers, even with the Kings of Israel, and Zachariah his sonne reigned in his steade.

CHAP. XV.

1. Amaziah the King of Iudah becometh a leper. 2. Of Ieroboam, 10. Shallum, 14. Menabem, 25. Pekahiah, 30. Vzziah, 32. Iotham, 38. And Amaziah.

1 IN the seven and twentieth yere of Ieroboam King of Israel, began Azariah, sonne of Amaziah King of Iudah to reigne.

2 Sixtene yere olde was he, when he was made King, and he reigned two and fiftie yere in Iherusalem: and his mothers name was Iecholiah of Iherusalem.

3 And he did vprightly in the sight of the Lord, according to all that his father Amaziah did.

4 But the hie places were not put away: for the people yet offred, and burned incense in the hie places.

5 And the Lord smote the King: and hee was a leper vnto the day of his death, and dwelt in an house apart, and Iotham the Kings sonne gouerned the house, and iudged the people of the land.

6 Concerning the rest of the actes of Azariah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

7 So Azariah slept with his fathers: & they buried him with his fathers in the cite of Dauid, and Iotham his sonne reigned in his steade.

8 In the eight and thirtieth yere of Azariah King of Iudah did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria six moneths,

9 And did euil in the sight of the Lord, as did his fathers: for he departed not from the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, and smote him in the sight of the people, and killed him, and reigned in his steade.

11 Concerning the rest of the actes of Zachariah, behold, they are written in the booke of the Chronicles of the Kings of Israel.

12 This was the word of the Lord, which he spake vnto Iehu, saying, Thy sonnes shall sit on the throne of Israel vnto the fourth generation after thee. And it came so to passe.

13 Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yere of Vzziah King of Iudah: and he reigned the space

in Read, i. King. 14. 10.

Elr. had not spoken.

n Which was also called Antiochia of Syria, or Riblah.

Chr. in the twentieth yere and fiftieth yere.

As long as he gaue care to Zachariah the prophet.

b His father and grandfather were slaine by their subjects & seruants, and he, because he would vsurpe the Priests office contrarie to Gods ordinance, was smitten immediately by the hand of God with the leprosie, a. chro. 26. 21.

c As viceroy, or deputie to his father. d He was the fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu.

e Zachariah was the last in Israel, that had the kingdom by succession, save onely Pekahiah the sonne of Menabem who reigned but two yeres.

Chap. xv. 1. Amaziah the King of Iudah becometh a leper. 2. Of Ieroboam, 10. Shallum, 14. Menabem, 25. Pekahiah, 30. Vzziah, 32. Iotham, 38. And Amaziah.

Gods mercy

which king gave care to the prophet after Gods prophesie: all thing succedeth happily both with kinges and with prophets.

the king punished with 2. proph.

trason. c. 14. 19.

trason.

the word of the Lord performed to Iehu.

29 In the dayes of Pekah King of Israel <sup>k</sup> came  
Tiglath Pileser King of Asshur, and tooke  
Iion, and Abel, Beth-maachah, and Ianoah.

**k** For God stirred vp Pul and Tiglath Pileser against Israel for their sinnes, *x.*  
**Chro. 5. 26.**

38 And Iotham slepte with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his sonne reigned in his steade.

a This was a wicked some of a godly father as of him again came godly Ezekiah and of him wicked Manasseh, saue that God in the end shewed him mercie. thus we see how vncertaine it is to depend on the dignitie of our fa-

3 Ahas King of Iudah consecrateth his sonne in fire. 5 Ierusalem is besieged. 9 Damascus is taken and Rex is slain. 11 Idolatrie. 19 The death of Ahas. 20 Hezekiah sacerdoteth him.

6. At the same time Rezin King of Aram restored<sup>d</sup> Elath to Aram, & drove the Jews from Elath: so the Aramites came to Elath and dwelt there unto this day.

ple for his promes sake made to David. d Which  
taken from the Aramites and fortified it chap. 14. 22.

7 Then Ahaz sent messengers to Tiglath Pileser King of Asshur, saying, I am thy servant and thy sonne: come up, and deliver me out of the hand of the King of Aram, and out of the hand of the King of Israel which rise up against me.

8 And Ahaz tooke the silver and the golde that was found in the house of the Lord, and in the treasures of the Kings house, and sent a present unto the King of Asshur. And the King of Asshur consented unto him: and the King of Asshur wrote against Damascus: and when he had taken it, he carried the people away to Kir, and slew Benhadad.

9 And King Ahaz went unto Damascus to meete Tiglath Pileser King of Asshur: and when King Ahaz saw the altar that was at Damascus, he sent to Vrijah the Priest the pattern of the altar, and the fashion of it, and all the workmanship thereof.

10 And Vrijah the Priest made an altar in all points like to that which King Ahaz had sent from Damascus, so did Vrijah the Priest against King Ahaz came from Damascus.

11 So when the King was come from Damascus, the King saw the altar, and the King drew neere to the altar and offered thereon his burnt offering.

12 And he burnt his burnt offering, and his meate offering, and powred his drinke offering, and sprinkled the blood of his peace offerings besides the altar.

13 And so by the brazen altar which was before the Lord, and brought it in farther before the house between the altar and the house of the Lord, and set it on the North side of the altar.

14 And King Ahaz commanded Vrijah the Priest and said, Upon the great altar set on fire in the morning the burnt offering, and in the evening the meate offering, and the Kings burnt offering and his meate offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offerings: and powred thereby all the blood of the burnt offering, and all the blood of the sacrifice, and the brazen altar shall be for me to inquire of God.

15 And Vrijah the Priest did according to all that King Ahaz had commanded.

16 And King Ahaz brake the borders of the bases, and tooke the caldrons from of the, and tooke downe the sea from the brazen oxen that were vnder it, and put it vpon a pavement of stones.

17 And the vaille for the Sabbath (that they had made in the house) and the Kings entrance without turned he to the house of the Lord, because of the King of Asshur.

18 Concerning the rest of the actes of Ahaz, which he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

19 And Ahaz slept with his fathers, and was buried with his fathers in the cite of David, and Hezekiah his sonne reigned in his stead.

buried with his fathers in the cite of David, and Hezekiah his sonne reigned in his stead.

10 And he did evil in the sight of the Lord, but not as the Kings of Israel, that were before him: nor as the Kings of Judah.

11 And Shalmaneser King of Asshur came up against him, and Hoshea became his servant, and gave him presents.

12 And the King of Asshur found treason in Hoshea: for he had sent messengers to So King of Egypt, and brought no present unto the King of Asshur, as he had done formerly: therefore the King of Asshur shut him up, and put him in prison.

13 Then the King of Asshur came up through all the land, and went against Samaria, and besieged it three yere.

14 In the ninth yere of Hoshea, the King of Asshur tooke Samaria, and carried Israel away vnto Asshur, and put them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes.

15 For when the children of Israel sinned against the Lord their God, which had brought them out of the land of Egypt, vnder the hand of Pharaoh King of Egypt, and feared other gods,

16 And walked according to the fashions of the heathen, whose the Lord had cast out before the children of Israel, and after the manner of the kings of Israel, which they loved,

17 And the children of Israel had done secretly things, that were not upright before the Lord their God, and throughout all their cities had buyt high places, from the tower of the watch, to the defended citie,

18 And had made them images and groves vpon euery hie hill, & vnder euery greene tree,

19 And there burnt incense in all the high places, as did the heathen, whose Lord had taken away before them, and wrought wicked things to anger the Lord,

20 And serued idoles: whereof the Lord had said vnto them, Ye shall do no such thing.

21 Notwithstanding this, the Lord testified to Israel, and to Iudah by all the Prophets, and by all the Seers, saying, Turne from your euil wayes, and keepe my commandments and my statutes, according to all the Lawe, which I commanded your fathers, and which I sent to you by my seruants the Prophets.

22 Neuertheless they would not obey, but hardened their neckes, like to the neckes of their fathers, that did not beleue in the Lord their God.

23 And wicked,

24 And wicked,

25 And wicked,

26 And wicked,

27 And wicked,

the King robbed the house of the Lord, to plant a temporary altar, as you shall find in Ezrah. c. 6. v. 10.

For he had paid tribute for the space of eighty yere.

For at this time the Medes & Persians were subject to the Assyrians.

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15 And they refused his statutes and his commandments, that he made with their fathers, & his testimonies (wherewith he witnessed vnto them) and they followed vanitie, and became vaine, and followed the heathen that were round about them: concerning whome, the Lord had charged them, that they should not do like them.

16 Finally they left all the commandments of the Lord their God, & made them molten images, <sup>Exod. 32. 2.</sup> <sup>1. King. 12. 28.</sup> <sup>2. That is, the same, y<sup>e</sup> mode and statutes, Deut. 4. 19.</sup> <sup>h. Reade Chap. 16. 3.</sup> <sup>i. Reade of this phrase, 1. King. 12. 30. & 25.</sup> <sup>Exod. 32. 2.</sup> <sup>1. King. 12. 28.</sup> <sup>2. That is, the same, y<sup>e</sup> mode and statutes, Deut. 4. 19.</sup> <sup>h. Reade Chap. 16. 3.</sup> <sup>i. Reade of this phrase, 1. King. 12. 30. & 25.</sup> <sup>Exod. 32. 2.</sup> <sup>1. King. 12. 28.</sup> <sup>2. That is, the same, y<sup>e</sup> mode and statutes, Deut. 4. 19.</sup> <sup>h. Reade Chap. 16. 3.</sup> <sup>i. Reade of this phrase, 1. King. 12. 30. & 25.</sup>

17 And they made their sonnes and their daughters, <sup>Exod. 32. 2.</sup> <sup>1. King. 12. 28.</sup> <sup>2. That is, the same, y<sup>e</sup> mode and statutes, Deut. 4. 19.</sup> <sup>h. Reade Chap. 16. 3.</sup> <sup>i. Reade of this phrase, 1. King. 12. 30. & 25.</sup> <sup>Exod. 32. 2.</sup> <sup>1. King. 12. 28.</sup> <sup>2. That is, the same, y<sup>e</sup> mode and statutes, Deut. 4. 19.</sup> <sup>h. Reade Chap. 16. 3.</sup> <sup>i. Reade of this phrase, 1. King. 12. 30. & 25.</sup> <sup>Exod. 32. 2.</sup> <sup>1. King. 12. 28.</sup> <sup>2. That is, the same, y<sup>e</sup> mode and statutes, Deut. 4. 19.</sup> <sup>h. Reade Chap. 16. 3.</sup> <sup>i. Reade of this phrase, 1. King. 12. 30. & 25.</sup>

18 Therefore the Lord was exceeding wrath with Israel, and put them out of his sight, and none was left but the tribe of Iudah

19 Yet Iudah kept not the commandments of the Lord their God, but walked according to the fashion of Israel, which they vsed.

20 Therefore the Lord cast off all the seed of Israel, and afflicted them, and delivered them into the hands of spoylers, vntill he had cast them out of his sight.

21 For he cut off Israel from the house of David, and they made Ieroboam the sonne of Nebat King: and Ieroboam drew Israel away from following the Lord, and made them sinne a great sinne.

22 For the children of Israel walked in all the finnes of Ieroboam, which he did, and departed not therefrom.

23 Vntill the Lord put Israel away out of his sight, as he had said by all his seruants the Prophets, and carried Israel away out of their land to Asshur vnto this day.

24 And the King of Asshur brought folke fro Babel, and from Cuthah, and from Aua, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in steade of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 And at the beginning of their dwelling there, they feared not the Lord: therefore the Lord sent lions among them, which slew them.

26 Wherefore they spake to the King of Asshur, saying, The nations which thou hast remoued, and placed in the cities of Samaria, knowe not the manner of the God of the land: therefore he hath sent lions among them, and beholde, they slay them, because they knowe not the manner of the God of the land.

27 Then the King of Asshur commaunded, saying, Carie thither one of the Priests, whome ye brought thence, and let him go and dwell there, and teache them the manner of the God of the country.

28 So one of the Priests, which they had caried from Samaria, came and dwelt in

Beth-el, and taught them how they should

29 Howbeit euerie nation made their gods, and put them in the houses of the high places, which the Samaritans had made, euerie nation in their cities, wherein they dwelt.

30 For the men of Babel made Succoth-Benoth, and the men of Cuth made Nergal, and the men of Hamath made Adrammelech, and the men of Sepharuaim made their children in the fire to Adrammelech, and Adrammelech the gods of Sepharuaim.

31 Thus they feared the Lord, and appointed out priests of their felices for the high places, who prepared for them sacrifices in the houses of the high places.

32 They feared the Lord, y<sup>e</sup>t serued their gods after the manner of the nations, whome they caried thence.

33 Vnto this day they do after the old manner: they neither feare God, neither do after their ordinances, nor after their customes, nor after the Lawe, nor after the commandment, which the Lord commaunded the children of Isakob, whome he named Israel.

34 And with whome the Lord had made euenant, and charged them, saying, Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them:

35 But feare the Lord which brought you out of the land of Egypt with great power, and a stretched out arme: him feare ye, and worship him, and sacrifice to him.

36 Also keepe ye diligently the statutes and the ordinances, and the Lawe, and the commandment, which he wrote for you, that ye do them continually, and feare not other gods.

37 And forget not the euenant that I haue made with you, neither feare ye other gods, but feare the Lord your God, and he will deliuer you out of the hands of all your enemies.

38 Howbeit they obeyed not, but did after their old custome.

39 So these nations feared the Lord, and serued their images also: so did their children, and their childrens children: as did their fathers, so do they vnto this day.

CHAP. XVIII.

Now in the third yere of Hoshea, sonne of Elah King of Israel, Hezekiah the sonne of Abaz king of Iudah began to reigne.

He was five and twentie yere olde when he began to reigne, and reigned nine and twentie yere in Ierusalem. His mothers name also was Abi the daughter of Zachariah,

of Babel, and the men of Cuth made Nergal, and the men of Hamath made Adrammelech, and the men of Sepharuaim made their children in the fire to Adrammelech, and Adrammelech the gods of Sepharuaim. Thus they feared the Lord, and appointed out priests of their felices for the high places, who prepared for them sacrifices in the houses of the high places. They feared the Lord, y<sup>e</sup>t serued their gods after the manner of the nations, whome they caried thence. Vnto this day they do after the old manner: they neither feare God, neither do after their ordinances, nor after their customes, nor after the Lawe, nor after the commandment, which the Lord commaunded the children of Isakob, whome he named Israel. And with whome the Lord had made euenant, and charged them, saying, Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them: But feare the Lord which brought you out of the land of Egypt with great power, and a stretched out arme: him feare ye, and worship him, and sacrifice to him. Also keepe ye diligently the statutes and the ordinances, and the Lawe, and the commandment, which he wrote for you, that ye do them continually, and feare not other gods. And forget not the euenant that I haue made with you, neither feare ye other gods, but feare the Lord your God, and he will deliuer you out of the hands of all your enemies. Howbeit they obeyed not, but did after their old custome. So these nations feared the Lord, and serued their images also: so did their children, and their childrens children: as did their fathers, so do they vnto this day.

Exod. 32. 2. 1. King. 12. 28. 2. That is, the same, y<sup>e</sup> mode and statutes, Deut. 4. 19. h. Reade Chap. 16. 3. i. Reade of this phrase, 1. King. 12. 30. & 25.

Apocryphal the copy of Asaph full of untruths. 2. b. 25.

re dangerous is the example of Will.

an example of a wicked prince drawn from the people after him.

and not to idol as in Apocryph. 2. 36.

in the verbis of the true God con- sidered. 36. 37. 38. 39.

in the verbis of the true God con- sidered. 36. 37. 38. 39.

in the verbis of the true God con- sidered. 36. 37. 38. 39.

in the verbis of the true God con- sidered. 36. 37. 38. 39.

in the verbis of the true God con- sidered. 36. 37. 38. 39.

in the verbis of the true God con- sidered. 36. 37. 38. 39.

in the verbis of the true God con- sidered. 36. 37. 38. 39.

in the verbis of the true God con- sidered. 36. 37. 38. 39.

in the verbis of the true God con- sidered. 36. 37. 38. 39.

in the verbis of the true God con- sidered. 36. 37. 38. 39.

Although their  
of Iahab were  
given to idola-  
try and impi-  
ety as they of  
12. And yet by  
his judgement  
ward the o-  
ther, provoked  
them to repen-  
tance.

13 And he did vprightly in the sight of the Lord, according to al that Dauid his father had done.

14 He tooke away the hie places, and brake the images, and cut downe the groues, and brake in pieces the \* brassen serpent that Moses had made: for vnto those dayes the children of Israel did burne incense to it, and he called it <sup>b</sup> Nehustan.

15 He trusted in the Lord God of Israel: so that after him was none like him among all the Kings of Iudah, neither were there anie such before him.

16 For he claue to the Lord and departed not from him, but kept his commaundements, which the Lord had commaunded Moses.

17 So the Lord was with him, and he prospered in all things, which he tooke in hand: also he rebelled against the King of Asshur, and serued him not.

18 He smote the Philistims vnto Azzah, and the coastes therof, from the watch towre vnto the defended citie.

19 \* And in the fourth yere of King Hezekiah, (which was the seuenth yere of Hoshea sonne of Elah King of Israel) Sennacherib King of Asshur came vp, against Samaria, and besieged it.

20 And after three yerres they tooke it, <sup>en</sup>uen in the sixt yere of Hezekiah: that is, \* the ninth yere of Hoshea King of Israel was Samaria taken.

21 Then the King of Asshur did carie away Israel vnto Asshur, and put them in Halah and in Habor, by the riuier of Gozan, and in the cities of the Medes.

22 Because they would not obey the voyce of the Lord their God, but transgressed his covenant: <sup>that is</sup> all that Moses the seruant of the Lord had commaunded, and would neither obey nor do them.

23 \* Moreover, in the fourteenth yere of King Hezekiah, Saneherib King of Asshur came vp against all the strong cities of Iudah, and tooke them.

24 Then Hezekiah King of Iudah sent vnto the King of Asshur to Lachish, saying, <sup>d</sup>I haue offended: depart from me, and what thou layest vpon me, I will beare it. And the King of Asshur appointed vnto Hezekiah King of Iudah three hundredth talents of siluer, and thirtie talents of golde.

25 Therefore Hezekiah gaue all the siluer that was found in the house of the Lord, and in the treasures of the Kings house.

26 At the same season did Hezekiah put of the plates of the doores of the Temple of the Lord, and the pillars (which the said Hezekiah King of Iudah had couered ouer) and gaue them to the King of Asshur.

27 And the King of Asshur sent Tartan, and Rab-saris, and Rabshakeh from Lachish to King Hezekiah with a great hoste against Ierusalem. And they went vp, and came to Ierusalem, and when they were come vp, they stood by the cistern of the vpper poole, which is by the path of

the fullers feld.

18 And called to the King. Then came out to them Bilakim the sonne of Hilkiah, which was steward of the house, and Shebnah the chanceller, and Ioah the sonne of Asaph the recorder.

19 And Rabshakeh said vnto them, Tell ye Hezekiah, I pray you; Thus saith the great King, <sup>en</sup>uen the great King of Asshur, What confidence is this wherein thou trustest?

20 Thou thinkest, Surely I haue eloquence, <sup>but</sup> counsel and strength are for the waite.

On whome then dost thou trust, that thou rebellest against me?

21 Lo, thou trustest now in this broken staffe of reede, <sup>to wit</sup>, on Egypt, on which if a man leane, it will go into his hand, and pearce it: so is Pharaoh King of Egypt vnto all that trust on him.

22 But if ye say vnto me, We trust in the Lord our God, is not that he whose hie places, and whose altars Hezekiah hath taken away, and hath said to Iudah and Ierusalem, Ye shall worship before this altar in Ierusalem?

23 Now therefore giue hostages to my lord the king of Asshur, and I will giue thee two thousand horses, if thou be able to set riders vpon them.

24 For how canst thou despise anie captainie of the least of my masters seruants, and put thy trust on Egypt for charrets & horsemen?

25 Am I now come vp without the Lord to this place, to destroye it? the Lord said to me, Go vp against this land, and destroy it.

26 Then Eliakim the sonne of Hilkiah, and Shebnah, and Ioah said vnto Rabshakeh, Speake, I pray thee, to thy seruants in the Aramites language, for we vnderstand it, and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

27 But Rabshakeh said vnto them, Hath my master sent me to thy master and to thee to speake these wordes, and not to the men which sit on the wall, that they may eate their owne doing, and drinke their owne pisse with you?

28 So Rabshakeh stood, and cryed with a loude voyce in the Iewes language, and spake, saying, Heare the words of the great King, of the King of Asshur.

29 Thus saith the King, Let not Hezekiah deceiue you: for he shall not be able to deliuer you out of mine hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs, and this citie shall not be giuen ouer into the hand of the King of Asshur.

31 Hearken not vnto Hezekiah: for thus sayeth the King of Asshur, Make appointment with me, and come out to me, that euerie man may eate of his owne vine, and euerie man of his owne figge tree, and drinke euery man of the water of his owne well.

32 Till I come, and bring you to a lande like

the duty of a good king  
standeth: which in the  
blinking true religion. A.

Or, writer of  
Chronicles, or, se-  
cretarie.

For sake of the  
lippes.

Thou thinkest  
that wordes will  
serue to per-  
suade thy people  
or to moue my  
master.

Egypt that not  
only be able  
not to succour  
thee, but shalbe  
an hurt vnto  
thee.

Thyus the idola-  
ters thinke  
that Gods reli-  
gion is destroy-  
ed, when super-  
stition and idola-  
trie are reform-  
ed.

i Meaning, that  
it was best for  
him to yelde to  
the King of As-  
syria, because  
his power was  
so smal that he  
had not men to  
furnish two

thousand horses  
& the wicked  
alwayes in their  
prosperitie flate-  
ter them selues,  
that God doeth  
fauour them.

Thyus he spea-  
keth to feare  
Hezekiah that  
by resisting him,  
he should reuolt  
God.

Or, Syrian.

For the water of  
their feet.

Or, by his hand.

Or, by his hand.

Or, by his hand.

Or, by his hand.

Or, by his hand.

Or, by his hand.

Or, by his hand.

Or, by his hand.

Or, by his hand.

Or, by his hand.

Or, by his hand.

Or, by his hand.

Or, by his hand.

Or, by his hand.

the end of crea-  
tion  
v. 6.

the felicity of such  
as in the Lord.

such is the condition  
of the Papists.

Infelicity punishes  
v. 11.

## Blasphemy. Victory promised.

## II. Kings.

## Hezekiah's reign

Классифику. с. 19-20.

■ This is an execrable blasphemy against true God, to make him equal with the idoles of other nations: therefore God did most sharply punish it.

refuges of the  
earth full in all  
extremities. v. 14.

## Civilization

the end of<sup>r</sup> deliverance  
is that God may be  
thereby glorified. 19.

e Meaning, for  
Jerusalem, which  
only remained  
of all the cities  
of Judah.

**d The Lord can  
with one blast  
blow away all  
the strength of  
man and turn it  
into dust.**

**That is, Same-  
herb.**

your owne land, *euē* a land of wheat and wine, a land of bread and vineyardes, a land of olues oyle, and honie that y e may liue and not die: and obey not Hezekiah, for he deceiueth you, saying, The Lord will deliuer vs.

33 Hath anie of the gods of the nations delivered his land out of the hand of the king of Asſhur?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim, Henna and Iuah? how haue they deliuered Samaria out of mine hand?

35 Who are they among all the gods of the nations, that haue deliuered their land out of mine hand, that the<sup>m</sup> Lord should deliuer Ierusalem out of mine hand?

36 But the people held their peace, and answered not him a word: for the Kings commandement was, saying, Answerc ye him not.

37 Then Eliakim, the sonne of Hilkiah which was stewarde of the house and Shebna the chancellor, and Ioah the sonne of Asaph the recorder came to Hezekiah with their clothes rent, and tolde him the words of Rabhakeh.

## CHAPTER XIX

6 God promisseth by Isaiah victorie to Hezekiah. 35 The  
Angel of the Lord killeth an hundredth and fourscore &  
fifteen thousand men of the Assyrians. 37 Sennacherib is kil-  
led of his owne sonnes.

And when King Hezekiah heard it, he rent his clothes & put on sackcloth, & came into the house of the Lord.

2. And sent Eliakim which was the steward of the house, and Shebna the chancellor, and the Elders of the Priests clothed in sackcloth to Isaiah the Prophet the sonne of Amoz.

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke, and blasphemie: for the childre are come to<sup>b</sup> the birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard all  
the wordes of Rabbahkech, whome the King  
of Ashtur his master hath sent to raile:  
on the living God, and to reproch him, with  
wordes which the Lord thy God hath heard,  
then lift thou up thy prayer for the reman  
that are left.

¶ So the servants of King Hezekiah came to Isaiah.

8 And Iſaiah ſaid vnto them, So ſhall ye ſay  
to your maſter, Thus ſaith the Lord, Be not  
afraid of the words which thou haſt heard  
wherewith the ſeruants of the King of Aſ-  
ſhur haue blaſphemed me.

Behold, I will send a blast <sup>d</sup> vpon him, and he shall heare a noyse, and returne to his owne lande: and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the King of Assyria fighting against Libnah: for he had heard that he was departed from Jericho.

9. He heard also men say of Tirhakah King

of Ethiopia, Beholde, he is come out to fight against thee: he therefore departed and sent *other* messengers vnto Hezekiah, saying,

10 Thus shall ye speake to Hezekiah King of  
Judah, and say, Let not thy God deceue  
thee in whome thou trustest, saying, Ieru-  
salem shall not be deliuered into the hand  
of the King of Asshur.

11 Beholde, thou hast heard what the Kings  
of Asſhur haue done to all lands, how they  
haue deſtroyed them: and ſhalt thou be de-  
liuered?

12 Have the gods of the heathen delivered them which my fathers have destroyed? as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelafar?

13 Where is the King of Hamath, and the King of Arpad, and the King of the citie of Sepharuaim, Hena and Iuah?

14 ¶ So Hezekiah received the letter of the hand of the messengers, & read it: and Hezekiah went vp into the house of the Lord, and Hezekiah spred it before the <sup>b</sup> Lord.

15 And Hezekiah<sup>1</sup> prayed before the Lord, and said, O Lord God of Israel, which dwellest betwene the Cherubims, thou art verie God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

16 Lord, how downe thine eare, and heare:  
Lord open thine eyes and beholde, and  
heare the wordes of Sancherib, who hath  
sent to blaspheme the <sup>l</sup> living God.

17 Truth it is, Lord, that the Kings of As-  
sur haue destroyed the nations and their  
lands.

18 And haue set fire on their gods : for they were no gods, but the worke of mans hands, *euē* woode and stone : therefore they destroyed them.

19 Now therefore, O Lord our God, I beseech thee, saue thou vs out of his hand, that all the<sup>m</sup> kingdomes of the earth may knowe, that thou, O Lord, art onely God.

20 ¶ Then Iſaiah the ſonne of Amoz ſent to Hezekiah, ſaying, Thus ſaith the Lord God of Iſrael, I haue heard that which thou haſt prayed me, concerning Saneherib King of Aſhur.

21 This is the word that the Lord hath spoken against him, O<sup>e</sup> Virgine, daughter of Zion, he hath despised thee, and laughed thee to scorne: O daughter of Ierusalem, he hath shaken his head at thee.

22 Whome hast thou raild on? and whome  
hast thou blasphemed? and against whom  
hast thou exalted thy voyce, and lifted vp  
thine eyes on him? *even* against the Holie  
one of Israel

23 By thy messengers thou hast railed on  
the Lord, and said, By the multitude of my  
chariots I am come vp to the toppe of the  
mountaines, by the sides of Lebanon, and  
will curdowne the hie cedars thereof, and  
the faire firre trees thereof, and I wil go  
into the lodging of his borders, and into

"Or, blacks  
f For the King  
of Ethiopia  
Egypt ioynd  
gether against  
King of Assyria  
because of his  
oppression of o  
ther countre  
g The more  
neere that  
ked are to the  
destruction,  
more they  
pheme.

h Before I Aske  
of the covenant  
I He sheweth  
what is the true  
refuge and suc  
cour in al dan  
gers, to wit, to  
flee to the Lord  
by earnest prai  
se Shew by effe  
ct that thou wilt  
not suffer thy  
name to be blas  
phemed.

By this title he discerneth God from al idoles and false gods.

He sheweth  
for what end the  
faithful desire  
God to be de-  
livered: to wit,  
that he may be  
glorified by  
their deliue-  
rance.

to God counteth  
for injurie done  
to him, and will  
avenge it, which

is done to me  
of his Saints.  
Meaning Jeru-  
salem, which L.  
Isaiah calleth the  
height of his  
borders, to wit,  
of Iudah, Isa. 37.  
44.





Chap. 24. 13. and 25. 1. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

I He acknowledged I ledgeth I said to be the true Prophet of God and therefore humbleth him selfe to his word in Seeing y God hath shewed and his favour to grant me quietnes during my life: for he was afraid lest the enemies should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

Dm. 11. 9.

Chap. 24.

Reade Chap. 16. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

word of the Lord.  
 17 Beholde, the dayes come, that all that is in thine house, and whatsoever thy fathers haue layed vp in store vnto this day, shall be caried into Babel: Nothing shall be left, saith the Lord.  
 18 And of thy sonnes, that shall proceed out of thee, and which thou shalt beget, shall they take away, and they shall be eunuches in the palace of the King of Babel.  
 19 Then Hezekiah said vnto Ishaiah, The word of y Lord which thou hast spoken, is good: for saide hee, Shal it not be good, if peace and truth be in my dayes?  
 20 Concerning the rest of the actes of Hezekiah, and all his valiant deedes, and how he made a poole & a cundite, and brought water into the cite, are they not written in the booke of the Chronicles of the Kings of Iudah?  
 21 And Hezekiah slept with his fathers: and Manasseh his sonne reigned in his steade.  
 C. H. A. P. X X I.  
 King Manasseh restoreth idolatry. 18 And yfeth great cruelty. 19 He dyeth, and Amon his sonne succeedeth. 20 yfeth the child of his sonne Manasseh. 21 After his reigneth Iosiah.  
 1 Manasseh was twelue yere olde when he began to reigne, and reigned fifty and five yere in Ierusalem: his mothers name also was Hephzi-bah.  
 2 And he did euil in the sight of the Lorde after the abomination of y heathen, whom the Lord had cast out before the children of Israel.  
 3 For he went backe and buyt the hie places, which Hezekiah his father had destroyed: and he erected vp altars for Baal, and made a groue, as did Ahab King of Israel, and worshipped all the hoste of heauen and serued them.  
 Also he buyt altars in the house of the Lord, of the which the Lord said, In Ierusalem wil I purty Name.  
 5 And he buyt altars for al the host of heauen in the two courtes of the house of the Lord.  
 6 And he caused his sonnes to passe through the fire, and gaue him selfe to witchcraft & forcerie, and he vsed them that had familiar spirites, and were sothefayers, and did much euill in the sight of the Lord to anger him.  
 7 And he set the image of the groue, that he had made, in the house, wherof y Lord had said to Dauid & to Salomon his sonne, In this house, and in Ierusalem, which I haue chosen out of all the tribes of Israel, wil I put my Name for euer.  
 8 Neither wil I make the fete of Israel secure, and more out of the lande, which I gaue their fathers, so that they will observe, and doe all that I haue commanded them, and according to all the Lawe that my seruant Moses commanded them.  
 9 Yet they obeyed not, but Manasseh led them out of the way, to do more wickedly

then did the heathen people, whome the Lord destroyed before the children of Israel.  
 10 Therefore the Lord spake by his seruants the Prophets, saying, 20 yfeth the child of his sonne Manasseh King of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also w his idoles, 21 Therefore thus saith the Lord God of Israel, Behold, I wil bring an euil vpon Ierusalem and Iudah, that who so heareth of it, both his eares shall tingle.  
 13 And I wil stretch ouer Ierusalem the line of Samaria, and the plummet of y house of Ahab: and I wil wipe Ierusalem, as a man wipeth a dish, which he wipeth, and turneth it vp side downe.  
 14 And I wil forsake the remnant of mine inheritance, & deliuer them into the hand of their enemies, and they shall be robbed and spoyled of all their aduersaries.  
 15 Because they haue done euil in my sight, and haue prouoked me to anger, since the time their fathers came out of Egypt vntil this day.  
 16 Moreover Manasseh shed innocent blood exceeding much, till he replenished Ierusalem frō corner to corner, beside his sinne wherewith he made Iudah to sinne, and to do euil in the sight of the Lord.  
 17 Concerning the rest of the actes of Manasseh, and all that he did, & his sinne that he sinned, are they not writte in the booke of the Chronicles of the Kings of Iudah?  
 18 And Manasseh slept with his fathers, and was buried in y garden of his owne house, euen in the garden of Vzza: and Amon his sonne reigned in his steade.  
 19 Amon was two and twentie yere olde, when he began to reigne, and he reigned two yere in Ierusalem: his mothers name also was Meshullemeth the daughter of Hariz of Iotbah.  
 20 And he did euil in the sight of the Lord, as his father Manasseh did.  
 21 For he walked in all the way, that his father walked in, and serued the idoles that his father serued, and worshipped them.  
 22 And he forsooke the Lord God of his fathers, and walked not in the way of the Lord.  
 23 And the seruants of Amon conspired against him, and slew the King in his owne house.  
 24 And the people of the lande slew all them that had conspired against King Amon, & the people made Iosiah his sonne King in his steade.  
 25 Concerning the rest of the actes of Amon, which he did, are they not written in the booke of the Chronicles of the Kings of Iudah?  
 26 And they buried him in his sepulchre in the garden of Vzza: and Iosiah his sonne reigned in his steade.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The Ebrewe write that hee slew Ishaiah the Prophet, who was his father in Lawe.

Chap. 22.

That is according to his commandments.

Or he buried him in his sepulchre in the garden of Vzza.

CHAP. XXII.

4 *Iosiah repaireth the Temple. 1 Hilkiah findeth the booke of the Lawe, and causeth it to be presented to Iosiah, 12 Vnto Iosiah to Huldah the prophete's to inquire the Lord's will.*

1 *Iosiah was* \* eight yere olde when he began to reigne, and he reigned one and thirtie yere in Ierusalem. His mothers name also was Iedidah the daughter of Adaiah of Bozath.

2 And he did vprightly in the sight of the Lord, and \* walked in al the waies of Dauid his father, and bowed neither to the right hand, nor to the left.

3 And in the eighteenth yere of King Iosiah, the King sent Shaphan the sonne of Azaliah the sonne of Meshullam the chancellor to the house of the Lord, saying,

4 Goe vp to Hilkiah the hie Priest, that he may summe the silver which is brought in to the house of the Lord, which the keepers of the \* doore haue gathered of the people.

5 And let them \* deliuer it into the hand of them that do the worke, and haue the ouersight of the house of the Lord: let the giue it to them that worke in the house of the Lord, to repaire the decayed places of the house:

6 *To wit,* vnto the artificers and carpenters and masons, and to bye timber, and hewed stone to repaire the house.

7 Howbeit let no reckoning be made with them of the money, that is deliuered into their hand: for they deale \* faithfully.

8 And Hilkiah the hie Priest sayde vnto Shaphan the chancellor, I haue found the \* booke of the Lawe in the house of the Lord: and Hilkiah gaue the booke to Shaphan, and he read it.

9 So Shaphan the chancellor came to the King, and brought him word againe, and said, Thy seruants haue \* gathered the money, that was found in the house, and haue deliuered it vnto the hands of them that do the worke, and haue the ouersight of the house of the Lord.

10 Also Shaphan the chancellor shewed the King, saying, Hilkiah the Priest hath deliuered me a booke. And Shaphan read it before the King.

11 And when the King had heard the words of the booke of the Lawe, he rent his clothes.

12 Therefore the King commanded Hilkiah the Priest, and Ahikam the sonne of Shaphan, & Achbor the sonne of Michaiah, & Shaphan the chancellor, and Asahiah the kings seruant, saying,

13 Goe ye and \* inquire of the Lord for me, & for the people, and for all Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the wordes of this booke, to do according vnto al that which is written therein for vs.

14 So Hilkiah the Priest and Ahikam, and

Achbor and Shaphan, and Asahiah went vnto Huldah the Prophete'sse the wife of Shallum, the sonne of Tikuah, the sonne of Harhas keeper of the wardrobe: (and she dwelt in Ierusalem in the \* colledge) & they communed with her.

15 And she answered them, Thus sayeth the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord, Beholde, I will bring euil vpon this place, and on the inhabitants thereof, *even* all the wordes of the booke which the King of Iudah hath read.

17 Because they haue forsaken me, and haue burnt incense vnto other gods, to anger me with all the \* workes of their handes: my wrath also shall be kindled against this place and shall not be quenched.

18 But to the King of Iudah, who sent you to inquire of the Lord, so shal ye say vnto him, Thus saith the Lord God of Israel, The wordes that thou hast heard, *shall come* to passe.

19 But because thine heart did \* melt, and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place, and against the inhabitants of the same, *to wit,* that it shoulde be destroyed and accursed, and hast rent thy clothes, and wept before me; I haue also heard it, saith the Lord.

20 Beholde therefore, I will gather thee to thy fathers, and thou shalt be put in thy graue in \* peace, and thine eyes shall not see al the euil, which I wil bring vpon this place. Thus they brought the King word againe.

CHAP. XXIII.

1 *Iosiah readeth the Lawe before the people. 2 He maketh a covenant with the Lord. 4 He putteth downe the i-doles, after he had killed their priests. 21 He keepeth Passouer. 24 He destroyeth the conuerter. 29 He was killed in Megiddo. 30 And his sonne Iehoiachaz reigne in his stead. 33 After he was taken, his sonne Iehoiachin was made King.*

1 *Then* \* the King \* sent, and there gathered vnto him all the Elders of Iudah & of Ierusalem.

2 And the King went vp into the house of the Lord, with all the men of Iudah and all the inhabitants of Ierusalem with him, and the Priests and Prophets, and all the people both small and great: and he read in their eares all the wordes of the booke of the couenat, which was found in the house of the Lord.

3 And the King stode by \* the pillar, and made a \* couenant before the Lord, that they shoulde walke after the Lord, and keep his commandements, and his testimonies, and his statutes with all their heart, and with all their soule, that they might accomplish the wordes of this couenant written in this booke: And all the people stode to the couenat.

4 Then the King commanded Hilkiah the hie Priest & the \* priests of the second order, and the keepers of the doore, to bring out of the Temple of the Lord all the vessels

Or, the house of doctrine which was nere to the Temple, & where I learned assembled to entreate I Scriptures, & the doctrine of the Prophets.

The workes of mans hand here signify all that man inuenteth before the word of God, which are abominable in Gods seruice.

i Meaning, that he did repent, as they that do not repent, are said to harden their heart, Psal. 95. 8.

k Whereupon we may gather that the anger of God is readie against the wicked when God taketh his seruants out of this world.

l Because he saw I great plagues of God I were threatened, he knew no more speedie way to auoide them, then to turne to God by repentance, which can not come but of faith, and faith by hearing of I word of God.

m Where the King had his place, Chap. 11. 14. As Iosua did, Iosh. 24. 22.

d Meaning, them which were next in dignitie to the hie Priest.

*His zeale was propheticall, and his name succeeded by Iosiah the Prophet, more then three hundred yeres before. I. Iosiah was eight yeres old when he began to reigne, and he reigned one and thirtie yeres in Ierusalem. His mothers name also was Iedidah the daughter of Adaiah of Bozath.*

*i Meaning, to Ioseph the Prophet whom God reuelled I knowledge of things vnto, as Iere. 23. 1. though at other times they inquired the Lord by Visions and Theumina.*

a good king. 2. 2.

a melting Part.

a zealous spirit, and Iosiah Iosiah.

obedience neglected, worke with a heart in the gods of Iosiah.



the care of Godly Kings  
and did principally  
in purging out idolatry  
and superstition.

## Ioshahs reformation.

in contempt  
of that altar,  
which Ierobo-  
am had there  
buylt to sacrifi-  
ce to his calves.  
f Meaning, the  
Priests of Baal,  
which were cal-  
led Chemarims,  
either because  
they were black  
garments, or els  
were smoked  
with burning in-  
cense to idoles.  
g He remoued  
y groue which  
idolaters for de-  
votion had plan-  
ted next vnto y  
Temple, contra-  
rie to the com-  
mandement of  
the Lord, Deut.  
16.20. or as some  
read, the simili-  
tude of a groue  
which was han-  
ged my Temple.  
h Both in con-  
tempt of the i-  
doles, and re-  
proch of them  
which had wor-  
shipped them in  
their liues.

i Because that  
those that had  
forsaken the  
Lord to serue  
idoles, were not  
meet to minister  
in the service of  
the Lord for y  
instruction of o-  
thers.  
k Which was a  
valley nere to  
Ierusalem, and  
signifieth a ta-  
ber, because  
they smote on y  
tabret while  
their children  
were burning, y  
their crye should  
not be heard,  
Leuit. 18.27.  
where after Iosi-  
ah commanded  
carious to be  
cast in contempt  
therof.

l The idolatrous  
Kings had dedi-  
cated horses and  
chaires to the  
sunne either to  
carrie the image  
thereof about as  
the heathen did,  
or els to sacrifice  
there, as a sacri-  
fice most agree-  
able.  
m Or, valley.  
n That was the  
mount of offise,  
so called because  
it was full of  
idoles.

o Which Ierobo-  
am had built in  
Israel, 1 King  
12.28.

felds that were made for Baal, and for the  
grone, and for all the hofte of heauen, and  
he burnt the without Ierusalem in y fields  
of Kedron, and caried \* the powder of them  
into Beth-el.

And he put downe the f Chemarims, wh<sup>o</sup>  
the Kings of Iudah had founded to burne  
incense in the hie places, and in the cities  
of Iudah, and about Ierusalem, and also the  
that burnt incense vnto Baal, to the sunne  
and to the moone, and to the planets, and  
to all the hofte of heauen.

And he brought out the g groue from the  
Temple of the Lord without Ierusalem vnto  
the valley Kedron, and burnt it in the  
valley Kedron, and stampit to powder, and  
cast the dust thereof vpon the h graues of  
the children of the people.

And he brake downe the houses of the  
Sodomites, that were in the house of the  
Lord, where the women woue hangings  
for the groue.

Also he brought all the priests out of the  
cities of Iudah, and defiled the hie places  
where the priests had burnt incense, *even*  
from Geba to Beer-sheba, and destroyed the  
hie places of the gates, that were in y  
entring in of the gate of Ioshua the gover-  
nour of the citie which was at the left hand  
of the gate of the citie.

Neuerthelesse the priests of the hie places  
came not vp to the altar of the Lorde  
in Ierusalem, saue onely they did eat of the  
vneleauened bread among their brethren.

He defiled also i Topheth, which was in y  
valley of the children of Minnom, that no  
ma should make his sonne or his daughter  
passe through the fire to Molech.

He put downe also the k horses that the  
Kings of Iudah had giuen to the sunne at  
the entring in of the house of the Lord, by  
the chamber of Nethan-melech the eu-  
nuche, which was ruler of the suburbs, &  
burnt the chaires of the sunne with fire.

And the altars that were on the top of the  
chamber of Ahaz, which the Kings of Iu-  
dah had made, and the altars which Man-  
asseh had made in the two courtes of the  
house of the Lord, did the King breake  
downe, and hasted thence, and cast y dust  
of them in the l brooke Kedron.

Moreover the King defiled the hie places  
that were before Ierusalem and on the  
right hand of the m mount of corruption  
(which \* Salomon the King of Israel had  
buylt for Ashtoreth the idole of the Zido-  
nians, and for Chemosh the idole of the  
Moabites, and for Milchom the abomina-  
tion of the children of Ammon)

And he brake the images in pieces, and  
cut downe the groues and filled their places  
with the bones of men.

Furthermore, the altar that was at Beth-  
el, and the hie place made by Ieroboam the  
sone of Nebat, which made Israel to sinne,  
both this altar & also the hie place brake  
he downe, and burnt the hie places, and  
stampit to powder and burnt the groue.

## II. Kings.

And as Ioshah turned him selfe, he spied  
the graues, that were in the mount, and  
sent and tooke the bones out of y graues,  
and burnt them vpon the altar, and pollu-  
ted it, according to the word of the Lorde  
that the \* man of God proclaimed which  
cried the same wordes.

Then he said, What tile is that which I  
see? And the men of the citie saide vnto  
him, It is the sepulchre of the man of God,  
which came from Iudah, and tolde these  
things that thou hast done to the altar of  
Beth-el.

Then said he, Let him alone: let none re-  
moue his bones. So his bones were saued  
with the bones of the p Prophet that came  
from Samaria.

Ioshah also tooke away all the houses of  
the hie places, which were in the cities of  
Samaria, which the Kings of Israel had  
made to anger the Lord, and did to them  
according to all the facts that he had done  
in Beth-el.

And he sacrificed all the Priests of the hie  
places, that were there vpon the altars, &  
burnt mens bones vpon them, and re-  
turned to Ierusalem.

Then the King commanded all the peo-  
ple, saying, \* Keepe the pascouer vnto the  
Lord your God, as it is written in the  
booke of this couenant.

And there was no Pascouer holden like  
that from the daies of the Iudges that iud-  
ged Israel, nor in all the daies of the Kings  
of Israel, and of the Kings of Iudah.

And in the eighteenth yere of King Ioshah  
was this Pasche celebrated to the Lord  
in Ierusalem.

Ioshah also tooke away them that had fa-  
miliar spirits, and the soothesayers, and the  
imagines, and the idoles, and all the abomi-  
nations that were espied in the lande of Iu-  
dah & in Ierusalem, to performe the words  
of the \* Lawe, which were written in the  
booke that Hilkiah the Priest found in the  
house of the Lord.

Like vnto him was there no King before  
him, that turned to the Lord with all his  
heart, and with all his soule, and with all  
his might according to all the Lawe of  
Moses, neither after him arose there anie  
like him.

Notwithstanding the Lorde turned not  
from the f fiercenesse of his great wrath  
wherewith he was angrie against Iudah,  
because of all the prouocations wherewith  
Manasseh had prouoked him.

Therefore the Lord said, I will put Iudah  
also out of my sight, as I haue put away Is-  
rael, and will cast of this citie Ierusalem,  
which I haue chofen, and the house wherof  
I said, \* My Name shalbe there.

Concerning the rest of the acts of Ioshah,  
and all that he did, are they not written in  
the booke of the Chronicles of the Kings  
of Iudah?

In his daies Pharaoh Nechoh King of  
Egypt went vp against the King of Ashur

o According to  
the prophesie  
of Iosiah, 1 King  
13.2.

p Meaning, the  
Prophet which  
came after him,  
and caused him  
to eat contrarie  
to the comman-  
dement of the  
Lord, which  
were both yro  
buried in one  
grauet, King,  
13.34.

q For the multi-  
tude and Zahl  
of the people  
with the great  
preparation

Leuit. 20.27.  
Deut. 17.21.

r Because of the  
wicked heart of  
y people, which  
would not turne  
vnto him by re-  
pentance.

s King 2.28.  
and y. 22.

t Chron. 35.23.

Because he  
passed through  
his country, he  
saw left he  
would have  
done him harm,  
and therefore  
would have  
slayed him, yet  
he consulted  
not with the  
Lord, and there-  
fore was slayne.  
1/16. 1/17.

to the river Perath. And King Iosiah went against him, whom when Pharaoh sawe, he slew him at Megiddo.

30 Then his seruantes caried him dead from Megiddo, and brought him to Ierusalem, & buried him in his owne sepulchre. And the people of the land tooke Iehohaz y sonne of Iosiah, and anointed him, and made him king in his fathers stead.

31 Iehohaz was three and twentie yeere old when he began to reigne, and reigned three moneths in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

32 And he did euill in the sight of the Lorde, according to all that his fathers hadde done.

33 And Pharaoh Nechoh put him in bondes at Riblah in the lande of Hamath, while he reigned in Ierusalem, and put the lande to a tribute of an hundredth talentes of siluer, and a talent of gold.

34 And Pharaoh Nechoh made Eliakim y sonne of Iosiah King in steade of Iosiah, his father, and turned his name to Iehoiakim, and tooke Iehohaz away, which when he came to Egypt, dyed there.

35 And Iehoiakim gaue the siluer and the gold to Pharaoh, & rayed the lande to giue the money, according to the commaundement of Pharaoh: he leuied of euery man of the people of the land, according to his value, siluer and gold to giue vnto Pharaoh Nechoh.

36 Iehoiakim was five and twenty yere olde, when he began to reigne, & he reigned eleuen yeres in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.

37 And he did euill in the sight of the Lorde, according to all that his fathers had done.

CHAP. XXIII.

Iehoiakim made subiect to Nebuchad-nezzar rebellious. The cause of his ruine and all Iudah. Iehoiachin reigned. He and his people are caried vnto Babylon. Zedekiah made King.

In his 3 dayes came Nebuchad-nezzar King of Babel vp, and Iehoiakim became his seruant three yere: afterward he turned, and rebelled against him.

And the Lord sent against him bandes of the Caldees, and bandes of the Aramites, and bandes of the Moabites, and bandes of the Ammonites, and he sent them against Iudah to destroy it, according to the word of the Lord, which he spake by his seruantes the Prophets.

Surely by the commandement of the Lord came this vpon Iudah, that he might put them out of his sight for the finnes of Manasse, according to all that he did.

And for the innocent blood that he shed, for he filled Ierusalem w innocent blood, therefore the Lord would not pardon it.

Concerning the rest of the actes of Iehoiachin, and al that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

6 So Iehoiakim slept with his fathers, & Iehoiachin his sonne reigned in his stead.

7 And the King of Egypt came no more out of his lande: for the King of Babel had taken from the river of Egypt, vnto the river Perath, all that perteyned to the King of Egypt.

8 Iehoiachin was eightene yere old, when he began to reigne, and reigned in Ierusalem three moneths. His mothers name also was Nehustra, the daughter of Elnathan of Ierusalem.

9 And he did euill in the sight of the Lorde, according to all that his father had done.

10 In that time came the seruantes of Nebuchad-nezzar King of Babel vp against Ierusalem: so the cite was besieged.

11 And Nebuchad-nezzar King of Babel came against the cite, and his seruants did besiege it.

12 Then Iehoiachin the King of Iudah came out against the King of Babel, he, & his mother, and his seruants, and his princes, and his eunuches: and the King of Babel tooke him in the eight yere of his reigne.

13 And he caried out thence all y treasures of the house of the Lord, & the treasures of the Kings house, and brake all the vessels of golde, which Salomon King of Israel had made in the Temple of the Lord, as y Lord had sayd.

14 And he caried away all Ierusalem, and all the princes, and all the strong men of war, even ten thousand into captiuitie, & all the workemen, and cunning men: so none remained saving the poore people of y land.

15 And he caried away Iehoiachin into Babel, and the Kings mother, and the Kinges wiues, and his eunuches, and the mighty of the land caried he away into captiuitie fro Ierusalem to Babel.

16 And all the men of warre, even seue thousand, and carpenters, and lockefinithes a thousand: all that were strong and apte for warre, did the King of Babel bring to Babel captiues.

17 And the King of Babel made Mattaniah his vnle King in his stead, and chaunged his name to Zedekiah.

18 Zedekiah was one and twentie yere olde, when he began to reigne, and he reigned eleuen yeeres in Ierusalem. His mothers name also was Hamutal y daughter of Ieremiah of Libnah.

19 And he did euill in the sight of the Lorde, according to all that Iehoiakim had done.

20 Therefore certainly the wrath of the Lord was against Ierusalem and Iudah vntill he cast them out of his sight. And Zedekiah rebelled against the King of Babel.

Ierusalem is besieged of Nebuchad-nezzar, and taken. The finnes of Zedekiah are laying before his eyes, and after are his owne eyes put out. Iudah is brought to Babylon. Gedaliah is slaine. Iehoiachin is exalted.

And in the ninth yere of his reigne, the tenth moneth and tenth day of the bet, and is contineth part of December and part of Ianuarie.

c Not that he was buried with his fathers, but he dyed in the way, as they led him prisoner toward Babylon: read Iere. 22.19. Or, Euphrates.

10 In that time came the seruantes of Nebuchad-nezzar King of Babel vp against Ierusalem: so the cite was besieged.

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Out of Ierusalem and Iudah into Babylon.

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And in the ninth yere of his reigne, the tenth moneth and tenth day of the bet, and is contineth part of December and part of Ianuarie.

*Or, a mount.*

*e In so much that y mothers did eat their chil dren, Lamen.*

*d Which was a posternedore or some secret gate so issue out at.*

*Many policies, cannot presently be idged.*

*e Or condemned him for his per- uir and treason*  
*1. Chro. 36.13.*

*f Ieremie writ- eth Cha. 52.12 the tenth day, be- cause the fire continued fro the seventh day, to the tenth.*  
*Or, Captaine of the garde.*

*g While the liege indured.*

*Chap. 30.17. 32.33.*  
*h Of these read Exod. 27.3.*

*h Of these read Exod. 27.3.*

*1. King. 7.25. 2. Chron. 3.1.*

moneth Nebuchad-nezzar King of Babel came, he, and all his host against Ierusalem, and pitched against it, and they built fortres against it round about it.

2 So the cite was besieged vnto the eleuth yere of King Zedekiah.

3 And the ninth day of the moneth the famine was fore in the city, so that there was no bread for the people of the land.

4 Then the cite was broken vp, and all the me of warre fled by night, by the way of the gate, which is betwene two walles that was by the Kings garden: now the Caldees were by the cite round about: and she King went by the way of the wilderness.

5 But the armie of the Caldees pursued after the King, and tooke him in the desertes of Iericho, and all his hoste was scattered from him.

6 Then they tooke the King, and caried him vp to the King of Babel to Riblah, where they gaue iudgement vpon him.

7 And they slew the sonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in chaines, and caried him to Babel.

8 And in the fist moneth, & seventh day of the moneth, which was the nineteenth yere of King Nebuchad-nezzar King of Babel, came Nebuzar-adan chiefe steward & seruant of the King of Babel, to Ierusalem,

9 And burnt the house of the Lorde, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

10 And al the army of the Caldees that were with the chiefe steward, brake down y walles of Ierusalem round about.

11 And the rest of the people that were left in the cite, and those that were fled & fallen to the King of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward carie away captiue.

12 But the chiefe steward left of the poore of the land to dresse the vines, and to till the land.

13 Also the pillars of brasie that were in the house of the Lord, and the bases, & the brasen Sea that was in the house of the Lord, did the Caldees breake, and caried y brasie of them to Babel.

14 The pots also and the besomes, and the instruments of musike, and the incense ashes, and all the vessels of brasie that they ministred in, tooke they away.

15 And the asse pannes, and the basens, and all that was of gold, and that was of siluer, tooke the chiefe steward away.

16 With the two pillars, one Sea and the bases, which Salomon had made for the house of the Lord: the brasie of all these vessels was without weight.

17 The height of the one pillar was eightene cubites, and the chapter thereon was brasie, and the height of the chapter was with network three cubites, and pomegranates vpon the chapter round about, al of brasie: and likewise was the second pillar

with the networke.

18 And the chiefe steward tooke Seraiah the chief Priest, & Zephaniah the secod Priest, and the three keepers of the doore.

19 And out of the cite he tooke an Eunuch that had the ouersight of the men of warre, and fise men of them that were in the Kings presence, which were found in the cite, and Sopher captaine of the host, who mustred the people of the land, and three score men of the people of the land, y were found in the cite.

20 And Nebuzar-adan the chiefe stewarde tooke them, and brought them to the King of Babel to Riblah.

21 And the King of Babel smote them, & slew them at Riblah in the land of Hamath: So Iudah was caried away captiue out of his owne land.

22 Howbeit there remayned people in the land of Iudah, whome Nebuchad-nezzar King of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when all the captains of the host & men heard, that the King of Babel had made Gedaliah gournor, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Neethaniah, & Tohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, and Iazaniah the sonne of Maichathi, they and their men.

24 And Gedaliah sware to them, & to their men, and sayd vnto them, Feare not to be the seruants of the Caldees: dwell in the lande, and serue the King of Babel, and ye shalbe well.

25 But in the seventh moneth Ishmael the sonne of Neethaniah the sonne of Elisama of the Kings seede, came, and ten men with him, and smote Gedaliah, & he dyed, & so did he the Iewes, and y Caldees that were with him at Mizpah.

26 Then all the people both small and great and the captaines of the armie arose, and came to Egypt: for they were afraid of the Caldees.

27 Notwithstanding in the seuen and thirtieth yere after Iehoiachin King of Iudah was caried away, in the twelfth moneth and the seuen and twentieth day of y month Euil-merodach King of Babel in the yere that he began to reigne, did lift vp y head of Iehoiachin King of Iudah out of y prison.

28 And spake kindly to him, and let his throne about the throne of the King: thus were with him in Babel.

29 And changed his prison garments, & he did continually eat bread before him, al y dayes of his life.

30 And his portion was a continual portion giuen him by the King, euery day a certain all the dayes of his life.

*i That is, one appointed to succede in the high priests roome, if he were sick, or els otherwise tettered.*  
*k Ieremie maketh mention of seuen, but here he speaketh of them that were the chiefti.*

*1. Kings. 4.1. & 2.*

*l That is, he did exhort them in the Name of the Lord, according to Ieremies counsel, to submit the selues to Nebuchad-nezzar, saying it was the will of the Lord.*  
*1. Kings. 4.1.*

*m Contrary to Ieremies counsell, 1. Kings. 4.1. and 2. Kings. 24.1.*

*n Thus long was he, his wife, and his children in Babylon, whom Nebuchad-nezzars sonne, after his fathers death, preferred to honour: thus by Gods promise the seede of David was returned euo vnto Chus.*

*o Meaning, that he had an ordinary rie in the court.*

THE



# THE FIRST BOOKE OF

the "Chronicles," or Paralipomenon.

## THE ARGUMENT.

**T**he Iewes comprehend both these booke in one, which the Grecians because of the length deuide into two: and they are called *Chronicles*; because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not these booke of *Chronicles*, which are so oft mentioned in the booke of Kings of Iudah and Israel, which did at large set forth the storie of both the kingdoms, & afterward perished in the captiuitie: but an abridgement of the same, & were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first booke containeth a briefe reherfall of the children of Adam vnto Abraham, Izhak, Iacob, & the twelve Patriarches, chiefly of Iudah and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore is set forth more amply his actes, both concerning ciuill government, and also the administration, and care of things concerning religion, for the good successe whereof he reioyces, and giueth thanks to the Lord.

### CHAP. I.

1 The generation is of Adam and Noah vntill Abraham, 27  
2 And from Abraham to Esau. 35 His children. 43 Kings  
and dukes came of him.



Adam, Sheth, Enoth, Kenan, Mahalaleel, Iered, Henoch, Methuselah, Lamech, Noah, Shé, Ham, & Iapheth.

3 The sonnes of Iapheth were Gomer, & Magog, and Madai, and Iauan, & Tubal, and Mehech, and Tiras.

4 And the sonnes of Gomer, Ashchenaz, & Japheth and Togarmah.

5 Also the sonnes of Iauan, Eliphaz, & Tarshishah, Kittim, and Dodanim.

6 The sonnes of Ham were Cush and Mizraim, Put and Canaan.

7 And the sonnes of Cush, Siba, and Hamath, & Sabra, & Raamah, & Sabrecha. Also the sonnes of Raamah were Sheba & Dedan.

8 And Cush begat Nimrod, who began to be mightie in the earth.

9 And Mizraim begate Ludim & Ananim, & Lebiam and Naphtuchim.

10 Pathrusim also, and Casluhim, of whom came the Philistims, and Caphtorim.

11 Also Canaan begate Zidon his first borne, and Heth,

12 And the Iebusite, and the Amorit, & the Girgathites.

13 And the Hiuire, and the Arkite, and the Sinites.

14 And the Aruadite, and the Zemarite, and the Hamathites.

15 The sonnes of Shem were Elam, & Assur, and Arpachshad, and Lud, and Awam, and Vaz, and Hul, and Gether, & Mathuech.

16 Also Arpachshad begate Shelah, and Shelah begate Eber.

17 Vnto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth deuided; and his brothers name was Ioktan.

18 Then Ioktan begate Almodad, & Sheleph,

and Hazermaueth and Ierah,

19 And Hadram and Vzal and Diklah,

20 And Ebal, and Abimael, and Sheba,

21 And Ophir, and Hapilah, and Iobab: all these were the sonnes of Ioktan.

22 Shem, Arpachshad, Shelah,

23 Eber, Peleg, Rehu,

24 Serug, Nahor, Terah,

25 Abram, which is Abraham.

26 The sonnes of Abraham were Izhak, and Ishmael.

27 These are their generations. The eldest sonne of Ishmael was Nebaioth, and Kedar, and Adbeel, and Mibsam,

28 Mithma, and Dumah, Massa, Hadad, and Tema.

29 Ietur, Naphith and Kedemah: these are the sonnes of Ishmael.

30 And Keturah Abrahams concubine bare sonnes, Zimran, and Iokhan, and Medani, and Midian, and Ishbak, & Shuah: and the sonnes of Iokhan, Sheba, and Dedan.

31 And the sonnes of Midian were Ephah, & Ephar, and Henoch, and Abida, & Eldaah: all these are the sonnes of Keturah.

32 And Abraham begat Izhak: the sonnes of Izhak, Esau, and Israel.

33 The sonnes of Esau were Eliphaz, Reuel, and Ieuth, and Isalam, and Korah.

34 The sonnes of Eliphaz, Teman, & Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.

35 The sonnes of Reuel, Nahar, Zerah, Shamah, and Mizzah.

36 And the sonnes of Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.

37 And the sonnes of Lotan, Hori, and Homam, and Timna Lotans sister.

38 The sonnes of Shobal were Alian, and Manahar, and Ebal, Shephi, and Onam. And the sonnes of Dishon, Aish, and Anah.

39 The sonne of Anah was Dishon. And the sonnes of Dishon, Amran, and Esiban, and Ithran, and Cheran.

40 The sonnes of Ezer were Bilhan, and Zaan, and Iakaan. The sonnes of Dishon were Vaz, and Aran.

41 And these were the Kings that reigned one after another in Iudaea vnto the time of Dauid, who conquered their countrey.

"Ebr. wordes of dayes.  
"Or, of things omitted, to wit, in the booke of the Kings.

f He repeateth Shem again, because he woulde come to the flocke of Abraham.

g Who came of Shem, & of him Shelah.  
Gen. 10. 11. & 17. 5  
& 11. 2.  
Gen. 25. 13.  
"Or, Hadar.

h Reade Gen. 35

Gen. 27. 4.

Gen. 21. 4.

i These were borne of three diuers mothers, read Gen. 36. 4.

Gen. 36. 9.

k Which was Elephaz concubine: read Gen. 36. 12.

l He is also called Seir the Horite, which inhabited mount Seir, Gen. 36. 20

m He maketh mention of the Kings that came of Esau, according to Gods promes made to Abraham concerning him, that Kings should come of him. These 8. Kings reigned one after another in Iudaea vnto the time of Dauid, who conquered their countrey.



lish begate Elifhams.

43 Also the sonnes of Caleb, the brother of Ierahmeel, were Meshia his eldest sonne, which was father of Ziph: & the sonnes of Marefah the father of Hebron.

43 And the sonnes of Hebron were Korah and Tappuah, and Rtekm and Shertia.

44 And Shema begate Raham the father of Iorkoam: and Rekem begate Shammai.

45 The sonne also of Shammai was Maon: & Maon was the father of Beth-zura.

46 And Ephah a concubine of Caleb bare Haran and Moza; and Gazez: Haran also begate Gazez.

47 The sonnes of Iahdai were Regeim, and Iotham, and Geffan, and Pelery and Ephah; and Shaaph.

48 Caleb's concubine Maachah bare Sheber and Tirhanah.

49 She bare also Shaaph, the father of Madmannah, and Sheva the father of Maahbannah, and the father of Gibeab. \* And Achsah was Caleb's daughter.

50 These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephraim, Shobab the father of Kiriath-jearim;

51 Salma the father of Beth-lehem, and Hareph the father of Beth-gader.

52 And Shobab the father of Kiriath-jearim had sonnes, and he was the overseer of halfe Hammenoth.

53 And the families of Kiriath-jearim were the Ithrites, and the Puthites, and the Shumathites, & the Mishraites, of them came the Zarceathites, and the Elthauites.

54 The sonnes of Salma of Beth-lehem, and the Necephathites, the \*etowens of y house of Ioshab, and halfe the Manahethites, and y Zorites.

55 And the families of the \* Scribes dwelling at Iabez, the Timathites, y Shimmeathites, the Shuchathites, which are the \* Kenites, that came of Hamath the father of y house of Rechab.

## CHAP. III.

The genealogie of David, and of his posteritie unto the sonnes of Ioshab.

These also were the sonnes of David, which were born vnto him in Hebron:

the eldest Amnon of Ahinoam, the Izzarelite: the seconde Daniel of Abigail the Carmelitess.

The third Absalom the sonne of Maahab daughter of Talmai King of Gethaim:

the fourth Adonijah the sonne of Haggith:

The fifth Shephatiah of Abigail: the sixth Ithream by Eglah his wife.

These six were borne vnto him in Hebron; and there he reigned seven yere and fixe months: & in Ierusalem he reigned three and thirtie yere.

And these foure were borne vnto him in Ierusalem, Shimia, and Shobab, and Nathan, and Salomon of Bathsheba the daughter of Ammon:

Ishar also, and Elifhama, and Eliphalet, & Elifhama, or Elifhama, Sam. 5. 15, and Eliphalet.

And David named those sonnes, which were next borne, by y same names in the booke of Kings: his children were mentioned which were alive, and here both they that were alive and dead.

7 And Nogah, and Nephtheg, and Iaphia;

8 And Elifhama, and Eliada, and Eliphalet, nine in number.

9 These are all the sonnes of David, besides the sonnes of the concubines, and Tamar their sister.

10 And Salomons sonne was Rehoboam, whose sonne was Abiah, and Asa his sonne, and Ichoshaphat his sonne.

11 And Ioram his sonne, and Ahaziah his sonne, and ioash his sonne.

12 And Amariah his sonne, and Azariah his sonne, and Iotham his sonne.

13 And Ahaz his sonne, and Hezekiah his sonne, and Manasse his sonne.

14 And Amos his sonne, and ioash his sonne.

15 And of the sonnes of Ioshab, the eldest was Iohanan, the seconde Iehoiakim, the thirde Zedekiah, and y fourth Shallum.

16 And the sonnes of Iehoiakim were Iecooniah his sonne, and Zedekiah his sonne.

17 And the sonnes of Iecooniah, Assir and Shealtiel his sonne.

18 Malchiram also, and Pedaiah, and Shenazzar, Iecetiah, Holthania, and Nedabiah.

19 And the sonnes of Pedaiah were Zerubbabel, and Shimmei: and the sonnes of Zerubbabel were Meshullam, and Hananiah, and Shelomith their sister.

20 And Hashubah, & Obekiah, and Berechiah, & Hozadiah, and Iuthabhech, five in number.

21 And the sonnes of Hananiah were Pelatiah, and Iesiah: & the sonnes of Rephaiah, the sonner of Aroan, the sonnes of Obadiah, the sonnes of Shechaniah.

22 And the sonne of Shechaniah was Shemaiah: and the sonnes of Shemaiah were Harum and Igeal, and Bariah, and Neariah & Shaphan, five.

23 And the sonnes of Neariah were Elioenai, and Hezekiah, and Azrikam, three.

24 And the sonnes of Elioenai were Hodiah, and Elisib, and Pelatiah, and Akkib, and Iohanan, and Delaiah and Anani, seven.

## CHAP. IIII.

The genealogie of the sonnes of Ioshab, y Of Ashur, y Of Iahaz, and Naphtali, y Of Iudith, y And Simon: y Shimeon, y And Iudith.

The sonnes of Iudah were Pharez, a Meaning, they came of Iudah, Hezron, & Carmi, & Hur, and Shobab.

And Reaiah the son of Shobab begate Iahaz, and Iahaz begate Ahumai, & Lahad: these are the families of the Zorathites.

3 And these were of the father of Etam, Izzarel, and Ithina and Idbashi, and the names of their sister was Hazeleponi.

4 And Penuel was the father of Gedot, and Ezer the father of Hushah: these are the sonnes of Hur the eldest sonne of Ephraim, the father of Beth-lehem.

5 But Ashur the father of Tekoa had two wives, Helaah, and Naarah.

6 And Naarah bare him Ahuzam, and Hephher, & Temen and Haathari: these were the sonnes of Naarah.

7 And the sonnes of Helaah were Zereth, Iezohur, and Echanan.

8 Also Gosh begate Anub, and Zobebah, and the

So called because he was preferred to y dignitie royal before his brother Iehoiakim, which was the elder.

g S. Matth. faith that Zorobabel was sonne of Zathiel, meaning that he was his new according to the Ebrewe speeche: for he was Pedaiahs sonne.

h So that She-maiah was Shechaniahs natural sonne, and the other five his newewes, and in all were fixe.



the families of Aharhel the sonne of Hachum, <sup>c</sup> But Iabez was more honourable then his brethren: and his mother called his name Iabez, saying, Because I bare him in sorrowe.

<sup>d</sup> And Iabez called on the God of Israel, saying, If thou wilt blesse me in deede, and enlarge my coastes, and <sup>e</sup> if thine hand be with me, and thou wilt cause me to be delivered from euil, that I be not hurte. And God graunted the thing that he asked.

<sup>f</sup> And Chelub the brother of Shuah begate Mehir, which was the father of Esht6. <sup>g</sup> And Elhton begate Beth-rapha, and Pa-seah, and Tehinnah the father of the citie of Nahath: these are the men of Rechab.

<sup>h</sup> And the sonnes of Kenaz were Othniel and Zeraiah, and the sonne of Othniel, Hathath.

<sup>i</sup> And Meonothai begate Ophrah, And Seraiah begate Ioab the father of the valley of craftsmen: for they were craftsmen.

<sup>j</sup> And the sonnes of Caleb the sonne of Iephunneh were Iru, Elah, and Naam. And the sonne of Elah was Kenaz.

<sup>k</sup> And the sonnes of Iehaleel were Ziph, and Ziphah, Tiria, and Asareel.

<sup>l</sup> And the sonnes of Ezrah were Iether and Mered, and Ephraim, and Ialon, & he begate Miriam, and Shama, and Ishbah the father of Eshtemoa.

<sup>m</sup> Also his wife Iehudiah bare Iered the father of Gedor, and Heber the father of Socho, and Iekuthiel the father of Zanoah: and these are the sonnes of Bithiah the daughter of Pharaoh which Mered tooke.

<sup>n</sup> And the sonnes of the wife of Hodiah, the sister of Naham the father of Keilah were the Garmires, and Eshtemoa the Maachathites.

<sup>o</sup> And the sonnes of Shimon were Amnon and Rinnah, Ben-hanani and Tilon. And the sonnes of Ithi were Zoheth, and Ben-zoheth.

<sup>p</sup> The sonnes of Shelah, the sonne of Iudah were Er the father of Lecah, & Laadah the father of Marefnah, and the families of the householders of them that wrought fine linnen in the house of Ashbea.

<sup>q</sup> And Iotim and the men of Chozeba, and Ioah, and Saraph, which had the dominion in Moab, and Ishubi Lehem. These also are ancient things.

<sup>r</sup> These were potters, & dwelt among plants and hedges: there they dwelt with King I for his works.

<sup>s</sup> The sonnes of Simeon were Nemuel, and Jamin, Jarib, Zerach, & Shaul.

<sup>t</sup> Whose sonne was Shallum, & his sonne, Mibsam, and his sonne Mishma.

<sup>u</sup> And the sonnes of Mishma, Hamuel was his sonne, Zacchur his sonne, & Shimei his sonne.

<sup>v</sup> And Shimei had fixtene sonnes, and fixe daughters, but his brethren had not many children, neither was al their familie like to the children of Iudah in multitude.

And they dwelt at Beer-sheba, & at Moladah, and at Hazar Shual.

And at Bilhah, and at Ezem, and at Tolad, and at Bethuel, and at Hormah, and at Ziklag.

And at Beth-marcaboth, and at Hazar Simi, at Beth-birci, & at Shaaraim. these were their cities vnto the reigne of David.

And their townes were Etam, & Ain, Rimmon, and Tochen, and Ahan, fixe cities.

And all their townes that were rounde about these cities vnto Baal. These are their habitations & the declaration of their genealogie.

And Meshobab and Iamlech, and Ioshah the sonne of Amathiah.

And Ioel and Iehu the sonne of Iothibiah, the sonne of Seraiah, the sonne of Asiel.

And Elionai, and Isakobah, & Ieshohaiah, and Asaiah, and Adiel and Iesimiel and Benaiash.

And Ziza the sonne of Shiphei, the sonne of Allon, the sonne of Iedaiah, the sonne of Shimri, the sonne of Shemaiah.

These were famous princes in their families, and increased greatly their fathers houses.

And they went to the entering in of Gedor, euen vnto the East side of the valley, to seeke pasture for their sheepe.

And they found fat pasture and good, and a wide land, both quiet & fruitful: for they of Ham had dwelt there before.

And these described by name, came in the dayes of Hezekiah king of Iudah, and smote their tents, and destroyed them vtterly vnto this day, and dwelt in their roume, because there was pasture there for their sheepe.

And besides these, fixe hundred men of the sonnes of Simeon went to mount Seir, and Pelatiah, and Neariah, and Rophaiah, and Vzziel y sonnes of Ithi were their captaines.

And the rest of Amalek that had escaped, and they dwelt thence vnto this day.

And they found fat pasture and good, and a wide land, both quiet & fruitful: for they of Ham had dwelt there before.

And these described by name, came in the dayes of Hezekiah king of Iudah, and smote their tents, and destroyed them vtterly vnto this day, and dwelt in their roume, because there was pasture there for their sheepe.

And besides these, fixe hundred men of the sonnes of Simeon went to mount Seir, and Pelatiah, and Neariah, and Rophaiah, and Vzziel y sonnes of Ithi were their captaines.

And the rest of Amalek that had escaped, and they dwelt thence vnto this day.

And they dwelt thence vnto this day.

## CHAP. V.

The birthright taken from Reuben and given to the sonnes of Joseph. The genealogie of Reuben, 11 And Gad, 12 And of the house of Manasse.

The sonnes also of Reuben the eldest sonne of Israel (for he was y eldest) but he had defiled his fathers bedde, therefore his birthright was giue vnto the sonnes of Joseph the sonne of Israel, to y the genealogie is not reckoned after his birthright.

For Iudah preuailed aboue his brethren, and of him came the prince, but the birthright was Josephs.

The sonnes of Reuben, the eldest sonne of Israel were Hanoch and Pallu, Hezron & Carmi.

The sonnes of Ioel, Shemaiah his sonne, Gog his sonne, and Shimei his sonne.

Michah his sonne, Reaiah his sonne, and Baal his sonne.

Benrah his sonne: whome Tigath Pileser

c Otherwise called Othniel, Iudg. 1.13.

grayer girl baith

d It is to be vnderstand, if then he would accomplish his vowe which he made.

e The lord of valley where the artificers did worke.

f Called also Efron.

Or, she bare, meaning the second wife of Ezrah.

Or, of who he had Mered.

Gen. 31.1.

Or, of the inheritance of Lehem.

g They were king Dauids gardeners & serued him in his works.

Gen. 46.10.

h His sonne O had is here omitted.

Christ. 1.4.2.

Birthright taken from the eldest son.

These cities belonged to the tribe of Iudah, Iosh. 19.4. and were giue to the tribe of Simeon.

Then David restored them to the tribe of Iudah.

For the tribe of Simeon was so great in number that the time of Ezechiah they fought w dwellings vnto Gedor, which is in the tribe of Dan.

And were not slain by Saul & David.

That is, he was chiefest of all the tribes according to Iacob prophetic Gen. 49.8. & because Christ should come of him.

1. And when his brethren in their families reckoned the genealogie of their generation, Reuben and Zechariah were the chiefes;

2. And Bela the sonne of Azaz, the sonne of Shema, the sonne of Issi, which dwelt in Aroer, even unto Nebo and Baal-moon.

3. Also Eastward he inhabited unto the entering in of the wilderness from the river Perath: for they had much cattell in the land of Gilead.

4. And in the dayes of Saul they warred with the Hagarims, which fell by their handes: and they dwelt in their houses in all the East partes of Gilead.

5. And the children of Gad dwelt ouer against them in the lande of Bashan, unto Salchah.

6. Tokeas the chiefest, and Shapham the second, but Isanai and Shaphat were in Bashan.

7. And their brethren of the house of their fathers were Michael, and Meshullam, and Sheba, and Sorai, and Icaan & Zia, & Eber, & Jedea.

8. These are the children of Abihail, the sonne of Huri, the sonne of Iroah, the sonne of Gilead, the sonne of Michael, the sonne of Issi, the sonne of Iahdo, the sonne of Buzi.

9. All the sonne of Abdiel, the sonne of Guni, were chiefes of the householde of their fathers.

10. And they dwelt in Gilead in Bashan, and in the townes thereof, & in all the suburbs of Shalon by their borders.

11. All these were reckoned by genealogies in the dayes of Iotham King of Iudah, & in the dayes of Jeroboam King of Israel.

12. The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shield, and sword, and to draw a bowe, excelled in warre, were foure and fourtie thousand; seven hundred and three score, that went out to the warre.

13. And they made warre with the Hagarims, with Ietur, and Naphis, and Nobab.

14. And they were holpen against them, and the Hagarims were deliuered into their hand, and all that were with them: for they cryed to God in the battell, and he heard them, because they trusted in him.

15. And they led away their cattell, even their camels fiftie thousand, & two hundred, and fiftie thousand sheepe, & two thousand asses, and of persons an hundred thousand.

16. For many fell downe wounded, because of warre was of God. And they dwelt in their steades vntill the captiuitie.

17. And the children of the halfe tribe of Manasseh dwelt in the land, from Bashan vnto Baal Hermon, & Senir, & vnto mount Hermon: for they increased.

18. And these were the heades of the householde of their fathers, even Ephier & Ithi, and Eliel and Azriel, and Jeremia, & Mo-

daiah, and Ishidiel, strong men, valiant & famous, heades of the householde of their fathers.

19. But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God had destroyed before them.

20. And the God of Israel stirred up the spirit of Pul King of Asshur, and the spirit of Tilgath Pilnezer King of Asshur, and he carried them away, and the Reubenites, & the Gadites, and the halfe tribe of Manasseh, and brought them vnto Haleb and Hamath, and to the river Gozan, vnto this day.

21. And the sonnes of Levi were Gerthom, Kohath, and Merari.

22. And the sonnes of Kohath, Amram, Izhar, & Hebron, and Vzziel.

23. And the children of Amram, Aaron, and Moles, and Mithan. And the sonnes of Aaron, Nadab, and Abihu, and Eleazar, and Ithamar.

24. Eleazar begate Phinehas, Phinehas begate Abithur.

25. And Abithur begate Bukki, and Bukki begate Vzzi.

26. And Vzzi begate Zerachiah, and Zerachiah begate Merioth.

27. Merioth begate Amariah, and Amariah begate Ahitub.

28. And Ahitub begate Zadok, and Zadok begate Ahimaaz.

29. And Ahimaaz begate Azariah, & Azariah begate Iohanan.

30. And Iohanan begate Azariah (it was he that was Priest in the house that Salomon built in Ierusalem).

31. And Azariah begate Amariah, & Amariah begate Ahitub.

32. And Ahitub begate Zadok, & Zadok begate Shallum.

33. And Shallum begate Hilkiah, and Hilkiah begate Azariah.

34. And Azariah begate Seraiah, and Seraiah begate Iehozadak.

35. And Iehozadak departed when the Lord carried away into captiuitie Iudah and Ierusalem by the hand of Nebuchad-nezzar.

36. The sonnes of Levi were Gerthom, Kohath, and Merari.

37. And these be the names of the sonnes of Gerthom, Libni, and Shimei.

38. And the sonnes of Kohath were Amram, & Izhar, and Hebron, and Vzziel.

39. The sonnes of Merari, Mahfi, & Mushi: and these are the families of Levi concerning their fathers.

40. Of Gerthom, Libni his sonne, Iahath his sonne, Zimriah his sonne.

41. Ioah his sonne, Iddo his sonne, Zerah his sonne, Ieterah his sonne.

42. The sonnes of Kohath, Aminadab his sonne, Korah his sonne, Amri his sonne, Ecj. 23 Elkanah

Idolatry punished

Thus God stirred up the wicked & used these as instruments to execute his iust judgement against them, although they were led with malice and ambition.

2. King. 17. 1.

Which was his priest after that Abiathar was deposed, according to the prophesie of Eli the Priest, 1. Sam. 2. 31.

And did valiantly resist King Vzziah, who would haue vsurped the Priests office. 2. Chro. 26. 17.

That is, he was led into captiuitie with his father Seraiah the hie Priest, 2. King. 25. 18.

thus we understand when the Lord carried him away. 2. 22.

2. King. 25. 18.

2. King. 25. 18.

2. King. 25. 18.

2. King. 25. 18.

2. King. 25. 18.

2. King. 25. 18.

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2. King. 25. 18.

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2. King. 25. 18.

2. King. 25. 18.

2. King. 25. 18.

2. King. 25. 18.

2. King. 25. 18.

2. King. 25. 18.





Who the  
first wife is cal-  
led also Ger-  
shon.

Gen. 30. 16.

Gen. 30. 17.

Gen. 30. 18.

Gen. 30. 19.

Gen. 30. 20.

Gen. 30. 21.

Gen. 30. 22.

Gen. 30. 23.

Gen. 30. 24.

Gen. 30. 25.

Gen. 30. 26.

Gen. 30. 27.

Gen. 30. 28.

Gen. 30. 29.

Gen. 30. 30.

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Gen. 30. 76.

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Gen. 30. 78.

Gen. 30. 79.

Gen. 30. 80.

Gen. 30. 81.

Gen. 30. 82.

Gen. 30. 83.

Gen. 30. 84.

Gen. 30. 85.

Gen. 30. 86.

Gen. 30. 87.

Gen. 30. 88.

71 Vnto the sonnes of Gershon one of the  
familie of the halfe tribe of Manasseh, Go-  
lan in Bashan, & her suburbs, & Ashtaroth  
with her suburbs;

72 And out of the tribe of Issachar, Kedesh &  
her suburbs, Daberath and her suburbs,

73 Ramoth also and her suburbs, and Anem  
with her suburbs;

74 And out of the tribe of Asher, Mashal  
and her suburbs, and Abdon and her sub-  
urbs;

75 And Hukoh and her suburbs, and Rehob  
and her suburbs;

76 And out of the tribe of Naphtali, Kedesh  
in Galilee and her suburbs, and Hammon  
and her suburbs, and Kiriatshaim and her  
suburbs;

77 Vnto the rest of the children of Merari  
were giuen out of the tribe of Zebulun, Rim-  
mon and her suburbs, Tabor and her sub-  
urbs;

78 And on the other side Iordan by Tericho,  
men on the Eastside of Iordan, out of the  
tribe of Ruben, Bezer in the wilderness  
with her suburbs, and Iahzah with her  
suburbs;

79 And Kedemoth with her suburbs, & Me-  
phath with her suburbs;

80 And out of the tribe of Gad, Ramoth in  
Gilead with her suburbs, and Mahanaim  
with her suburbs;

81 And Heshbon with her suburbs, and Iaa-  
zer with her suburbs.

82 And the sonnes of Issachar, Benjamin, Naphtali,  
Manasseh, Ephraim, and Asher.

83 And the sonnes of Issachar were Tola &  
Push, Ishub, and Shimron, foure;

84 And the sonnes of Tola, Vzzi, and Repha-  
iah, and Ieriel, and Iahmai, and libsam, and  
Shemuel, heads in the householdes of their  
fathers. Of Tola were valiant men of warre  
in their generations, whose number was  
in the dayes of Dauid two & twentie thou-  
sand, and six hundred.

85 And the sonne of Vzzi was Izrahiah, and  
the sonnes of Izrahiah, Michael, and O-  
bediah, and Joel, and Ithiah, five men all  
princes.

86 And with them in their generations af-  
ter the householdes of their fathers were  
bandes of men of warre for battell, sixe and  
thirty thousand: for they had many wiues  
and children.

87 And their brethren among al the families  
of Issachar were valiant men of warre, reko-  
ned in all by their genealogies foure score  
and seuen thousand.

88 The sonnes of Benjamin were Bela, & Be-  
cher, and Iediel, three.

89 And the sonnes of Bela, Ezbon, and Vzzi,  
and Vzziel, and Ierimoth, & Iri, five heades  
of the householdes of their fathers, valiant  
men of warre, and were reckoned by their  
genealogies, two & twentie thousand and  
thirtie and foure.

90 And the sonnes of Becher, Zemirah, and  
Ioah, and Eliezer, and Elioenai, and Omri,  
& Ierimoth, & Abiah, & Anathoth, & Ala-  
meth: all these were the sonnes of Becher.

91 And they were nombred by their gene-  
alogies according to their generations, and  
the chiefe of the houses of their fathers,  
valiant men of warre, twentie thousand and  
two hundred.

92 And the sonne of Iediel was Bilhan, and  
the sonnes of Bilhan, Hushim, and Benjamin,  
and Ehud, and Chenaanah, and Zethan, &  
Tharthith, and Ahilthah.

93 All these were the sonnes of Iediel, chief  
of the fathers, valiant men of warre, seuen  
thousand and two hundred, marching  
in battell way to the warre.

94 And Shuppim, & Huppim were the sonnes  
of Iri, but Hushim was the sonne of another.

95 The sonnes of Naphtali, Iahziel, & Gu-  
ni, and Iezer, and Shalum, of the sonnes  
of Bilhan.

96 The sonne of Manasseh was Asriel whom  
she bare vnto him, but his concubine of A-  
ram bare Machir the father of Gilead.

97 And Machir toke to wife the sister of Hup-  
pim & Shuppim, and the name of their sis-  
ter was Maachah. And the name of the se-  
cond sonne was Zelophehad, and Zelophe-  
had had daughters.

98 And Maachah the wife of Machir bare a  
sonne, and called his name Peresh, and the  
name of his brother was Sheresh: and his  
sonnes were Vlam and Rakem.

99 And the sonne of Vlam was Bedan. These  
were the sonnes of Gilead the sonne of Ma-  
chir, the sonne of Manasseh.

100 And his sister Molechieth bare Ishod, and  
Abiezer, and Mahalah.

101 And the sonnes of Shemida were Ahian,  
and Shechem, and Likhi, and Aniam.

102 The sonnes also of Ephraim were Shu-  
thelah, and Bered his sonne, & Tahath his  
sonne, and his sonne Eladai, & Tahath his  
sonne,

103 And Zabab his sonne, and Shuthelah his  
sonne, and Ezer, and Elcad: and the men of  
Gath that were borne in the land, slew the  
because they came down to take away their  
castell.

104 Therefore Ephraim their father mourned  
many dayes, and his brethren came to co-  
fort him.

105 And when he went in to his wife, she con-  
ceiued, and bare him a sonne, and he called  
his name Beriah, because affliction was in  
his house.

106 And his daughter was Sherah, which built  
Beth-horon the nether, and the vpper, and  
Vzzen Sheerah.

107 And Rephah was his sonne, and Re-  
sheph, and Telah his sonne, and Tahan his  
sonne.

108 Laadan his sonne, Ammihud his sonne, E-  
lishama his sonne,

109 Non his sonne, Ichoshua his sonne.

110 And their possessions and their habitati-  
ons were Beth-el, and the villages thereof,  
and Eastward Naaran, and Westward Ge-  
zer with the villages thereof, Shechem also

Ec. ij. and

Or, Iri.  
Meaning, that  
he was not the  
sonne of Benia-  
min, but of Dan,  
Gen. 46. 23.

Or, Shillem.  
Gen. 46. 24.  
These came  
of Dan & Naph-  
tali, which were  
the sonnes of Bil-  
han, Gen. 46. 23.

Num. 26. 31.  
Or, Iezer, Num.  
26. 30.

Meaning, the  
sister of Gilead

Which was  
one of the five  
principal cities  
of Philistines;  
slew the Ephra-  
imites.

Or, Kishleg.

Or, Naan.

*Or, Alish.**Gen. 46. 27.**Or, Kimial.*

a He cometh  
in the desert  
of the tribe  
of Benjamin,  
because his  
purpose is to  
set forth the  
genealogy  
of Saul.

b Meaning, the  
inhabitants  
of the citie Geba.

c To wif, Ehud.

d After he had  
put away his  
two wives.

in the cause of all your  
iniquities. 2. 9. 1.

and the villages thereof, vnto Arzah and  
the villages thereof.

29 And by the places of the children of Ma-  
nasseh, Beth-shean & her villages, Taanach  
and her villages, Megiddo and her villages,  
Dor and her villages. In those dwelt y<sup>e</sup> chil-  
dren of Ioseph the sonne of Israel.

30 ¶ The sonnes of Aher were Imnah, and  
Ishuah, and Ithmai, & Beriah, and Serah their  
sister.

31 And the sonnes of Beriah, Heber, & Mal-  
chiel, which is the father of Birzauith.

32 And Heber begate Iaphlet, and Shomer,  
and Hotham, and Shuah their sister.

33 And the sonnes of Iaphlet were Palach, &  
Bimhal, and Ashuah: these were the chil-  
dren of Iaphlet.

34 And the sonnes of Shamer, Ahi, and Rob-  
gah, Iehubbah, and Aram.

35 And the sonnes of his brother Helem  
were Zophah, and Limas, and Sheleth and  
Amal.

36 The sonnes of Zophah, Suah, and Harne-  
pher, and Shual, and Beri, and Imrah.

37 Bezzer and Hod, & Shamma, & Shilshah, &  
Ithran, and Beera.

38 And the sonnes of Iether, Iephunneh, &  
Pispa and Ara.

39 And the sonnes of Villa, Harah, & Haniel,  
and Rizia.

40 All these were the children of Aher, the  
heades of their fathers houses, noble men,  
valiant men of warre and chiefe princes, &  
they were reckoned by their genealogies for  
warre and for battell to the number of fixe  
and twentie thousand men.

## CHAP. VIII.

¶ The sonnes of Benjamin; 37. And race of Saul.

1 Benjamin also begate Bela his eldest  
sonne, Ahbel the second, & Aharah the  
third.

2 Nohah the fourth, and Rapha the fift.

3 And the sonnes of Bela were Addar, and  
Gera, and Abihud.

4 And Abihua, and Naaman and Ahoah,  
and Gera, & Shephuphan, and Huram.

5 ¶ And these are the sonnes of Ehud: these  
were the chiefe fathers of those that inha-  
bited Geba: & they were caried away cap-  
tiues to Monahath.

7 And Naaman and Ahiah, & Gera, he ca-  
ried them away captiues: and he begate  
Vzza and Abihud.

8 And Shabaraim begate certaine in y<sup>e</sup> coun-  
trei of Moab, after he had sent away Hu-  
shim and Baara his wives.

9 He begate, I say, of Hodeh his wife, Iobab  
and Zibia, and Meha, and Malcham.

10 And Ieuz and Shachia and Mirra: these  
were his sonnes and chiefe fathers.

11 And of Hushim he begate Ahitub and El-  
paal.

12 And the sonnes of Elpaal were Eber, and  
Misham and Shamed (which built Ono, &  
Lod, and the villages thereof)

13 And Beriah and Shema (which were the  
chiefe fathers among the inhabitants of  
Aialon: they draue away the inhabitants

of Gath)

14 And Ahio, Shashak and Jeremoth.

15 And Sebadiah and Arad, and Ader,

16 And Michael, and Ispah, & Isha, the sonnes  
of Beriah.

17 And Zebadiah; and Meshullam, & Hizki,  
and Heber.

18 And Ithmerai and Iziah, and Iobab, the  
sonnes of Elpaal.

19 Iakim also, and Zichri, and Sabdi,

20 And Elienai, and Zilletai, and Eliel,

21 And Adnah, and Beriah, and Shumrah  
the sonnes of Shimei.

22 And Ithgam and Eber, and Eliel,

23 And Abdon, and Zichri, and Heman,

24 And Hannaniah, & Elam, and Antothiah,

25 Iphediah and Penuel the sonnes of Sha-  
hak.

26 And Shamsherai, and Shebatiah, and A-  
thaliah.

27 And Iaaseriah, and Elijah, and Zichri, the  
sonnes of Ierobam.

28 These were the chiefe fathers according  
to their generations; euen princes, which  
dwelt in Ierusalem.

29 And at Giboon dwelt the father of Gibe-  
on, and the name of his wife was Maachah.

30 And his eldest sonne was Ahdon, the Zur,  
and Kish, and Baal, and Nadab.

31 And Gidor, and Ahio, and Zacher.

32 And Mikloth begate Shimeon: these also  
dwelt with their brethren in Ierusalem, euen  
by their brethren.

33 And Ner begate Kish, & Kish begate Saul,  
and Saul begate Ionathan, and Malchishug,  
and Abinadab, and Eshbaal.

34 And the sonne of Ionathan was Merib-  
baal, and Merib-baal begate Micah.

35 And the sonnes of Micah were Pihon, &  
Melech, and Tarea and Ahaz.

36 And Ahaz begate Iehoadah, and Iehoa-  
dah begate Alcmeth, & Azmayeth, & Zim-  
ri, and Zimri begate Moza.

37 And Moza begate Bineah, whose sonne  
was Raphah, and his sonne Eleasah, & his  
sonne Azel.

38 And Azel had fixe sonnes, whose names  
are these, Azrikam, Bocheru & Ithmael, &  
Sheariah, and Obadiah, & Hanan: all these  
were the sonnes of Azel.

39 And the sonnes of Elshek his brother were  
Vlam his eldest sonne, Iehush the second, &  
Eliphelet the third.

40 And the sonnes of Vlam were valiant men  
of warre which fought with the bowe, and had  
many sonnes and nephewes, an hundredth  
and fiftie: all these were of the sonnes of  
Beniamin.

## CHAP. IX.

¶ All Israel and Iudah numbered; 10. Of the Priests, and  
Leuites, 11. 12. And of their offices.

1 Thus all Israel were nombred by their  
genealogies: and behold, they are writ-  
ten in the booke of the Kings of Israel and  
of Iudah, & they were caried away to Ba-  
bel for their transgression.

¶ And the chiefe inhabitants that dwell  
in their owne possessions, and in their owne  
history after  
cities, their returne.]

The chiefe  
of the tribe of  
Benjamin  
dwelt in  
Ierusalem.  
chap. 8. 28.  
who was  
Zimri  
4. 35:

f Who is the  
and Saul begate  
Ionathan, and  
Malchishug,  
and Abinadab,  
and Eshbaal.  
1 Sam. 9. 14.  
led Abiel.  
g He is al-  
lowed Ithobech  
2 Sam. 9. 1.  
h He is like  
called Adph  
botheth, 1 Sam  
9. 6.

Hitherto he  
hath described  
their genea-  
gies before they  
went into cap-  
tivity, & now in  
describeth their  
cities, their returne.]

chiefs, even Israel the Priestes, the Leuites, and the <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup> <sup>467</sup> <sup>468</sup> <sup>469</sup> <sup>470</sup> <sup>471</sup> <sup>472</sup> <sup>473</sup> <sup>474</sup> <sup>475</sup> <sup>476</sup> <sup>477</sup> <sup>478</sup> <sup>479</sup> <sup>480</sup> <sup>481</sup> <sup>482</sup> <sup>483</sup> <sup>484</sup> <sup>485</sup> <sup>486</sup> <sup>487</sup> <sup>488</sup> <sup>489</sup> <sup>490</sup> <sup>491</sup> <sup>492</sup> <sup>493</sup> <sup>494</sup> <sup>495</sup> <sup>496</sup> <sup>497</sup> <sup>498</sup> <sup>499</sup> <sup>500</sup> <sup>501</sup> <sup>502</sup> <sup>503</sup> <sup>504</sup> <sup>505</sup> <sup>506</sup> <sup>507</sup> <sup>508</sup> <sup>509</sup> <sup>510</sup> <sup>511</sup> <sup>512</sup> <sup>513</sup> <sup>514</sup> <sup>515</sup> <sup>516</sup> <sup>517</sup> <sup>518</sup> <sup>519</sup> <sup>520</sup> <sup>521</sup> <sup>522</sup> <sup>523</sup> <sup>524</sup> <sup>525</sup> <sup>526</sup> <sup>527</sup> <sup>528</sup> <sup>529</sup> <sup>530</sup> <sup>531</sup> <sup>532</sup> <sup>533</sup> <sup>534</sup> <sup>535</sup> <sup>536</sup> <sup>537</sup> <sup>538</sup> <sup>539</sup> <sup>540</sup> <sup>541</sup> <sup>542</sup> <sup>543</sup> <sup>544</sup> <sup>545</sup> <sup>546</sup> <sup>547</sup> <sup>548</sup> <sup>549</sup> <sup>550</sup> <sup>551</sup> <sup>552</sup> <sup>553</sup> <sup>554</sup> <sup>555</sup> <sup>556</sup> <sup>557</sup> <sup>558</sup> <sup>559</sup> <sup>560</sup> <sup>561</sup> <sup>562</sup> <sup>563</sup> <sup>564</sup> <sup>565</sup> <sup>566</sup> <sup>567</sup> <sup>568</sup> <sup>569</sup> <sup>570</sup> <sup>571</sup> <sup>572</sup> <sup>573</sup> <sup>574</sup> <sup>575</sup> <sup>576</sup> <sup>577</sup> <sup>578</sup> <sup>579</sup> <sup>580</sup> <sup>581</sup> <sup>582</sup> <sup>583</sup> <sup>584</sup> <sup>585</sup> <sup>586</sup> <sup>587</sup> <sup>588</sup> <sup>589</sup> <sup>590</sup> <sup>591</sup> <sup>592</sup> <sup>593</sup> <sup>594</sup> <sup>595</sup> <sup>596</sup> <sup>597</sup> <sup>598</sup> <sup>599</sup> <sup>600</sup> <sup>601</sup> <sup>602</sup> <sup>603</sup> <sup>604</sup> <sup>605</sup> <sup>606</sup> <sup>607</sup> <sup>608</sup> <sup>609</sup> <sup>610</sup> <sup>611</sup> <sup>612</sup> <sup>613</sup> <sup>614</sup> <sup>615</sup> <sup>616</sup> <sup>617</sup> <sup>618</sup> <sup>619</sup> <sup>620</sup> <sup>621</sup> <sup>622</sup> <sup>623</sup> <sup>624</sup> <sup>625</sup> <sup>626</sup> <sup>627</sup> <sup>628</sup> <sup>629</sup> <sup>630</sup> <sup>631</sup> <sup>632</sup> <sup>633</sup> <sup>634</sup> <sup>635</sup> <sup>636</sup> <sup>637</sup> <sup>638</sup> <sup>639</sup> <sup>640</sup> <sup>641</sup> <sup>642</sup> <sup>643</sup> <sup>644</sup> <sup>645</sup> <sup>646</sup> <sup>647</sup> <sup>648</sup> <sup>649</sup> <sup>650</sup> <sup>651</sup> <sup>652</sup> <sup>653</sup> <sup>654</sup> <sup>655</sup> <sup>656</sup> <sup>657</sup> <sup>658</sup> <sup>659</sup> <sup>660</sup> <sup>661</sup> <sup>662</sup> <sup>663</sup> <sup>664</sup> <sup>665</sup> <sup>666</sup> <sup>667</sup> <sup>668</sup> <sup>669</sup> <sup>670</sup> <sup>671</sup> <sup>672</sup> <sup>673</sup> <sup>674</sup> <sup>675</sup> <sup>676</sup> <sup>677</sup> <sup>678</sup> <sup>679</sup> <sup>680</sup> <sup>681</sup> <sup>682</sup> <sup>683</sup> <sup>684</sup> <sup>685</sup> <sup>686</sup> <sup>687</sup> <sup>688</sup> <sup>689</sup> <sup>690</sup> <sup>691</sup> <sup>692</sup> <sup>693</sup> <sup>694</sup> <sup>695</sup> <sup>696</sup> <sup>697</sup> <sup>698</sup> <sup>699</sup> <sup>700</sup> <sup>701</sup> <sup>702</sup> <sup>703</sup> <sup>704</sup> <sup>705</sup> <sup>706</sup> <sup>707</sup> <sup>708</sup> <sup>709</sup> <sup>710</sup> <sup>711</sup> <sup>712</sup> <sup>713</sup> <sup>714</sup> <sup>715</sup> <sup>716</sup> <sup>717</sup> <sup>718</sup> <sup>719</sup> <sup>720</sup> <sup>721</sup> <sup>722</sup> <sup>723</sup> <sup>724</sup> <sup>725</sup> <sup>726</sup> <sup>727</sup> <sup>728</sup> <sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup> <sup>1001</sup> <sup>1002</sup> <sup>1003</sup> <sup>1004</sup> <sup>1005</sup> <sup>1006</sup> <sup>1007</sup> <sup>1008</sup> <sup>1009</sup> <sup>1010</sup> <sup>1011</sup> <sup>1012</sup> <sup>1013</sup> <sup>1014</sup> <sup>1015</sup> <sup>1016</sup> <sup>1017</sup> <sup>1018</sup> <sup>1019</sup> <sup>1020</sup> <sup>1021</sup> <sup>1022</sup> <sup>1023</sup> <sup>1024</sup> <sup>1025</sup> <sup>1026</sup> <sup>1027</sup> <sup>1028</sup> <sup>1029</sup> <sup>1030</sup> <sup>1031</sup> <sup>1032</sup> <sup>1033</sup> <sup>1034</sup> <sup>1035</sup> <sup>1036</sup> <sup>1037</sup> <sup>1038</sup> <sup>1039</sup> <sup>1040</sup> <sup>1041</sup> <sup>1042</sup> <sup>1043</sup> <sup>1044</sup> <sup>1045</sup> <sup>1046</sup> <sup>1047</sup> <sup>1048</sup> <sup>1049</sup> <sup>1050</sup> <sup>1051</sup> <sup>1052</sup> <sup>1053</sup> <sup>1054</sup> <sup>1055</sup> <sup>1056</sup> <sup>1057</sup> <sup>1058</sup> <sup>1059</sup> <sup>1060</sup> 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was Rephaiah, and his sonne was Eleasah, & his sonne Azel.

- 44 And Azel had fixe sonnes, whose names are these, Azrikam, Bocheru, and Ismael, & Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

## CHAP. X.

The battell of Saul against the Philistims. 4 In which he dyeth. 5 And his sonnes also. 13 The death of Sauls death.

2 Sam. 31.1.

- 1 Then \* the Philistims fought against Israel: and the men of Israel fled before the Philistims, & fel downe slaine in mount Gilboa.

- 2 And the Philistims pursued after Saul and after his sonnes, and the Philistims smote Jonathan, and Abinadab, and Malchishua the sonnes of Saul.

Ebr found.

- 3 And the battell was fore against Saul; and the archers hit him, and he was wounded of the archers.

- 4 Then sayd Saul to his armour bearer, Draw out thy sword, and thrust me through therewith, lest these vncircucised come & mocke at me: but his armour bearer would not, for he was sore afraid: therefore Saul tooke the sword and fel vpon it.

- 5 And when his armour bearer sawe y Saul was dead, he fell likewise vpon the sworde, and died.

- 6 So Saul dyed and his three sonnes, and all his house, they dyed together.

- 7 And when all the men of Israel that were in the valley, sawe how they fled, and that Saul & his sonnes were dead, they forooke their cities, and fled away, and the Philistims came, and dwelt in them.

Ebr fallen.

- 8 And on the morrow when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes lying in mount Gilboa.

- 9 And when they had stript him, they tooke his head and his armour, and sente them into the land of the Philistims roūd about, to publishe it vnto their idoles, and to the people.

- 10 And they layd vp his armour in the house of their god, and set vp his head in y house of Dagon.

a Which was the idole of the Philistims, & from the bellie downward had the forme of a fish, and vppward of a man.

- 11 ¶ When al they of Iabesh Gilead heard al that the Philistims had done to Saul,

- 12 Then they arose (all the valiant men) and tooke the body of Saul, and the bodies of his sonnes, and brought them to Iabesh, & buried the bones of them vnder an oke in Iabesh, and fasted seuen dayes.

- 13 So Saul died for his transgression, that he committed against the Lord, \* euen against the worde of the Lord, which he kept not, and in that he sought and asked counsell of a \* familiar spirit,

Or, witch, and sorceresse. 1 Sam. 28.3.

- 14 And asked not of y Lord: therefore he slew him, and turned the kingdome vnto Dauid the sonne of Ithai.

## CHAP. XI.

After the death of Saul y Dauid anointed in Hebron. 5 The Iebusites rebel against Dauid, from whom he taketh the towne of Zion. 6 Ioab is made captain. 10 His valiant men.

- 1 Then \* al Israel gathered themselves to Dauid vnto Hebron, saying, behold we are thy bones and thy flesh.

- 2 And in tyme past, euen when Saul was King, thou leddest Israel out and in: and the Lord thy God sayd vnto thee, Thou shalt feede my people Israel, and thou shalt be captain ouer my people Israel.

- 3 So came al the Elders of Israel to the King to Hebron, and Dauid made a couenant w them in Hebron before the Lord. And they anointed Dauid King ouer Israel, \* according to the worde of the Lord by the hand of Samuel.

- 4 ¶ And Dauid and all Israel went to Ierusalem, which is Iebus, where were the Iebusites, the inhabitants of the land.

- 5 And the inhabitants of Iebus said to Dauid, Thou shalt not come in hither. Neuertheless Dauid tooke the towne of Zion, w is the cite of Dauid.

- 6 And Dauid sayd, \* Whosoeuer smiteth the Iebusites first, shalbe the chief and captain. So Ioab the sonne of Zeruiah went first vp, and was captain.

- 7 And Dauid dwelt in the towne: therefore they called it the cite of Dauid.

- 8 ¶ And he built the cite on euery side, frō Millo euen round about: and Ioab repaired the rest of the cite.

- 9 And Dauid prospered, and grewe: for the Lord of hostes was with him.

- 10 ¶ These also are the chiefe of the valiant men that were with Dauid, & ioyned their force with him in his kingdome with all Israel, to make him King ouer Israel, according to the worde of the Lord.

- 11 And this is the number of the valiant men whom Dauid had, Iashobeam the sonne of Hachmoni, the chiefe among thirtie: he life vp his speare against three hundredth, whom he slew at one tyme.

- 12 And after him was Eleazar the sonne of Dodo the Ahothite, which was one of the three valiant men.

- 13 He was with Dauid at Pas-dammim, and there the Philistims were gathered together to battell: & there was a parcel of ground full of barley, and the people fled before the Philistims.

- 14 And they stood in the middes of the field, and saued it, and slew the Philistims: so the Lord gaue a great victorie.

- 15 ¶ And three of the chirtie captains went to a rocke to Dauid, into the caue of Adullam. And the armie of the Philistims camped in the valley of Rephaim.

- 16 And when Dauid was in the hold, y Philistims garison was at Beth-lehem.

- 17 And Dauid longed, & said, \* Oh, that one would giue me to drinke of the water of the wel of Beth-lehem that is at the gate.

- 18 Then these three brake thorow the hoste of the Philistims, & drewe water out of the wel of Beth-lehem that was by the gare, & tooke it and brought it to Dauid: but Dauid would not drinke of it, but powred it for an oblation to the Lord,

19 And said, Let not my God suffer me to do this: should I drinke the blood of these mens lives? for they have brought it with the leopardie of their liues: therefore hee would not drinke it: these things did these three mightie men.

20 And Abihai the brother of Ioab, he was chiefe of the three, and he lift vp his speare against three hundred, and slew them, and had the name among the three.

21 Among the three he was more honorable then the two, and he was their captain: but he attained not vnto the first three.

22 Benaiah the sonne of Ichoiada (the sonne of a valiant man) which had done manie actes, and was of Kabzeel, he slew two strong men of Moab: he went downe also and slew a lion in y middes of a pit in time of snowe.

23 And he slew an Egyptian, a man of great stature, euen five cubites long, and in the Egyptians hand was a speare like a weauers beame: and he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

24 These things did Benaiah the sonne of Ichoiada, and had the name among the three worthies.

25 Behold, he was honorable among thirtie, but he attained not vnto the first three. And David made him of his counsell.

26 These also were valiant men of warre, Afabel the brother of Ioab, Elhanan y sonne of Dodo of Beth-Ilehem,

27 Shammoth the Harodite, Helez the Pelonite,

28 Ira the sonne of Ikkezh the Tekoite, Abiezer the Antothite,

29 Sibbecai the Hushathite, Ilai the Ahothite,

30 Maharai the Netaphothite, Heled the sonne of Baanah the Netaphathite,

31 Ithai the sonne of Ribai of Gibeath of the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the riuers of Gaath, Abiel the Arbathite,

33 Azmuesh the Baharumite, Elihahab the Shaalbonite,

34 The sonnes of Hashem the Gizonite, Iohnathan the sonne of Shageh the Harite,

35 Ahiam the sonne of Sacar the Hararite, Eliphal the sonne of Vr,

36 Hopher the Mecherathite, Ahijah the Pelonite.

37 Hezro the Carmelite, Naarai the sonne of Ezbai,

38 Ioel the brother of Nathan, Mibhar the sonne of Haggeri,

39 Zelek the Ammonite, Nahrai the Berothite, the armour bearer of Ioab, the sonne of Zeruah,

40 Ira the Ithrite, Garib the Ithrite,

41 Uriah the Hittite, Zabab the sonne of Ahlai,

42 Adina the sonne of Shiza the Reubenite, a captain of the Reubenites, and thirtie

with him,

43 Hahan the sonne of Maachah, and Ioshaphat the Michnite,

44 Vziah the Ashterathite, Shama and Jeiel the sonnes of Otham the Ardite,

45 Idiael the sonne of Shimri, and Ioha his brother the Tizite,

46 Eliel the Mahauite, and Ieribai and Ioshuah the sonnes of Elhaim, and Ithmah the Moabite,

47 Eliel and Obed, and Jaafiel the Masobite,

48 These were they that went with David when he fled from Gath, to the wilderness: and they that came vnto him vnto Hebron out of the wilderness to make him King.

These also ate they that came to David to Ziklag, while he was yet kept close, because of Saul the sonne of Kish: and they were among the valiant and helpers of the battel.

They were weaponed with bowes, and could vse the right and the left hand with stones and with arrowes and w bowes, and were of Sauls brethren, euen of Benjamin.

The chiefe were Abiezer, and Ioshabab the sonnes of Shemash a Gibeathite, and Ieziel, and Peler the sonnes of Almanuth, Bersahah and Iehu the Antothite,

And Ithmaiah the Gibeonite, a valiant man among thirtie, and about the thirtie, and Ieremias, and Iehaziel, and Iohanan, and Ioshabab the Gederathite,

Eluzai, and Ierimoth, and Bealish, & Shemarish, and Shephathiah the Haruphite, Elkanah, and Ishiah, and Azariel, and Ioezer, Iashobeam of Hakorehim,

And Ioclah, and Zebadiah, the sonnes of Ieroham of Gedor,

And of the Gadites there separated them selues some vnto David into the holde of the wilderness, valiant men of warre, and me of armes, and apt for battel, which coulde handle speare and shield, and their faces were like the faces of Lyons, and were like the toes in the mountaines in swiftnes,

Ezer the chiefe, Obadiah the second, Eliab the third,

Mishmanah the fourth, Ieremias the fifth,

Attai the sixth, Eliel the seventh,

Iohnan the eighth, Elzabad the ninth,

Ieremias the tenth, Macbannai the eleventh.

These were the sonnes of Gad, captaines of the hoste: one of the least coulde resist an hundred, and the greatest a thousand.

These are they that went ouer Iorden in the first moneth when he had filled ouer all his bankes, and put to flight all them of the valley, toward the East and the West.

And there came of the children of Benjamin, and Iudah to the hold vnto David,

And David went out to meete them, and answered and saide vnto them, If ye be come peaceably vnto me to help me, mine heart shalbe knit vnto you, but if you

These are the men which they used their blood.

These are the men which they used their blood.

These are the men which brought the water to David.

These are the men which brought the water to David.

These are the men which brought the water to David.

These are the men which brought the water to David.

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These are the men which brought the water to David.

Revengeance is  
the Lords.

God is y<sup>e</sup> God of grace.

e The spirit of  
boldnes & cou-  
rage moued him  
to speake thus.

f They came  
only to helpe  
Dauid and not  
to succour the  
Philistims,  
which were ene-  
mies to their  
country. 1 Sam.  
3. 1. Or, on the iocur-  
die of our heads.  
g To wit, of the  
Amalekites  
which had bur-  
ied the citie  
Ziklag. 1 Sam.  
30. 9. h Meaning  
mightie or  
strong: for the  
Ebreues say a  
thing is of God,  
when it is excel-  
lent.

Dauid will do nothing  
but the aduersaries  
may stand the  
fury of God and y<sup>e</sup>  
king of the  
women wealth. 1. 1. 2.

i Of the Leuites  
which came by  
descent of Aar.  
1. 1. 2.

k That is, the  
greatest number  
tooke Sauls part.

l Men of good  
experience,  
which knew at  
all times what  
was to be done.

m Or, fit them  
filices in aray.  
n Ebr. heart and  
heart.

come to betray me to mine aduersaries, see-  
ing there is no wickednes in mine handes,  
the God of our fathers beholde it, and re-  
buke it.

18 And the spirit came vpon Amasai, which  
was the chiefe of thirtie, and he said, Thine  
are we, Dauid, and with thee, O sonne of  
Ishai. Peace, peace be vnto thee, and peace  
be vnto thine helpers: for thy God hel-  
peth thee. Then Dauid received them, &  
made them captaines of the garison.

19 ¶ And of Manassch some fell to Dauid, whe  
he came with the Philistims against Saul  
to battel, but they helped them not: for  
the Princes of the Philistims by aduise-  
ment sent him away, saying, He will fall to  
his master Saul for our heads.

20 As he went to Ziklag, there fel to him of  
Manassch, Adnah, and Iozabad, and Iedia-  
el, and Michael, and Iozabad, and Elihu,  
and Ziklai, heads of the thousandes: that  
were of Manassch.

21 And they helped Dauid against that  
bande: for they were all valiant men and  
were captaines in the hoste.

22 For at that time day by day there came to  
Dauid to helpe him, vntil it was a great  
hoste, like the hoste of God.

23 And these are the numbers of the cap-  
taines that were armed to battel, and came  
to Dauid to Hebron to turne the kingdom  
of Saul to him, according to the worde of  
the Lord.

24 The children of Iudah that bare shielde  
and speare, were six thousand and eight  
hundred armed to the warre.

25 Of the children of Simeon valiant men  
of warre, seven thousande and an hun-  
dred.

26 Of the children of Leui foure thousande  
and six hundred.

27 And Iehoiada was the chiefe of them of  
Aaron: and with him three thousand and  
seven hundred.

28 And Zadok a yong man verie valiant, and  
of his fathers housholde came two & twen-  
tie captaines.

29 And of the children of Benjamin the bre-  
thren of Saul three thousand: for a great  
part of them vnto that time kept the ward  
of the house of Saul.

30 And of the children of Ephraim twentie  
thousand, and eight hundred valiant men  
and famous men in the housholde of their  
fathers.

31 And of the halfe tribe of Manassch eigh-  
tene thousand, which were appointed by  
name to come and make Dauid King.

32 And of the children of Issachar which  
were men that had vnderstanding of the  
times, to knowe what Israel ought to do:  
the heads of them were two hundred, and  
all their brethren were at their comman-  
dement.

33 Of Zebulun that went out to battel, expert  
in warre, and in all instruments of warre, six-  
tie thousand which could set the battel in  
aray: they were not of a double heart.

34 And of Naphthali a thousand captaines, &  
with them with shielde and speare seven &  
thirtie thousand.

35 And of Dan expert in battel, eight and  
twentie thousand, and six hundred.

36 And of Acher that went out to the battel  
and were trayned in the warres, fourtie  
thousand.

37 And of the other side of Iorden of the  
Reubenites, and of the Gadites, and of the  
halfe tribe of Manassch with all instrumets  
of warre to fight with, an hundred and  
twentie thousand.

38 ¶ All these men of warre that could lead  
an armie, came with vpright heart to He-  
bron to make Dauid King ouer all Israel:  
and all the rest of Israel was of one accord  
to make Dauid King.

39 And there they were with Dauid three  
dayes, eating and drinking: for their bre-  
thren had prepared for them.

40 Moreover they that were neere them vn-  
til Issachar, and Zebulun, and Naphthali  
brought bread vpon asses, and on camels,  
and on mules, and on oxen, euen meate,  
floure, figges, and reifins, and wine & oyle,  
& beecus and sheepe abundantly: for there  
was ioye in Israel.

#### CHAP. XIII.

The Arke is brought againe from Kiriath-iearim to Is-  
rusalem. 1. Vzza dyeth because he touched it.

¶ And Dauid coufeled with the captaines  
of thousandes and of hundredes, and w  
all the gouernours.

2 And Dauid said to all the Congregation  
of Israel, If it seeme good to you, and that  
it proceedeth of the Lord our God, we will  
send to and fro vnto our brethren, that are  
left in all the land of Israel (for with them  
are the Priests and the Leuites in the cities  
and their suburbs) that they may assem-  
ble them selues vnto vs.

3 And we will bring againe the Arke of our  
God to vs: for we sought not vnto it in the  
dayes of Saul.

4 And all the Congregation answered, Let  
vs do so: for the thing seemed good in the  
eyes of all the people.

5 ¶ So Dauid gathered all Israel together  
from Shihor in Egypt, euen vnto the en-  
tring of Hamath, to bring the Arke of God  
from Kiriath-iearim.

6 And Dauid went vp and all Israel to Bas-  
lath, in Kiriath-iearim, that was in Iudah,  
to bring vp from thence the Arke of God  
the Lord that dwelleth betwene the Che-  
rubims, where his Name is called on.

7 And they caryed the Arke of God in a  
new cart out of the house of Abinadab: and  
Vzza and Ahio guided the cart.

8 And Dauid and all Israel played before  
God with all their might, both with songs  
and with harpes, and with viols, and with  
timbrels & with cymbals and with trumpets.

9 ¶ And when they came vnto the thresh-  
ing floore of Chidon, Vzza put forth his  
hand to holde the Arke, for the oxen did  
shake it.

m So that his  
whole hoste  
were three hun-  
dred twentie &  
two thousand  
two hundred  
twentie and two.  
Or, fight in their  
aray.  
Or, with a good  
courage.  
n The rest of the  
Israelites.

a His first care  
was to reforme  
religion, which  
had in Sam-  
dones bene cor-  
rupted and re-  
lected.

b Sam. 6. 1.  
Or, Nahu.  
b That is, from  
Gibeah, where  
inhabitants of  
Kiriath-iearim  
had placed it in  
the house of  
Abinadab.

c Sam. 6. 3.  
Or, Basileus.  
d The former of  
Abinadab.  
d That is, before  
the Arke when  
God throwed  
him selfe: so that  
the signe is taken  
for the thing be-  
gnified, which is  
common to all  
sacraments both  
in the olde and  
new testament.  
e Called also Nu



10 But the wrath of the Lord was kindled against Vzza, and he smote him, because he layed his hand vpon the Arke: so he dyed there before God.

11 And Dauid was angrie, because the Lord had made a breach in Vzza, and he called the name of that place Perez-vzza vnto this day.

12 And Dauid feared God that day, saying, How shall I bring in to me? Arke of God?

13 Therefore Dauid brought not the Arke to him into the cite of Dauid, but caused it to turne into the house of Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, euen in his house three moneths: and the Lord blessed the house of Obed Edom, and all that he had.

CHAP. XIII.

Hiram stretch wood and workmen to Dauid. 1. The names of his children. 2. 16 By the counsel of God he goeth against the Philistims, and ouercometh them. 15 God fighteth for him.

1 Then sent Hiram the King of Tyrus messengers to Dauid, and cedar trees, with masons and carpenters to builde him an house.

2 Therefore Dauid knew that the Lord had confirmed him King ouer Israel, and that his kingdome was lift vp on him, because of his people Israel.

3 Also Dauid tooke mo wiues at Ierusalem, and Dauid begate mo sonnes and daughters.

4 And these are the names of the children which he had at Ierusalem, Shammua, and Shobab, Nathan, and Salomon,

5 And Ithar, and Elisua, and Elpalet,

6 And Nogah, and Nepheg, and Iaphia,

7 And Elithama, and Beeliada, and Eliphalet.

8 But when the Philistims heard that Dauid was anointed King ouer Israel, all the Philistims came vp to seeke Dauid. And when Dauid heard, he went out against them.

9 And the Philistims came, and spred them selues in the valley of Rephaim.

10 Then Dauid asked counsel at God saying, Shall I go vp against the Philistims, and wilt thou deliuer them into mine hand? And the Lord said vnto him, Go vp: for I will deliuer them into thine hand.

11 So they came vp to Baal-perazim and Dauid smote them there: and Dauid saide, God hath deuicid mine enemies with mine hand, as waters are deuicid: therefore they called the name of that place, Baal-perazim.

12 And there they had left their gods: and Dauid said, Let them euen be burnt with fire.

13 Again the Philistims came and spred them selues in the valley.

14 And when Dauid asked againe counsel at God, God said to him, Thou shalt not go vp after them, but turne away from them, that thou maiest come vpon them ouer a-

gainst the mulberie trees,

15 And when thou hearest the noyse of one going in the toppes of the mulberie trees, then go out to battell: for God is gone forth before thee, to smite the hoste of the Philistims.

16 So Dauid did as God had commanded him: and they smote the hoste of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands: and the Lord brought the feare of him vpon all nations.

CHAP. XV.

Dauid prepareth an house for the Arke. 1. The number and order of the Levites. 2. The singers are chosen out among them. 3. They bring againe the Arke with ioseph. 4. Dauid dauncing before it, is despised of his wife Michol.

1 And Dauid made him houses in the cite of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then Dauid said, None ought to carie the Arke of God, but the Leuites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 And Dauid gathered all Israel together to Ierusalem to bring vp the Arke of the Lord vnto his place, which he had ordeined for it.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath Vrieli the chief, and his brethren six score.

6 Of the sonnes of Merari, Asaiah the chief, and his brethren two hundred and twentie.

7 Of the sonnes of Gershom, Ioel the chief, and his brethren an hundred and thirtie.

8 Of the sonnes of Elizaphan, Shemaiah the chief, and his brethren two hundred.

9 Of the sonnes of Hebron, Eliel the chief, and his brethren fourescore.

10 Of the sonnes of Vzziel, Amminadab the chief, and his brethren an hundred and twelue.

11 And Dauid called Zadok and Abiathar the Priests, and of the Leuites, Vrieli, Asaiah and Ioel, Shemaiah, & Eliel, and Amminadab:

12 And he said vnto them, Ye are the chiefe fathers of the Leuites: sanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the place that I haue prepared for it.

13 For because ye were not there at the first, the Lord our God made a breach among vs: for we fought him not after due order.

14 So the Priests and the Leuites sanctified them selues to bring vp the Arke of the Lord God of Israel.

15 And the sonnes of the Leuites bare the Arke of God vpon their shoulders with the barres, as Moses had commanded, according to the word of the Lord.

16 And Dauid spake to the chiefe of the Leuites,

a good intution is no good apology. c. 13. 10. which was a signe that Gods presence is a just man.

where the Lord is ready, and ready to be turned, there is no sick. c. 13. 14.

a That war in the place of the cite called Zion, 2. Sam. 5. 8.

2. Sam. 5. 8. & 10.

2. Sam. 6. 10.

Or kinsmen

c Who was the sonne of Vzziel, 9 fourth sonne of Kohath, Exo. 6. 21. & nomb. 3. 30.

d The third sonne of Kohath, Exod. 6. 29

by this example, we are taught to crowne Gods countenance and assemble in all his temples. 2. 16. 10. 14.

They that serve the Lord must be sanctified.

this condition shall with worship.

Exod. 25. 15.

g These instruments and other ceremonies, which they observed, were instructions of their infancie, which continued to the coming of Christ.

h Which were inferior indignities.

i This was an instrument of musike, or a certaine tune, whereunto thei accustomed to sing Psalmes. k Which was y<sup>e</sup> eight tune, ouer the which he y<sup>e</sup> was most excellent had charge. l To wit, to appoint Psalmes, and songs to the that sung.

m With Berechiah and Elkanah, ver. 23. a. Sam. 6. 12.

n That is, gave them strength to execute their office. o Besides the bullocke and the fat beast, which David offered at euerie sixt paise, 2. Sam. 6. 13. p Reade, 2. Sam. 6. 14.

q It was foaled because it put the Israelites in remembrance of the Lords covenant made w<sup>th</sup> them. a. Sam. 6. 16.

a. Sam. 6. 17.

wites, that they shoulde appoint certaine of their brethren to sing with instruments of musike, with viols and harpes, and cymbales, that they might make a sound, and lift vp their voyce with ioye.

17 So the Leuites appointed Heman the sonne of Ioel, and of his brethren Asaph the sonne of Berechiah, and of the sonnes of Merari their brethren, Ethan the sonne of Kuthiah, and of his brethren Benaiah, and Eliphele, and Mikneah, and Obed Edom, and Ieiel the porters.

18 And with them their brethren in the second degree, Zechariah, Ben, and Iaaziel, and Shemiramoth, and Iehiel, and Vnni, Eliab, and Benaiah, & Maaseiah, and Matithiah, and Eliphele, and Mikneah, and Obed Edom, and Ieiel the porters.

19 So Heman, Asaph and Ethan were fingers to make a sound with cymbales of brasce,

20 And Zechariah, and Aziel, and Shemiramoth, and Iehiel, and Vnni, and Eliab, and Benaiah, and Benaiah with viols on A-lamoth,

21 And Matithiah, and Eliphele, and Mikneah, and Obed Edom, and Ieiel, and Azaziah, with harpes vpon Sheminith le-nazzeah.

22 But Chenaniah the chiefe of the Leuites had the charge, bearing the burden in the charge, for he was able to instruct.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shemaniah and Iehoshaphat and Ne-thaneel and Amasai, and Zechariah, and Benaiah, and Eliezer the Priests did blowe with trumpets before the Arke of God, & Obed Edom and Ieijah were porters for the Arke.

25 So David and the Elders of Israel and the captaines of thousands went to bring vp the Arke of the covenant of the Lord from the house of Obed Edom with ioye.

26 And because that God helped the Leuites that bare the Arke of the covenant of the Lord, they offered seven bullockes and seven rams.

27 And David had on him a linen garment, as all the Leuites that bare the Arke, and the singers and Chenaniah that had the chiefe charge of the singers: and vpon David was a linen Ephod.

28 Thus all Israel brought vp the Arke of the Lords covenant with shouting and sounde of corner and with trumpets, & with cymbales, making a sound with viols and with harpes.

29 And when the Arke of the covenant of the Lord came into the cite of David, Michal the daughter of Saul looked out at a window, and saw King David dancing and playing, and she despised him in her heart.

#### CHAP. XVI

1 The Arke being placed, they offer sacrifices. 2 David ordeined Asaph and his brethren to minister before the Lord. 3 He appointeth a notable Psalm to be sung in praise of the Lord.

1 SO they brought in the Arke of God, and set it in the middes of the Taberna-

cle that David had pitched for it, and they offered burnt offerings & peace offerings before God.

And when David had made an end of offering the burnt offering and the peace offerings, he blessed the people in the Name of the Lord.

And he dealt to euerie one of Israel both man and woman, to euerie one a cake of bread, and a piece of flesh, and a bottel of wine.

And he appointed certaine of the Leuites to minister before the Arke of the Lord, & to rehearse and to thanke and praise the Lord God of Israel.

Asaph the chiefe, and next to him Zechariah, Ieiel, and Shemiramoth, and Iehiel, & Matithiah, and Eliab, and Benaiah, and Obed Edom, euen Ieiel with instruments, viols and harpes, and Asaph to make a sound with cymbales,

And Benaiah and Iahaziel Priests, with trumpets continually before the Arke of covenant of God.

Then at that time David did appoint at the beginning to giue thanks to the Lord by the hand of Asaph and his brethren.

Praise the Lord and call vpon his Name: declare his workes among the people.

Sing vnto him, sing praise vnto him, and talke of all his wonderful workes.

Reioyce in his holie Name: let the hearts of them that seeke the Lord reioyce.

Seeke the Lord and his strength: seeke his face continually.

Remember his marueilous workes that he hath done, his wonders, and the iudgements of his mouth,

O seede of Israel his seruant, O the children of Iakob his chosen.

He is the Lord our God: his iudgements are throughout all the earth.

Remember his covenant for euer, and the worde, which he commaunded to a thousand generations:

Which he made with Abraham, and his othe to Izhak:

And hath confirmed it to Iakob for a Lawe, and to Israel for an euermlasting covenant,

Saying, To thee will I giue the land of Canaan, the lot of your inheritance.

When ye were fewe in number, yea, a verie fewe, and strangers therein,

And walked about from nation to nation, and from one kingdome to another people.

He suffred no man to do them wrong, but rebuked Kings for their sakes, saying,

Touch not mine anointed, and do my Prophets no harme.

Sing vnto the Lord al the earth: declare his saluation from day to day.

Declare his glorie among the nations, & his wonderful workes among all people.

For the Lord is great and much to be praised, and he is to be feared aboue all gods.

He called vpon the Name of God desiring him to prosper the people, and giue good successe to their labours.

To wit, Gods benefits towards his people.

David gave the this Psalm to praise the Lord, signifying that in all our interpretation the Name of God ought to be praised and called vpon.

Whereof this is the chiefe, that he hath chosen him for a Church to call vpon his Name.

Who of his wonderful providence hath chosen a fewe of the stocke of Abraham to be his children.

In ouercoming Pharaoh, which iudgements were declared by Gods mouth to Moses.

Meaning hereby that the promes of adoption only appertineth to church Gen. 22. 17.

By the promes of adoption only appertineth to church Gen. 22. 17.

Meaning from the time that Abraham entered vnto the time, Iakob went into Egypt for his mine.

As Pharaoh & Abimelech k Mine elect people & them whom I have sanctified.

To whom God declared his word, & they declared it to their posterity.

16 For all the gods of the people are idols,  
but the Lord made the heavens.  
17 Peace and glorie was before him power  
and beaurie are in his place.  
18 Come into the Lords ye families of the  
people give unto the Lord glory & power.  
19 Give unto the Lord the glorie of his  
Name bring an offering and come before  
him, and worship the Lord in the glorious  
Sanctuarie.

20 Tremble ye before him, all the earth:  
surely the world shall be stable & not move.  
21 Let the heavens reioyce, and let the  
earth be glad, and let them say, among the  
nations, The Lord is great.

22 Let the sea roare, and all that therein is:  
let the field be joyfull and all that is in it.  
23 As the trees of the wood then reioyce at  
the presence of the Lord: for he cometh  
to judge the earth.

24 Praise the Lord, for he is good, for his  
mercie endureth forever.  
25 And say ye, Saue vs, O God, our saluation,  
and gather vs, and deliver vs from the hea-  
then, that we may praise thine holy Name,  
and glorie in thy praise.

26 Blessed be the Lord God of Israel forever  
and ever: and let all people say, So be it,  
and praise the Lord.

27 Then he left shane before the Arke of  
the Lords covenant, Asaph and his brethren  
to minister continually before the shabe, y  
which was to be done euerie day.

28 And Obad Edom and his brethren three  
score and eight, and Obad Edom, y sonne  
of Ieduthan, and Hofah were porters.

29 And Zadok the Priest, and his brethren  
the Priests were before the Tabernacle of  
the Lord, in the hie place that was at Gi-  
beon.

30 To offer burne offerings vnto the Lord,  
upon the burnt offering altar continually, in  
the morning and in the evening, euen ac-  
cording vnto all that is written in the Law  
of the Lord, which he commanded Israel.

31 And with them were Heman, and Iedu-  
thun, and the rest that were chosen (which  
were appointed by names) to praise the  
Lord because his mercie endureth for ever.

32 Euen with them were Heman, and Iedu-  
thun, to make a found with the cornets and  
with the cymbales, with excellent instru-  
ments of musique: and the sonnes of Iedu-  
thun were at the gate.

33 And all the people departed, euerie man  
to his house: and David returned to blesse  
his house.

34 And he said, Blessed be the name of the  
Lord God of Israel, who hath said for al other things,  
that he would preserve vnto God, and instruct our families to praise his  
Name.

35 David forbiddeth to build an house vnto the Lord, as  
Christ is promised vnder the figure of Salomon, as Da-  
uid himselfe saith, 23 And prayeth vnto God.

36 Now afterward when Dauid dwelt in  
his house, he said to Nathan the Pro-  
phet, Beholde, I dwell in an house of cedar  
trees, but the Arke of the Lords covenant

remaineth vnder curtains.  
37 Then Nathan said to Dauid, Do all that  
is in thine heart: for God is with thee.

38 And the same night came the word of  
God vnto Nathan, saying,

39 Go, and tell Dauid my seruants, Thus saith  
the Lord, Thou shalt not build me an house  
to dwell in.

40 For I have dwelt in no holde, since the  
day that I thought out the childre of Israel:  
vnto this day I have bene from tent to  
tent, and from habitation to habitation.

41 Wherefore I haue walked with all Is-  
rael, spake word vnto anie of the iudges  
of Israel (whom I commanded to feede  
my people) saying, Why haue ye not build  
me an house of cedar trees?

42 Now therefore thus shall thou say vnto  
my seruant Dauid, Thus saith the Lord of  
hosts, I took thee from the sheepe to be  
a shepherd, and thou hast followed the sheepe, what thou  
shouldest be a prince ouer my people Is-  
rael.

43 And I haue bene with thee, whiche soe-  
uer thou hast walked, and haue destroyed  
all thine enemies out of thy sight, and haue  
made thee as a name, like the name of the  
great men that are in the earth.

44 (Also I will appoint a place for my people  
Israel, and I will plant in that they may dwell  
in their place, and moue no more, neither  
shall the wicked people vex them anie  
more, as at the beginning.)

45 And since the time that I commanded  
iudges ouer my people Israel, and I will  
subdue all thine enemies: therefore I say  
vnto thee, that the Lord will build thee  
an house.

46 And when thy dayes shall be fulfilled to go  
with thy fathers, then will I raise vp thy  
seed after thee, which shall be thy sonne,  
and will stablish his kingdome.

47 He shall build me an house, and I will  
stablish his throne for euer.

48 I will be his father, & he shall be my sonne,  
and I will not take my mercie away from  
him, as I tooke it from him that was before  
thee.

49 But I will establish him in mine house, and  
in my kingdome for euer: and his throne  
shall be stablished for euer.

50 According to all these wordes, and ac-  
cording to all this vision, So Nathan spake  
vnto Dauid.

51 And Dauid the King went in and fate  
before the Lord & said, Who am I, O Lord  
God, & what is mine house, that thou hast  
brought me hitherto?

52 Yet thou seemest this a small thing, O  
God, hast also spoken concerning the house  
of thy seruants for a great while, and hast  
regarded me according to the estate of a  
man of thie degree, O Lord God.

53 What can Dauid desire more of thee for  
the honour of thy seruants? for thou knowest  
thy seruant.

54 O Lord, for thy seruants sake, euen ac-  
cording to thine heart, hast thou done all  
this

That is, in  
texts couered  
skinner.

As yet God  
had not reuiled  
to the Prophet  
what he pur-  
posed concerning  
Dauid: there-  
fore seeing God  
faoured Da-  
uid, he spake  
what he  
thought.

After that  
Nathan had spo-  
ken to Dauid,  
that is, in a  
text which re-  
moued to and  
fro.

Meaning, wher  
fore his Arke  
went, which was  
a signe of his  
presence.

Of a shepheard  
of sheepe, made  
thee a shepheard  
of men, so that  
thou shouldst not  
be as a shep-  
herd, though thou  
ownest merites,  
but by my pure  
grace.

Or, for thou  
hast followed the  
sheepe, what thou  
shouldest be a  
prince, that they  
shall not remoue  
thee from thence.

Or, for thou  
hast followed the  
sheepe, what thou  
shouldest be a  
prince, that they  
shall not remoue  
thee from thence.

I will giue thee  
great posterity.

Or, for thou  
hast followed the  
sheepe, what thou  
shouldest be a  
prince, that they  
shall not remoue  
thee from thence.

Or, for thou  
hast followed the  
sheepe, what thou  
shouldest be a  
prince, that they  
shall not remoue  
thee from thence.

Or, for thou  
hast followed the  
sheepe, what thou  
shouldest be a  
prince, that they  
shall not remoue  
thee from thence.

Or, for thou  
hast followed the  
sheepe, what thou  
shouldest be a  
prince, that they  
shall not remoue  
thee from thence.

Or, for thou  
hast followed the  
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prince, that they  
shall not remoue  
thee from thence.

Or, for thou  
hast followed the  
sheepe, what thou  
shouldest be a  
prince, that they  
shall not remoue  
thee from thence.

Or, for thou  
hast followed the  
sheepe, what thou  
shouldest be a  
prince, that they  
shall not remoue  
thee from thence.

David's prayer  
for his house.

A promise.

Christ

David's thanke

Gods free mercy



this greates thing to declare all magnificence.  
 20 Lorde, there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.  
 21 Moreover what one nation in the earth is like thy people Israel; whose God went to redeeme them to be his people; and to make thy selfe a Name, and so do great and terrible things by casting out nations sit before thy people, whom thou hast delivered out of Egypt.  
 22 For thou hast ordeined thy people Israel to be thine owne people for euer; and thou Lord art become their God.  
 23 Therefore now Lorde, let the thing that thou hast spoken concerning thy seruant & concerning his house; be confirmed for euer, and do as thou hast sayd.  
 24 And let thy Name be stable and magnified for euer; that it may be sayd, The Lorde of hostes, God of Israel, is the God of Israel, and let the house of Dauid thy seruant be established before thee.  
 25 For thou, O my God, hast reucaled vnto the care of thy seruant, that thou wilt build him an house: therefore thy seruant hath bene bold to pray before thee.  
 26 Therefore now Lorde (for thou art God) and hast spoken this goodnesse vnto thy seruant.  
 27 Now therefore, it hath pleased thee to blesse the house of thy seruant, it may be before thee for euer; for thou, O Lorde, hast blessed it, and it shall be blessed for euer.

CHAP. XVII.

*The battell of Dauid against the Philistines.*  
 1 And after this Dauid smote the Philistines, and subdued them; and rooke Gath, and the villages thereof out of the hand of the Philistines.  
 2 And he smote Moab, and the Moabites became Dauid's seruantes, and brought gifts.  
 3 And Dauid smote Hadarezer king of Zobah vnto Hamath, as he went to stablish his border by the riuer Perath.  
 4 And Dauid tooke from him a thousand chariots, and seven thousand horsemen, and twentie thousand footmen; and destroyed all the chariots, but he reserued of them an hundred chariots.  
 5 Then came the Aramites of Damascus to succour Hadarezer king of Zobah, but Dauid slew of the Aramites two & twentie thousand.  
 6 And Dauid put a garrison in Aram of Damascus, and the Aramites became Dauid's seruantes, and brought gifts; and the Lord preferred Dauid wherefoeuer he went.  
 7 And Dauid tooke the shield of gold that were of the seruantes of Hadarezer, and brought them to Ierusalem.  
 8 And from Tibhath, and from Chinn (cities of Hadarezer) brought Dauid exceeding much brasse, wherewith Salom6 made the brasse Sea; & the pillars and the ves-

sels of brasse.  
 9 Then Tou king of Hamath heard howe Dauid had smitten all the hoste of Hadarezer king of Zobah.  
 10 Therefore he sent Hadoram his sonne to king Dauid, to salute him, and to reioyce with him, because he had fought against Hadarezer, and beating him (for Tou had waite with Hadarezer) who brought all vessel of gold, and siluer, and brasse.  
 11 And king Dauid did dedicate them vnto the Lord, with the siluer and golde that he brought from all the nations, from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.  
 12 And Abisai the sonne of Neriah smote of Edom in the salt valley eightent thousand.  
 13 And he put a garrison in Edom; and all the Edomites became Dauid's seruantes; and the Lord preferred Dauid wherefoeuer he went.  
 14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.  
 15 And Iosab the sonne of Zeruiah was ouer the house, and Iehoshaphat the sonne of Ahilud recorder.  
 16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar were the Priests, and Shaufa the Scribe.  
 17 And Benaiah the sonne of Iehoiada was ouer the Cherethites and the Pelethites; and the sonnes of Dauid were chiefe about the King.

CHAP. XIX.

*Hamun King of the children of Ammon doth great injuries to the seruantes of Dauid.*  
 1 After this also Nahath the King of the children of Ammon died, & his sonne reigned in his stead.  
 2 And Dauid sayd, I will shew kindnes vnto Hanun the sonne of Nahath, because his father shewed kindnes vnto me. And Dauid sent messengers to comfort him for his father. So the seruantes of Dauid came into the land of the children of Ammon to Hanun to comfort him.  
 3 And the princes of the children of Ammon sayd to Hanun, Thinkest thou that Dauid doth honour thy father, that he hath sent comforters vnto thee? Are not his seruantes come to thee to search, to seeke and to spie out the land?  
 4 Wherefore Hanun tooke Dauid's seruantes, and shaued them, & cut of their garmetes by the halfe vnto the buttockes, and sent them away.  
 5 And there went certaine & told Dauid concerning the men: & he sent to meeete them (for the men were exceedingly anayed) & the King sayde, Tary at Iericho, vntill your beards be grown: then returne.  
 6 When the children of Ammon sawe that they were shaued and bearded, they thus disfigured them to make them odious to others.

that

That is, he sheweth him selfe in deede to be their God, by deliuering them from dangers, & preferring them.

PRAYER.

a Which, 2. Sam. 8. 1. is called the bridle of bondage, because it was a strong towne, and kept the country round about in subiection.  
 b Or, Hadarezer.  
 c Or, Edomites.

d Sam. 1. 4.

e Or, Damascus.

f The ii. small things that he enterprised.

g Which, 2. Sam. 11. 1. are called Beth and Berothai.

a Because Nahath reucaled Dauid his company, who Saul persecuted him, he would now shew pleasure to his house for the same.  
 b Thus the malicious enuies interpret the purpose of the policy in the worst sense.  
 c They thought of the halfe of their beards, 2. Sam. 10. 4.  
 d To put them to shame and vilation, where as the embassadors ought to haue bene honoured, and because the Jewes used to make

that they stanke in the fight of Dauid, then sent Hanun and the children of Ammon a thousand talents of silver to hyre them chariots and horsemen out of Aram Naharaim and out of Aram Maachah, and out of Zobah.

7 And they hyred them two and thirtie thousand chariots, & the King of Maachah and his people, which came and pitched before Medeba: and the children of Ammon gathered them selves together from their cities, and came to the battel.

8 And when Dauid heard, he sent Ioab & all the hoste of the valiant men.

9 And the children of Ammon came out, and set their battel in aray at the gate of the citie. And the Kings that were come, were by them selves in the field.

10 When Ioab sawe that the front of the battel was against him before and behinde, then he chose out of all the choise of Israel, and set him self in aray to meete the Aramites.

11 And the rest of the people he deliuered vnto the hand of Abihai his brother, and they put them selves in aray against the children of Ammon.

12 And he said, If Aram be to strong for me, then thou shalt succour me: and if the children of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs shewe our selves valiant for our people, and for the cities of our God, and let the Lord do that which is good in his owne sight.

14 So Ioab & the people that was with him, came neere before the Aramites vnto the battel, and they fled before him.

15 And when the children of Ammon sawe that the Aramites fled, they fled also before Abihai his brother, and entred into the citie: so Ioab came to Ierusalem.

16 And when the Aramites sawe that they were discomfited before Israel, they sent messengers and caused the Aramites to come forth that were beyonde the riuer: and Shophach the capitaine of the hoste of Hadarezer went before them.

17 And when it was shewed Dauid, he gathered all Israel, and went ouer Iordan, and came vnto them, and put him self in aray against them: And when Dauid had put him self in battel aray to meete the Aramites, they fought with him.

18 But the Aramites fled before Israel, and Dauid destroyed of the Aramites seven thousand chariots, & fortie thousand horsemen, and killed Shophach the capitaine of the hoste.

19 And when the seruants of Hadarezer saw that they fel before Israel, they made peace with Dauid, and serued him: And the Aramites would no more succour the children of Ammon.

CHAP. XX.

20 And when the Kings of the Philistines sawe that Dauid was victorious, they gathered them together to fight against him.

And when the yere was expired, in the time that Kings go out to warfare, Ioab caried out the strength of his armie, and destroyed the cuntry of the children of Ammon, and came and besieged Rabbah (but Dauid taried at Ierusalem) and Ioab smote Rabbah and destroyed it.

Then Dauid tooke the crowne of their King from of his head, and found if the weight of a talent of golde, with precious stones in it: and it was set on Dauid's head, and he brought away the spoyle of the citie exceeding much.

And he caried away the people that were in it, and cut them with sawes, and with harowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Ierusalem.

And after this also there arose warre at Gezer with the Philistines: then Sibbechai the Hushathite slewe Sippai, of the children of Haraphah, and they were subdued.

And there was yet another battel with the Philistines: and Elhanan the sonne of Iair slewe Lahmi, the brother of Goliath Gittite, whose speare staffe was like a weauers beame.

And yet againe there was a battel at Gath, where was a man of a great stature, and his fingers were by sixes, euen foure & twentie, and was also the sonne of Haraphah.

And when he reuiled Israel, Ichonathan the sonne of Shimea Dauids brother did slay him.

These were borne vnto Haraphah at Gath, and fell by the hand of Dauid: and by the hands of his seruants.

CHAP. XXI.

Dauid caught the people to be nombred, & hee founde four thousand men of the pefidence.

And Satan stode vp against Israel, & he tempted Dauid to number Israel.

Therefore Dauid said to Ioab, and to the rulers of the people, Go, and number Israel from Beër sheba euen to Dan; and bring it to me, that I may knowe the number of them.

And Ioab answered, The Lord increase his people an hundred times so manie as they be. O my lord the King: are they not all my lords seruants? wherefore doeth my lord require this thing? why should he be a cause of trespassse to Israel?

Neuertheles the Kings word preuailed against Ioab. And Ioab departed and went thorough all Israel, & returned to Ierusalem. And Ioab gaue the number and summe of the people vnto Dauid: and all Israel were counted: hundred thowse men that drew sword: and Iuda was foure hundred and seuentie thousand men, & drew sword.

And Ioab partly through negligence gathered not the whole summe: as it is here declared. In Samuel is mentioned of thistle thowse more: which was either by ioyning to them some of the Beniamites which were mixed with Iuda, or as the Ebrewe write, here the chiefe and princes are left out.

Which was the chiefe cite of the Ammonites.

2 Sam. 13. 29.

Which mounteth about the value of seuen thousand and seuentie crownes which is about threecore pound weight.

the punishment of ingratitude.

2 Sam. 21. 18.

Or, Goliath, 2 Sam.

21. 18.

Or, Saph.

Or, Rabbah, or, the giants.

2 Sam. 21. 19.

Or, Goliath, 2 Sam.

21. 19.

d Meaning that he had fix a piece on hands and feete.

temptation

A King ought to treat his subjects well, for though he be his subjects lord, yet they are Gods people.

c It was a thing indifferent to Dauid to number the people, because he did it of an ambitious minde, as though his strength stood in his people, God punished him.

d Ioab partly for

griefe and partly through negligence gathered not the whole summe

as it is here declared.

In Samuel is mentioned of thistle thowse more: which was either by ioyning to them some of the Beniamites which were mixed with Iuda, or as the Ebrewe write, here the chiefe and princes are left out.

ambition & vainglory  
pampered. 2. 2. 4.

prayer.

\*Or, Prophet.

\*Or, smite thee.

the confidence of  
Dauid & God in him  
justified would remem-  
ber mercy.  
his thanksgiving. 28.

Angel.

If man be afraid  
of the ministers of  
Gods justice, how  
much more ought  
he to fear him y  
is justice itself. 30.

f Reade. 2. Sam.  
24. 16.

g When God  
draweth backe  
his plagues, he  
seemeth to re-  
pent, reade Gen.  
6. 6.

\*Or, trunah.

h Thus he both  
showeth a true  
repentance and  
a fatherly care  
toward his peo-  
ple, which deli-  
vereth God to  
spare them and  
to punish him  
and him.  
If man hide  
himselfe at the  
night of an An-  
gel which is a  
creature, how  
much lesse is a  
sinners able to  
appeare before  
face of God!

6 But the Leuites, and Beniamin counted he not among them: for the Kings worde was abominable to Iacob.  
7 And God was displeased with this thing: therefore he smote Israel.  
8 Then Dauid said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remove the iniquitie of thy seruant: for I haue done very foolishly.  
9 And y Lord spake vnto Gad Dauids Seer, saying,  
10 Go and tel Dauid, saying, Thus saith the Lord, I offer thee three things: chosse thee one of them, that I may do it vnto thee.  
11 So Gad came to Dauid, and said vnto him, Thus saith the Lord, Take to thee  
12 Either three yeres famine, or three moneths to be destroyed before thine aduersaries, and the sword of thine enemies\* to take thee, or els the sword of the Lord and pestilence in the land three dayes, that the Angel of the Lord may destroye throughout all the coastes of Israel: now therefore aduise thee, what word I shall bring againe to him that sent me.  
13 And Dauid said vnto Gad, I am in a wonderful strait, let me now fall into the hande of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.  
14 So the Lord sent a pestilence in Israel, and there fell of Israel seuentie thousande men.  
15 And God sent the Angel into Ierusalem to destroy it. And as hee was destroying, the Lord behelde, and repented of the euil and said to the Angel that destroyed, It is now ynough, let thine hand cease. Then the Angel of the Lord stood by the threshing floor of Ornans the Iebusite.  
16 And Dauid lift vp his eyes, and sawe the Angel of the Lord stand betwene y earth and the heauen with his sword drawn in his hand, and stretched out toward Ierusalem. Then Dauid and the Elders of Israel, which were clothed in sacke, fel vpon their faces.  
17 And Dauid said vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned and haue committed euil, but these sheepe what haue they done? O Lord my God, I beseech thee, let thine hand be on me and on my fathers house, and not on y people for their destruction.  
18 Then the Angel of the Lord commanded Gad to say to Dauid, that Dauid should go vp, and set vp an altar vnto the Lord in the threshing floor of Ornans the Iebusite.  
19 So Dauid went vp according to the saying of God, which he had spoken in the Name of the Lord.  
20 And Ornans turned about, and sawe the Angel, and his foure sonnes that were with him, hid them selues, and Ornans threshed wheat.  
21 And as Dauid came to Ornans, Ornans

looked and sawe Dauid and went out of the threshing floor, and bowed him selfe to Dauid with his face to the ground.  
22 And Dauid said to Ornans, Giue me the place of thy threshing floor, that I maye builde an altar therein vnto the Lord: giue it me for sufficient money, that the plague may be stayed from the people.  
23 Then Ornans said vnto Dauid, Take it to thee, & let my lord the King do that which seemeth him good: lo, I giue thee bullocks for burnt offerings, and threshing instruments for wood, & wheat for meat offering, I giue it all.  
24 And King Dauid said to Ornans, Not so: but I will buye it for sufficient money: for I wil not take that which is thine for y Lord, nor offer burnt offings without cost.  
25 So Dauid gaue to Ornans for that place six hundred shekels of golde by weight.  
26 And Dauid built there an altar vnto the Lord, and offered burnt offerings, and peace offerings, and called vpon the Lord, and he answered him by fire from heauen vpon the altar of burnt offering.  
27 And when the Lord had spoken to the Angel, he put vp his sword againe into his sheath.  
28 At that time when Dauid sawe that the Lord had heard him in y threshing floor of Ornans the Iebusite, then he sacrificed there.  
29 (But the Tabernacle of the Lord which Moses had made in the wilderness, and the altar of burnt offering were at that season in the hie place at Gibeon.)  
30 And Dauid could not go before it to aske counsel at God: for he was afraide of the sword of the Angel of the Lord)

CHAP. XXII.

Dauid prepareth things necessary for the building of the Temple. He commended his sonne Salomon to build the Temple of the Lord, which thing he him selfe was forbidden to do. Under the figure of Salomon Christ is promised.

1 And Dauid said, This is the house of the Lord God, and this is the altar for the burnt offering of Israel.  
2 And Dauid commanded to gather together the strangers that were in the lande of Israel, and he set masons to hewe and polish stones to builde the house of God.  
3 Dauid also prepared much yron for the nailes of the doores and of the gates, and for the ioyning, and abundance of brasse passing weight.  
4 And cedar trees without number: for the Zidonians & they of Tyrus brought much cedar wood to Dauid.  
5 And Dauid saide, Salomon my sonne is young and tender, & we must build an house for the Lord, magnifical, excellent and of great fame & dignitie throughout all countreys. I will therefore now prepare for him. So Dauid prepared verie much before his death.  
6 Then he called Salomon his sonne, and charged him to builde an house for the Lord

k Thus be-  
lieve the ad-  
ment of God,  
as ver. 18, for  
it had bene ab-  
ominable, except  
he had called  
Gods word or  
revelation.

l That is, as  
much as it is  
worth: for la-  
uing enough of  
his owne and yet  
to haue taken of  
another mans  
goods to offer  
vnto the Lord,  
it had bene tho-  
t to God.

m Reade 2. Sam.  
24. 24.

n God declared  
that he heard  
his request in  
that he sent  
downe fire from  
heauen: for they  
might see no  
fire in sacri-  
fice, but of the  
which was refer-  
red still vpon  
the altar, Leuit.  
6. 13 and came  
downe from hea-  
uen, Leuit. 9. 24  
as appeared by  
the punishment  
of Nadab and  
Abihu, Leuit.  
10. 1.

b Meaning, con-  
ning men of o-  
ther nations  
which dwelt  
among the Ieu-  
c To wit, which  
weighed filie  
shekels of gold,  
1. Chron. 2. 10.

l That is the  
house of

l The name  
should be  
knowe that  
Dauid was  
not to build  
the Temple,  
but to pre-  
pare the ma-  
teriall, and  
to see that  
the Temple  
was builded  
in the place  
which he had  
chosen.



Lord God of Israel.

7 And David said to Salomon, \* My sonne, I purposed with my selfe to builde an house to the Name of the Lord my God,

8 But the worde of the Lord came to me, saying, \* Thou hast shed much blood, and hast made great battels: thou shalt not builde an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

9 Beholde, a sonne is borne to thee, which shalbe a man of rest, for I will giue him rest from all his enemies round about: therefore his name is Salomon: and I will send peace & quietnes vpon Israel in his daies.

10 \* He shall builde an house for my Name, and he shall be my sonne, and I will be his father, and I will establish the throne of his kingdome vpon Israel for euer.

11 Now therefore my sonne, the Lord shalbe with thee, and thou shalt prosper, & thou shalt builde an house to the Lord thy God, as he hath spoken of thee.

12 Onely the Lord giue thee wisdom and vnderstanding, and giue thee charge ouer Israel, euen to keepe the Lawe of the Lord thy God.

13 Then thou shalt prosper, if thou take heed to obserue the statutes and the iudgements which the Lord commanded Moses for Israel: be strong and of good courage: feare not, neither be afraide.

14 For beholde, according to my pouertie haue I prepared for the house of the Lord an hundredth thousand talents of golde, & a thousand thousand talents of siluer, and of brasie and of yron passing weight: for there was abundance: I haue also prepared timber and stone, and thou mayest prouide more thereto.

15 Moreover thou hast workemen with thee enough, hewers of stone, and workemen for timber, and all men expert in euerie worke.

16 Of golde, of siluer, and of brasie, and of yron there is no number: Vp therefore, and be doing, and the Lord wilbe with thee.

17 David also commanded all the princes of Israel to helpe Salomon his sonne, saying,

18 Is not the Lord your God with you, and hath giuen you rest on euerie side? for he hath giuen the inhabitants of the land into mine hand, and the land is subdued before the Lord and before his people.

19 Now set your hearts and your soules to seeke the Lord your God, and arise, and builde the Sanctuary of the Lord God to bring the Arke of the couenant of the Lord, and the holy vessels of God into the house buik for the Name of the Lord.

CHAP. XXIII.

David being olde, ordeineth Salomon King. 3 He causeth the Leuites to be numbered. 4 And assigneth them to their offices. 12 Aaron and his sonnes are for the high Priest. 14 The sonnes of Moses.

1 So when David was old and ful of daies, he made Salomon his sonne King ouer Israel.

2 And he gathered together all the princes of Israel with the Priests and the Leuites.

3 And the Leuites were nombred from the age of thirtie yere and aboue, and their number according to their summe was eight and thirtie thousand men.

4 Of these foure and twentie thousand were set to aduance the worke of the house of the Lord, and six thousand were ouerscers and iudges.

5 And foure thousand were porters, & foure thousand praised the Lord with instrumets which he made to praise the Lord.

6 \* So David deuided offices vnto them, so wis, to the sonnes of Leui, to \* Gershon, Kohath, and Merari.

7 Of the Gershonites were \* Laadan and Shimei.

8 The sonnes of Laadan, the chiefe was Ichiel, and Zetham and Ioel, three.

9 The sonnes of Shimei, Shelomith, & Haziel, and Haram, three: these were the chief fathers of Laadan.

10 Also the sonnes of Shimei were Iahath, Zina, Ieush, and Beriah: these foure were the sonnes of Shimei.

11 And Iahath was the chiefe, and Zizah the seconde, but Ieush and Beriah had not manie sonnes: therefore they were in the families of their father, counted but as one.

12 ¶ The sonnes of Kohath were Amram, Izhar, Hebron and Vzziel, foure.

13 \* The sonnes of Amram, Aaron and Moses: and Aaron was separated to sanctifie the most holie place, he and his sonnes for euer to burne incense before the Lord, to minister to him, and to blesse in his Name for euer.

14 ¶ Moses also the man of God, & his children were named with the tribe of Leui.

15 The sonnes of Moses were Gershon, and Eliezer,

16 Of the sonnes of \* Gershon was Shebuel the chiefe.

17 And the sonne of Eliezer was Rehabiah the chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were verie manie.

18 The sonne of Izhar was Shelomith the chiefe.

19 The sonnes of Hebron were Ieriah the first, Amariah the second, Iahaziel & third, and Iekmiam the fourth.

20 The sonnes of Vzziel were Michah the first, and Isshiah the second.

21 ¶ The sonnes of Merari were Mahli and Musi. The sonnes of Mahli, Eleazar and Kish.

22 And Eleazar dyed, and had no sonnes, but daughters, and their brethren the sonnes of Kish took them.

23 The sonnes of Musi were Mahli, & Eder, and Ierimoth, three.

24 These were the sonnes of Leui according to the house of their fathers, euen the chief fathers according to their offices, according to the number of names and their Fij. summe

Or, so haue care ouer.

A promise. c. 22. v. 10.

¶ Ebr. I made praising David. Chap. 6. v. 17.

Or, Leui. Chap. 6. v. 17.

Or, Zina.

Exod. 3. 2. & 3. 3. b. 1. 5.

b They were but of the order of the Leuites and not of the Priests, as Aarons sonnes. Exod. 3. 2. & 11. 3.

c The Scripture vseth to call chiefe or the first borne, although he be alone and there be none borne after, Mat. 1. 25.

the King of Gods commandments for cause of all trys prosperity. c. 22. v. 13

no standing still in Gods service. c. 22. v. 10

quod cor non facit, non fit. c. 22. v. 15.

d Meaning, their cousins. Cozin Germanes named.

1. This declares how graciously God directeth, and how he is to be praised for his mercies. 2. He sheweth that there can be no prosperitie, but by Gods commandment and appointment. 3. He sheweth that there can be no prosperitie, but by Gods commandment and appointment. 4. He sheweth that there can be no prosperitie, but by Gods commandment and appointment.

For David was more in regard of Salomon.

For David was more in regard of Salomon.

For David was more in regard of Salomon.

The nations round about. 1. He sheweth that there can be no prosperitie, but by Gods commandment and appointment. 2. He sheweth that there can be no prosperitie, but by Gods commandment and appointment. 3. He sheweth that there can be no prosperitie, but by Gods commandment and appointment.

Soly. c. 24. 7.

e David did  
chose 7 Leuites  
twice, first at the  
age of thirte, as  
verse 3, & againe  
afterward at 20,  
as the necessitie  
of the office did  
require: at the  
beginning they  
had no charge in  
the Temple, be-  
fore they were  
sine and twentie  
yere olde, & had  
none after fiftie,  
Nomb. 10. 24.  
In washing &  
cleansing all the  
holie vessels.

summe that did the work for the seruice of  
the house of the Lorde from the age of  
twentie yeres and aboue.

25 For David saide, The Lord God of Israel  
hath giuen rest vnto his people, that they  
may dwell in Ierusalem for euer.

26 And also the Leuites shall no more beare  
the Tabernacle and all the vessels for the  
seruice thereof.

27 Therefore according to the last words of  
Dauid, the Leuites were nombred from  
twentie yere and aboue,

28 And their office was vnder the hand of the  
sonnes of Aaron, for the seruice of 7 house  
of the Lord in the courtes, and chambers,  
and in the spuring of all holie things, &  
in the worke of the seruice of the house of  
God,

29 Both for the shewbread, and for the fine  
floure, for the meat offering, and for the vn-  
leauened cakes, and for the fryed things, &  
for that which was rosted, and for all mea-  
sures and cise,

30 And for to stand euerie morning, to giue  
thanks & to praise the Lord, and likewise  
at euen,

31 And to offer all burnt offerings vnto the  
Lord, in the Sabbaths, in the moneths, and  
at the appointed times, according to the  
number and according to their custome  
continually before the Lord,

32 And that they should keepe the charge of  
the Tabernacle of the Congregation, and  
the charge of the holie place, & the charge  
of the sonnes of Aaron their brethren in  
the seruice of the house of the Lord.

## C H A P. XXIII.

Dauid assigneth offices vnto the sonnes of Aaron.

1 These are also the diuisions of 7 sonnes  
of Aaron, The sonnes of Aaron were  
Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died before their  
father, and had no children: therefore Ele-  
azar and Ithamar executed the Priests  
office.

3 And Dauid distributed them, euen Zadok  
of the sonnes of Eleazar, and Ahimelech  
of the sonnes of Ithamar according to  
their offices in their ministracion.

4 And there were found mo of the sonnes  
of Eleazar by the number of men, then  
of the sonnes of Ithamar: and they deuided  
them, so wit, among the sonnes of Eleazar,  
sixtene heads, according to the houtholde  
of their fathers, and among the sonnes of  
Ithamar, according to the houtholde  
of their fathers, eight.

5 Thus they distributed them by lot the one  
from the other, and so the rulers of 7 San-  
ctuarie and the rulers of the house of God  
were of the sonnes of Eleazar and of the  
sonnes of Ithamar.

6 And Shemaiah the sonne of Nathanel  
the scribe of the Leuites, wrote them be-  
fore the King and the princes, and Zadok  
the Priest, and Ahimelech the sonne of A-  
biathar, and before the chiefe fathers of the  
Priests and of the Leuites, one familie be-

ing reserved for Eleazar, and another re-  
served for Ithamar.

7 And the first lot fel to Ieholairib, and the  
second to Iedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchiiah, the sixth to Miia-  
min,

10 The seventh to Hakkoz, the eight to A-  
bijah,

11 The ninth to Ichhua, the tenth to Sheca-  
niah,

12 The eleuenth to Eliashib, the twelfth to  
Iakim,

13 The thirteenth to Huppah, the fourteenth  
to Iehshebub,

14 The fifteenth to Bilgah, the sixteenth to  
Immer,

15 The seuenth to Hezir, the eighteenth  
to Hapizzzer,

16 The nineteenth to Pethahiah, the twentieth  
to Iehzekel.

17 The one and twentie to Iachin, the two  
and twentie to Gamul,

18 The three and twentie to Deliah, 7 foure  
and twentie to Maaziah.

19 These were their orders according to  
their offices, when they entred into the  
house of the Lord according to their cus-  
tome vnder the hand of Aaron their fa-  
ther, as the Lord God of Israel had com-  
manded him.

20 And of the sonnes of Leui that remai-  
ned of the sonnes of Amram, was Shubael,  
of the sonnes of Shubael, Iedeiah,

21 Of Rehabiah, euen of the sonnes of Reha-  
biyah, the first Ishihijah,

22 Of Izhari, Shelmoth, of the sonnes of  
Shelmoth, Iahath,

23 And his sonnes Ieriahe the first, Amariah 7  
seconde, Iahaziel the third, and Iekameam  
the fourth,

24 The sonne of Vzziel was Michah, 7 sonne  
of Michah was Shamir,

25 The brother of Michah was Ishihijah, the  
sonne of Ishihijah, Zechariah,

26 The sonnes of Merari were Mahli and  
Mushi, the sonne of Iazaziah was Beno,

27 The sonnes of Merari of Iahaziah were  
Beno, and Shoham, and Zaccur and Iibri.

28 Of Mahli came Eleazar, which had no  
sonnes.

29 Of Kish, the sonne of Kish was Ierah-  
meel,

30 And the sonnes of Mushi were Mahli,  
and Eder, and Ierimoth: these were sonnes  
of the Leuites after the houtholde of their  
fathers.

31 And these also cast lottes with their bre-  
thren the sonnes of Aaron before King  
Dauid, and Zadok and Ahimelech and the  
chiefe fathers of the Priests, and of the Le-  
uites, euen the chiefe of the families against  
their yonger brethren.

## C H A P. XXV.

The fingers are appointed, with their places and lottes.

1 SO Dauid and the captaynes of the armie  
separated for the ministracie the sonnes  
course or order contained twelue, & in all these were 288. as verse 7.

a The fingers  
were deuided in  
to 24 courses, so  
that euerie

e Which was  
second sonne of  
Merari.

f That is, euen  
one had that  
dignitie which  
serueto him by  
lot.

Met. and Morning  
prayer.

10. Of Asaph, and Heman, and Jeduthun, who should sing prophecies with harpes, with violas, and with cymbales, and their number was even of the men for the office of their ministerie, *xxvi.*

11. Of the sonnes of Asaph, Zaccur, and Ioseph, and Nethaniah, and Asarelah the sonnes of Asaph were under the hand of Asaph, which sang prophecies by the commission of the King: to command

12. Of Jeduthun, the sonnes of Jeduthun, Gedaliah, and Zeri, and Ieshaiah, Ashabiah, and Matithiah, six, under the hands of their father: Jeduthun sang prophecies with an harpe, for to give thanks and to praise the Lord.

13. Of Heman, the sonnes of Heman; Bukkiah, Mattaniah, Vaziel, Shibuch, and Ierimeah, Hananiah, Hanani, Eliachah, Giddali, and Romamti-emei, Ioshebekasrah,

14. All these were the sonnes of Heman the Kings Seer in the words of God to King Dathan, and God gave to Heman fourteen sonnes and three daughters.

15. All these were under the hand of their father, singing in the house of the Lord with cymbales, violas, and harpes, for the service of the house of God, and Asaph, & Jeduthun, and Heman were at the Kings commandement.

16. So was their number with their brethren that were instructed in the songs of the Lord, even of all that were cunning, two hundredth foure score and eight.

17. And they cast lottes, & charge against charge, as well small as great, the cunning man as the scholer.

18. And the first lot fell to Ioseph, which was of Asaph, the seconde, to Gedaliah, who with his brethren and his sonnes were twelve.

19. The third, to Zaccur, he, his sonnes & his brethren were twelve.

20. The fourth, to Izai, he, his sonnes and his brethren twelve.

21. The fifth, to Nethaniah, he, his sonnes and his brethren twelve.

22. The sixth, to Bukkiah, he, his sonnes & his brethren twelve.

23. The seventh, to Iesarelah, he, his sonnes and his brethren twelve.

24. The eighth, to Ieshaiah, he, his sonnes and his brethren twelve.

25. The ninth, to Mattaniah, he, his sonnes & his brethren twelve.

26. The tenth, to Shimei, he, his sonnes and his brethren twelve.

27. The eleventh, to Azareel, he, his sonnes and his brethren twelve.

28. The twelfth, to Ahabiah, he, his sonnes and his brethren twelve.

29. The thirteenth, to Shubael, he, his sonnes & his brethren twelve.

30. The fourteenth, to Matithiah, he, his sonnes and his brethren twelve.

31. The fifteenth, to Ierimeah, he, his sonnes & his brethren twelve.

32. The sixteenth, to Hananiah, he, his sonnes and his brethren twelve.

33. The seventeenth, to Ioshebekasrah, he, his sonnes and his brethren twelve.

34. The eighteenth, to Hanani, he, his sonnes and his brethren twelve.

35. The nineteenth, to Mallothi, he, his sonnes and his brethren twelve.

36. The twentieth, to Eliachah, he, his sonnes and his brethren twelve.

37. The one and twentieth, to Hoshai, he, his sonnes and his brethren twelve.

38. The two and twentieth, to Giddali, he, his sonnes and his brethren twelve.

39. The three and twentieth, to Mahazioth, he, his sonnes and his brethren twelve.

40. The foure and twentieth, to Romamti-emei, he, his sonnes & his brethren twelve.

41. The porters of the Temple are ordained, every man to the gate which he should keepe, as

42. Concerning the divisions of the porters, of the Korhites, Meshelemiah the sonne of Kore of the sonnes of Asaph.

43. And the sonnes of Meshelemiah, Zechariah the first, Iedai the second, Zebadiah the third, Iathiel the fourth,

44. Elam the fifth, Iehohanan the sixth, & Eliehoenai the seventh.

45. And of the sonnes of Obed Edom, Shemaiah the eldest, Iehozabab the second, Iosah the third, and Sacar the fourth, and Nethanel the fifth.

46. Ammiel the sixth, Issachar the seventh, Pousethai the eighth: for God had blessed him.

47. And to Shemaiah his sonne, were sonnes borne, that ruled in the house of their father, for they were men of might.

48. The sonnes of Shemaiah were Othni, and Raphael, & Obed, Elzabad, & his brethren valiant strong men: Elihu also, and Semachiah.

49. All these were of the sonnes of Obed Edom, they & their sonnes & their brethren mightie & strong, as set out, were three score and two of Obed Edom.

50. And of Meshelemiah sonnes and brethren, eighteen mightie men.

51. And of Hofab of the sonnes of Merari, the sonnes were Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe).

52. Hekthiah the second, Tebaliah the third, & Zechariah the fourth: all the sonnes and the brethren of Hofab were thirtene.

53. Of these were the divisions of the porters of the chiefe men, having the charge against their brethren, to serve in the house of the Lord.

54. And they cast lottes both small and great for the house of their fathers, for euerie gate.

55. And the lot on the Eastside fell to Shemaiah: then they cast lottes for Zechariah his sonne, a wife counsellor, and his lotte came out Northward:

56. To Obed Edom Southward, and to his sonnes the house of Asuppim:

57. To Shuppim and to Hofab Westward.

58. Fiiij. with

59. Of these were the divisions of the porters of the chiefe men, having the charge against their brethren, to serve in the house of the Lord.

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200. To Obed Edom Southward, and to his sonnes the house of Asuppim:



h Whereat they  
vied to cast out  
the fish of the  
citie, Isa. 6. 11.

i Meaning, two  
one day and two  
another.

k Which was an  
house wherein  
they kept the  
instruments of  
the Temple.

l These also had  
charge over the  
treasures.

Or, as the  
text is, the  
treasures of the  
house of God.

m According as  
the Lord com-  
manded, Num. 31. 48.

n Meaning, of  
things that were  
out of the cite.

o That is for the  
Kings house.

p To wit, the  
cousins of Je-  
dahiah.

q Both in spiri-  
tual and tempo-  
ral things.

with the gate of Shallecheth by the pa-  
ued streete that goeth upward, warde ouer  
against warde.

17 Eastward were six Leuites, and Northward  
four a day, and Southward four a day, &  
toward Alupim two and two.

18 In Parbar toward the West were foure by  
the paued streete, and two in Parbar.

19 These are the diuisions of the porters of  
sonnes of Kore, & of the sonnes of Merari.

20 And of the Leuites: Abijah was ouer the  
treasures of the house of God, and ouer the  
treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of  
the Gershunnites descending of Laadan, the  
chiefe fathers of Laadan were Gershuni  
and Iechiel.

22 The sonnes of Iechiel were Zethan & Ioel  
his brother, appointed ouer the treasures  
of the house of the Lord.

23 Of the Amramites, of the Izharites, of  
Hebronites and of the Ozielites.

24 And Shebuel the sonne of Gershon, the  
sonne of Moses, a ruler ouer the treasures.

25 And of his brethren, which came of Elie-  
zer, was Rehabiah his sonne, and Ieshiah  
his sonne, and Ioram his sonne, and Zichri  
his sonne, and Shelomith his sonne.

26 Which Shelomith and his brethren were  
ouer all the treasures of dedicate things,  
which Dauid the King, and the chiefe fa-  
thers, the captaines ouer thousands, and  
hundredth, and the captaines of the armie  
had dedicated.

27 For of the battels and of the spoyle they  
did dedicate to maintain the house of the  
Lord.

28 And all that Samuel the Seer had dede-  
cate, and Saul the sonne of Kith and Abner  
the sonne of Ner, and Ioab the sonne of  
Zeruiah, and whosoever had dedicate any  
thing, it was vnder the hand of Shelomith,  
and his brethren.

29 Of the Izharites was Chenaniah and his  
sonnes, for the busines without ouer Isra-  
el, for officers and for iudges.

30 Of the Hebronites, Athabiah and his bre-  
thren, men of actiuitie, a thousand; and se-  
uen hundred were officers for Israel be-  
yond Iorden Westward, in al the busines of  
the Lord, and for the seruice of the King.

31 Among the Hebronites was Iedijah the  
chieftest, euen the Hebronites by his gene-  
rations according to the families. And in  
the fourtieth yere of the reigne of Dauid  
they were sought for: and there were found  
among them men of actiuitie at Iazer in  
Gilead.

32 And his brethren men of actiuitie, two  
thousand & seven hundred chiefe fathers,  
whome King Dauid made rulers ouer the  
Reubenites, and the Gadites, and the halfe  
tribe of Manasseh, for euerie matter per-  
teyning to God, & for the Kings busines.

CHAP. XXVII.

Of the princes and rulers that ministered vnto the King.

1 The children of Israel also after their  
number, euen the chiefe fathers & cap-

tainers of thousands and of hundredth, and  
their officers that serued the King by di-  
uisions, courses, which came in and went  
out, moneth by moneth throughout the  
moneths of the yere in euerie course were

four, and twentie thousand.

1 Over the first course for the first moneth  
was Iadobeam the sonne of Zabdiel: and in  
his course were foure & twentie thousand.

2 Of the sonnes of Perez was the chiefe ouer  
all the princes of the armies for the first  
moneth.

3 And ouer the course of the second moneth  
was Dodai an Ahobite, and his course  
was his course, & Mikloth was a captaine, & in his  
course were foure and twentie thousand.

4 The captaine of the thirde hoste for the  
thirde moneth was Benaiah the sonne of  
Iehoiada the chiefe Priest, and in his course  
were foure and twentie thousand.

5 This Benaiah was mightie among thirte  
and aboue the thirte, and in his course was  
Amizabad his sonne.

6 The fourth for the fourth moneth was A-  
sahel the brother of Ioab, and Zebadiah his  
sonne after him, and in his course were foure  
and twentie thousand.

7 The fifth for the fifth moneth was prince Sham-  
huth the Izrahite, and in his course foure  
and twentie thousand.

8 The sixth for the sixth moneth was Ira the sonne  
of Ieketh the Tekoite, and in his course  
foure and twentie thousand.

9 The seventh for the seventh moneth was  
Helez the Pelonite, of the sonnes of E-  
phraim: and in his course foure and twen-  
tie thousand.

10 The eighth for the eighth moneth was Sib-  
becai the Hushathite of the Zarhites: and  
in his course foure and twentie thousand.

11 The ninth for the ninth moneth was A-  
biezer the Anethothite of the sonnes of  
Iemini: and in his course foure and twen-  
tie thousand.

12 The tenth for the tenth moneth was Ma-  
harai the Netophathite of the Zarhites:  
and in his course foure and twentie thou-  
sand.

13 The eleuenth for the eleuenth moneth  
was Benaiah the Pirathonite of the fortines  
of Ephraim: and in his course foure and  
twentie thousand.

14 The twelfth for the twelfth moneth was Hel-  
dai the Netophathite, of Othniel: and in  
his course foure and twentie thousand.

15 Moreover the rulers ouer the tribes of  
Israel, ouer the Reubenites was ruler, Elie-  
zer the sonne of Zichri: ouer the Shimeo-  
nites, Shephatiah the sonne of Maachab:

16 Over the Leuites, Hashabiah the sonne of  
Remuel: ouer them of Aharon, and Za-  
dok:

17 Over Iudah, Elihu of the brethren of Da-  
uid: ouer Issachar, Omri the sonne of Mi-  
chael:

18 Over Zebulun, Ishmaiah the sonne of O-  
badiah: ouer Naphtali, Jerimoth the sonne  
of Azriel:

20 Over the sonnes of Ephraim, Hotha the sonne of Azzaziah: over the halfe tribe of Manasseh, Joel the sonne of Redaiah:

21 Over the other halfe of Manasseh in Gilead, Iddo the sonne of Zechariah: over Benjamin, Issachar the sonne of Abner:

22 Over Dan, Azariel the sonne of Ierotham. these are the princes of the tribes of Israel.

23 ¶ But Dauid tooke not the number of them from twentie yeere olde and vnder, because the Lorde had sayd that he would increase Israel like vnto the starrs of the heauens.

24 And ¶ Ioak the sonne of Zeruah began to number: but he finished it not, because there came wrath for it against Israel, neither was the number put into the Chronicles of King Dauid.

25 And over the Kings treasures was Azmuth the sonne of Adiel: and over other treasures in the fieldes, in the cities, and in the villages, & in the towres was Ichonathan y sonne of Vziah:

26 And over the workemen in the field that tilled the ground, was Ezri the sonne of Chelub:

27 And over them that dressed the vines, was Shimei the Ramathite: and over that which apperteyned to the vines, and over the store of the wyne was Sabdi the Shiphmite:

28 And over the olue trees & mulberie trees that were in the valleys, was Baal Hanan the Gederite: & over the store of the oyle was Ioath:

29 And over the oxen that fedde in Sharon, was Shetrai the Sharonite: & over the oxen in the valleys was Shaphat the sonne of Adlai:

30 And over the camels was Obil the Ishmaelite: & over the asses was Ichdeiah y Meronothite:

31 And over the sheepe was Iaziz the Hagerite: al these were the rulers of the substance that was King Dauids.

32 And Ichonathan Dauids vncle a man of counsell and of vnderstanding, (for he was a scribe) & Ichiel the sonne of Hachmoni were with the Kings sonnes.

33 And Ahitophel was the Kings counseller, & Hulhai the Archite the Kings friend.

34 And after Ahitophel was Ichoiada y sonne of Benaiah & Abiathar: and captain of the Kings armie was Ioab.

CHAP. XXVIII.

¶ Because Dauid was forbidden to build the Temple, he wil- leth Salomon and the people to performe it. & Exhorting him to feare the Lord.

1 **N**OW Dauid assembled all the princes of Israel: the princes of the tribes, and the captaines of the bands that serued the King, and the captaines of thousandes & the captaines of hundredths, and the rulers of all the substance and possession of the King, & of his sonnes, with the eunuchs, and the mightie, and all the men of power, vnto Ierusalem.

2 And King Dauid stood vp vpon his feete, and said, Heate ye me, my brethren and my people: I purposed to haue built an house of rest for the Arke of the couenant of the Lord, & for a footstool of our God, & haue made ready for the building.

3 But God sayde vnto me, ¶ Thou shalt not build an house for my Name, because thou hast bene a man of warre, & hast shed blood.

4 Yet ¶ the Lorde God of Israel chose me before all the house of my father, to be King over Israel for euer (for in Iudah would he chuse a prince, and of the house of ¶ Iudah is the house of my father, and among the sonnes of my father he delited in me to make me King over all Israel).

5 So of all my sonnes, (for the Lorde hath giuen me many sonnes) he hath euen chosen Salomon my sonne to sit vpon y throne of the kingdome of the Lord our God.

6 And he said vnto me, Salomon thy sonne, he shall build mine house, and my courtes for I haue chosen him to be my sonne, and I will be his father.

7 I will stablish therefore his kingdome for euer, if he indetoune himselfe to doe my commandements, and my iudgements, as ¶ this day.

8 Now therefore in the sight of all Israel, the Congregation of the Lord, and in the audience of our God, keepe and seeke for al the commandementes of the Lord your God, that ye may possesse this good land, & leaue it for an inheritance for your children after you for euer.

9 And thou, Salomon my sonne, know thou that thou shalt serue him with a perfit heart, and with a willing mynde: ¶ For the Lord searcheth all hearts, and vn- derstandeth al the imaginatiō of thoughts: if thou seeke him, he will be found of thee: but if thou forsake him, he will cast thee off for euer.

10 Take heed now, for the Lord hath chosen thee to build the house of the Sanctuary: be strong therefore, and do it.

11 ¶ Then Dauid gaue to Salomon his sonne the patern of the porche and of the houses thereof, and of the closets thereof, & of the galleries thereof, and of the chambers thereof that are within, and of the house of the mercieseat:

12 And the paterne of al that he had in his mind for y courtes of the house of y Lorde, and for all the chambers round about, for y treasures of the house of God, and for the treasures of the dedicate things,

13 And for the courtes of the Priests, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministerie of the house of the Lord.

14 He gaue of golde by weight, for the vessels of golde, for all the vessels of all manner of seruice, and all the vessels of silver by weight, for all manner vessels of all manner of seruice.

h That is, the  
ten candlesticks  
1. King. 7. 49.

\*Or, couings.

i Meaning, of  
the mercitate  
which covered  
the Arke, which  
was called the  
chert because  
the Lord declar-  
ed himselfe  
there.

k For al this was  
left in writing in  
the booke of the  
Law, Exod. 1. 40  
King was bound  
to put in execu-  
tion, Deut. 17. 9

l That is, every  
one wibed to  
help eche  
with those gifts  
that God hath  
giuen him.

Err. at all the  
wordes.

a And therefore  
it ought to be  
exceller in all  
points.

b His great zeal  
towards the fur-  
therance of the  
Temple made  
him to spare no  
expence, but to  
bestow his owne  
peculiar treasure

c He sheweth  
what he had of  
his owne store  
for the Lords  
house.

d He was not  
only liberal  
himselfe, but  
prouoked o-  
thers to set  
forth the worke  
of God.

\*Or, so offer.

15 The weight also of golde for the candle-  
sticks, and golde for their lampes; with the  
weight for every candlestick, and for the  
lampes thereof, and for the candlesticks of  
silver by the weight of the candlestick, and  
the lampes thereof, according to the vse of  
every candlestick,

16 And the weight of the gold for the tables  
of shewbread, for every table; and silver for  
the tables of silver,

17 And pure gold for the fleshhooks, & the  
bowles; and plates, and for basens, golde in  
weight for every basen, and for silver basens  
by weight for every basen,

18 And for the altar of incense; pure gold by  
weight, and gold for the pattern of the cha-  
ret of the Cherubs that spread themselves, &  
covered the Arke of the couenante of the

19 All, said he, by writing sent to me by the  
hand of the Lord, which made me vnderstand  
all the workmanship of the pattern.

20 And David sayd to Salomon his sonne, Be  
strong, and of a valiant courage; and doe it:  
fear not, nor be afraid: for the Lord God,  
even my God, is with thee: he will not leave  
thee nor forsake thee till thou hast finished  
all the worke for the seruice of the house of  
the Lord.

21 Behold also the companies of the Priests  
& the Leuites for all the seruice of y<sup>e</sup> house  
of God, euen they shall be with thee for the  
whole worke; with every free heart that is  
skillfull in any manner of seruice. The princes  
also, and all the people will be wholly at thy  
commandement.

CHAP. XXIX.  
The offering of David and of the princes for the building  
of the Temple. 1. David giueth thanks to the Lord. 2. He  
exhorteth the people to doe the same. 3. Salomon is  
blessed. 4. David dyeth, and Salomon his sonne  
reigneth in his stead.

1 Moreover David the King sayd vnto al  
the Congregation, God hath chosen  
Salomon mine onely sonne yong and ten-  
der, and the worke is great for this house: is  
not for man, but for the Lord God.

2 Nowe I haue prepared with all my power  
for the house of my God, gold for vessels of  
gold, and silver for shew of silver, and brasie  
for shew of brasie, yron for shew of yron, &  
wood for shew of wood, and onix stones, &  
stones to be set, and carbuncle stones: & of  
diuers colours, and al precious stones, and  
marble stones in abundance.

3 Moreover, because I haue delighted in the  
house of my God; I haue of mine own gold  
and silver, which I haue giuen to the house  
of my God, beside all that I haue prepared  
for the house of the Sanctuary,

4 Euen three thousand talentes of golde of  
the gold of Ophir, and seven thousand ta-  
lentis of fined silver to overlay the walles of  
the houses.

5 The golde for the shew of golde, and the  
silver for shew of silver, & for al the worke  
by the hands of artificers: who is willing  
to fit his hand to day vnto the Lord?

6 So the princes of the families, & the prin-

ces of the tribes of Israel, and the captaines  
of thousands and of hundreds, with the ru-  
lers of the Kings worke, offered willingly,

7 And they gaue for the seruice of the house  
of God six thousand talentes of golde, and  
ten thousand pieces, and ten thousand ta-  
lentis of silver, and eightene thousand ta-  
lentis of brasie, and one hundred thousand  
talentis of yron.

8 And they with whom precious stones were  
found, gaue them to the treasure of the  
house of the Lord, by the hand of Iehiel the  
Gerthunite.

9 And the people reioyced when they offered  
willingly: for they offered willingly vnto the  
Lord, with a perfite heart. And David the  
King also reioyced with great ioye.

10 Therefore David blessed the Lord before  
all the Congregation, and David said, Blef-  
sed be thou, O Lord God, of Israel our fa-  
ther, for euer and euer.  
11 Thine, O Lord, is greatnes and power, &  
glorie, and victorie and praise: for all that  
is in heauen and in earth is thine: thine is  
the kingdom, O Lord, and thou excellest  
as head ouer all.

12 Both riches and honour come of thee, and  
thou reignest ouer all, and in thine hand is  
power and strength, and in thine hand it is  
to make great, and to giue strength vnto al.  
13 Now therefore our God, we thanke thee,  
and praise thy glorious Name.

14 But who am I, and what is my people, that  
we shoulde be able to offer willingly after  
this sort? for all things come of thee: and  
of thine owne hand we haue giuen thee:  
15 For we are strangers before thee, and so-  
journers; like all our fathers: our dayes are  
like the shadowe vpon the earth, and there  
is none abiding.

16 O Lord our God, all this abundance that  
we haue prepared to buyld thee an house  
for thine holie Name, is of thine hand and  
all is thine.

17 I know also, my God, that thou triest the  
heart, and hast pleasure in righteousness: I  
haue offered willingly in the vprightnes of  
mine heart all these things: now also haue I  
scene thy people which are found here, to  
offer vnto thee willingly with ioye.

18 O Lord God of Abraham, Izhak and Ifra-  
el our fathers, keepe this for euer in y<sup>e</sup> pur-  
pose, and the thoughts of the heart of thy  
people, and prepare their hearts vnto thee.  
19 And giue vnto Salomon my sonne a perfite  
heart to keepe thy commandements, thy  
testimonies, and thy statutes, and to do all  
things, and to buyld the house which I haue  
prepared.

20 And David said to all the Congregation,  
Now blefse the Lord your God. And all the  
Congregation blessed the Lord God of  
their fathers, & bowed downe their heads,  
and worshipped the Lord and the King.

21 And they offered sacrifices vnto the Lord,  
and on the morowe after that daye, they  
offred burnt offerings vnto the Lord, euen  
a thousande yong bullockes, a thousande  
rammes,

And a sacrifice  
of thankes  
givinge  
before the  
Lord

M. saying, then  
that had said.

That is, with  
good con-  
science, &  
without any  
pocurie.

Which did  
reioyfully  
like to our  
father.

Prayer  
and praise

h We gaue thee  
nothing of our  
owne, but that  
which we haue  
received of thee

for whether the  
gifts be corpo-  
ral or spiritual,  
we receiue them  
all of God, and  
therefore make  
giue him the  
glorie.

i And therefore  
I haue this land  
but lent to vs  
for a time.

Elr. writing for  
them to remem-  
ber. 1. Sam. 11. 9.  
chap. 21. p.

k Continue this  
in this good  
minde, that they  
may serue thee  
willingly.

l That is, dire-  
uerence to the  
king.



rammes, and a thousand sheepe, with their drinke offerings, & sacrifices in abundance for all Israel.

21 And they did eat & drinke before y<sup>e</sup> Lorde the same day with great ioy, and they made Salomon the sonne of Dauid King y<sup>e</sup> second tyme, and anointed him prince before the Lorde, and Zadok for the hie Priest.

22 So Salomon sat on the throne of the Lorde, as King in steade of Dauid his father, and prospered: and all Israel obeyed him.

23 And all the princes and men of power, & all the sonnes of King Dauid submitted the selues vnder King Salomon.

24 And the Lord magnified Salomon in dignitie, in the fight of all Israel, and gaue him so glorious a kingdome, as no King had be-

fore him in Israel.

25 Thus Dauid the sonne of Israhel reigned ouer all Israhel.

26 And the space that he reigned ouer Israhel, was fouertye yere: seuen yere reigned he in Hebron, and thre and thirtie yere reigned he in Ierusalem:

27 And he dyed in a good age, full of dayes, riches and honour, and Salomon his sonne reigned in his stead.

28 Concerning the actes of Dauid the King, first and last behold, they are written in the booke of Samuel the Seer, and in the booke of Nathan the Prophet, and in the booke of Gad the Seer.

29 With all his reigne & his power, & times that went ouer him, and ouer Israhel & ouer all the kingdomes of the earth.

The booke of Nathan and Gad are thought to haue bin lost in the captiuitie p Meaning, the troubles and grieues.

# THE SECOND BOOKE

of the Chronicles.

## THE ARGUMENT

This second booke containeth briefly in effect that which is comprehended in the two booke of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, & the carrying away of the people captiue into Babylon. In this story are certaine things declared & set forth more capiously, then in the booke of the Kings, & therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First, shew the godly Kings, when they sawe the plagues of God prepared against their countrey for sinne, had recourse to the Lord, & by earnest prayer were heard, & the plagues removed. The second, how is a thing that greatly offendeth God, that such as feare him and professe his religion, should ioyne in amitie with the wicked. And thirdly, how the good rulers ever loued the Prophets of God, and were very zealous to set forth his religion throughout all their dominions, & contrariwise the wicked hated his ministers, deposed them, and for the true religion and word of God, set up idolatry, and serued God according to the fantasie of men. Thus haue we historie in the chiefe actes from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yere of Darius, and cōsumme in the whole, three thousand foure hundred foure score and eight yeres, and six monethes.

## CHAP. I.

1 The offering of Salomon at Gibeon. 2 He prayeth vnto God to giue him wisdome: 3 Which he giueth him and more. 4 The number of his chariots & horses. 5 And of his riches.



Then Salom<sup>o</sup> the sonne of Dauid was cōfirmed in his kingdome: & the Lord his God was with him, & magnified him highly.

And Salomon spake vnto all Israhel, to the captaines of thousands, and of hundredes and to the iudges, and to all the gouernours in all Israhel, euen the chiefe fathers.

3 So Salomon & all the Congregation with him went to the hie place that was at Gibeon: for there was the Tabernacle of the Cōgregation of God which Moses the seruant of the Lord had made in y<sup>e</sup> wilderness.

4 But the Arke of God had Dauid brought vp from Kiriath-iearim, when Dauid had made preparation for it: for he had pitched a tent for it in Ierusalem.

5 Moreouer the brassen altar that Bezalel y<sup>e</sup> sonne of Uri, the sonne of Hur had made, did he set before the Tabernacle, of the Lord: and Salomon and the Congregation sought it.

6 And Salomon offred there before the Lord vpon the brassen altar that was in y<sup>e</sup> Tabernacle of the Congregation: euen a thousand burnt offerings offred he vpon it.

7 The same night did God appeare vnto Salomon, and sayd vnto him, Aske what I shall giue thee.

8 And Salomon sayd vnto God, Thou hast shewed great mercy vnto Dauid my father and hast made me to reigne in his stead.

9 Now therefore, O Lord God, let thy promises vnto Dauid my father be true: for thou hast made me King ouer a great people, like to the dust of the earth.

10 Giue me now wisdome & knowledge, that I may go out and go in before this people: for who can iudge this thy great people?

11 And God said to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures nor honour, nor y<sup>e</sup> shew of thine enemies, neither yet hast asked long lyfe, but hast asked for thee wisdome and knowledge y<sup>e</sup> thou mightest iudge my people, ouer whom I haue made thee King,

Which was for y<sup>e</sup> burnt offerings, Exo. 27. 1. Exod. 27. 1.

King. 3. 4.

Performe thy promises made to my father concerning me.

That I may go vnto this people, read 1. Ch. 27. 1.

That is, to be reuenged on thine enemies.

## Preparation for the Temple.

## II. Chron.

## Hiram's workmen

God to the gifts of  
grace, addeth all  
imperiall things  
according to that  
eph. 3. 20.

It is a great argu-  
ment of Gods love  
to a proph. when  
he placeth good  
things about him:  
as on the contrary.  
ere. 9. 8.

2. King. 10. 26.

"Ebr. hundred.

"Or, Palace.

a Which is to  
be vnderstand of  
all sort of officers  
& ouerseeers  
for els the chief  
officers were  
but 3300. as  
1. King. 5. 16.  
"Or, Hiram.  
2. Sam. 5. 17.

b That is to doe  
service which  
he hath coman-  
ded, signifying  
that none is able  
to honour and  
serue God in  
that perfection  
as his maiestie  
deseruech.  
"Or, seruile.

12 Wisdom and knowledge is granted vn-  
to thee, and I will giue thee riches & trea-  
sures and honour, so that there hath not  
bene the like among the Kings which were  
before thee, neither after thee shall there  
be the like.

13 Then Salomon came from the hie place,  
that was at Gibeon, to Ierusalem from be-  
fore the Tabernacle of the Congregation,  
and reigned ouer Israel.

14 \* And Salomon gathered the charets and  
horsemen: and he had a thousand & foure  
hundred charets, and twelue thousand horse-  
men, whom he placed in the charet cities,  
and with the King at Ierusalem.

15 And the King gaue siluer and gold at Ie-  
rusalem as stones, and gaue cedar trees as  
the wyld fig trees, that are abundantly in  
the plaine.

16 Also Salomon had horses brought out of  
Egypt: \* fine linen: the Kings marchants  
receiued the fine linen for a price.

17 They came vp also and brought out of E-  
gypt some charet, worth six hundred shekels  
of siluer, that is an horse for an hundred &  
fiftie: and thus they brought horses to all the  
Kings of the Hittites, and to the Kings of A-  
ram by their meanes.

### CHAP. II.

The number of Salomons workemen to build the Temple.  
Salomon sendeth to Hiram the King of Tyrus for wood  
and workemen.

1 Then Salomon determined to builde an  
house for the Name of the Lord, and an  
house for his kingdome.

2 And Salomon told our seuentie thousand  
that bare burdens, and foure score thousand  
men to hewe stones in the mountaine, and  
three thousand and six hundred to ouer-  
see them.

And Salomon sent to \* Hiram the King of  
Tyrus, saying, As thou hast done to Dauid  
my father, and didst send him cedar trees  
to build him an house to dwell in, so do to me.

Beholde, I build an house vnto the Name  
of the Lord my God, to sanctifie it vnto  
him, and to burne sweete incense before  
him, and for the continuall shewbread, and  
for the burnt offerings of the morning and  
evening, on the Sabbath dayes, and in the  
new moneths, and in the solemne feastes of  
the Lord our God: this is a perpetuall thing  
for Israel.

And the house which I buyld, is great: for  
great is our God above all gods.

Who is he then that can be able to buyld  
him an house, when the heauen, & the hea-  
uen of heauens cannot containe him? who  
am I then that I should build him an house?  
but I do it to burne incense before him.

Send me now therefore a cunning man  
that can worke in gold, in siluer, & in brasse,  
and in yron, and in purple, and in crimosin  
and blew silke, and that can graue in graue work  
with the cunning men that are with me in  
Iudah and in Ierusalem, whome Dauid my  
father hath prepared.

Send me also cedar trees, firre trees and

Algummim trees from Lebanon: for I  
know that thy seruants can skil to hew tim-  
ber in Lebanon: and behold, my seruantes  
shall be with thee,

That they may prepare me timber in abun-  
dance: for the house which I do builde, is  
great and wonderfull.

And behold, I will giue to thy seruantes  
the cutters and the hewers of timber twen-  
tie thousand, and measures of beaten wheate,  
and twentie thousand measures of barley,  
and twenty thousand baths of wine, and twentie  
thousand baths of oyle.

Then Hiram King of Tyrus answered in  
writing which he sent to Salomon, Because  
the Lord hath loued his people, he hath  
made thee King ouer them.

Hiram said moreouer, Blessed be the Lord  
God of Israel which made the heauen and  
the earth, and that hath giuen vnto Dauid  
the King a wise sonne, that hath discreti-  
on, prudence and vnderstanding to builde  
an house for the Lord, and a palace for his  
kingdome.

Now therefore I haue sent a wise man, and  
of vnderstanding of my father Hiram,

The sonne of a woman of the daughters  
of Dan: & his father was a man of Tyrus,  
he can skil to worke in golde, in siluer, in  
brasse, in yron, in stone, and in timber, in  
purple, in blew silke, and in fine linen & in  
crimosin, and can graue in al graue works,  
and broyder in all broydered worke that  
shall be giuen him, with thy cunning men, &  
with the cunning men of my lord Dauid thy  
father.

Now therefore the wheate and the barley,  
the oyle and the wine, which my lord hath  
spoken of, let him send vnto his seruantes.

And we wil cut wood in Lebanon as much  
as thou shalt neede, and wil bring it to thee  
in rafes by the sea to Iapho, so thou maiest  
carry them to Ierusalem.

And Salomon nombred all the straun-  
gers that were in the lande of Israel, after  
the nombing that his father Dauid had  
nombred them: & they were found an hun-  
dred and three and fiftie thousand, & six  
hundred.

And he set seuentie thousand of them to  
burde, & fourescore thousand to hew stones  
in the mountaine, and three thousand and  
six hundred ouerseeers to cause the people  
to worke.

### CHAP. III.

The Temple of the Lord, and the porche are builded, with  
other things thereto belonging.

Salomon began to buyld the house  
of the Lord in Ierusalem, in mount Mo-  
riah which had bene declared vnto Dauid  
his father, in the place that Dauid prepared  
in the threshing floore of Ornan the Ie-  
busite.

And he began to build in the second mo-  
neth & the second day, in the fourth yeere  
of his reigne.

And these are the measures, wherewith Salo-  
mon grounded to build the house of God: the

c Some call it  
for brass, and  
wood called  
beniam, others  
for corall.  
"Or, Algummim.

"Ebr. sonne.

d Of Bath read  
1. King. 7. 26. it  
called also Ephai-  
but Ephraim  
measure dry  
things, as bath  
is a measure the  
licours.

e The very be-  
then conuict  
that it was a sin-  
gular gift of  
God, when he  
gaue to alym-  
on a king that  
was wise and of  
vnderstanding  
beit it appeareth  
that this Hiram  
had true know-  
ledge of God.  
It is also writ-  
ten, that he was  
of the tribe of  
Naphthali. 1. Ki-  
7. 14. which may  
be vnderstand  
that by reason  
of the confusio-  
nall tribes, which  
began to be they  
married in diuers  
tribes, so that by  
her father he  
might be of Iud  
and by her mo-  
ther of Naph-  
tali.  
"Or, ship.  
"Or, Iapha.

f 1. King. 7. 26.  
a Which is the  
mountain where  
Abraham thought  
to haue sacrific-  
ed his sonne.  
Gen. 22. 14.  
2. Sam. 22. 14.

g A great  
substance,  
belonging to  
the greue  
of water,  
which is cal-  
led, I. King.  
7. 26.

According to the whole length of the Temple, comprehending the most holy place with the rest.

It contained as much as did the breadth of the Temple. King 6.1.

From the foundation to the top: for in the booke of Kings it is made from the foundation to the top.

Some think it is a place which is called the

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the length of cubites after the first measure was threescore cubites, & the breadth twentie cubites:

And the porch, that was before the length in the fronte of the breadth was twentie cubites, & the height was an hundred and twentie, and he overlaid it within with pure gold.

And the greater house he sieled with firre trees, which he overlaid with good golde, & graued thereon palmertrees and chaines.

And he overlaid the house with precious stone for beautie: and the gold was gold of Parusim.

The house, I say, the beames, postes, and walles thereof & the doores thereof overlaid he with golde, and graued Cherubims vpon the walles.

He made also the house of the most holy place: the length thereof was in the front of the breadth of the house, twentie cubites, and the breadth thereof twentie cubites: and he overlaid it with the best golde, of six hundred talents.

And the weight of nayles was fiftie shekels of gold, and he overlaid the chambers with gold.

And in the house of the most holy place he made two Cherubims wrought like children, and overlaid them with gold.

And the wings of the Cherubims were twentie cubites long: the one wing was five cubites, reaching to y wall of the house, & the other wing five cubites, reaching to the wing of the other Cherub.

Likewise the wing of the other Cherub was five cubites, reaching to the wall of the house, and the other wing five cubites ioyning to the wing of the other Cherub.

The wings of these Cherubims were spread abroad twentie cubites: they stood on their feete and their faces were toward the house.

He made also the vayle of blew silk & purple, and crimson, and fine linen, and wrought Cherubims thereon.

And he made before the house two pillars of fine and thirte cubites hie: & the chapter that was vpon the toppe of each of them, was five cubites.

He made also chaines for the oracle, and put them on the heades of the pillars, and made an hundred pomegranates, & put them among the chaines.

And he set vp the pillars before the Temple, one on the right hand & the other on the left, and called that on the right hand Iachin, and that on the left hand Boaz.

And he made also the pillars of brass, and the chapiters of brass.

And he made also the pillars of brass, and the chapiters of brass.

And he made an altar of brass, twenty cubites long, & twentie cubites broad, and ten cubites hie.

And he made a molten Sea of ten cubites from brim to brim, round in compasse, and five cubites hie: and a line of thirte cubites

did compasse it about.

And vnder it was the facion of oxen, which did compasse it round about, ten in a cubite compassing the Sea: about two rowes of oxen were cast when it was molten.

It stood vpon twelue oxen: three looked toward the North, and three looked toward y West, & three looked toward the South, and three looked toward the East, and the Sea stood about vpon them, & al their hinder partes were inward.

And the thickentes thereof was an hand breadth, and the brim thereof was like the worke of the brim of a cup, with floures of lilies: it conteyned three thousand baths.

He made also ten caldrons, and put five on the right had, & five on the left, to wash in them: & to cleanse in them that which appertained to the burnt offerings: but the Sea was for the Priests to wash in.

And he made ten candlestickes of gold (according to their forme) and put them in the Temple, five on the right hande, and five on the left.

And he made ten tables, and put them in the Temple, five on the right hand, & five on the left: and he made an hundred basens of gold.

And he made the court of the Priests, and the great court and doores for the court, & overlaid the doores thereof with brasie.

And he let the Sea on the right side Eastward toward the South.

And Hiram made pottes and besomes & basens, and Hiram finished the worke that he should make for King Salomon for the house of God,

Two pillars, and the bowles and the chapters on the toppe of the two pillars, and two grates to couer the two bowles of the chapters, which were vpon the top of the pillars:

And four hundred pomegranates for y two grates, two rowes of pomegranates for euery grate to couer the two bowles of the chapters, that were vpon the pillars.

He made also basens, and made caldrons vpon the basens:

And a Sea, and twelue bulles vnder it:

Pottes also and besomes, and fleshhookes, and all these vessels made Hiram his father, to King Salomon for the house of the Lord of shining brasie.

In the playne of Iorden did the King cast them in clay betwene Succoth and Zeredathah.

And Salomon made all these vessels in great abundance: for the weight of brasie could not be reckoned.

And Salomon made all the vessels that were for the house of God: the golden altar also and the tables, wheron the shewbread stood.

Moreover the candlestickes, with their lampes to burne them after the maner, before the oracle, of pure gold.

And the floures and the lampes, and the snuffers of gold, which was fine gold.

Meaning, vnder the brim of the vessel, as, 1 King. 7. 24.

In the length of euery cubite were ten heades or knops which in al are 300.

Or, floures of lilies.

In y first booke of Kings, Chap. 7. 26. mention is onely made of two thousand: but the lesse number was taken there, and here according as the measure pproved afterward is declared.

Euen as they should be made.

Called also the porche of Salomon, Act. 3. 11. It is also taken for the Temple where Christ preached Mat. 21. 23.

Or, caldrons.

Whom Salomon reuerenced for gifts that God had giuen him, as a father he had the same name also than Hiram y King of Tyrus had, his mother was a Iewess and his father a Tyrian. Some read, for his father, the work.

In Ebrew, the bread of the faces, because they were set before the Arke, where the Lord shewed his presence.



<sup>Or, instruments of music.</sup>

<sup>i That is, covered with plates of golde.</sup>

<sup>the mercy of this Lord endureth for ever</sup>

<sup>fish and blood cannot see the glory of God. 14. & c. y. f. 1. King 7. 1. & c. 1.</sup>

22 And the hookes, and the basens, and the spoones, and the ashepans of pure golde: the entrie also of the house & doores thereof within, *even* of the most holy place: and the doores of the house, *so* was of the Temple were of gold.

CHAP. V.

<sup>1 The things dedicated by David, are put in the Temple. 2 The Arke is brought into the Temple. 3 It was within it. 12 They sing praise to the Lord.</sup>

1 **S**O was all the worke finished that Salomon made for the house of the Lorde, and Salomon brought in the things that David his father had dedicated, with the silver and the golde, and all the vessels, and put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heades of the tribes, the chief fathers of the children of Israel vnto Ierusalem to bring vp the Arke of the covenant of the Lord from the citie of David, which is Zion.

<sup>a Read 1 Sam. 6. 12.</sup>

3 And all the men of Israel assembled vnto the King at the feast: it was in the seuenth moneth.

<sup>b When the things were dedicate & brought into the Temple.</sup>

4 And all the Elders of Israel came, and the Leuites tooke vp the Arke.

<sup>The king Rishab proph. c. 6. 4.</sup>

<sup>c Called in E-brew Ethanim, containing parte of September & part of October. 1. King 8. 2.</sup>

5 And they caried vp the Arke and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.

<sup>which in oneth the Iewes called the first moneth, because they say that the worlde was created in that moneth, & after they came fro Egypt they began at March: but because this opinion is vnder teine, we make March euer the first, as best writers doe.</sup>

6 And King Salomon and all the Congregation of Israel that were assembled vnto him, were before the Arke, offering sheepe and bullockes; which could not be sold nor bred for multitude.

7 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the Oracle of the house, into the most Holy place, *even* vnder the winges of the Cherubims.

8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke & the barres thereof aboue.

9 And they drew out the barres, that the endes of the barres might be seene out of the Arke before the Oracle, but they were not seene without: and there they are vnto this day.

<sup>a Or, without the Oracle. 1. Chron 28. 11.</sup>

<sup>d For Aarons rod and Manna were take thence before it was brought to this place. 1. Chron 28. 11.</sup>

<sup>not the great wisdom of Lord, but through all the things in the world take away the a table were</sup>

10 Nothing was in the Arke, save the two Tables, which Moses gaue at Horeb, where the Lord made a couenant with the children of Israel, when they came out of Egypt.

<sup>e Were prepared to serue the Lord. 1. Chron 28. 11.</sup>

11 And when the Priests were come out of the Sanctuary (for all the Priests that were present, were sanctified and did not waite by course.

12 And the Leuites the singers of all sortes, as of Alaph, of Heman, of Ieduthun and of their sonnes and of their brethren, being clad in fine linen, stood with cymbals, and with viols and harpes at the East ende of the altar; and with them an hundred and twentie Priests blowing with trumpets:

<sup>f They agreed all in one tune.</sup>

13 And they were as one, blowing trumpets, and singing, and made one sounde to be

heard in praying and thanking the Lorde, and when they lift vp their voyce with cymbals and with cymbales, and with instruments of musike, and when they prayed the Lord, singing, *For he is good, because his mercie lasteth for euer* then the house, *even* the house of the Lorde was filled with a cloude,

14 So that the Priestes could not stande to minister, because of the cloude: for the glorie of the Lorde had filled the house of God.

CHAP. VI.

<sup>1 Salomon blessed the people. 4 He prayeth the Lorde, 12 He prayeth vnto God for those that shall pray in the Temple.</sup>

1 **T**HEN Salomon sayd, The Lorde hath sayd that he would dwell in the darke cloude:

2 And I haue buylt thee an house to dwell in, an habitation for thee to dwell in for euer.

3 And the King turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stood there)

4 And he sayd, Blessed be the Lorde God of Israel, who spake with his mouth vnto David my father, and hath with his hande fulfilled it, saying,

5 Since the day that I brought my people out of the lande of Egypt, I chose no citie of all the tribes of Israel to builde an house, that my Name might bee there, neither chose I any man to be a ruler ouer my people Israel;

6 But I haue chosen Ierusalem, & my Name might be there, and haue chosen David to be ouer my people Israel.

7 And it was in the heart of David my father to build an house vnto the Name of the Lord God of Israel;

8 But the Lorde sayd to David my father, Where as it was in thine heart to buylde an house vnto my Name, thou didest well, that thou wast so mynded.

9 Notwithstanding thou shalt not build the house, but thy sonne which shall come out of thy loynes, he shall builde an house vnto my Name.

10 And the Lord hath performed his worde that he spake: & I am risen vp in the throue of David my father, & am set on the throne of Israel as the Lord promised, & haue built an house to the Name of the Lorde God of Israel.

11 And I haue set the Arke there, wherein is the couenant of the Lord, that he made with the children of Israel.

12 And the King stood, before the altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his handes,

13 (For Salomon had made a brazen sea, fowld and set it in the middes of the court, of five cubites long, & five cubites broad, and three cubites of height, and vpon it he stood, and kneeled downe vpon his knees before all the Congregation of Israel, and

<sup>g This was the effect of their song.</sup>

<sup>After this had seene the glorie of the Lord in the cloude.</sup>

<sup>Or, pray.</sup>

<sup>Or, Temple.</sup>

<sup>1. Sam. 7. 1.</sup>

<sup>1. Chron 28. 11.</sup>

<sup>b Meaning the</sup>

<sup>two Tables,</sup>

<sup>wherein were</sup>

<sup>trained the</sup>

<sup>of the couen-</sup>

<sup>ant, that God</sup>

<sup>made with</sup>

<sup>our fathers</sup>

<sup>c On a scaffold</sup>

<sup>that was made</sup>

<sup>for the people</sup>

<sup>that he prayd</sup>

<sup>for the whole</sup>

<sup>people might</sup>

<sup>beard of it</sup>

<sup>d Street</sup>

<sup>1. Chron 28. 11.</sup>

14. And said, O Lord God of Israel, \* there is no God like thee in heauen nor in earth, which keepest couenant, and mercie vnto thy seruants, that walke before thee with all their heart.

15. Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hande, as appeareth this day.

16. Therefore now Lord God of Israel, keepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou shalt not want a man in my fight, that shall sit vpon the throne of Israel: so that thy sonnes take heede to their wayes, to walke in my Lawe, as thou hast walked before me.

17. And nowe, O Lord God of Israel, let thy worde be verified, which thou spakest vnto thy seruant Dauid.

18. (Is it true in deed y God will dwell with man on earth beholde, the \* heauens, and y heauens of heauens are not able to containe thee: how much more vnable is this house, which I haue built:)

19. But haue thou respect to the prayer of thy seruant, & to his supplication, O Lord my God, to heare the crye & prayer which thy seruant prayeth before thee,

20. That thine eyes may be open toward this house daye and night, euen toward y place, whereof thou hast sayd, that thou wouldest put thy Name there, that thou mayst hearken vnto the prayer, which thy seruant prayeth in this place.

21. Heare thou therefore the supplication of thy seruant, and of thy people Israel, which they praye in this place: and heare thou in the place of thine habitation, euen in heauen, and when thou hearest, be mercifull.

22. ¶ When a man shall sinne against his neighbour, and he lay vpon him an othe to cause him to sweare, and the swearer shall come before thine altar in this house,

23. Then heare thou in heauen, and doe, and iudge thy seruants, in recompensing y wicked to bring his waye vpon his head, and in iustifying the righteous, to giue him according to his righteousness.

24. ¶ And when thy people Israel shalbe ouerthrowen before the enemye, because they haue sinned against thee, and turne againe, and confesse thy Name, and pray, & make supplication before thee in this house,

25. Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, & bring them againe vnto the lande which thou gauest to them and to their fathers.

26. When heauen shalbe shut vp, and there shalbe no rayne, because they haue sinned against thee, and shal pray in this place, and confesse thy Name, and turne from their sinne, when thou dost afflict them,

27. Then heare thou in heauen, and pardon the sinne of thy seruantes, and of thy people Israel (when thou hast taught them the good way wherein they may walke) & giue

raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

28. ¶ When there shall be famine in the land, Chap. 30. 9. when there shalbe pestilence, blasting, or mildewe, when there shalbe grasshopper, or caterpillar, when their enemy shall besiege the cities of their land, or any plague, or any sickness,

29. Then what prayer and supplication so euer shalbe made of any man, or of all thy people Israel, when every one shall knowe his owne plague, and his owne disease, and shal stretch forth his hands toward this house,

30. Heare thou then in heauen, thy dwelling place, and be mercifull, and giue euery man according vnto al his wayes, as thou dost know his heart (for thou onely knowest the hearts of the children of men)

31. That they may feare thee, and walke in thy wayes as long as they liue in the lande which thou gauest vnto our fathers.

32. ¶ Moreouer, as touching the stranger which is not of thy people Israel, who shall come out of a farre country for thy great Names sake, & thy mighty hand, and thy stretched out arme: when they shall come and pray in this house,

33. Heare thou in heauen thy dwelling place, and do according to all that the stranger callet for vnto thee, that all the people of the earth may know thy Name, and feare thee like thy people Israel, and y they may know, that thy Name is called vpon in this house which I haue built.

34. ¶ When thy people shal goe out to battell against their enemies, by y way that thou shalt send them, and they pray to thee, in the way toward this citie, which thou hast chosen, euen toward y house which I haue built to thy Name,

35. Then heare thou in heauen their prayer and their supplication, and iudge their cause.

36. If they sinne against thee (\*for there is no man that sinneth not) and thou be angry with them and deliuer them vnto the enemies, and they take them & cary them away captiue vnto a land farre or neere,

37. If they turne againe to their heart in the lande whither they be caried in captiues, and turne & pray vnto thee in the lande of their captiuitie, saying, We haue sinned, we haue transgressed and haue done wickedly,

38. If they turne againe to thee with al their heart, and with all their soule in the lande of their captiuitie, whither they haue caried them captiues, and pray toward their land, which thou gauest vnto their fathers, & toward the citie which thou hast chosen, and toward the house which I haue buylt for thy Name,

39. Then heare thou in heauen, in the place of thine habitation their prayer and their supplication, and iudge their cause, & be mercifull vnto thy people, which haue sinned against thee.

40. Now, my God, I beseech thee, let thine

Gg.j. eyes

Salomon's prayer for the people.

The Lord heareth his promise, which he hath sworn vnto his people.

2 Chr. in the land of their gates.

God knoweth the hart.

He declareth that the prayers of hypocrites can not be heard, nor of any but of them, which pray vnto God with an vnfained fayth and in true repentance.

He sheweth that before God there is no acceptation of person, but all people that feare him & worketh righteousness, is accepted, Act. 10. 35.

Meaning, that none ought to enterpryse any warre, but at the Lords commandement, that is, which is lawfull by his worde.

Or, according to the manner of this citie.

1. King. 3. 46. eccle. 7. 21. 1. ioh. 1. 8.

Or, repent.

no man that sinneth not.

confession of sinne the only means to avert Gods iudgment.

Or, maintaine their right.

Or, only remedy in all extremities, is to fly vnto the Lord by true repentance and iust prayer.

to them that have a  
heart to serve God all  
day shall prosper.

To put y<sup>e</sup> Lord in remembrance  
of his promise  
as a witness to draw  
down his mercies up  
on us.

Infamous repentance  
The Lord hath pro-  
mised against misery  
14-17.

By the fear of God  
Kingdom is stablished  
11-13.

The mercy of the Lord  
endureth for ever &  
13.

Idolatry separable  
from the true God.  
19-20.

*Psal. 138.*  
1 That is, into  
thy Temple.  
m Let them be  
preferred by thy  
power and made  
virtuous and  
holy.  
n Hear me pray-  
er, which am  
thine anointed  
King.

*1 Mac. 10.*  
a Hereby God  
declared y<sup>e</sup> he  
was pleased with  
Salomons pray-  
er.

*1 King 1. 35.*

*Ex. by their  
hands.*

b The feast of  
the Tabernacles  
which was kept  
in the seventh  
moeth.  
c They assem-  
bled to hear the  
word of God &  
ter y<sup>e</sup> they had  
remained seven  
dayes in the  
booths or Ta-  
bernacles.  
d They had  
leave to depart  
the two & twen-  
tieth day, *1 King*  
*8. 66.* but they  
went not away  
till the next  
day.  
*1 King 9. 3.*

eyes be open, and thine eares attent vnto  
the prayer that is made in this place.

41 \* Now therefore arise, O Lord God, *10*  
come into thy<sup>1</sup> rest, thou, & the Arke of thy  
strength: O Lord God, let thy Priestes be  
clothed with<sup>2</sup> saluation, & let thy Saintes  
reioyce in goodnes.  
42 O Lord God, refuse not the face of<sup>3</sup> thine  
anointed: remember the mercies promised  
to Dauid thy seruant.

CHAP. VII.

*1 The fire consumeth the sacrifices. 2 The glorie of the Lorde  
filleth the Temple. 12 He heareth his prayer, 17 And  
promiseth to exalt him and his throne.*

1 **A**Nd when Salomon had made an ende  
of praying, fire came downe from hea-  
uen, and consumed the burnt offering & the  
sacrifices: and the glory of the Lorde filled  
the house;

2 So that the Priestes could not enter into  
the house of the Lord, because the glory of  
the Lord had filled the Lorges house.

3 And when all the children of Israel saw y<sup>e</sup>  
fire, and the glory of the Lord come down  
vpon the house, they bowed themselves w<sup>th</sup>  
their faces to the earth vpon the pauement,  
and worshipped and praised the Lord, say-  
ing, For he is good, because his mercy lasteth  
for euer.

4 \* Then the King and all the people offered  
sacrifices before the Lord.

5 And King Salomon offered a sacrifice of  
two and twentie thousand bullocks, and an  
hundredth and twentie thousand sheepe. so  
the King and all the people dedicated the  
house of God.

6 And the Priestes waited on their offices, &  
the Leuites with the instrumentes of mu-  
sike of the Lorde, which King Dauid had  
made to praise the Lord, Because his mer-  
cie lasteth for euer: wher Dauid praised God  
by them, the Priestes also blew trumpets  
ouer against them: and all they of Israel  
stoode by.

7 Moreover Salomon halowed the middle  
of the court that was before the house of y<sup>e</sup>  
Lord: for there he had prepared burnt of-  
frings, and the fat of the peace offerings, be-  
cause the brasen altar which Salomon had  
made, was not able to receiue y<sup>e</sup> burnt offer-  
ing, and the meat offering, and the fat.

8 And Salomon made<sup>b</sup> a feast at that tyme  
of seven dayes, & all Israel with him, a very  
great Congregation, from the entring in of  
Hamath, vnto the riuer of Egypt.

9 And in the eight day they<sup>c</sup> made a so-  
lemne assemble: for they had made y<sup>e</sup> ded-  
ication of the altar seven dayes, and the  
feast seven dayes.

10 And the<sup>d</sup> three and twentieth day of the  
seuenth moeth, he sent the people away  
into their tentes, joyous & with glad heart,  
because of the goodnes that the Lorde had  
done for Dauid and for Salomon, and for  
Israel his people.

11 \* So Salomon finished the house of the  
Lorde, and the Kinges house, and all that  
came into Salomons heart to make in the

house of the Lord: and he prospered in his  
house.

12 ¶ And the Lorde<sup>e</sup> appeared to Salomon  
by night and sayd to him, I haue heard thy  
prayer, and haue chosen this place for my  
selfe to be an house of sacrifice.

13 If I shut the heauē that there be no raine,  
or if I command the grasshopper to deuour  
the land, or if I send pestilence among my  
people,

14 If my people, among whom my Name is  
called vpon, do humble themselves, & pray,  
and seeke my preface, & turne from their  
wicked wayes, then will I heare in heauen,  
and be mercifull to their sinne, & wil<sup>f</sup> heale  
their land:

15 Then mine eyes shall be open and mine  
eares attē vnto y<sup>e</sup> prayer made in this place.

16 For I haue now chosen and sanctified this  
house, that my Name may be there for e-  
uer: and mine eyes and mine heart shall be  
there perpetually.

17 And if thou wilt walke before me, as Dauid  
thy father walked, to do according vnto all  
that I haue commaunded thee, & shalt ob-  
serue my statutes and my iudgements:

18 Then wil I stablish the throne of thy king-  
dome, according as I made the couenaunt  
with Dauid thy father, saying, \* Thou shalt  
not want a man to be ruler in Israel.

19 But if ye turne away, and forsake my sta-  
tutes and my commaundementes which I  
haue set before you, and shall go and serue  
other gods, and worship them,

20 Then wil I pluck them vp out of my land, *f*  
which I haue giuen them, and this house  
which I haue sanctified for my Name, wil  
I cast out of my sight, and will make it to be  
a prouerbe and a common talke among all  
people.

21 And this house which is most hie, shall be  
an astonishment to euery one that passeth  
by it, so that he shal say, Why hath the Lord  
done thus to this land, and to this house?

22 And they shall answer, Because they for-  
sooke the Lord God of their fathers, which  
brought them out of the land of Egypt, and  
haue taken holde on other gods, and haue  
worshipped them, and serued the, therefore  
hath he brought all this euill vpon them.

CHAP. VIII.

*a The cities that Salomon built. 7 People that were made  
tributarie vnto him. 13 His sacrifices. 17 He judeth  
to Ophir.*

1 **A**Nd<sup>a</sup> after twenty yere when Salomon  
had built the house of the Lord, & his  
owne house,

2 Then Salomon built the cities that Hiram  
gave to Salomon, and caused the children  
of Israel to dwel there.

3 And Salomon went to Hamath Zobah, &  
ouercame it.

4 And he built Tadmor in the wilderness, &  
repaired all the cities of store which he  
built in Hamath.

5 And he built<sup>b</sup> Beth-horon the vpper, and  
Beth-horon the nether, cities defended w<sup>th</sup>  
walles, gates and barres:

*1 Sam. 3. 4.*

*I wil cast the  
pestilence to  
scale & destroy  
the beasts & man  
the fruits of the  
earth, and send  
raime in due sea-  
son.*

*Chap. 4. 16*

*f Which thing  
declareth that  
God had more  
respect to their  
saluation, then to  
the aduancement  
of his owne glo-  
rie: & whereas  
men abuse these  
things, which  
God hath ap-  
pointed to set  
forth his power,  
he doeth with-  
drawe his grace  
thence.*

*1 King 9. 11.*  
a Signifying  
he was twen-  
ty yere in building  
them.

*b That is, which  
Hiram gaue to  
Salomon  
because they  
pleased him not  
& therefore cal-  
led them Cabot,  
that is, direct-  
ly. 1 King 9. 11  
c Meaning, of  
munitions and  
treasures for the  
warre.*

*d That is, he  
paired & forti-  
fied the for they  
were built long  
before by So-  
rah a noble wo-  
man of the tribe  
of Ephraim.*



6 Also Baalath, and all the cities of store that Salomon had, and all the charer cities, and the cities of the horsemen, and every pleasant place that Salomon had a mynde to build in Ierusalem, and in Lebanon, and thoroughout all the lande of his dominion,

7 And all the people that were left of the Hittites, and the Amorites, and Perizites, and the Hivites, & the Jebusites, which were not of Israel,

8 But of their children which were left after them in the land, whom the children of Israel had not consumed, eue them did Salomon make tributaries vntil this day.

9 But of the children of Israel did Salomon make no seruantes for his worke: for they were men of warre, and his chiefe princes, and the captaines of his charers and of his horsemen.

10 So there were the chiefe of the officers which Salomon had, euen two hundred and fifty that bare rule ouer the people.

11 Then Salomō brought vp the daughter of Pharaoh out of the cite of Dauid, into the house that he had built for her: for he sayd, My wife shall not dwell in the house of Dauid King of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 Then Salomon offred burnt offerings vnto the Lord, on the altar of the Lord, which he had built before the porch.

13 To offer according to the commandement of Moses every day in the Sabbaths, and in the new moones, & in the solenne feastes, three tymes in the yere, in the feast of the Veleuening bread, & in the feast of the Weekes, and in the feast of the Tabernacles.

14 And he set the courses of the Priests to their offices, according to the order of Dauid his father, and the Leuites in their watches, for to praye and minister before the Priests every day, and the porters by their courses, at euery gate, for so was the commandement of Dauid the man of God.

15 And they declined worke from the commandement of the King, concerning the Priests and the Leuites, touching all things, & touching the treasures.

16 Now Salomon had made prouision for all the worke, from the day of the foundation of the house of the Lord, vntill it was finished: so the house of the Lord was perfected.

17 Then went Salomon to Ezion-geber, and to Elath by the sea side in the land of Edom.

18 And Hiram sent him by the handes of his seruantes (skippes), and seruantes that had knowledge of the sea, and they went with the seruantes of Salomon to Ophir, and brought thence four hundred and fiftie talents of golde, and brought them to King Salomon.

And when the Queene of Sheba heard of the fame of Salomon, she came to proue Salomon with hard questions as Ierusalem, with a very great trayney, & camels that bare sweete odours, and much gold, & precious stones: and when she came to Salomon, she communed with him of all that was in her heart.

2 And Salomon declared her all her questions, and there was nothing hid from Salomon, which he declared not vnto her.

3 Then the Queene of Sheba saw the wisdom of Salomon, & the house that he had built,

4 And the meate of his table, and the sitting of his seruants, & the order of his wayters, and their apparel, and his butlers, and their apparel, & his burnt offerings, which he offered in the house of the Lord, and she was greatly astonished.

5 And she said to the King, It was a true worde which I heard in mine owne lande of thy sayings, and of thy wisdom.

6 Howbeit I beleued not their report, vntill I came, & mine eyes had seene in behold, the one halfe of thy great wisdom: was not told me: for thou exceedest the fame that I heard.

7 Happy are thy men, and happy are these thy seruants, which stand before thee alway, and heare thy wisdom.

8 Blessed be the Lord thy God, which loued thee, to set thee on his throne as King, in the steade of the Lord thy God: because thy God loueth Israel, to establish it for euer, therefore hath he made thee King ouer them, to execute iudgement and iustice.

9 Then the gale the King six score talents of gold, and of sweete odours exceeding much, and precious stones: neither was there such sweete odours as the Queene of Sheba brought vnto King Salomon.

10 And the seruants also of Hiram, and the seruants of Salomon which brought gold from Ophir, brought Algummim wood & precious stones.

11 And the King made of the Algummim wood staires in the house of the Lord, and in the Kinges house, and harpes and viols for fingers: & there was no such scene before in the land of Iudah.

12 And King Salomon gaue to the Queene of Sheba euery pleasant thing that she asked, besides for that which she had brought vnto the King: so she returned and went to her owne countrey, both she & her seruants.

13 Also the weight of gold that came to Salomon in one yere, was six hundred threescore and six talents of gold.

14 Besides that which chapmen & marchants brought: and all the Kings of Arabia, & the princes of the countrey brought golde and silver to Salomon.

15 And King Salomon made two hundred

kingdoms

mat. 23. 23

luk. 11. 31

ther his wisdom

were so great as

thereport was

that he did the

folowed to the

There was no

question so hard

that he did the

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Or galilee wher

by he went vp.

Ehr, there was no

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g Which summe  
mounteth to  
2400 crownes  
of the summe.  
Budeu de alle.  
A Or, pounds,  
called mine,  
whereof euery  
one seemed to  
make an hun-  
dred shekels.  
i That is, steps  
and the foot-  
stool were fa-  
stened to the  
throne.  
k Vpon the po-  
mels or knops.

targets of beaten gold, & six hundred she-  
kels of beaten gold went to one target,

16 And three hundred shields of beaten  
gold: three hundred <sup>shekels</sup> of gold went  
to one shield, and the King put them in the  
house of the wood of Lebanon.

17 And the King made a great throne of yu-  
orie and overlaid it with pure gold.

18 And the throne had six steps; with a  
footstool of gold fastened to the throne,  
and staves on either side on the place of  
the staves, and two lions standing by the  
staves.

19 And twelve lions stood there on the six  
steps on either side: there was not the like  
made in any kingdome.

20 And all king Salomons drinking vessels  
were of gold, and all the vessels of the house  
of the wood of Lebanon were of pure gold:  
for silver was nothing esteemed in y dayes  
of Salomon.

21 For the Kings ships went to Tarshish with  
the seruants of Hiram, euery three yeere  
once came the ships of Tarshish, & brought  
golde, and silver, yuorie, and apes, and pe-  
cockes.

22 So King Salomon excelled all the Kings  
of the earth in riches and wisdom.

23 And all the Kings of the earth sought the  
presence of Salomon, to heare his wisdom  
that God had put in his heart.

24 And they brought euery man his present,  
vessels of silver, and vessels of gold, & ray-  
ment, in murraine, and sweete odours, horses,  
and mules, from yere to yere.

25 And Salomon had foure thousand stables  
of horses, & charrets, & twelue thousand hor-  
men, whom he bestowed in the charret ci-  
ties, and with the King at Ierusalem.

26 And he reigned ouer all the Kings from  
the River euen vnto the land of the Philis-  
tines, and to the border of Egypt.

27 And the King gaue silver in Ierusalem, as  
stones, & gaue cedar trees as the wyld figge  
trees, that are abundant in the plaine.

28 And they brought vnto Salomon horses  
out of Egypt, and out of all landes.

29 Concerning the rest of the actes of Salo-  
mon first & last, are they not written in the  
booke of Nathan the Prophet, and in the  
visions of Ieedo the Seer against Ie-  
roboam the sonne of Nebat?

30 And Salomon reigned in Ierusalem ouer  
all Israel fourty yeres.

31 And Salomon slept with his fathers, and  
they buried him in the cite of Dauid his  
father; and Rehoboam his sonne reigned  
in his stead.

CHAP. X.

1 The signe of Rehoboam: 2 He foloweth yong  
mens counsell. 3 The people rebelleth.

1 Then Rehoboam went to Shechem:  
for to Shechem came all Israel to make  
him King.

2 And when Ieroboam the sonne of Nebat  
heard it, (which was in Egypt, whither he  
had fled from the presence of Salomon) the

King) he returned out of Egypt.

3 And they sent and called him: so came Ie-  
roboam and all Israel, and communed with  
Rehoboam, saying,

4 Thy father made our yoke grievous: now  
therefore make thou the grievous ser-  
uitude of thy father, and his fore yoke, that  
he put vpon vs, lighter, and we will serue  
thee.

5 And he sayde to them, Depart yet three  
dayes, then come againe vnto me. And the  
people departed.

6 And king Rehoboam tooke counsell with  
the olde men that had stande before Salo-  
mon his father, while he yet liued, saying,  
What counsell giue ye that I may answer  
this people?

7 And they spake vnto him, saying, If thou  
be kind to this people, and please them, and  
speake louing wordes to them, they will be  
thy seruants for euer.

8 But he left the counsell of the ancient me-  
n that they had giuen him, and tooke counsell  
of the yong men that were brought vp with  
him, and waited on him.

9 And he sayde vnto them, What counsell  
giue ye, that we may answer this people,  
which haue spoken to mee, saying, Make  
the yoke which thy father did put vpon vs,  
lighter?

10 And the yong men that were brought vp  
with him, spake vnto him, saying, Thus shalt  
thou answer the people that spake to thee,  
saying, Thy father made our yoke heauy,  
but make thou it lighter for vs: thus shalt  
thou say vnto them, My least part shall be  
bigger then my fathers iointes.

11 Now where as my father did burden you  
with a grievous yoke, I will yee increase  
your yokes: my father hath chastised you  
with rodde, but I will correcte you with  
scourges.

12 Then Ieroboam & all the people came  
to Rehoboam the third day, as the King had  
appointed, saying, Come againe to me the  
third day.

13 And the King answered them sharply, and  
king Rehoboam left the counsell of the an-  
cient men.

14 And spake to them after the counsell of  
the yong men, saying, My father made your  
yoke grievous, but I will increase it: my fa-  
ther chastised you with rods, but I will cor-  
recte you with scourges.

15 So the King hearkened not vnto the peo-  
ple: for it was the ordinance of God that  
the Lord might performe his saying, which  
he had spoken by Ahiah the Shilonite to  
Ieroboam the sonne of Nebat.

16 So when all Israel sawe that the King  
would not heare them, the people an-  
swered the King, saying, What portion  
haue we in Dauid? for we haue made inhi-  
bitance in the sonne of Ithab: if se, euery  
man to your tents: now see to thine own  
house, Dauid. So all Israel departed to their  
tennes.

17 Howbeit Rehoboam reigned ouer the  
child.

b That is, had-  
led & rudely it  
seemeth y God  
hardened their  
hearts, so that  
they thus mur-  
mured without  
cause: which de-  
clareth also the  
inconstancie of  
the people.

c Or, that stood  
by him, that is,  
which were of  
his counsell and  
secrets.

d Or, Ithab, signi-  
fying that he  
was of farre  
greater power  
then was his  
father.

e Or, scourging.

f Gods will im-  
pacteth such a  
seuerall volun-  
teer: canst thou  
nothing thereto  
done: but know-  
ing that thou  
dost wrong, and  
yet thou art  
not to be re-  
pentant, thou art  
in a worse case  
then if thou hadst  
been altogether  
without sin.

g Which  
zealous  
religion,  
red God.

h So long  
as thou  
fearst God,  
let forth  
word, th  
prophets

It is the nature of  
yong men to be  
proud & to mis-  
take the present guberna-  
ment.

Rehoboam a thing is  
said that follow-  
eth, Rehoboam  
went to Shechem  
with all Israel  
to make him King.  
The people  
rebelled against  
him.

Rehoboam is of God.

l Which com-  
munity of the best  
writers is  
thought to be  
Cilicia, reade,  
King. 10. 32.

m That is, ten  
horses in euery  
stable, which in  
all amounted  
to fourty thou-  
sand, as King.  
1. 10. 26.

n The abundance  
of these tempo-  
ral treasures in  
Salomons King-  
dome is a figure  
of the spiritual  
treasures, which  
the elect shall en-  
joy in the hea-  
uens under the  
true Salomon  
Christ.

o Or, Iddo.

p That is, which  
propheesied a-  
gainst him.

q King. 11. 41.

r King. 11. 41.

s After y death  
of Salomon.

children of Israel, that dwelt in the cities of Iudah.

- 18 Then King Rehoboam sent Hadoram that was<sup>Or, messenger.</sup> ouer the tribute, and the children of Israel stoned him with stones, that he died: then King Rehoboam<sup>Or, strengthened him selfe.</sup> made speed to get him vp to his charret, to flee to Ierusalem.
- 19 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

<sup>Rehoboam is forbidden to fight against Ieroboam. 5. Cities which he built. 21. He hath eightiue wines, & three score concubines, and by them eight and twentie sonnes & thre score daughters.</sup>

**A**Nd when Rehoboam was come to Ierusalem, he gathered of the house of Iudah and Benjamin nine score thousand chosen men of warre to fight against Israel, and to bring the kingdome againe to Rehoboam.

2 But the word of the Lord came to Shemaiah the man of God, saying,  
3 Speake vnto Rehoboam, the sonne of Salomon king of Iudah, and to all Israel that are in Iudah, and Benjamin, saying,

4 Thus saith the Lord, Ye shal not goe vp, nor fight against your brethren: returne euery man to his house: for this thing is done of me. They obeyed therefore the word of the Lord, & returned from going against Ieroboam.

5 And Rehoboam dwelt in Ierusalem, and built strong cities in Iudah.

6 He built also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, & Adullam,

8 And Gath, and Maratha, and Ziph,

9 And Adoraim, & Lachish, & Azekah,

10 And Zorah, & Aialon & Hebron, which were in Iudah & Benjamin, strong cities.

11 And he repaired the strong holdes and put captaines in them, and store of vitaille, and oyle and wine.

12 And in al cities he put sheilds & speares, and made them exceeding strong: so Iudah and Benjamin were his.

13 ¶ And the Priestes and the Leuites that were in all Israel, resorted vnto him out of all their coastes.

14 For the Leuites left their suburbs and their possession, and came to Iudah & to Ierusalem: for Ieroboam and his sonnes had cast them out from ministring in the Priests office vnto the Lord.

15 ¶ And he ordeined him Priests for the hie places, and for the deuils and for the calues which he had made.

16 And after the Leuites there came to Ierusalem of all the tribes of Israel, such as set their heartes to seeke the Lord God of Israel, to offer vnto the Lord God of their fathers.

17 So they strengthened the kingdom of Iudah, and made Rehoboam the sonne of Salomon mightie, thre yere long: for three yere they walked in the way of Dauid and Salomon.

18 ¶ And Rehoboam tooke him Mahalath

the daughter of Ierimoth the sonne of Dauid to wife, & Abihail the daughter of Eliab the sonne of Ishai,

19 Which bare him sonnes Ieusi, and Shemariah, and Zaham.

20 And after her he tooke Maakah daughter of Absalom which bare him Abiah, & Atthai, and Ziza, and Shelomith.

21 And Rehoboam loued Maakah daughter of Absalom aboute all his wines and his concubines: for he tooke eighteene wines, and three score concubines, and begate eight and twentie sonnes, and three score daughters.

22 And Rehoboam made Abiah the sonne of Maakah the chief ruler among his brethren: for he thought to make him King.

23 And he taught him: and dispersed all his sonnes throughout all the countreis of Iudah & Benjamin vnto euery strong citie: and he gaue them abundance of vitaille, & desired many wines.

CHAP. XII.

<sup>Rehoboam forsaketh the Lord and is punished by Shishak. 5. Shemaiah reproveth him. 6. He humblith himselfe. 7. God sendeth him succour. 9. Shishak taketh his treasures. 13. His reign and death. 16. Abiah his sonne succeedeth him.</sup>

**A**Nd when Rehoboam had established the Kingdome and made it strong, he forsooke the Lawe of the Lord, and all Israel with him.

2 Therefore in the fift yeere of king Rehoboam, Shishak the king of Egypt came vp against Ierusalem (because they had transgressed against the Lord)

3 With twelue hundred charets, & three score thousand horsemen, and the people were without number, that came with him from Egypt, euen the Lubims, & Sukkiims, & the Ethiopians.

4 And he tooke the strong cities which were of Iudah, and came vnto Ierusalem.

5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah, that were gathered together in Ierusalem, because of Shishak, & sayd vnto them, Thus saith the Lord, Ye haue forsaken me, therefore haue I also left you in the handes of Shishak.

6 Then the princes of Israel, and the King humbled them selues, and sayd, The Lord is iust.

7 And when the Lord sawe that they humbled themselves, the worde of the Lord came to Shemaiah, saying, Thei haue humbled themselves, therefore I will not destroy them, but I will sende them deliuerance shortly, and my wrath shall not be powred out vpon Ierusalem by the hand of Shishak.

8 Neuertheles they shalbe his seruants: so shall they know my seruice, and the seruice of the kingdomes of the earth.

9 ¶ Then Shishak king of Egypt came vp against Ierusalem, and tooke the treasures of the house of the Lord, and the treasures of the Kings house: he tooke euen all, and then tyrants.

Called also Abiam, who reigned three yere. 1. King. 19.

h He gaue him selfe to haue manie wines.

Or, when the Lord had established Rehoboam kingdome.

a For such is the inconstancie of the people that for y most part they follow the vices of their gouernours.

b Which were a people of Africa called the Troglodites, because they dwelled in holes. Or, black Mores.

c Signifying that no calamitie can come vnto vs except we forsake God, and he neuer leaueth vs till we haue cast him of.

d And therefore doth iustly punish you for your sinnes. Ebr. drop downe e He sheweth Gods punishments are not viterly, but to chastise them to bring them to the knowledge of themselves & to know how much better it is to serue God than tyrants.

rebellion. c. 10. 12.

sinning against the Lord and bringing on a curse and judgment

Idols, called Devils. 14. Gods mercy to the penitent. 1. 2. v. 12. A promise.

Or, messenger.

Or, strengthened him selfe.

King. 19.

That is, the hie tribe of Benjamin: for the other halfe was gone after Ieroboam. b Meaning, the number which ruled.

c Or, repaired them and made them strong, to becomable to resist Ieroboam.

Or, strengthened.

Or, Iuda.

Chap. 11.

King. 19.

d Meaning, idols, made by the handes.

e Which were zealous of true religion, and feared God.

f So long as they feared God, and set forth his word, they prospered.



Chap. 9. 15.

and he caried away the shieldes of golde,  
which Salomon had made.

10 In steade whereof King Rehoboam made  
shieldes of brasse, and committed them to  
the handes of the chiefe of the garde, that  
waited at the doore of the Kings house.

11 And when the King entred into the house  
of the Lord, the garde came and bare them  
and brought them againe vnto the garde  
chamber.

f Which decla-  
reth that God  
seeketh not the  
death of a sinner  
but his conver-  
sion, Ezek. 18. 12  
& 33. 11.  
1. King. 17. 35.

g That is, twelue  
yeres after that  
he had bene o-  
uercome by  
Shishak, vers. 2.

Ebr. sayings.

Or, Abiam.

## CHAP. XIII.

1 Abijah maketh warre against Ieroboam. 4 He sheweth  
the occasion. 12 He strueth in the Lords and ouercom-  
meth Ieroboam. 21 Of his wiues and children.

1 IN the eighteenth yere of king Ieroboam  
began Abijah to reigne ouer Iudah.

2 He reigned three yere in Ierusalem: (his  
mothers name also was Michasiah y daughter  
of Vrieli of Gibeon) and there was warre  
betwene Abijah and Ieroboam.

3 And Abijah set the batell in aray with the  
armie of valiant men of warre, *even* foure  
hundred thousand chosen men. Ieroboam  
also set the batell in aray against him with  
eight hundred thousand chosen men which  
were strong and valiant.

4 And Abijah stood vpon mount Ze-  
meraim, which is in mount Ephraim, and  
said, O Ieroboam, and all Israel, heare you  
me,

5 Ought you not to know that the Lord God  
of Israel hath giuen the kingdom ouer Is-  
rael to David for euer, *even* to him and to  
his sonnes by a covenant of salt?

6 And Ieroboam the sonne of Nebat y ser-  
uant of Salomon the sonne of Dauid is risse  
vp, and hath rebelled against his lord;

7 And there are gathered to him wayne  
men and wicked, and made themselves  
strong against Rehoboam the sonne of Sa-  
lomon: for Rehoboam was but a childe  
and tender hearted, and could not resit  
them.

Now therefore ye thinke that ye be able  
to resit against the kingdom of the Lorde,  
which is in the handes of the sonnes of Da-  
uid, & ye be a great multitude, & the golde  
calues are with you which Ieroboam made  
you for gods.

8 Hau ye not driuen away the Priestes of  
the Lord the sonnes of Aaron and the Le-  
uites, & haue made you Priestes like y peo-  
ple of other countreys: whosoever commeth  
to consecrate with a yong bullocke & se-  
uen rams, the same may be a Priest of them  
that are no gods.

9 But we belong vnto the Lord our God, &  
haue not forsaken him; and the Priestes the  
sonnes of Aaron minister vnto the Lord, &  
the Leuites in their office.

10 And they burne vnto the Lorde euery  
morning and euerie euening burnt offer-  
ings: and sweete incense, and the breade is  
set in order vpon the pure table, & the can-  
dlestick of gold with the lampes therof, to  
burne euery euening: for we keepe the watch  
of the Lord our God: but ye haue forsaken  
him,

11 And behold, this God is with vs, as a cap-  
taine, and his Priestes with the sounding  
trumpets, to crie an alarme against you. O  
ye children of Israel, fight not against the  
Lord God of your fathers: for ye shall not  
prosper.

12 But Ieroboam caused an ambushment to  
compassse, & come behynd them, whe they  
were before Iudah, & the ambushment be-  
hind them.

13 Then Iudah looked, and behold, the bat-  
tel was before and behind them, and they  
cried vnto the Lord, and the Priestes blew  
with the trumpets,

14 And the men of Iudah gaue a shout: and  
euen as the men of Iudah shouted, God  
smote Ieroboam and also Israel before A-  
bijah and Iudah.

15 And the children of Israel fledde before  
Iudah, and God deliuered them into their  
hande.

16 And Abijah and his people slew a great  
slaughter of them, so that there fel downe  
wounded of Israel fise hundred thousand  
chosen men.

17 So the children of Israel were brought  
vnder at that time: and the children of Iu-  
dah preuailed, because they stayed vpon  
the Lord God of their fathers.

18 And Abijah pursued after Ieroboam, and  
tooke cities from him, *even* Beth-el, & the  
villages thereof, and Ieshanah with her  
villages, and Ephron with her villages.

19 And Ieroboam recovered no strength a-  
gain in the dayes of Abijah, but the Lord  
plagued him, and he died.

20 So Abijah waxed mightie, and married  
fourtene wiues, and begate two and twenty  
sonnes, and sixtene daughters.

21 The rest of the actes of Abijah & his  
manners and his sayings are written in the  
story of the Prophet Iddo.

1. King. 15. 21.  
chap. 11. 14.Ebr. fl his hand.  
1 He sheweth  
nature of idola-  
ters which take  
no trial of the  
vocation, but  
doctrine of their  
ministers, but  
think the most  
vilest & grante  
beates sufficient  
to serve their  
turne.K. A. it was ap-  
pointed in the  
Law, and ap-I Because their  
cause was good  
and approved by  
the Lord, they  
doubted not of  
success and  
victorie.m Concerning  
the good coun-  
sel which came  
of the Spirit of  
god, he thought  
to haue out-  
come by deceitOr, gave him the  
countenance.He sheweth  
that the way of  
all sinners is  
all manner of  
torment, and  
condemned in  
the Lords  
Ebr. do my heart.He sheweth  
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CHAP. XIII.

CHAP. XV.

Asa destroyeth idolatrie and commendeth his people to seruethis God. 11 He prayeth vnto God when he should go to fight. 12 He obtaineth the victorie.

The exhortation of Azariah. 8 Asa purgeth his country of idolatrie. 11 He sacrificeth with the people. 14 They sweare together to seruethis Lord. 16 He deposeth his mother for her idolatrie.

1 SO \* Abijah slept with his fathers, and they buried him in the citie of Dauid; and Asa his sonne reigned in his steade: in whose dayes the land was quiet ten yere.

Then the Spirit of God came vpon \* Azariah the sonne of Obed.

a Who was called Obed, as his father was, verſ.

2 And Asa did that was good and right in the eyes of the Lord his God.

And he went out to meete Asa, and said vnto him, O Asa, and all Iudah, and Benjamin, heare ye me. The Lord is with you, while ye be with him: and if ye seeke him, he wil be found of you, but if ye forsake him, he will forsake you.

3 For he tooke away the altars of the strange gods and the hie places, and brake downe the images, and cut downe the grotes.

Now for a long season Israel hath bene without the true God, and without Priest to teach and without Lawe.

b For the space of twelue yeres vader Rehobom, and three yeres vader A-

4 And he commanded Iudah to seeke the Lord God of their fathers, and to do according to the Lawe and the commandement.

But whoſeuer returned in his affliction to the Lord God of Israel, and sought him, he was found of them.

biiah, religion was neglected & idolatrie planted

5 And he tooke away out of all the cities of Iudah the hie places, and the images: therefore the kingdome was quiet before him.

And in that time there was no peace to him, that did go out and go in: but great troubles were to all the inhabitants of the earth.

c He sheweth, that notwithstanding wickednes of tirants and their rage, yet God hath

6 He built also strong cities in Iudah, because the lande was in rest, and he had no warre in those yeres: for the Lord had giuen him rest.

For nation was destroyed of nation, and citie of citie: for God troubled them with all aduersitie.

his, whome he heareth in their tribulation, as he deliuered his

7 Therefore he said to Iudah, Let vs build these cities and make wallies about, and towres, gates, and barres, whiles the lande is before vs: because we haue fought the Lord our God, we haue fought him, and he hath giuen vs rest on euerie side: so they build and prospered.

Reyestrong therefore, and let not your hands be weaker: for your worke shal haue a rewarde.

frith King of

8 And Asa had an armie of Iudah that bare shields and speares, three hundreth thousand, & of Benjamin that bare shields and drew bowes, two hundreth and foure score thousand: all these were valiant men.

And when Asa heard these wordes, and the prophesie of Obed the Prophet, hee was encouraged, and tooke away the abominations out of all the land of Iudah, and Benjamin, and out of the cities which hee had taken of mount Ephraim, and he renewed the altar of the Lord, that was before the porche of the Lord.

d Your confidence and trust in God shal not be frustrate.

9 And there came out against them Zerah of Ethiopia with an hoste of ten hundreth thousand, and three hundreth charrets, and came vnto Marehah.

And he gathered al Iudah and Benjamin, and the strangers with them out of Ephraim, and Manasseh and out of Simeon: for there fell manie to him out of Israel, when they sawe that the Lord his God was with him.

e Called Shium, containing part of May and part of Iune.

10 Then Asa went out before him, and they set the battell in aray in y valley of Zephath beside Marehah.

So they assembled to Ierusalem in the third month, in the fiftieth yere of the reigne of Asa.

f Which they had taken of the Ethiopians.

11 And Asa cried vnto the Lord his God, and said, Lord, it is nothing with thee to helpe with manie, or with no power helpe vs, O Lord our God: for we rest on thee, & in thy Name are we come against this multitude: O Lord, thou art our God, let not man preuaile against thee.

And they offered vnto the Lord the same time of the spoile, which they had broght, euen seuen hundreth bullockes, and seuen thousand sheepe.

g These were y wordes of their couenante, which commanded al idolaters to be put to death according to the Lawe of God, Deut. 13.

12 And Asa smote the Ethiopians before Asa and before Iudah, and the Ethiopians fled.

And they made a couenante to seeke the Lord God of their fathers, with all their heart, and with all their soule.

h So long as thei serued him aright, so long did he preferre & prosper them.

13 And Asa and the people that was with him, pursued them vnto Gerar. And the Ethiopians hoste was ouerthrowen, so that there was no life in them: for they were destroyed before the Lord and before his hoste: and they caried away a mightie great spoile.

And King Asa depoled Maachah his mother from her regencie, because shee

i Or grandmother: and herein he shewed that he lacked zeale: for the ought to haue dyed both by y couenante, and by the Lawe of God: but he gave place to foolish pitie, and would also seeme after a sort to satisfie the Lawe.

14 And they smote all the cities round about Gerar: for the feare of the Lorde came vpon them, and they spoyled all the cities, for there was exceeding much spoile in them.

Yea, and they smote the tents of cattle, & caried away plentie of sheepe and camels, and returned to Ierusalem.

had

15 Yea, and they smote the tents of cattle, & caried away plentie of sheepe and camels, and returned to Ierusalem.

And King Asa depoled Maachah his mother from her regencie, because shee

had

16 Yea, and they smote the tents of cattle, & caried away plentie of sheepe and camels, and returned to Ierusalem.

And King Asa depoled Maachah his mother from her regencie, because shee

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17 Yea, and they smote the tents of cattle, & caried away plentie of sheepe and camels, and returned to Ierusalem.

And King Asa depoled Maachah his mother from her regencie, because shee

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18 Yea, and they smote the tents of cattle, & caried away plentie of sheepe and camels, and returned to Ierusalem.

And King Asa depoled Maachah his mother from her regencie, because shee

had

19 Yea, and they smote the tents of cattle, & caried away plentie of sheepe and camels, and returned to Ierusalem.

And King Asa depoled Maachah his mother from her regencie, because shee

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20 Yea, and they smote the tents of cattle, & caried away plentie of sheepe and camels, and returned to Ierusalem.

And King Asa depoled Maachah his mother from her regencie, because shee

had

21 Yea, and they smote the tents of cattle, & caried away plentie of sheepe and camels, and returned to Ierusalem.

And King Asa depoled Maachah his mother from her regencie, because shee

had

22 Yea, and they smote the tents of cattle, & caried away plentie of sheepe and camels, and returned to Ierusalem.

And King Asa depoled Maachah his mother from her regencie, because shee

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to or look. God's first  
to sought. c. 16. 12.

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from 3 reasons.

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lacke of zeale in  
him, partly  
through neg-  
ligence of his  
officers, & partly  
by the supersti-  
tion of the peo-  
ple, that al were  
not taken away.  
1 Because that  
God was called the  
God of Israel by reason of his promes to Iakob:  
therefore Israel is  
some time taken for  
Iudah, because Iudah  
was his chiefe people.  
m In respect of his  
predecessors.

had made an idole in a groue: & Afa brake  
downte her idole, and stamped it, and burnt  
it at the brooke Kidron.

17 But the hie places were not taken away  
out of Israel: yet the heart of Afa was  
perfite all his dayes.

18 Also he brought into the houle of God  
the things that his father had dedicate, and  
that he had dedicate, siluer, and golde, and  
vessels.

19 And there was no warre vnto the fiue  
and thirtieth yere of the reigne of Afa.

CHAP. XVI.

Afa for feare of Baasha king of Israel, maketh a couenant  
with Benhadad king of Aram. 7 He is reproved by the  
Prophet, so VVhom he putteth in prison. 13 He put-  
teth his trust in the Phisicians. 13 His death.

1 In the six and thirtieth yere of the reigne  
of Afa came Baasha king of Israel vp a-  
gainst Iudah, & built Ramah to let none  
passe out or go in to Afa king of Iudah.

2 Then Afa brought out siluer and gold out  
of the treasures of the houle of the Lord,  
and of the Kings houle, and sent to Ben-  
hadad King of Aram that dwelt at Damas-  
cus, saying,

3 There is a couenant betwene me & thee,  
and betwene my father and thy father: be-  
hold, I haue sent thee siluer and gold: come  
breake thy league with Baasha king of Is-  
rael that he may depart from me.

4 And Benhadad hearkened vnto king Afa,  
and sent the captaines of the armies which  
he had, against the cities of Israel. And they  
smote lion, and Dan, and Abelmaim, and al  
the store cities of Naphtali.

5 And when Baasha heard it, he left building  
of Ramah, and let his worke cease.

6 Then Afa the king tooke all Iudah, and ca-  
ried away the stones of Ramah & the tym-  
ber therof, wherewith Baasha did build, &  
he built therewith Geba and Mizpah.

7 And at that same time Hanani the Seer  
came to Afa king of Iudah, and said vnto  
him, Because thou hast rested vpon the  
king of Aram, and not rested in the Lorde  
thy God, therefore is the hoste of the king  
of Aram escaped out of thine hand.

8 The Ethiopians and the Lubims, were  
they not a great hoste with charrets & hor-  
men, exceeding manie? yet because thou  
didest rest vpon the Lord, he deliuered thee  
into thine hand.

9 For the eyes of the Lord behold all the  
earth to shew him selfe strong with them  
that are of perbite heart toward him: thou  
hast then done foolishly in this: therefore  
from hence forth thou shalt haue warres.

10 Then Afa was wroth with the Seer, and  
put him into a prison: for he was displea-  
sed with him, because of this thing. And  
Afa oppressed certaine of the people at the  
same time.

11 And beholde, the actes of Afa first  
and last, lo, they are written in the booke of the  
Kings of Iudah and Israel.

12 And Afa in the nine and thirtieth yere  
of his reigne was diseased in his feete, and  
his diseafe was extreme: yet he fought  
not the Lord in his diseafe, but to the Phis-  
icians.

13 So Afa slept with his fathers, and dyed  
in the one and fortieth yere of his reigne.

14 And they buried him in one of his sepul-  
chres, which he had made for him selfe in  
the cite of Daudi, & laied him in the bed,  
which they had filled with sweete odours  
and diuers kindes of spices, made by the  
arte of the apotecarie: and they burnt o-  
dours for him with an exceeding great fire.

it is in vaine to seeke to the Phisicians, except first we seeke to God to  
purge our finnes, which are the chiefe cause of all our diseases, & sin-  
ne the helpe of the phisician, as a meane by whom God worketh.

CHAP. XVII.

Iehoshaphat trusting in the Lord, prospereth in riches &  
honour. 6 He aboliseth idolatrie. 7 And causeth the  
people to be taught. 11 Herceineth tribute of strangers.  
13 His munitions, and men of warre.

1 And Iehoshaphat his sonne reigned in  
his stead, and preuailed against Israel.

2 And he put garisons in al the strong cities  
of Iudah, and set bands in the land of Iudah  
and in the cities of Ephraim, which Afa his  
father had taken.

3 And the Lord was with Iehoshaphat, be-  
cause he walked in the first wayes of his  
father Daudi, and fought not Baalim,

4 But fought the Lord God of his father, &  
walked in his commandments, and not af-  
ter the trade of Israel.

5 Therefore the Lord stablished the king-  
dome in his hand, and all Iudah brought  
presents to Iehoshaphat, so that he had of  
riches and honour in abundance.

6 And he lift vp his heart vnto the wayes  
of the Lord, and he tooke away moreouer  
the hie places & the groues out of Iudah.

7 And in the thirde yere of his reigne he  
sent his princes, Ben-hail, and Obadiah,  
and Zechariah, and Nathaneel, and Mi-  
chaiah, that they should teache in the ci-  
ties of Iudah,

8 And with them Leuites, Shemaiah, and  
Nethaniah, and Zebadiah, and Asahel, and  
Shemiramoth, and Iehonathan, and Ado-  
nijah, and Tobijah, and Tob-adonijah, Le-  
uites, and with them Elifhama and Ieho-  
ram Priests.

9 And they taught in Iudah, and had the  
booke of the Lawe of the Lord with them;  
and went about throughout all the cities of  
Iudah, and taught the people.

10 And the feare of the Lord fell vpon al the  
kingdomes of the landes that were round  
about Iudah, and they fought not against  
Iehoshaphat.

11 Also some of the Philistims brought Ieho-  
shaphat giftes and tribute siluer, and the A-  
rabians brought him flockes, seven thou-  
sand and seven hundred rams, and seven  
thousand and seven hundred he goats.

12 So Iehoshaphat prospered and grewe vp  
on hie: and he built in Iudah palaces and  
cities of store.

Or, quia, p  
fuerit.

Or, so the top  
of his head.

e God plagued  
his rebellion, and  
hereby decla-  
reth that it is no  
thing to begin  
well, except welo  
continue to the  
end, that is, ze-  
alous of Gods  
glorie, and put  
our whole trust  
in him.

f He sheweth

a That is, his  
vertues: mean-  
ing, before he  
had committ  
with Bath-she-  
ba and against Vo-  
ah.

b Sought not  
helpe at strag  
gods.

c He gaue him  
selfe, wholly to  
serue the Lord.

d He knew  
was in vaine to  
professe religio,  
except such  
were appointe  
which could in-  
struct the peo-  
ple in the same,  
and had autho-  
ritie to put away  
idolatrie.

e Thus God  
prospereth all  
such that walk  
pure heart, lea-  
sing his glorie, and  
accept their  
enemies in love  
that they can  
not be able to  
execute their  
rage against the  
God.

a Who reigned  
after Nadab the  
sonne of Ierobo-  
am.

b He fortified it  
with waller and  
ditches: it was a  
citie in Benjamin  
neere to Gibeon.

c Or, Darmisak.

the prosperity of those that  
obey, and stuns the Lord.  
c. 17. 4. 5.

idolatrie purged. c.

God is our sure de-  
fence, from whom  
we depart, and  
we shall be  
happy success in  
our later priu. & U  
their so lawfull.

the Lord be holdeth  
all things.

Chap 14. 9.

2 Mac. 9. 5 and  
12. 32.

e Chr. prison house.  
d Thus in steade  
of turning to  
God by repen-  
tance, he disai-  
ned the admoni-  
tion of the Pro-  
phet, and puni-  
shed him, as the  
wicked do when  
they be tolde of  
their fautes.



13 And he had great workes in the cities of Iudah, and men of warre, and valiant men in Ierusalem.

14 And these are the numbers of them after the house of their fathers. In Iudah were captaines of thousands, Adnah y captain, and " with him of valiant men three hundred thousand.

15 And at his hand Iehohanan a captaine, and with him two hundred & fourscore thousand.

16 And at his hand Amasiah the sonne of Zichri, which willingly offered him selfe unto the Lord, and with him two hundred thousand valiant men.

17 And of Beniamin, Eliada a valiant man, and with him armed men with bowe and shield two hundred thousand.

18 And at his hand Iehozabad, and with him an hundred and foure score thousand armed to the warre.

19 These waited on the King, besides those which the King put in the strong cities throughout all Iudah.

CHAP. XVIII.

1 Iehothaphat maketh affinitie with Ahab. 10 Foure hundred Prophets counsel Ahab to go to warre. 16 Michaiah is against them. 23 Zidkiah smiteth him. 25 The King putteth him in prison. 29 The effect of his prophesie.

1 And Iehothaphat had riches and honour in abundance, but he was ioyned in affinitie with Ahab.

2 And after certaine yeres he went downe to Ahab to Samaria: and Ahab slew sheepe and oxen for him in great number, and for the people that he had with him, and enticed him to go vp vnto Ramoth Gilead.

3 And Ahab King of Israel said vnto Iehothaphat King of Iudah, Wilt thou go with me to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people, and we will ioine with thee in the warre.

4 And Iehothaphat said vnto the King of Israel, Aske counsel. I pray thee, at the word of the Lord this day.

5 Therefore the King of Israel gathered of Prophets foure hundred men, and saide vnto them, Shall we go to Ramoth Gilead to batle, or shall I cease? And they said, Go vp, for God shall deliuer it into the Kings hand.

6 But Iehothaphat said, Is there here neuer a Prophet more of the Lord that we might inquire of him?

7 And the King of Israel said vnto Iehothaphat, There is yet one man, by whome we may aske counsel of the Lord, but I hate him: for he doeth not prophesie good vnto me, but alway euil: it is Michaiah the sonne of Imia. Then Iehothaphat said, Let not the King say so.

8 And the King of Israel called an eunuch, and said, Call quickly Michaiah the sonne of Imia.

9 And the King of Israel, and Iehothaphat King of Iudah sate either of them on

his throne clothed in their apparell: they sate euen in the threshing floore at the entering in of the gate of Samaria: and all the Prophets prophesied before them.

10 And Zidkiah the sonne of Chenaanah made him barnes of yron, and said, Thus saith the Lord, With these shalt thou push the Aramites vntil thou hast consumed them.

11 And all the Prophets prophesied so, saying, Go vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the hande of the King.

12 ¶ And the messenger that went to cal Michaiah, spake to him, saying, Beholde, the words of the Prophets declare good to the King with one accord: let thy word therefore, I pray thee, be like one of theirs, and speake thou good.

13 And Michaiah said, As the Lord liueth, whatsoeuer my God saith, that will I speake.

14 ¶ So he came to the King, and the King said vnto him, Michaiah, shalt we go to Ramoth Gilead to batle, or shall I leaue? And he said, Go ye vp, and prosper, and they shall be deliuered into your hand.

15 And the King said to him, How oft shall I charge thee, that thou tell me nothing but the trueth in the Name of the Lord?

16 Then he said, I sawe all Israel scattered in the mountaines, as sheepe that haue no shepheard: and the Lord saide, These haue no master: let them returne euerie man to his house in peace.

17 And the King of Israel saide to Iehothaphat, Did I not tell thee, that he would not prophesie good vnto me, but euil?

18 Again he said, Therefore heare ye the word of the Lord: I sawe the Lord sit vpon his throne, and all the hoste of heauen standing at his right hand, and at his left.

19 And the Lord said, Who shall perswade Ahab King of Israel, that he may go vp and fall at Ramoth Gilead? And one spake and said thus, and another said that.

20 Then there came forth a spirit and stode before the Lord, & said, I will perswade him. And the Lord said vnto him, Wherein?

21 And he saide, I wil go out, and be a false spirit in the mouth of all his Prophets. And he said, Thou shalt perswade, and shalt also preuaile: go forth and do so.

22 Now therefore beholde, the Lord hath put a false spirit in the mouth of these thy Prophets, and the Lord hath determined euil against thee.

23 Then Zidkiah the sonne of Chenaanah came neere, and smote Michaiah vpon the cheekes, and said, By what way went the Spirit of the Lord from me, to speake with thee?

24 And Michaiah said, Beholde, thou shalt see that day when thou shalt go from chamber to chamber to hide thee.

25 And the King of Israel saide, Take ye Michaiah, and carie him to Amon the gouernour of the citie, and to Iosiah the Kings sonne,

That is, in their maiestie & royal apparell.

Readers King.

Thinking, that whereas foure hundred Prophets had agreed in one thing, that he being but one man, and in least estimation durst not gainsay it. He saith this by derision of the false Prophets, as the King wel perceived.

He prophesied how few people should be dispersed & Ahab slaine.

Meaning, his Angels.

Or, deceipt.

That is, the Lord.

To them that will not beleue the truth, God sendeth strong delusion, that they should beleue lyes.

That is, to.

By this crueltie his ambition was discovered: thus the hypocrites boast of Spirit which they haue not, and declare their malice against them, in whome

And true Spirit.

by Jehoshaphat.

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mat. 10. 34.  
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 1. pet. 1. 17.  
 e The B.

**Leyites who  
should judge**

matters according to  
 ding to § 2  
 of the Lord  
 f That is, to  
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 ther was

Nom b. 35.1

g Meaning,  
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31 march

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Meaning,  
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1

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*The Lord fighteth for his.*

*Thou art called upon and thou declarest thy presence and favour.*

sence (for thy Name<sup>e</sup> is in this house) and will cry vnto thee in our tribulation, and thou wilt heare and helpe.

10 And now beholde, the children of \* Ammon and Moab, and mount Seir, by whome thou wouldest not let Israel go, when they came out of the lande of Egypt: but they turned aside from them, and destroyed the not:

11 Behold, I say, they reward vs, in comming to cast vs out of thine inheritance, which thou hast caused vs to inherit.

12 O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that commeth against vs, neither do we knowe what to do: but our eyes are toward thee.

13 And all Iudah stood before the Lorde with their yong ones, their wiues, and their children.

14 And Iahaziel the sonne of Zechariah the sonne of Benaiah, the sonne of Ieiel, the sonne of Mattaniah, a Leuite of the sonnes of Alaph was there, vpon whome came the Spirit of the Lord, in the middes of the Congregation.

15 And he said, Hearken ye, all Iudah, and ye inhabitants of Ierusalem, and thou, King Iehoshaphat: thus saith the Lord vnto you, Feare you not, neither be afraide for this great multitude: for the battell is not yours, but Gods.

16 To morowe go ye downe against them: beholde, they come vp by the cleft of Ziz, and ye shall finde them at the ende of the brooke before the wilderness of Ieruel.

17 Ye shall not neede to fight in this battell: stand still, moue not, and behold the saluation of the Lord toward you: O Iudah, and Ierusalem, feare ye not, neither be afraide: to morowe go out against them, & the Lord wilbe with you.

18 Then Iehoshaphat bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lord, worshipping the Lord.

19 And the Leuites of the children of \* Kohathites & of the children of the Corhites stood vp to praise the Lord God of Israel with a loude voyce on hie.

20 And when they arose early in the morning, they went forth to the wilderness of Tekoa: and as they departed, Iehoshaphat stood and said, Heare ye me, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lord your God, & ye shall be assured: beleeue his Prophets, & ye shall prosper.

21 And when he had consulted with the people, and appointed singers vnto the Lord, & them that should praise him that is in the beautiful Sanctuarie, in going forth before the men of armes, and saying, Praise ye the Lord, for his mercie lasteth for ever,

22 And when they began to shoute, and to praise, the Lord laied ambushments against the children of Ammon, Moab, and mount Seir, which were come against Iudah, and they slewe one another.

23 For the children of Ammon and Moab rose against the inhabitants of mount Seir, to slay and to destroy them: & when they had made an end of y inhabitants of Seir, euery one helped to destroy another.

24 And when Iudah came toward Mizpah in the wilderness, they looked vnto y multitude: and behold, the carkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoile of them, they found among them in abundance both of substance and also of bodies laden with precious iewels, which they tooke for themselves, till they coulde carie no more: they were three dayes in gathering of y spoyle: for it was much.

26 And in the fourth daye they assembled them selues in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah vnto this day.

27 Then euery man of Iudah and Ierusalem returned with Iehoshaphat their head, to goe agayne to Ierusalem with ioye: for the Lord had made them to reioyce ouer their enemies.

28 And they came to Ierusalem with viols and with harpes, and with trumpets, euery vnto the house of the Lord.

29 And the feare of God was vpon all the kingdomes of the earth, when they had heard that the Lorde had fought against the enemies of Israel.

30 So the kingdome of Iehoshaphat was quiet, and his God gaue him rest on euerie side.

31 And Iehoshaphat reigned ouer Iudah, and was fye and thirtie yere olde, when he began to reigne: and reigned fife & twentie yere in Ierusalem, & his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the hie places were not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the actes of Iehoshaphat first and last, beholde, they are written in the booke of Iehu the sonne of Hanani, which is mentioned in the booke of the Kings of Israel.

35 Yet after this did Iehoshaphat King of Iudah ioyne him selfe with Ahaziah King of Israel, who was giuen to do euil.

36 And he ioynd with him, to make ships to go to Tarshish: and they made y shippes in Ezion Gaber.

37 Then Elizeer the sonne of Dodauah of Maresah prophesied against Iehoshaphat saying, Because thou hast ioynd thy selfe with Ahaziah, the Lord hath broken thy workes, and the shippes were broken, that they were not able to go to Tarshish.

his to ioyne in societie with idolaters and wicked men.

*p Thus y Lord according to Iehoshaphats prayer declared his power, when he deliuered his by causing their enemies to kill one another.*

*To giue thanks to the Lord for the victorie: and therefore the valley was called Berachah, y is, blessing, or thanks giuing, which was also called the valley of Iehoshaphat, Ieiel, & c. because the Lord iudged y enemies according to Iehoshaphats prayer. He declareth hereby, that the workes of God bring euery comfort or deliuerance to his, and feare or destruction to his enemies.*

*thanksgiving*

*promise. v. 17.*

*Meaning, in his vertues & those waies, wherein he folowed God.*

*If y great care and diligence of this good King was not able vnto to abolish superstition & idolatrie out of this people, but that they would stil retein their filth and idolatrie, how much lesse are they able to reforme euil, which either haue litle zeale, or not such as he had: though herein he was not to be excused.*

*1. King. 16. 1. 1. King. 22. 49. u Thus God would not haue*

*A promise*



*1 Iehoshaphat dyeth. 2 Iehoram succedeth him, & vvich  
killeth his brethren. 3 He was brought to idolatrie,  
11 And seduceth the people. 16 He is oppressed of the  
Philistims. 18 Humifrablen end.*

**1** Iehoshaphat then slept with his fathers, and was buried with his fathers in the cite of David: and Iehoram his sonne reigned in his steade.

**2** And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zechariah, and Azariah, & Michael, and Shephatiah. All these were the sonnes of Iehoshaphat King of Israel.

**3** And their father gaue them great giftes of siluer & of gold, and of precious things, with strong cities in Iudah, but the kingdom gaue he to Iehoram: for he was the eldest.

**4** And Iehoram rose vp vpon the kingdom of his father, and made him selfe strong, & slew all his brethren with the sword, and also of the princes of Israel.

**5** Iehoram was two and thirtie yere olde, when he began to reigne, and he reigned eight yere in Ierusalem.

**6** And he walked in the way of the Kings of Israel, as the house of Ahab had done: for he had the daughter of Ahab to wife, and he wrought euil in the eyes of the Lord.

**7** Howbeit the Lord would, not destroy the house of Dauid, because of the covenant that he had made with Dauid, and because he had promised to giue a light to him, and to his sonnes for euer.

**8** In his dayes Edom rebelled from vnder the hand of Iudah, and made a King ouer them.

**9** And Iehoram went forth with his princes, and all his charers with him: and he rose vp by night, and smote Edom, which had compassed him in, and the captaines of the charers.

**10** But Edom rebelled from vnder the hand of Iudah vnto this day. then did Libnah rebel at the same time from vnder his hâd, because he had forsaken the Lord God of his fathers.

**11** Moreover he made hie places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit fornication, and compelled Iudah thereto.

**12** And there came a writing to him from Elijah the Prophet, saying, Thus saith the Lord God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Afa King of Iudah,

**13** But hast walked in the way of the Kings of Israel, and hast made Iudah and the inhabitants of Ierusalem to go a whoring, as the house of Ahab went a whoring, & hast also slaine thy brethré of thy fathers house, which were better then thou,

**14** Beholde, with a great plague wil the Lord smite thy people, and thy children, and thy wiues, and all thy substance,

**15** And thou shalt be in great diseases in the

disease of thy bowels, vntill thy bowels fall out for the disease, day by day,

**16** So the Lord stirred vp against Iehoram the spirit of the Philistims, and the Arabians that were beside the Ethiopians.

**17** And they came vp into Iudah, and brake into it, and carried away all the substance that was found in the Kings house, and his sonnes also, and his wiues, so that there was not a sonne left him, saue Iehozabab, the yongest of his sonnes.

**18** And after all this, the Lord smote him in his bowels with an incurable disease.

**19** And in processe of time, euen after the end of two yeres, his guttes fel out with his disease: so he dyed of sore diseases: and his people made no burning for him like the burning of his fathers.

**20** When he began to reigne, he was two and thirtie yere olde, and reigned in Ierusalem eight yere, and liued without being desired: yet they buried him in the cite of Dauid, but not among the sepulchres of the Kings.

his sonne reigned 22 yeres (his father yet liuing) without honour, and after his fathers death he was confirmed to reigne still, as Chap. xii.

*1 Ahaziah reigned after Iehoram. 2 Iehu King of Israel  
killeth Ahaziah. 10 Athaliah putteth to death all the  
Kings lineage. 11 Ieashosephath.*

**1** And y inhabitants of Ierusalem made Ahaziah his yongest sonne King in his steade: for the armie that came with the Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Iehoram King of Iudah reigned.

**2** Two and fourtie yere olde was Ahaziah when he began to reigne, and he reigned one yere in Ierusalem. and his mothers name was Athaliah the daughter of Omri.

**3** He walked also in the wayes of the house of Ahab: for his mother counseled him to do wickedly.

**4** Wherefore he did euil in the sight of the Lord, like the house of Ahab: for they were his counsellors after the death of his father, to his destruction.

**5** And he walked after their counsel, and went with Iehoram the sonne of Ahab king of Israel to fight against Hazael King of Aram at Ramoth Gilead: and the Aramites smote Ioram.

**6** And he returned to be healed in Izreel, because of the woundes wherewith they had wounded him at Ramah, when he fought with Hazael King of Aram. Nowe Azariah the sonne of Iehoram King of Iudah went downe to see Iehoram the sonne of Ahab at Izreel, because he was diseased.

**7** And the destruction of Ahaziah came of God in that he went to Ioram: for when he was come, he went forth with Iehoram against Iehu the sonne of Nimshi, whom the Lord had anointed to destroy y house of Ahab.

**8** Therefore when Iehu executed iudgement vpon the house of Ahab, and founde the princes of Iudah and the sonnes of the brethren

a Reade chap. 15.  
17. how by Isra-  
el is ment Iudah

a King. 1. 14.

b Because the  
wicked liue euer  
in feare and also  
are ambitious,  
they become  
cruel, and spare  
not to murther  
them, whom by  
nature they  
ought most to  
cherish and de-  
fend.

c Meaning, of  
Iudah and Ben-  
iamin.

d So that we see  
how it cannot  
be that we shuld  
ioyne with the  
wicked & serue  
God.

e S. 1. 1. 7. 12.  
1. king. 1. 4. & 9. 1.  
a. king. 1. 19.  
chap. 6. 16.

e Reade, 2. King.  
8. 21.

f Meaning, ido-  
latrie, because y  
the idolater bra-  
keth promes to  
God, as doeth y  
idolateresse to  
her husband.  
g Some thinke  
that this was E-  
lisha, so called,  
because he had  
the Spirit in a-  
bundance, as had  
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that he

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That as these

write, he was

regarded by

depofed for his

wickednes and

idolatrie: for

his sonne reigned 22 yeres (his father yet liuing) without honour, and after his fathers death he was confirmed to reigne still, as Chap. xii.

b Reade chap.  
21. 20.

c That is after  
the death of his  
father.

d She was A-  
habs daughter,  
who was the  
sonne of Omri.

e He therby  
is must needs  
followe that the  
rulers are such  
as their coun-  
sellors be, and that  
there can be  
a good King,  
that suffreth  
wicked coun-  
sellors.

f Herby we see  
how nothing  
can come to us  
but by Gods  
providence: and  
as he hath ap-  
pointed, & there-  
fore he causeth  
al meanes to  
serue to his will.  
1. King. 1. 17.  
2. King. 1. 17.

g Some thinke  
that this was E-  
lisha, so called,  
because he had  
the Spirit in a-  
bundance, as had  
Elisha.

h Some thinke  
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i Some thinke  
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k Some thinke  
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l Some thinke  
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m Some thinke  
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because he had  
the Spirit in a-  
bundance, as had  
Elisha.

n Some thinke  
that this was E-  
lisha, so called,  
because he had  
the Spirit in a-  
bundance, as had  
Elisha.

brother of Ahaziah that waited on Ahaziah, he slew them also.

9 And he sought Ahaziah, & they caught him where he was hid in Samaria, and brought him to Iehu, and slew him, and buried him, because, said they, he is the sonne of Iehoshaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to reigne the kingdom.

10 ¶ Therefore when Athaliah the mother of Ahaziah sawe that her sonne was dead, she arose and destroyed all the Kings seed of the house of Iudah.

11 But Iehoshabeath the daughter of ŷ King, tooke Ioah the sonne of Ahaziah, & stale him from among the Kings sonnes, that should be slaine, and put him and his nurse in the bed chamber: so Iehoshabeath the daughter of King Iehoram the wife of Iehoiada the Priest (for she was the sister of Ahaziah) hid him from Athaliah: so she slew him not.

12 And he was with them hid in the house of God six yeres, whiles Athaliah reigned over the land.

13 And he was with them hid in the house of God six yeres, whiles Athaliah reigned over the land.

14 And he was with them hid in the house of God six yeres, whiles Athaliah reigned over the land.

15 And he was with them hid in the house of God six yeres, whiles Athaliah reigned over the land.

16 And he was with them hid in the house of God six yeres, whiles Athaliah reigned over the land.

17 And he was with them hid in the house of God six yeres, whiles Athaliah reigned over the land.

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19 And he was with them hid in the house of God six yeres, whiles Athaliah reigned over the land.

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28 And he was with them hid in the house of God six yeres, whiles Athaliah reigned over the land.

29 And he was with them hid in the house of God six yeres, whiles Athaliah reigned over the land.

30 And he was with them hid in the house of God six yeres, whiles Athaliah reigned over the land.

31 And he was with them hid in the house of God six yeres, whiles Athaliah reigned over the land.

ding to all things that Iehoiada the Priest had commanded, and tooke euerie man his men that came on the Sabbath, with them that went out on the Sabbath: for Iehoiada the Priest did not discharge the courses.

9 And Iehoiada the Priest deliuered to the captaines of hundreths speares, & shields, and bucklers which had bene King Dauids, and were in the house of God.

10 And he caused all the people to stand (euerie man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar and by the house round about the King.

11 Then they brought out the Kings sonne, and put vpon him the crowne and gave him the testimonie, and made him King. And Iehoiada and his sonnes anointed him, and said, God saue the King.

12 ¶ But when Athaliah heard the noyse of the people running and praising the King, she came to the people into the house of the Lord.

13 And when she looked, beholde, the King stood by his pillar at the entering in, the princes and the trumpets by the King, and all the people of the land reioyced, & blew the trumpets, and the fingers were instruments of musike, and they that could sing praise: then Athaliah rent her clothes, and said, Treason, treason.

14 Then Iehoiada the Priest brought out the captaines of hundreths that were gouernours of the hoste, & said vnto them, Hauē her forth of the ranges, and he that followeth her, let him dye by the sword: for the Priest had said, Slay her not in the house of the Lord.

15 So they layd hands on her: and when she was come to the entering of the horsegate by the Kings house, they slew her there.

16 ¶ And Iehoiada made a covenant betwene him, and all the people, and the King, that they would be the Lordes people.

17 And all the people went to the house of Baal, and destroyed it, and brake his altars, and his images, and slew Mattan the Priest of Baal before the altars.

18 And Iehoiada appointed officers for the house of the Lord, vnder the hands of the Priests and Leuites, whome Dauid had distributed for the house of the Lord, to offer burnt offerings vnto the Lord, as it is written in the Lawe of Moses, with reioycing and singing by the appointment of Dauid.

19 And he set porters by the gates of the house of the Lord, that none that was vn-cleane in any thing, should enter in.

20 And he tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lorde, and they went through the hie gate of the Kings house, and set the King vpon the throne of the kingdom.

21 And he tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lorde, and they went through the hie gate of the Kings house, and set the King vpon the throne of the kingdom.

22 And he tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lorde, and they went through the hie gate of the Kings house, and set the King vpon the throne of the kingdom.

23 And he tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lorde, and they went through the hie gate of the Kings house, and set the King vpon the throne of the kingdom.

24 And he tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lorde, and they went through the hie gate of the Kings house, and set the King vpon the throne of the kingdom.

25 And he tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lorde, and they went through the hie gate of the Kings house, and set the King vpon the throne of the kingdom.

26 And he tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lorde, and they went through the hie gate of the Kings house, and set the King vpon the throne of the kingdom.

27 And he tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lorde, and they went through the hie gate of the Kings house, and set the King vpon the throne of the kingdom.

28 And he tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lorde, and they went through the hie gate of the Kings house, and set the King vpon the throne of the kingdom.

Which had finished their course on Sabbath, and so the other part entered to keepe their turne.

Meaning the most holie place where the Ark stood. That is, the booke of Law, or as some read, they put vpon him his royal apparel.

Or, sawe the stood by his pillar at the entering in, and King standing.

Declaring her vile impudencie which hauing vnjustly, and by murder usurped the crowne, would still haue defaced the true possessor, and therefore called true obedience, treason.

To ioyne with her partie, and to mainteine her authoritie.

That they would onely serue him and renoune alidolatry.

According to their couenante made to the Lord.

As the Lord commanded in his Lawe both for the person & also the citie, Deut. 13. 9. & 15.

Or, charge.

Remot.

Which was the principal gate, of the King might be seene of all people.

Which was the principal gate, of the King might be seene of all people.

Which was the principal gate, of the King might be seene of all people.

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Which was the principal gate, of the King might be seene of all people.

Which was the principal gate, of the King might be seene of all people.

a woman traytor c. 22. 16

the traytor cryed treason first

## 27 B



But his sonnes, and the summe of the tax gathered by him, and the fundation of the house of God, behold, they are written in the story of the booke of the Kings. And Amaziah his sonne reigned in his steade.

C H A P. XXV.

Amaziah putteth them to death which slew his father. He sendeth backe them of Israel. He ouercommeth the Edomites. He falleth to idolatrie. And Ioash King of Israel ouercommeth Amaziah.

Amaziah was sixe and twenty yere olde when he began to reigne, and he reigned nine and twentie yere in Ierusalem: and his mothers name was Jehoaddan, of Ierusalem.

And he did vprightly in the eyes of the Lord, but not with a perfyre heart.

And when the kingdome was established vnto him, hee slew his seruants, that had slaine the King, his father.

But hee slew not their children, but did as it is written in the Law, & in the booke of Moses, where the Lord commaunded, saying, \* The fathers shall not dye for the children, neither shal the children die for the fathers, but euery man shall dye for his owne sinne.

And Amaziah assembled Iudah, and made them captaynes ouer thousands, and captaynes ouer hundreths, according to y houses of their fathers, throughout all Iudah and Benjamin: and he nombred them from \* twentie yere olde and aboue, and found among them three hundred thousand chosen men, to go forth to the warre, and to handle speare and shield.

He hyred also an hundred thousand valiant men out of Israel for an hundred talents of siluer.

But a man of God came to him, saying, O King, let not the armie of Israel go with thee: for the Lord is not \* with Israel, neither with all the house of Ephraim.

If not, go thou on, do it, make thy selfe strong to the battel, but God shall make thee fall before the enemy: for God hath power to helpe, and to cast downe.

And Amaziah said to the man of God, What shal we do then for the hundred talents, which I haue giuen to the hoste of Israel? Then the man of God answered, The Lord is able to giue thee more then this.

So Amaziah separated them, so was the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Iudah, & they returned to their places with great anger.

Then Amaziah was encouraged, and led forth his people, and went to the salt valley, and smote of the children of \* Seir, ten thousand.

And other ten thousand did the children of Iudah take aliue, and caryed them to the toppes of a rocke, and cast them downe from the toppes of the rocke, and they all burst to peeces.

But the men of the armie, which Ama-

ziah sent away, that they should not go with his people to battel, fell vpon the cities of Iudah from Samaria vnto Beth-horon, and smote three thousand of them, and tooke much spoyle.

Now after that Amaziah was come from the slaughter of the Edomites, he brought the gods of the children of Seir, and set them vp: he his gods, and worshipped them, and burned incense vnto them.

Wherefore the Lord was wroth with Amaziah, & sent vnto him a Prophet, which saide vnto him, Why hast thou sought the gods of the people, which were not able to deliuer their owne people out of thine hand?

And as he talked with him, \* he said vnto him, Haue they made thee the Kings counseller? cease thou: why should they \* smite thee? And the Prophet ceased, but said, I knowe, that God hath determined to destroy thee, because thou hast done this, & hast not obeyed my counsel.

Then Amaziah King of Iudah tooke counsel, and sent to Ioash the sonne of Jehoahaz, the sonne of Iehu King of Israel, saying, Come, let vs see one another in the face.

But Ioash King of Israel sent to Amaziah King of Iudah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, \* Give thy daughter to my sonne to wife: and the wilde beast that was in Lebanon went and trode downe the thistle.

Thou thinkest: lo, thou hast smitten Edom, and thine heart listeth thee vp to bragge: abide now at home: why doest thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee?

But Amaziah would not heare: for it was of God, that he might deliuer them into his hand, because they had sought the gods of Edom.

So Ioash the King of Israel went vp: and he, and Amaziah King of Iudah, sawe one another in the face at Bethshemesh, which is in Iudah.

And Iudah was put to the worse before Israel, and they fled euery man to his tents.

But Ioash the King of Israel, tooke Amaziah King of Iudah, the sonne of Ioash, the sonne of Jehoahaz in Bethshemesh, and brought him to Ierusalem, & brake downe the wall of Ierusalem, from the gate of Ephraim vnto the corner gate, foure hundred cubites.

And hee tooke all the gold and the siluer, and all the vessels that were found in the house of God with Obed Edom, and in the treasures of the Kings house, and the children that were in hostage, and returned to Samaria.

And Amaziah the sonne of Ioash King of Iudah liued after the death of Ioash sonne of Jehoahaz, King of Israel, fiftene yere.

Concerning the rest of the actes of Amaziah.

IThus where he should haue giuen the praise to God for his benefices, and great victorie, he fell from God, and did most vilely dishonour him in Heaproueth that what he could not see him self, nor his worshippers, is no god but an idle vaine thing. King. 14. 21. So hard it is for the carnal man to be admonished of his faute, that he contemmeth, mocketh and threatneth him that warneth him: yea, impietie setteth him and putteth him to death. 1. Chro. 16. 10. & 18. 26. & 24. 21.

4. p. 14. y. This power of God. 8. 5. swift and obedi- nate discipline, a sign of reprobation.

King. 14. 9. Thus God oft times plagueth by thole meanes, wherein men most trust, so teache them to haue their recourse only to him: and to shew his iudgements, moueth their hearts to follow which shalbe their destructio

r Meaning, the successors of Obed Edom: for the house bare the name of the chiefe fathers.

2. King. 14. 19.

ziah first & last, are they not written in the booke of the Kings of Iudah and Israel?

17 Now after the time that Amaziah did turne away from the Lord, \* they wrought treason against him in Ierusalem: and when he was fled to Lachish, they sent to Lachish after him, and slew him there.

18 And they brought him vpon horses, and buried him with his fathers in the citie of Iudah.

## CHAP. XXVI.

1. Vzziah obeying the Lord, professeth his intent to prosper. 16 He waxeth proud, and usurpeth the Priests office. 19 The Lord plagueth him. 20 The Priests drive him out of the Temple, and exclude him out of the Lords house. 23 His burial, and his succession.

1 **T**HEN \* all the people of Iudah tooke Vzziah, which was sixtene yere olde, and made him King in the steade of his father Amaziah.

2 He buylt Eloth, and restored it to Iudah after that the King slept with his fathers.

3 \* Sixtene yere olde was Vzziah, when he began to reigne, and he reigned two and fiftie yere in Ierusalem, and his mothers name was Iecoliah of Ierusalem.

4 And he did vprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And he sought God in the dayes of \* Zechariah (which vnderstoode the visions of God) and when as <sup>d</sup> he sought the Lord, God made him to prosper.

6 For he went forth and fought against the Philistims and brake downe the wall of Gath, and the wall of Iabneh, and the wall of Ashdod, and buylt cities in Ashdod, and among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwelt in Gur-baal and Hammeunim.

8 And the Ammonites gaue \* giftes to Vzziah, and his name spread to the entering in of Egypt: for he did most valiantly.

9 Moreover Vzziah buylt towres in Ierusalem at the corner gate, and at the valley gate, and at the \* turning, and made them strong.

10 And he buylt towres in the wilderness, and digged manie \* cisternes: for he had much catell both in the vallis and plaines, plowmen, and dressers of vines in the mountaines, and in \* Carmel: for he loued husbandrie.

11 Vzziah had also an hoste of fighting men that went out to warre by bandes, according to the count of their number vnder the hand of Ieiel the scribe, and Maaseiah the ruler, and vnder \* hand of Hananiah, one of the Kings captaines.

12 The whole \* number of the chiefe of the families of the valiant men were two thousand and six hundred.

13 And vnder their hand was the armie for warre, three hundred & seven thousand, and fise hundred that fought valiantly to helpe the King against the enemies.

14 And Vzziah prepared them throughout all the hoste, shields, and speares, and hel-

metts, and brigandines, and bowes, and stones to sling.

15 He made also verie \* artificiall engines in Ierusalem, to be vpon the towres and vpon the corners, to shoote arrowes and great stones: and his name spread farre abroad, because God did helpe him marueilously, til he was mightie.

16 \* But when he was strong, his heart was lift vp to his destruction: for he transgressed against the Lord his God, and went in to \* Temple of the Lord to burne incense vpon the altar of incense.

17 And Azariah the Priest went in after him, & with him foure score Priests of the Lord, valiant men.

18 And they withstood Vzziah the King, and said vnto him, \* It pertaineth not to thee, Vzziah, to burne incense vnto the Lord, but to the Priests the sonnes of Aaron, that are consecrated for to offer incense: \* go forth of the Sanctuary: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

19 Then Vzziah was wroth, and had incense in his hand to burne it: and while he was wroth with the Priests, the leprosie rose vp in his forehead before the Priests in the house of the Lord beside the incense altar.

20 And when Azariah the chiefe Priest with all the Priests looked vpon him, behold, he was leprous in his forehead, and they caused him hastily to depart thence: and hee was euen compelled to go out, because the Lord had smitten him.

21 \* And Vzziah the King was a leper vnto \* day of his death, and dwelt as a leper in an \* house apart, because he was cut of fro the house of the Lord: and Iotham his sonne ruled ouer the Kings house, and iudged the people of the land.

22 Concerning the rest of the actes of Vzziah, first and last, did Isaiah the Prophet the sonne of Amoz write.

23 So Vzziah slept with his fathers, and they buried him with his fathers in \* field of the burial, which pertained to the Kings: for they said, He \* is a leper. And Iotham his sonne reigned in his steade.

## CHAP. XXVII.

1 Iotham reigneth, and overcometh the Ammonites. 8 His reign and death. 9 Abaz, his sonne reigneth in his steade.

1 **I**OTHAM \* was fise and twentie yere olde when he began to reigne, & reigned sixtene yere in Ierusalem, & his mothers name was Ierushah the daughter of Zadok.

2 And he did vprightly in the sight of the Lord according to all that his father Vzziah did, saue that hee entred not into the \* Temple of the Lord, and the people did yet \* corrupt their wayes.

3 He buylt the hie \* gate of the house of \* Lord, and he buylt verie much on the wall of the castel.

b They were not cleane purged from idolatrie. c Which was fise score cubites hie, and was for the heighe called Ophel: it was at \* East gate, and mention is made of it, Chap. 3. 4.

4 Moreouer

Moreover he buyeth cities in the mountaines of Iudah, and in the forests he buyeth palaces and towers.  
And he fought with the King of the children of Ammon, & prevailed against the. And the children of Ammon gave him the same yere an hundred talents of silver, & ten thousand measures of wheat, and ten thousand of barley: this did the children of Ammon give him both in the second yere and the third.  
So Iotham became mighty because hee directed his way before the Lord his God.  
Concerning the rest of the doings of Iotham, and all his warres, and his wayes, hee they are written in the booke of the doings of Iotham and Iudah.  
He was sixe and twentie yere olde when he began to reigne, and reigned sixtene yere in Ierusalem.  
And Iotham slept with his fathers, & they buried him in the citie of David: and Ahaz his sonne reigned in his stead.  
Ahaz was twenty yere olde when hee began to reigne, and reigned sixtene yere in Ierusalem; and did not uprightly in the sight of the Lord, like David his father.  
But he walked in the wayes of the Kings of Israel, and made even molten images for Ierusalem.  
Moreover he burnt incense in the valley beof Ben-hinnom, and burnt his sonnes with fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.  
He sacrificed also and burnt incense in the high places, and on hillies, and in der trees in the greene tree.  
Wherefore the Lord his God delivered him into the hand of the King of the Aramites, and they smote him, and tooke of his manie prisoners, and brought them to Damascus: and he was also delivered into the hand of the King of Israel, which smote him with a great slaughter.  
For Pekah the sonne of Remalish slew in Iudah six score thousand in one day, all the valiant men, because they had forsaken the Lord God of their fathers.  
And Zichri a mighty man of Ephraim beslew Maasiah the Kings sonne, and Azrikam the governour of the house, and Elkanah the second after the King.  
And the children of Israel tooke prisoners of their brethren, two hundred thousand of women, sonnes and daughters, and carried away much spoyle of them, & brought the spoyle to Samaria.  
But there was a Prophet of the Lordes, (whose name was Oded) and he went out before the hoste that came to Samaria, and

said unto them, Behold, because the Lord God of your fathers is wroth with Iudah, he hath delivered them into your hand, & ye have slain them in rage, & have reacht up to heaven.  
And now ye purpose to keepe under the children of Iudah, and Ierusalem, as servants and handmaidens unto you; but are not you such as Iannes are with you before the Lord your God?  
Now therefore heare me, and deliver the captives againe, which ye have taken prisoner of your brethren: for the feare of the Lord is toward you.  
Wherefore certain of the chiefe of the children of Ephraim, Azariah the sonne of Ishobabab, Berechiah the sonne of Meshillemoth, and Iehiziah the sonne of Shallum, and Amasa the sonne of Hadlai, stood up against them that came from the warre.  
And said vnto them, Bring not in the captives hither: for this shalbe a sinne vpon vs, and vpon the Lord: ye entend to adde more to our finnes and to our trespasse, though our trespasse be great, and the feare wrath of God is against Israel.  
So the armie left the captives and the spoyle before the prisoners and all the congregation.  
And the men that were named by name, arose vp and tooke the prisoners, and with the spoyle clothed all that were naked among them, and arayed them, and shod them, and gave them meat and gave them drinke, and anointed them; and carryed small that were feeble of them vpon asses, & brought the to Iericho the citie of Palmes, and to their brethren: so they returned to Samaria.  
At that time did King Ahaz send vnto the Kings of Asshur, to helpe him, (for the Edomites came moreouer, and to slewe of Iudah, and carried away captives.)  
The Philistims also invaded the cities in the lowe country, and towards the South of Iudah, and tooke Bethbenath and Aialon, and Gederoth, and Shochu, with the villages thereof, and Timnah, with her villages, and they dwelt there.  
For the Lord had humbled Iudah, because of Ahaz King of Israel, for he had brought vengeance vpon Iudah and had grievously transgressed against the Lord.  
And Tilgath Pilneer King of Asshur came vnto him who troubled him and did not strengthen him.  
For Ahaz tooke a porcion out of the house of the Lorde and out of the Kings house and of the Princes, & gave vnto the King of Asshur: yet it helped him not.  
And in the time of his tribulation did hee pay trespasse more against the Lord, (this is King Ahaz).  
For he sacrificed vnto the gods of Damascus, which plagued him, and he said, Because the gods of the Kings of Aram

For they thought they had overcome them by their own valiantie, & did not confide in God: but God had delivered them into their hands, because Iudah had offended him.  
May not God be trusted for your finnes? have they done these things for nothing? seeing your finnes are greater?  
Which was now greater, & had most suffer this thing, which we commit against him, to be unpunished?  
Whose names were rehearsed before, ver. 12.  
k Either for their wounds of wearines.  
To them of the tribe of Iudah.  
To Tilgath Pilneer, and these Kings that were under his domination.  
king 16. 7.  
idolatry punished both in prince and people. 4. 5. 6. 7. 8. 19. 18.  
He smote Iudah, because Ahaz forsoke the Lord & sought helpe of the idols of Israel taken for Iudah, Chap. 15.  
Ere denied.  
King 16. 8.  
it is a high degree of impiety, & perfidy in him, who seeks helpe upon idols, and a weaker & sillier device, greater impiety.

non est finis from sin before God.  
confidence in God the cause of all purity. 2. 27. 6.

Charity.

the Corin.

10. 10.

He sheweth

of the church of God

who have been

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Thus the wicked measure Gods out by Proberitic and adueritic: for it idolaters profer they make themselves gods: not considering that God punisheth them oft times whom he loveth, and punisheth good fugitives a time, whom after ward he will deliver.  
Or, Iudas and Benjamin.  
q They buried him not in the cite of David where were the sepulchres of the Kings.  
a King 1. 1.  
Or, Abi.  
a Which Ahaz had shut up.  
Chap. 2. 1. b This is a notable example for all princes, to establish the pure religion of God, and to procure that the Lord may be honoured and served with a clean heart.  
c Meaning in the idoles, altars, groves, & whatsoever was occupied in their service, & where with the Temple was polluted.  
d He that with the conscience of religion is the cause of all Gods pleasures.  
Or, a washing of the head and mouth.  
e He is in a clean heart.  
f He proueth by the judgments of God upon those that have concerned his word, that there is no way to auoyde his plagues, but by conforming the felter to his will.  
Numb. 1. 1.

helped them: I will sacrifice vnto them, and they will helpe me: yet they were his ruine, and of all Israel.  
24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God; & shut vp the doore of the house of the Lord; and made him altars in euerie corner of Ierusalem.  
25 And in euerie cite of Iudah he made his places, to burne incense vnto other gods, and prouoked to anger the Lord God of his fathers.  
26 Concerning the rest of his actes, and all his wayes first and last, beholde they are written in the booke of the Kings of Iudah, and Israel.  
27 And Ahaz slept with his fathers, and they buried him in the cite of Ierusalem, but brought him not into the sepulchre of the Kings of Israel: and Hezekiah his sonne reigned in his steade.  
1 Hezekiah began to reigne, when he was seuen and twentie yeare olde, and reigned nine & twentie yere in Ierusalem: and his mothers name was Abijah the daughter of Zechariah.  
2 And he did rightely in the sight of the Lord, according to all that David his father had done.  
3 He opened the doores of the house of the Lord in the first yere, and in the first moneth of his reigne, and repaired them.  
4 And he brought in the Priests, and the Levites, and gathered them into the East streete,  
5 And saide vnto them, Heare me, ye Levites: sanctifie now your selues, and sanctifie the house of the Lord God of your fathers, and came forth the filthines out of the Sanctuary.  
6 For our fathers haue trespassed, and done euill in the eyes of the Lord our God, and he haue forsaken him, and turned away their faces from the Tabernacle of the Lord, and turned their backs:  
7 They haue also shut the doores of the porch, and quenched the lampes; & haue neither burnt incense, nor offered burnt offerings in the Sanctuary vnto the God of Israel.  
8 Wherefore the wrath of the Lord hath bene on Iudah and Ierusalem: and he hath made them a scatering, a desolation; and an hissing, as ye see with your eyes.  
9 For lo, our fathers are fallen by the sword, and our sonnes, and our daughters, and our wiues are in captiuitie for the same cause.  
10 Now I purpose to make a covenant with the Lord God of Israel, that he may turne away his fierce wrath from vs.  
11 Now my sonnes, be not deccited: for the Lord hath chosen you to stand before him, to serue him, and to be his ministers,

and to burne incense.  
12 Then the Levites arose, Mahathy sonne of Amathai, and ioel the sonne of Azariah of the sonnes of the Kohathites, and of the sonnes of Merari, Kili the sonne of Abdi, and Azariah the sonne of Ichalel, and of the Gersonites, took the sonne of Zimnah, and Eaten the sonne of Iosh:  
13 And of the sonnes of Elieaphan, Shimri, and Iehi, and of the sonnes of Asaph, Zechariah, and Mattaniah:  
14 And of the sonnes of Heman, Ichiel, and Shinnai, and of the sonnes of Ieduthan, Shemai, and Vzziah:  
15 And they gathered their brethren, and sanctified themselves, and came according to the commandement of the King, and by the word of the Lord, so to cleanse the house of the Lord.  
16 And the Priests went into the inner parts of the house of the Lord, to cleanse it, and brought out all the vntidneses that they found in the Temple of the Lord, into the court of the house of the Lord: and the Levites tooke it, to carie it out vnto the brooke Kidron.  
17 They began the first day of the first moneth to sanctifie it, and the eight daye of the moneth came they to the porch of the Lord: so they sanctified the house of the Lord in the eight dayes, and in the sixtieth day of the first moneth they made an end.  
18 Then they went in to Hezekiah the King, and said, We haue cleansed all the house of the Lord, the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.  
19 And all the vessels which King Ahaz had cast aside when he reigned, and transgressed, haue we prepared and sanctified: and beholde, they are before the altar of the Lord.  
20 And Hezekiah the King rose early, and gathered the princes of the cite, and went vnto the house of the Lord.  
21 And they brought seven bullockes, and seven rams, and seuen lambs, and seuen he goates, for a sinne offering for the kingdome, and for the Sanctuary, and for Iudah. And he commanded the Priests the sonnes of Aaron, to offer them on the altar of the Lord.  
22 So they slew the bullockes, and the Priests receiued the blood, and sprinkled it vpon the altar: they slew also the rams, & sprinkled the blood vpon the altar; and they slew the lambs, and they sprinkled the blood vpon the altar.  
23 Then they brought the he goates for the sinne offering before the King and the Congregation; and they layed their hands vpon them.  
24 And the Priests slew them, and with the blood of them they cleansed the altar to reconcile Israel: for the King had commanded for all Israel the burnt offering and the sinne offering.

From the pel-  
lions and that  
that Ahaz had  
brought in.  
g Which con-  
tained part of  
March and part  
of April.  
h By this man-  
ner of speech the  
brethren mean  
a certaine dispo-  
sition to do  
thing, and what  
they were doing  
Leuit. 1. 1.  
i For without  
sprinkling of  
blood nothing  
could be sancti-  
fied, Ebray. 9.  
exod. 24. 8.  
k That was the  
King & the El-  
ders, as Leuit. 4.  
15. for they that  
offered a sinne of-  
firing, must by  
their hands ypo-  
nize to signify  
that they had  
dedicated their  
death, and also  
that they did co-  
secrate it to God  
to be thereby  
sanctified, Ezech.  
39. 10.

The Duty of a good King is first and foremost to subvert religion established as 2. 3. 4. etc.

in the blood of Christ  
which he shed for all  
the world, as 1. 1. 1.





16 And they stood in their place after their manner, according to the Lawe of Moses the man of God: and the Priests sprinkled the blood, receyved of the handes of the Levites: and it was as the Lawe commanded.

17 Because there were many in the Congregation that were not sanctified, wherefore the Levites had the charge of the killing of the Passouer for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, even a multitude of Ephraim, and Manasse, Issachar, and Zabulon had not cleansed themselves, yet did eate the Passouer, but not as it was written: wherefore Hezekiah prayed for them, saying, The "good Lord be mercifull toward him, I know how sore he hath done."

19 That prepareth his whole heart to seeke the Lord God, the God of his fathers, though he be not cleane, according to the purification of the Sanctuary.

20 And the Lord heard Hezekiah, and healed the people.

21 And the children of Israel that were present at Jerusalem, kept the feast of the unleavened bread seven dayes with great ioy, and the Levites, and the Priests prayed the Lord day by day, singing with loud instruments vnto the Lord.

22 And Hezekiah spake comfortably vnto all the Levites that had good knowledge to sing vnto the Lord: and they did eate in that feast seven daies, and offered peace offerings, & praised the Lord God of their fathers.

23 And the whole assembly tooke counsel to keepe it other seven daies. So they kept it seven dayes with ioy.

24 For Hezekiah King of Iudah had given to the Congregation a thousand bullockes, & seven thousand sheep: And the princes had given to the Congregation a thousand bullockes, and ten thousand sheepe: and many Priests were sanctified.

25 And all the Congregation of Iudah reioiced with the Priests and the Levites, & all the Congregation that came out of Israel, & the strangers that came out of the lande of Israel, and that dwelt in Iudah.

26 So there was great ioye in Ierusalem: for since the time of Salomon the sonne of David king of Israel there was nor y like thing in Ierusalem.

27 Then the Priests and the Levites arose, & blessed the people, and their voyce was heard, and their prayer came vnto heaven, to his holy habitation.

CHAP. XXXI.

The people desire holierie. Hezekiah appointeth Priests and Levites. And provideth for their living.

1 And when all these things were finished, all Israel that were found in the cities of Iudah, went out, and brake the images, & cut downe the groves, and brake down the high places, & the alters throughout all Iudah and Benjamin, in Ephraim also, and Manasse, vntill they had made an

ende, afterward all the children of Israel returned every man to his possession, into their owne cities.

2 And Hezekiah appointed the courses of the Priests and Levites by their turnes, every man according to his office, both Priests and Levites, for the burnt offering and peace offerings, to minister and to give thanks, and to praise in the gates of the temple of the Lord.

3 (And the Kinges portion was of his owne substance for the burnt offerings, even for the burnt offerings of the morning and of the evening, & the burnt offerings for the Sabbaths, and for the new moones, and for the solemn feastes, as it is written in the Law of the Lord.)

4 He commaunded also the people that dwell in Ierusalem, to give a part to the Priests, and Levites, that they might be encouraged in the Law of the Lord.

5 And when the commaundment was spread, the children of Israel brought abundance of first fruites of corne, wine, & oyle, and hony, and of all the increase of the field, & the tithes of all things brought they abundantly.

6 And the children of Israel and Iudah that dwell in y cities of Iudah, they also brought the tithes of bullockes and sheepe, and the holy tithes which were consecrate vnto the Lord their God, and layd them on many heapes.

7 In the third month they began to lay the foundation of the heapes, and finished it in the seventh month.

8 And when Hezekiah and the princes came, and saw the heapes, they blessed the Lord and his people Israel.

9 And Hezekiah questioned with y Priests and the Levites concerning the heapes.

10 And Azariah the chief Priest of the house of Zadok answered him, and sayd, Since the people began to bring the offerings into the house of the Lord, we have eaten & have bene sanctified, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 And Hezekiah commaunded to prepare chambers in the house of the Lord: & they prepared them.

12 And caried in the first fruites, & the tithes, and the dedicate things faithfully: & over them y Conaniah the Leuite, the chiefe, and Shimei his brother the second.

13 And Ichiel, and Azariah, and Nahath, & Asabel, and Ierimoth, and Iozabad, & Eliel, and Ismachiah, and Mahath, and Benaiash were overseers" by the appointment of Conaniah, and Shimei his brother, and by the commaundment of Hezekiah the king, and of Azariah the chiefe of the house of God.

14 And Kore the sonne of Imnah the Leuite porter toward the East, was over y things that were willingly offered vnto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

m To wit, of the lambe of the Passouer.

He knew that faith & symecie of heart was more agreeable to God, then the observation of the ceremonies: and therefore he praised vnto God to pardon his fault vnto those people, which did not offend of malice, but of ignorance.

o That is, did accept them as purified.

He spake to the heart.

Hezekiah spake comfortably vnto all the Levites that had good knowledge to sing vnto the Lord: and they did eate in that feast seven daies, and offered peace offerings, & praised the Lord God of their fathers.

For Hezekiah King of Iudah had given to the Congregation a thousand bullockes, & seven thousand sheep: And the princes had given to the Congregation a thousand bullockes, and ten thousand sheepe: and many Priests were sanctified.

And all the Congregation of Iudah reioiced with the Priests and the Levites, & all the Congregation that came out of Israel, & the strangers that came out of the lande of Israel, and that dwelt in Iudah.

So there was great ioye in Ierusalem: for since the time of Salomon the sonne of David king of Israel there was nor y like thing in Ierusalem.

Then the Priests and the Levites arose, & blessed the people, and their voyce was heard, and their prayer came vnto heaven, to his holy habitation.

And when all these things were finished, all Israel that were found in the cities of Iudah, went out, and brake the images, & cut downe the groves, and brake down the high places, & the alters throughout all Iudah and Benjamin, in Ephraim also, and Manasse, vntill they had made an

ende, afterward all the children of Israel returned every man to his possession, into their owne cities.



15 And at his hand were Eden, & Miniamin, & Ieshua, and Shemaiah, Amariah, & Shechaniah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses, both to the great and small.

16 Their daily portion: beside their generation being males: from three yere olde and aboue, *euens* to all that entred into the house of the Lord to their office in their charge, according to their courses:

17 Both to the generation of the Priests after the house of their fathers; & to the Levites from twentie yere olde & aboue, according to their charge in their courses:

18 And to the generation of al their childre, their wiues, & their sonnes & their daughters throughout all the Congregation: for by their fidelitie are they partakers of the holy things.

19 Also to the sonnes of Aaron, the Priests, which were in the fields & suburbs of their cities, in euery citie the men that were appointed by names, should giue portions to all the males of the Priests, and to all y generation of the Levites.

20 And thus did Hezekiah throughout all Iudah, and did wel, and vprightly, and truly before the Lord his God.

21 And in all the workes that he began for the seruice of the house of God, both in the Law and in the commandements, to seeke his God, he did it with all his heart, & prospered.

CHAP. XXXII.

1 Sanherib invaded Iudah. 2 Hezekiah prepareth for the warre. 3 He exhorteth the people to put their trust in the Lord. 4 Sanherib blasphemeth God. 5 Hezekiah prayeth. 6 The Angel destroyeth the Assyrians, and the King is slain. 7 Hezekiah is not thankfull toward the Lord. 8 His death.

1 **A**FTER these things faithfully described, Sanherib King of Asshur came and entred into Iudah, and besieged the strong cities, and thought to winne them for him selfe.

2 When Hezekiah sawe that Sanherib was come, and that his purpose was to fight against Ierusalem,

3 Then he tooke counsell with his princes and his nobles, to stoppe the water of the fountaines without the citie: and they did helpe him.

4 So many of y people assembled theselues, and stopt al the fountaines, & the river that ran thorough the middes of the countrey, saying, Why should the Kinges of Asshur come, and finde much water?

5 And he tooke courage, and built all the broken wall, and made vp the towers, and another wall without, and repayed Millo in the citie of Dauid, & made many darses and shieldes.

6 And he set captaines of warre ouer y people & assembled them to him in the broad place of the gate of the citie, & spake comfortably vnto them, saying,

7 Be strong and courageous: feare not, neither be afraid for the King of Asshur, neither for all the multitude that is with him:

for there be mo with vs, then is with him.

8 With him is an arme of fleshe, but with vs is the Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by y wordes of Hezekiah King of Iudah.

9 After this, did Sanherib King of Asshur sende his seruantes to Ierusalem (while he was against Lachish, & all his dominion w him) vnto Hezekiah King of Iudah & vnto all Iudah that were at Ierusalem, saying,

10 Thus saith Sanherib the King of Asshur: Wherein do ye trust, that ye wil remaine in Ierusalem, during the siege?

11 Doeth not Hezekiah entice you to giue ouer your selues vnto death by famine and by thirst, saying, The Lorde our God shall deliuer vs out of the hande of the King of Asshur?

12 Hath not the same Hezekiah taken away his hie places and his altars, and commanded Iudah and Ierusalem, saying, Ye shall worship before one altar, & burne incense vpon it?

13 Know ye not what I and my fathers haue done vnto all the people of other countreies: were the gods of the nations of other lands able to deliuer their land out of mine hand?

14 Who is he of al the gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hande? that your God should be able to deliuer you out of mine hand?

15 Now therefore let not Hezekiah deceyue you, nor seduce you after this sort, neither beleue ye him: for none of al the gods of any nation or kingdome was able to deliuer his people out of mine hand and out of the hande of my fathers: how much lesse shall your gods deliuer you out of mine hand?

16 And his seruants spake yet more against the Lord God, and against his seruant Hezekiah,

17 He wrote also letters, blaspheming the Lorde God of Israel and speaking against him, saying, As the gods of the nations of other countreies could not deliuer their people out of mine hand, so shall not the God of Hezekiah deliuer his people out of mine hande.

18 Then they cryed with a lowde voyce in the Iewes speache vnto the people of Ierusalem that were on the wall, to feare them, and to astonish them, that they might take the citie.

19 Thus they spake agaynst the God of Ierusalem, as agaynst the gods of the people of the earth, *euens* the workes of mans handes,

20 But Hezekiah the King, and the Prophet Hiaiah the sonne of Amoz, prayed against this and cryed to heauen.

21 And the Lorde sent an Angel which destroyed al the valiant men, and the princes & captaines of the hoste of the King of Asshur: so he returned with shame to his owne land. And when he was come into the house of his god: they that came forth of

That is, the power of man.

That is, Hezekiah did euer put his trust in God, and yet made himselfe strong and vied lawfull meanes, cast he should lemeo tempo.

God.

King. 17. While he besieged Lachish.

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King. 17. While he besieged Lachish.

p Meaning, Ad-  
ramelech, and  
Sharezer his  
sons.

q Thus after  
trouble, God se  
deth comfort to  
al them that pa  
ciently waite on  
him, & constant  
ly put their trust  
in his mercies.

<sup>a</sup> Or, ranges, and partitions.  
<sup>a</sup> Or, racks.

t Which also  
was called Sifer,  
wherof mention  
is made, Isa. 8. 6.  
Ioh. 9. 7.

u Here wee see  
the cause, why  
the faithfull are  
tempted, which  
is to trie whe-  
ther they have  
faith or no, and  
that they may  
feele the preser-  
ce of God, who  
suffreth them  
not to be over-  
come by tenta-  
tions, but in their  
weakenes mini-  
streth strength.

2. King. St. J.

**Dist. 18.9.**

21 So the Lord saved Hezekiah and his inhabitants of Jerusalem from the hand of Sennacherib King of Assyria, and from the hand of all other, and maintained them on every side.

23 And many brought offerings vnto<sup>y</sup> Lord  
to Ierusalem, & presents to Hezekiah King  
of Iudah, so that he was<sup>9</sup> magnified in the  
sight of all nations from thenceforth.

24. In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gaue him a signe.

23 But Hezekiah did not render according to the reward bestowed vpon him: for his heart was lift vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled him  
self (after that his heart was lifted vp) he &  
the inhabitants of Ierusalem, & the wrath  
of the Lord came not vpon them in 5 daies  
of Hezekiah.

27 Hezekiah also had exceeding much riches  
and honour, and he gave him treasures of  
silver, and of gold, and of precious stones, &  
of sweete odours, and of shields, and of all  
pleasaunt vessels:

28 And of store houses for  $\frac{1}{2}$  increase of wheat  
and wine and oyle, and stables for all beasts,  
and "rowes for the "stables.

29 And he made him cities, and had possession of sheepe and oxen in abundance: for God had giuen him substance exceeding much.

30 This same Hezekiah also stopped the vpper water springs of Gihon, and led them streight vnderneath toward the citie of Dauid Westward. so Hezekiah prospered in al his workes.

31 But because of the ambassadours of the  
princes of Babel, which sent vnto him to  
enquire of the wonder that was done in the  
land, God left him to <sup>tr</sup>ie him, & to know  
all that was in his heart.

33. Concerning the rest of the actes of Hezekiah, and his goodnes, beholde, they are written in y<sup>e</sup> vision of Ishaiah the Prophet, the sonne of Amoz, in the booke of y<sup>e</sup> Kings of Iudah and Israel.

33 So Hezekiah slept with his fathers, and they buried him in the highest sepulchre of the tonnes of David: and all Iudah and the inhabitantes of Ierusalem did him honour at his death: and Manasse his sonne reigned in his stead.

1 *Manasseh an idolater.* 9 *He causeth Judah to erre.* 11 *He*  
*is led away prisoner into Babylon.* 12 *He prayeth to the*  
*Lord, and is deliuered.* 14 *He aboliseth idolatrie,* 16  
*And setteth up true religion.* 20 *He dyeth and Amen*  
*his sonne succeedeth.* 24 *VV horn his own seruants slay.*

**M**Anasseh was twelue yere olde, \*when he began to reigne, & he reigned fife and fiftie yere in Ierusalem:

2 And he did evil in the sight of the Lorde,  
like the abominations of the heathē, \*whō  
the Lorde had cast out before the children  
of [Israel].

3 For he went backe and built the high places, \* which Hezekiah his father had broken downe: \* and he set vp altars for Baalim, and made groues, and worshipped all the hoste of the heauen, and serued them.

4 Also he builde altars in the house of the Lord, wherof the Lord had said, \*In Ierusalem shall my Name be for euer.

5 And he built altars for all the hoste of the  
heauen in the two courtes of the house of  
the Lord.

6 And he caused his ſons to paſſe through  
the fire in the valley of Ben-hinnom : hee  
gave himſelf to witchcraft and to charming,  
and to ſorcerie, and he vſed them that had  
familiar ſpirites, and ſoothſayers : hee did  
very much euill in the ſight of the Lord to  
anger him.

7 He put also the karued image, which bee  
had made, in <sup>the</sup> house of God: wherof God  
had said to Dauid & to Salomon his sonne,  
\* In this house and in Ierusalem, which I  
haue chosen before all the tribes of Israel,  
will I put my Name for euer.

8 Neither will \*I make the foote of Israello  
remoue any more out of the lande which I  
haue appointed for your fathers , so that  
they take heed, and do al that I haue com-  
manded them, according to the Law and  
statutes and iudgements by the <sup>b</sup>hande of  
Moses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, & to doe worse then the heathen, whom the Lord had destroyed before the children of Israel.

10 ¶ And the Lord spake to Manasseh and to his people, but they would not regard.

11 Wherefore the Lord brought vpon them  
the captains of the hoste of the King of As-  
sur, which tooke Manasseh *and put him in*  
fetters, and bound him in chaines, & caried  
him to Babel.

**13** And when he was in tribulation, he prayed to the Lord his God, and humbled himself greatly before the God of his fathers.

13 And prayed vnto him: and God was<sup>d</sup> entreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdom: then Manasseh knew<sup>y</sup> the Lord was God.

14. Now after this he built a wall without the citie of Dauid, on the Westside of<sup>e</sup> Gihon in the valley, euen at the entrie of the fifth gate, and compassed about Ophel, & raised it very hie, and put captains of warre in all the strong cities of Iudah.

25 And he tooke away the strange gods and the image out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the citie.

16 Also he prepared the altar of the Lord, & sacrificed thereon peace offerings, and of thanks, and commaunded Iudah to serue the Lord God of Israel.

17. Neuertheles the people did sacrifice still  
in the hie places, but vnto the <sup>b</sup>Lorde their  
God.

2. King 11.4  
1873.33.46

a Read a King  
16.3.  
witch-  
craft

c. Meaning, by  
his prophets,  
but their heare  
were not tou-  
ched to beleeve  
& repēt, with-  
out the which  
preaching of  
worde taken  
no place.

d Thus afflict  
 on giueth vnder  
 standing: for he  
 that hated God  
 in his propen-  
 sity, now in his  
 misery beleeueth  
 vnto him.  
 e Reade Chap.  
 32.30.  
 f Reade Chap.  
 27.3.

g Which Salomon had caused  
to be made.  
h Thus by ig-  
norance they  
were deceived,  
thinking it no-  
thing to keep  
the altars, so  
that they wor-  
shipped god: but  
it is idolatry to  
worship God.  
y otherwise the  
e hath appoint-

18 ¶ Concerning the rest of the actes of Manasseh, and his prayer vnto his God, and the words of the Seers, that spake to him in the Name of the Lorde God of Israel, behold, they are written in the booke of the King of Israel.

19 And his prayer & howe God was intreated of him, and all his sinne, and his trespassse, & the places wherein he built hie places, and set groues and images (before he was humbled) behold, they are written in the booke of the Seers.

20 So Manasseh slept with his fathers, & they buried him in his owne house: and Amon his sonne reigned in his stead.

21 ¶ Amon was two and twenty yere olde, when he began to reigne, and reigned two yere in Ierusalem.

22 But he did euil in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and serued them;

23 And he humbled not him selfe before the Lord, as Manasseh his father had humbled him selfe: but this Amon trespassed more and more.

24 And his seruants \* conspired against him, and slewe him in his owne house.

25 But the people of the land slewe all them that had conspired against King Amon: and the people of the land made Iosiah his sonne King in his stead.

## CHAP. XXXIII.

1 Iosiah doth reuoyce the idoles, & And restoreth the Temple. The booke of the Lawe is founde. He sendeth to Iudah the Prophets for counsel. God heareth his prayer. He maketh a covenant with God.

1 ¶ Iosiah \* was eight yere olde when he began to reigne, & he reigned in Ierusalem one and thirtie yere.

2 And he did vprightly in the sight of the Lord, and walked in the wayes of Dauid his father, and bowed neither to the right hand nor to the left.

3 And in the eight yere of his reigne (when he was yet a childe) he began to seeke after the God of Dauid his father: and in the twelfth yere he began to purge Iudah, and Ierusalem from the hie places, and the groues, and the karued images, and molten images:

4 And they brake downe \* in his sight the altars of Baalim, & he caused to cut downe the images that were on hie vpon them: he brake also the groues, and the karued images, and the molten images, & stampd them to powder, and strowed it vpon the graues of them that had sacrificed vnto them.

5 Also he burnt the bones of the Priestes vpon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manasseh, and Ephraim, and Simeon, euen vnto Naphtali, with their maules they brake all round about.

7 And when hee had \* destroyed the altars and the groues, and had broken and stampd to powder the images, & had cut down all the idoles throughout all the land of I-

rael, he returned to Ierusalem.

8 ¶ Then in y<sup>e</sup> eighteenth yere of his reigne, when he had purged the land & the Temple, he sent Shaphan the sonne of Azaliah, and Maaseiah the gouernour of the citie, and Iosiah the sonne of Iosahaz the recorder, to reparaire the house of the Lord his God.

9 And when they came to Hilkiah the hie Priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the doore, had gathered at the hand of Manasseh, and Ephraim, and of all the residue of Israel, and of all Iudah and Benjamin, and of the inhabitantes of Ierusalem.

10 And they put it in the hands of them that should doe the worke, and had the ouersight in the house of the Lorde; and they gaue it to the workemen that wrought in the house of the Lord, to reparaire & amend the house.

11 Euen to the workemen & to the builders gaue they it, to bye hewed stone & timber for couples and for beames of the houses, which the Kings of Iudah had destroyed.

12 And the men did the worke faithfully, and the ouersers of them were Iahaz and Obadiah the Leuites, of the childre of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forward: and of the Leuites all that could skill of instruments of musike.

13 And they were ouer the bearers of burdes, and them that set forward all the workmen in euery worke: & of y<sup>e</sup> Leuites were scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the booke of the Lawe of the Lord giuen by the hand of Moses.

15 Therefore Hilkiah answered and sayd to Shaphan the chaucealer, I haue found the booke of the Lawe in the house of the Lorde: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caried the booke to the King, and brought the King worde agayne, saying, All that is committed to the hand of thy seruants, that do they.

17 For they haue gathered the money that was founde in the house of the Lord, and haue deliuered it into the handes of the ouersers, & to the handes of y<sup>e</sup> workemen.

18 Also Shaphan the chaucealer declared to the King, saying, Hilkiah the Priest hath giuen me a booke, and Shaphan read it before the King.

19 And when the King had heard the words of the Law, he tare his clothes.

20 And the King commanded Hilkiah, & Ahikam the sonne of Shaphan, & Abdon the sonne of Micah, and Shaphan the chaucealer, and Asaiah the Kings seruant, saying,

21 Goe and enquire of the Lorde for me, and for the rest in Israel and Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lorde that is fallen

\* Or, they returned to Ierusalem, meaning, Shaphan, &c.

f For there were many portions & pieces annexed to the Temple.  
g Meaning, that they were such credite for their fidelitie, y<sup>e</sup> they made none accomptes of that which they received, 2. King. 22.9.

h Read 2. King. 22.8.

i For the King was commanded to haue continuing alway a copie of this booke, & to read therein day & night, Deut. 17.18.

k For sorrow that the word of god had bene so long suppressed, and the people kept in ignorance, considering also the ouerthrowe therein against the transgressours.

Not the danger of this example. 22.22

treason. 22.24

the 22.26 of this booke as example. 22.26



1 Thus the god-  
sy does not only  
lament their  
owne finnes, but  
also that their  
fathers and pre-  
decessours have  
offended God.  
Or, Tithah.  
Or, Harhu.  
m Meaning, ey-  
ther of y Priests  
apparel, or of the  
Kings.  
n Read hereof,  
a King. 22. 15.  
o That is, to the  
King.

len vpon vs, because our fathers haue not kept the worde of the Lord, to do after all that is written in this booke.

22 Then Hilkiah and they that the King had appointed, went to Huldah the propheteesse the wife of Shallum, the sonne of Tokhath, the sonne of Hafrah keeper of the wardrobe (and she dwelt in Ierusalem within the college) and they communed hereof with her.

23 And she answered them, Thus sayth the Lord God of Israel, Tell ye the man that sent you to me,

24 Thus saith the Lord, Beholde, I will bring euill vpon this place, and vpon the inhabitants thereof, *even* all the curses, that are written in the booke which they haue read before the King of Iudah:

25 Because they haue forsaken me, and burnt incense vnto other gods, to anger me with all the workes of their handes, therefore shall my wrath fall vpon this place, and shal not be quenched.

26 But to the King of Iudah, who sent you to enquire of y Lord, so shall ye say vnto him, Thus saith y Lord God of Israel, The words which thou hast heard, *shal come to passe.*

27 *But* because thine heart did melt, & thou didest humble thy selfe before God, and thou heardest his wordes against this place and against the inhabitants thereof, and humbledst thy selfe before me & tarest thy clothes, and wepest before me, I haue also heard it, sayth the Lord.

28 Behold, I wil gather thee to thy fathers, & thou shalt be put in thy graue in peace, and thine eyes shal not see all the euill, which I will bring vpon this place, and vpon the inhabitants of the same. Thus they brought y King word againe.

29 Then the King sent and gathered all the elders of Iudah and Ierusalem.

30 And the King went vp into the house of the Lord, and all the men of Iudah, and the inhabitants of Ierusalem, and the Priests and the Leuites, and all the people from the greatest to the smallest, and he read in their eares all the wordes of the booke of the couenant that was found in the house of the Lord.

31 And the King stood by his pillar, & made a couenant before the Lord, to walke after the Lord, & to keepe his commandemens, and his testimonies, and his statutes, with all his heart, and with all his soule, & that he would accomplish the wordes of the couenant written in the same booke.

32 And he caused all that were found in Ierusalem, and Benjamin to stande to it: and the inhabitants of Ierusalem did according to the couenant of God, *even* the God of their fathers.

33 So Iosiah tooke away all the abominations out of all the countreys that pertained to y children of Israel, & compelled all y were found in Israel, to serue the Lord their God: so all his dayes they turned not backe from the Lord God of their fathers.

1 Iosiah kept the Passouer a He seteth forth Gods seruice.  
20 He fighteth against the King of Egypt, and dyeth, &c.  
The people bewaile him.

1 M oreouer Iosiah kept a Passouer vnto the Lord in Ierusalem, and they slewe the Passouer in the fourteenth day of the first moneth.

2 And he appointed the Priests to their charges, and encouraged them to the seruice of the house of the Lord,

3 And he sayde vnto the Leuites, y taught all Israel & were sanctified vnto the Lord, Put the holy Arke in the house which Salomon the sonne of Dauid King of Israel did build: it shalbe no more a burden vpon your shoulders: serue nowe the Lord your God and his people Israel,

4 And prepare your selues by the houses of your fathers according to your courses, as Dauid the King of Israel hath written, and according to the writing of Salomons sonne,

5 And stand in the Sanctuarie according to the deuision of the families of your brethren the children of the people, and after the deuision of the familie of the Leuites:

6 So kill the Passouer, & sanctifie your selues, and prepare your brethren that they may doe according to the worde of the Lord by the hand of Moses.

7 Iosiah also gaue to the people sheepe, lambs and kiddes, al for the Passouer, *even* to al that were present, to the number of thirtie thousand, and three thousand bullocks: these were of the Kings substance.

8 And his princes offered willingly vnto the people, to the Priests and to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto the Priests for the Passouer, *even* two thousand & six hundred sheepe & three hundred bullocks.

9 Conaniah also and Shemaiah and Nathaneel his brethren, & Hahabiah & Ieiel, & Iozabad, chiefe of the Leuites gaue vnto the Leuites for the Passouer, six thousand sheepe, and five hundred bullocks.

10 Thus the seruice was prepared, and the Priests stoode in their places, also the Leuites in their orders according to y Kings commaundement:

11 And they slew the Passouer, & the Priests sprinkled the blood with their handes, and the Leuites slayed them.

12 And they tooke away from the burnt offering to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is written in the booke of Moses, & so of the bullocks.

13 And they roasted the Passouer with fire, according to the custome, but the sanctified things they sod in pots, pannes, and cauldrons, and distributed them quickly to all the people.

14 Afterward also they prepared for them selues & for the Priests: for the Priests the sonnes of Aaron were occupied in offering of burnt offerings, & the fat vntil night: therefore

1 The Screens  
which in Iudas  
place to call the  
lambes the Pass-  
ouer, which was  
but y figure of the  
passouer, be-  
cause in al times  
have the names  
of the things  
which are figu-  
red.

2 So that the  
Leuites charge  
was not (as  
to minister in)  
Temple, but  
to instruct the  
people in the  
worde of God.  
3 As it was be-  
fore y Temple  
built: therefore  
your office only  
is now to teach  
the people, and  
to praise God.  
4 Or, the people  
d. Exhort every  
one to examine  
themselves, that  
they be not wor-  
thy to eat of the  
Passouer.  
5 Ex. 12. 46.

6 So that every  
one, & of all  
gates of Ierusalem  
had a liberall  
portion to the  
seruice of God.

7 Meaning that  
Iosiah, which was  
called the Pass-  
ouer, for every  
Priest might  
sprinkle, and  
necessitie for  
the Leuites to  
kill the fac-  
tice.  
8 They were  
used for the  
people that were  
not content  
to be offered,  
that every man  
might offer  
peace offerings,  
and so haue his  
portion.  
Exod. 29. 1.

the cause of Gods wrath  
against Iosiah.

missing short.

the cause of Gods wrath  
against Iosiah.

1 This the spea-  
kerh in cōtempt  
of the idolaters,  
who contrary to  
reason & nature  
make that a god,  
which they haue  
made, & framed  
with their owne  
handes.  
2 This declareth  
what is the ende  
of Gods threat-  
nings, to call his  
to repentance, &  
to assure the vn-  
repentant of their  
destruction.

3 It may appeare  
that very fewe  
were touched w  
true repentance,  
seeing that God  
spared them for  
a time onely for  
the Kings sake.

4 Forasmuch as  
neither yos nor  
olde coulde be  
exempted from  
the curses com-  
ned therein, if they  
did transgresse, he  
knewe it apper-  
teined to all, and  
was his due tie to  
see it red to all  
forts, that every  
one might learn  
to auoid those  
punishments by  
seruing God a-  
right.

5 Because he had  
charge ofier all  
& must answer  
for every one y  
perished, hee  
thought he his  
due tie to see that  
all should make  
profession to re-  
couie the worde  
of God.

the cause of Gods wrath  
against Iosiah.

### Infants death.

for the Levites prepared for themselves,  
and for the Priests the sonnes of Aaron.

25 And the fingers the sonnes of Alaph stood in their standing \* according to the com-  
mandement of Dauid, and Alaph, and He-  
man, and Jeduthun the Kings<sup>b</sup> Secr: and  
the porters at every gate, who might not  
depart from their seruice: therefore their  
brethren the Leuites prepared for them:

16 So all the service of the Lord was prepared the same day, to keepe the Passecouer, & to offer burnt offerings vpon the altar of the Lords, according to the commaundement of King Iosiah.

17 And the children of Israel that were present, kept the Pasſeouer the ſame time, and ſ feaſt of the vnleauened bread ſeuē dayes.

18 And there was no Passouer kept like that, in Israel, from the dayes of Samuel y. Prophet: neyther dyd all the Kings of Israel keepe such a Passouer as Iosiah kept, and the Priests and the Leuites, & al Iudah, & Israel that were<sup>n</sup> present, and the inhabitants of Ierusalem.

19 This Pafleouer was kept in the eighteenth  
yeare of the reigne of Iofiah.

10 ¶ After all this, when Iofiah had prepared the Tēple, Necho King of Egypt came vp to fight againſt \* Carchemiſh by Perath, and Iofiah went out againſt him.

But he sent messengers to him, saying, What haue I to do with thee, thou King of Iudah? *I come not against thee this day, but against the house of mine enemy, and God commanded me to make haste: leaue of to come against God, which is with me, lest he destroy thee.*

25 But Iosiah would not turne his face from him, but<sup>1</sup> changed his apparel to fight with him, and hearkened not vnto the words of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

23 And the shooters shot at King Iosiah: then  
the King said to his seruants, Carry me away,  
for I am very sicke.

24. So his seruants tooke him out of that char-  
 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854

And Jeremiah lamented for Iosiah, and all singing men and singing women mourned for Iosiah in their lamentations to this day, and made the same for an ordinance unto Israel: and behold, they be written in the lamentations.

26 Concerning the rest of the actes of Iosiah  
and his goodnes, *doing* as it was written in  
the Law of the Lord.

37 And his deedes, first and laſt, behold, they  
are written in the booke of the Kinges of  
Iſrael and Iudah.

CHAP. XXXVI

1 After Iofiah, yairmeth lebomax. 2 After Iehomax, Ie-  
hoiakm. 3 After him Itholachin. 11 After him Ze-  
dekiah. 14. 17 In whose time all the people were carried  
away to Babel for contemning the admonitions of the Pro-  
phet, 22 And were restored again the sevenieth yere af-

ter by King Cymru.

1 **T**hen \*the people of the land tooke Ichoahaz the sonne of Iosiah, and made him King in his fathers stead in Ierusalem. 3. King 33. 30.  
2 Ichoahaz *was* three and twentie yere olde when he began to reigne, and hee reigned three \*monethes in Ierusalem. a For these

3 And the King of Egypt tooke him away  
at Ierusalem, and condemned the lande in  
an hundredth talents of filuer, and a talent  
of golde.

4 ¶ And the King of Egypt made Eliakim his brother King over Iudah and Ierusalem, & turned his name to Ichoiakim: and Necho took Ichoahaz his brother, and caried him to Egypt.

5 Ichoiakim was five and twentie yere olde,  
when he began to reigne, and he reigned  
eleuen yere in Ierusalem, and did euill in  
the sight of the Lord his God.

6 Against him came vp Nebuchadnezzar  
King of Babel, and bound him with chaines  
to cary him to Babel.

7 Nebuchadnezzar also \*carried of the vessels of the house of the Lord to Babel, and put them in his temple at Babel.

8 Concerning the rest of the actes of Iehoiakim, and his abominations which he did, and <sup>d</sup> that which was found vpon him, be- holde, they are written in the booke of the Kings of Israel and Iudah, and Iehoiachin his sonne reigned in his stead.

9 Jehoiachin *was* <sup>e</sup> eight yere old when he  
began to reigne, and he reigned three mo-  
neths and ten dayes in Ierusalem, and did e-  
uill in the sight of the Lord.

10 And when the yere was out, King, Nebuchadnezzar sent and brought him to Babel with the precious vessels of the house of y<sup>e</sup> Lorde, and he made Zedekiah his brother King over Iudah and Jerusalem.

II Zedekiah was one and twentie yere olde, when he began to reigne, and reigned eleven yere in Ierusalem.

12 \*And he did euill in the sight of the Lorde his God, and humbled not himselfe before Jeremiah the Prophet at the commaundement of the Lord.

13 But he rebelled moreouer against Nebuchadnezzar, which had caused him to swear by God: & he hardened his necke & made his heart obstinate that he might not returne to the Lord God of Israel.

14. All the chiefe of the Priestes also & of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lorde which he had sanctified in Ierusalem.

15 Therefore the Lord God of their fathers sent to them<sup>2</sup> by his messengers, rising early and sending: for he had compassion on his people, and on his habitation.

16 But they mocked the messengers of God  
and despised his wordes, and misused his  
Prophets, vntill the wrath of the Lord arose  
against his people, and till there was no  
remedie.

17 For he brought vpon them the King of

a For three months after the death of Iosiah came Necho to Jerusalem, & so the plagues began, which Huldah, and the Prophets forewarned should come upon Jerusalem.

c Because he, &  
the people cur-  
ned not to God  
by his first pla-  
gue, he brought  
a new vpon him,  
and at length  
rooted the out  
2. King. 24. 13.

d He meaneth  
superstitious  
markes which  
were found vpon  
his body, when  
he was dead:  
which thing de-  
clared how deep-  
ly idolatrie was  
rooted in his  
heart, seeing he  
bare the markes  
in his flesh.

That is, he began his reigne at eyght yere olde, & reigned ten yeres when his father was a- liue, & after his fathers death, which was the eighteenth yere of his age, he reigned alone three moneths & ten dayes.

the Lord mercy

This is one of the original  
manuscripts of the book  
of the Lord's Prayer.  
The first page is written  
in the year 1630.



h Whither they fled, thinking to have bene saved for holynesse thereof.

i Which is not because God approoueth him which yet is the minister of his iustice, but because God wold by his iust iudgement punish this people: for this King was led w ambition and vaine glorie, wherunto were ioyned fury and crueltie: therefore his worke was condemnable, notwithstanding it was iust & holy on Gods part, who vsed this wicked instrument to declare his iustice. k When Cyrus King of Persia, had made the Babylonians, subiect.

the Caldeans, who slue their yong mē with the sword in the house of their Sanctuarie, & spared neither yong man, nor virgin, auncient, nor aged. God gaue all into his hand, 18 And al the vessels of y<sup>e</sup> house of God great & small, & the treasures of the house of the Lord, and the treasures of the King, and of his princes: all these caried he to Babel. 19 And they burnt the house of God, and brake downe the wall of Ierusalem, & burnt all the palaces thereof with fire, and all the precious vessels therof, to destroy all. 20 And they that were left by the sword, caried he away to Babel, and they were seruantes to him and to his sonnes, vntill the kingdom of the Persians had rule, 21 To fulfill the worde of the Lord by the

mouth of Ieremiah, vntill the land had her fill of her Sabbaths: for all the dayes that she lay desolate, she kept Sabbath, to fulfill seuentie yeres.

22 \* But in the first yere of Cyrus King of Persia (when the worde of the Lord, spoken by the mouth of Ieremiah, was finished) the Lord stirred vp the spirit of Cyrus King of Persia, & he made a proclamation through all his kingdome, and also by writing, saying, 23 Thus sayth Cyrus King of Persia, All the kingdomes of the earth hath the Lord God of heauen giuen me, and he hath commaunded me to build him an house in Ierusalem: that is in Iudah. Who is among you of all his people, with whom the Lord his God is: let him go vp.

Isa. 44. 28, that Ierusalem & the Temple should be buyt againe by Cyrus his anointed: so called, because God vsed his seruice for a time to deliuer his Church.

whosoever and y<sup>e</sup> vengeance of God, and yeres captiuitie, which hee kept Ieth Sabbath or rest of the land, Iere. 25. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. God had so forewarned by his prophet about an hundred yeres, before Cyrus was born.

## The prayer of Manasseh King of the Iewes.

This prayer is not in the Shewre, but is translated out of the Greeke.

Thou hast promised that repentance shall be the way for them to returne to thee. b He speaketh thus in comparison of himselfe & those holy fathers which haue their commendation in Scripture, so in respect of himselfe he calleth their sinnes nothing, but attribureth vnto the righteoulnesse.

O Lord almightie, God of our fathers, Abraham, Isaac and Iacob, and of their righteous seede, which hast made heauen & earth with all their ornament, which hast bounde the sea by the worde of thy commaundement, which hast shut vp the deepe and sealed it by thy terrible and glorious Name, whome all do feare and tremble before thy power: for the maiestie of thy glory cannot be borne, and thine angry threatning toward sinners is importable, but thy merciful promise is vnmeasurable & vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnes hast promised repentance & forgiveness to them that sinne against thee, and for thine infinite mercies hast appointed repentance vnto sinners y they may be saued. Thou therefore, O Lord, that art the God of y<sup>e</sup> iust, hast not appointed repentance to the iust, as to Abraham, and Isaac and Iacob, which haue not sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned about the number of the sand of the sea. My transgressions, O Lord, are multipli-

ed: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heauens for the multitude of mine vnrighteousnes. I am bowed downe with many yron bandes, that I cannot lift vp mine head, neither haue any release. For I haue prouoked thy wrath & done euill before thee. I did not thy will, neyther kept I thy commandments. I haue set vp abominations & haue multiplied offences. Nowe therefore I bowe the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgive me: O Lord, forgive me, & destroy me not with my transgressions. Be not angry with me for euer by referring euill for me, neither condemne me into the lower partes of the earth. For thou art the God, even the God of them that repent: and in me thou wilt shewe all thy goodnesse: for thou wilt saue me that am vnworthy, according to thy great mercy: therefore I will prayse thee for euer al the dayes of my life, for all the power of the heauens prayse thee, and thine is the glory for euer and euer, Amen.

## EZRA.

### THE ARGUMENT.

As the Lord is ever mercifull vnto his Church, and doeth not punish them, but to the intent they should see their owne miseries, & be exercised vnder the crosse, that they might contemne the world and aspire vnto the heauen: so after that he had visited the Iewes and kept them now in bondage seuentie yeres in a strange countrey among infidels and idolaters, he remembered his tender mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, and moued both the heart of the chief ruler to pities them, and also by him punished such, which had kept them in seruitude. Notwithstanding left they should growe into a contempt of Gods great benefite, he keepeth them still in exercise, and raiseth domestical enemies, which endeavour as much as they can to hinder their most worthy enterprise: yet by the exhortation of the Prophets they went forwards by little and little till their worke was finished.

The



The author of this booke was Ezra, who was Priest, and Scribe of the Lawes chap. 7. 6. He returned to Ierusalem the sixt yere of Darius, who succeeded Cyrus, that is more then fiftie yeres after the returne of the first under Zerubbabel, when the Temple was built. He brought with him a great compaign, and much wealth, with letters to the Kings officers for all such things as should be necessarie for the Temple: and as his comming he redressed that which was amisse, and set the things in good order.

CHAP. I.

1. Cyrus sendeth against the people that was in captiuitie, & comforteth them in their holy temple.



Owe \* in \* the first yere of Cyrus King of Persia (that y worde of the LORD, spoken by the mouth of Ieremiah, might be accomplished) y Lorde stirred

vp the \* spirit of Cyrus King of Persia, & he made a proclamation through all his kingdom, and also by writing, saying,

Thus saith Cyrus king of Persia, The Lord God of heauen hath giuen me \* all y kingdoms of the earth; and he hath commanded me to build him an house in Ierusalem, which is in Iudah.

Who is hee among you of all his people with whome his God is? let him goe vp to Ierusalem which is in Iudah; and build the house of the Lord God of Israel: he is the God, which is in Ierusalem.

And euery one that remaineth in any place (where he sojourneth) \* let the men of his place relieue him with silver & with golde, and with substance, and with cattell, & with a willing offering, for the house of God that is in Ierusalem.

Then the chiefe fathers of Iudah and Benjamin, and the Priests and Levites rose vp, with all them whose spirit God had rayled to goe vp, to build the house of the Lorde which is in Ierusalem.

And all \* they y were about them, strengthened their handes with vessels of silver, with golde, with substance and with cattell, and with precious thinges, besides all that was willingly offered.

Also the King Cyrus brought forth y vessels of the house of the Lord, \* which Nebuchadnezzar had taken out of Ierusalem, and had put them in the house of his god.

Euen them did Cyrus King of Persia bring forth by the hande of Mithredath the treasurer, and counceined them vnto Sheshbazzar the Prince of Iudah.

And this is the number of them, thirtie basins of golde, a thousand basins of silver, nine and twentie \* kniues,

Thirtie boules of gold, & of silver boules of the second sort, foure hundredth and ten, and of other vessels, a thousand.

All the vessels of gold and silver were fixe thousand and foure hundredth. Sheshbazzar brought vp all \* with them of the captiuitie that came vp from Babel to Ierusalem.

With y lewes that had bene kept captiues in Babylon.

CHAP. II.

The number of them that returned from the captiuitie.

THESE \* also are the sonnes \* of the prouince, that went vp out of the captiuitie (whome Nebuchadnezzar King of Babel had caried away vnto Babel) and returned to Ierusalem; and to Iudah, euery one vnto his citie,

Which came with Zerubbabel, to wit, Iehus, Nehemiah, Seraiah, Reeliah, Mordecai, Bilshan, Mispar, Biguai, Rehum, Beaniah.

The number of the men of the people of Israel was,

The sonnes of Parosh, two thousand, an hundredth seuentie and two;

The sonnes of Shephathiah, three hundredth seuentie and two;

The sonnes of Arah, seuen hundredth and seuentie and fixe;

The sonnes of Pahath Moab, of y sonnes of Iehus & Ioab, two thousand, eight hundredth and twelue;

The sonnes of Elam, a thousand, two hundredth and foure and fiftie;

The sonnes of Zattu, nine hundredth and fixe and foure;

The sonnes of Zaccai, seuen hundredth and threecore;

The sonnes of Bani, fixe hundredth & two and foure;

The sonnes of Bebai, fixe hundredth, & thre and twentie;

The sonnes of Azgad, a thousand, two hundredth and two and twentie;

The sonnes of Adonikam, fixe hundredth, threecore and fixe;

The sonnes of Biguai, two thousand, & fixe and fiftie;

The sonnes of Adin, foure hundredth and foure and fiftie;

The sonnes of Ater of \* Hizkiah, threecore and eght;

The sonnes of Bezai, three hundredth and thre and twentie;

The sonnes of Iorab, an hundredth & twelue;

The sonnes of Hashum, two hundredth & thre and twentie;

The sonnes of Gibbar, threecore and fixe;

The sonnes of Beth-Iehem, an hundredth and thre and twentie;

The men of Netophah, fixe and fiftie;

The men of Anothah, an hundredth and eght and twentie;

The sonnes of Azmaueh, two & foure;

The sonnes of Kirathaim, of Chephirah, and Beeroth, seuen hundredth and thre & foure;

The sonnes of Haramah and Gaba, fixe hundredth, and one and twentie;

The men of Michmas, an hundredth & two and twentie;

The sonnes of Beth-el and Ai, two hundredth,

Meaning Iudea, which was a prouince, that is, a country which was in subjection.

This was not that Mordecai which was Esther's kindred.

Meaning, of the commune people.

Meaning, of the duke of Iudea.

Meaning, of the duke of Iudea.

Meaning, of the posteritie of Hezekiah.

Meaning, of the posteritie of Hezekiah.

That is, inhabitants: for so this word (some) signifies, when it is layed with the names of places.

dreth, and three and twentie :

29 The sonnes of Nebo, two and fiftie :

30 The sonnes of Magbith, an hundredth and fixe, and fiftie :

31 The sonnes of the other Elam, a thousand, and two hundredth, and foure and fiftie :

32 The sonnes of Harim, three hundredth & twentie :

33 The sonnes of Lod-hadid, and Ono, seven hundredth, and five and twentie :

34 The sonnes of Iericho, three hundredth & five, and fourtie :

35 The sonnes of Senash, three thousand, six hundredth and thirrie :

36 ¶ The Priests: of the sonnes of Iedaiah of the house of Ieshua, nine hundredth seuentie and three :

37 The sonnes of Immer, a thousand & two and fiftie :

38 The sonnes of Pasbur, a thousand, two hundredth and seven and fourtie :

39 The sonnes of Harim, a thousand and seuentie.

40 ¶ The Levites: the sonnes of Ieshua, and Kadmiel of the sonnes of Hodasiah, seuentie and foure.

41 ¶ The Singers: the sonnes of Asaph, an hundredth and eight and twentie.

42 ¶ The Porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akub, the sonnes of Hariz, the sonnes of Shobai: all were an hundredth and nine and thirrie.

43 ¶ The Nethinims: the sonnes of Ziha, & sonnes of Hasupha, & sonnes of Tabbaoth.

44 The sonnes of Keros, the sonnes of Siah, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akub,

46 The sonnes of Hagab, & sonnes of Sham-lai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,

48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzan,

49 The sonnes of Vzza, the sonnes of Paschah, the sonnes of Besai,

50 The sonnes of Asnah, the sonnes of Menin, the sonnes of Nephusim,

51 The sonnes of Bakbuk, the sonnes of Hakupa, the sonnes of Harhur,

52 The sonnes of Bazluth, the sonnes of Mehida, the sonnes of Hartha,

53 The sonnes of Barco, the sonnes of Sisara, the sonnes of Thamah,

54 The sonnes of Neziel, the sonnes of Hattipha,

55 The sonnes of Salomons servants: the sonnes of Sora, the sonnes of Sophereth, & sonnes of Peruda,

56 The sonnes of Isalah, the sonnes of Dabben, the sonnes of Giddel,

57 The sonnes of Shephathiah, the sonnes of Hecil, the sonnes of Pochereth Hazzebam, the sonnes of Ami,

58 All the Nethinims, and the sonnes of Salomons servants were three hundredth nine and two.

59 ¶ And these went vp from Telmelah, and from Telharsha, Cherub, Addan, and Immer, but they could not discern their fathers house and their feede, whether they were of Israel.

60 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekoda, fixe hundredth and two and fiftie.

61 And of the sonnes of the Priests, the sonnes of Habaiah, the sonnes of Gez, the sonnes of Barzillai: which tooke of the daughters of Barzillai Giliadite to wife, and was called after their name.

62 These sought their writing of the genealogies, but they were not found: therefore were they put from the Priesthood.

63 And I Tursathia sayd vnto them, that they shoulde not eate of the moste holy thing, till there rose vp a Priest with him and Thummin.

64 The whole Congregation together was two and fourtye thousand, three hundredth and threescore.

65 Beside their seruants and their maydes: of whom were seven thousand, three hundredth and seven and thirrie: and among them were two hundredth singing men and singing women.

66 Their horses were seven hundredth, and fixe and thirrie: their mules, two hundredth and five and fourtie:

67 Their camels foure hundredth, and five and thirrie: their asses, fixe thousand, seven hundredth and twentie.

68 And certaine of the chiefe fathers, when they came to the house of the Lord, which was in Ierusalem, they offered willingly for the house of God, to set it vp vpon his foundation.

69 They gaue after their abilitie vnto the treasure of the worke, even one and threescore thousand drammes of golde, and five thousand pieces of siluer, and an hundredth Priests garments.

70 So the Priests and the Leuites, and a certaine of the people, and y fingers, & the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

# CHAP. III.

¶ They build the altar of God. ¶ They offer to the Lord. ¶ They prepare for the Temple. ¶ And sing vnto the Lord.

1 And when the seventh moneth was come, and the children of Israel were in their cities, the people assembled themselves as one man vnto Ierusalem.

2 Then stood vp Ieshua the sonne of Iozadak, and his brethren the Priests, and Zerubbabel the sonne of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the Law of Moses the man of God.

3 And they set the altar vp 6 his bases (for there was among them, because of the people of those countreies) therefore they offered burnt offerings thereon vnto the Lord, and burnt offerings in y morning, & at euen.

4 They kept also the feast of the Tabernacles,

¶ Before he hath declared y two Tribes: Iudah and Benjamin, & now he cometh to the Tribe of Levi and beginneth at y Priests.

¶ The Levites.

¶ The Singers.

¶ The Porters.

¶ So called because they were given to the Temple, to cut wood and beare water for the use of sacrifices, and came of the Gibonites which were appointed to this vic by Ieshua, [cf. 9. 23]

¶ Which some of them that Salomon had appointed for the worke of the Temple.

¶ Of him is made mention, 1. Sam. 17. 23. 19. 30. & Iudas the Priesthood was had in contempt, they would haue killed their chiefe by their own judgement, both the chiefe of the world & the chiefe of their office.

¶ This is a Chaldean name & signifieth him that hath authority over others. 2. Kings 18. 30.

¶ Which name is to offend many. 2. Kings 18. 30.

¶ French crown at 5. Shill. 4. p. the dramme is 1/2 cyph. part of an ounce, & the ounce the eighth part of a min.

¶ Which word led mine, and cōtayne a poun two markes. 7000. min. make 70000. frankes, which mount to 100000. mouney. 2. Kings 18. 30.

¶ The whole sum was 24491. Shill. 4. p.

¶ Called Tith which importeth to part of September, and part of October.

¶ Meaning, nephew: for he was the sonne of Pedaiash, reu. Chro. 3. 19.

¶ In the place where Salomon had placed it.





this city be builded, and the foundation of the wall layd, by this means the portion beyond the River shall not be thine.

27 ¶ The King sent an answer vnto Rehun & chameclour, and Shimhai the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the River, Shalam and Cheeth.

28 ¶ The letter which ye sent vnto vs, hath bene openly read before me, and I have commaunded and they haue searched, and founde, that this cite of olde tyme hath made insurrections against kings, and hath rebelled and rebellion hath bene committed therein.

29 There haue bene mightie kings also ouer Ierusalem, which haue ruled ouer al beyond the River, and telle, tribute, & custome was giuen vnto them.

30 Make ye now a decree, that those men may cease, and that the cite be not build, til I haue giuen another commaundement.

31 Take heed now that ye faile not to do this: why should damage grow to hurt the King?

32 ¶ When the copie of King Artabastres letter was read before Rehun & Shimhai the scribe, & their companions, they went vp in all the hast to Ierusalem vnto the Iewes, & caused them to cease by force and power.

33 Then ceased the worke of the house of God, which was in Ierusalem, & did stay vnto the second yere of Darius King of Persia.

¶ Haggai and Zechariah the prophets. ¶ The worke of the Temple hath bene contrary to the words of Talmi.

¶ Haggai a Prophet and Zechariah the sonne of Iddo a Prophet prophesied vnto the Iewes that were in Iudah, and Ierusalem, in the name of the God of Israel, thus vnto them.

34 ¶ Then Zerubbabel the sonne of Shealtiel, and Iesua the sonne of Iozadak arose, and began to buyde the house of God at Ierusalem, & with them were Prophets of God, which helped them.

35 ¶ At the same tyme came to this Tatnai, which was capteine beyond the River, and his brethren, bannai and their companions, & said vnto them, Who hath giuen you commaundements to build this house, and lay the foundations of these walles?

36 ¶ Then said we vnto them after this manner, What are all the names of the men that buyde this building?

37 ¶ But the eye of their God was vpon the Elders of the Iewes, that they coule not cease their worke, till the matter came to Darius King, then they answered by letter thus vnto him.

38 ¶ The copie of the letter, that Talmi capteine beyond the River, and Shebazzar, & his companions, Aphasethai, which were beynd the River, sent vnto King Darius.

39 ¶ They sent a letter vnto him, whiche it was written thus vnto Darius the King, all peace.

40 ¶ But known vnto the King, thus we went

into the prouince of Iudaea, to the house of the great God, which is builded with great stones, and beames are layd in the walles, and this worke is wrought speedily, & prospereth in their handes.

¶ Then asked we those Elders, & said vnto them thus, Who hath giuen you commaundement to build this house, and to lay the foundation of these walles?

41 ¶ We asked their names also, that we might certifye thee, & that we might write the names of the men that were their rulers.

42 ¶ But they answered vs thus, & said, We are the seruants of the God of heauens & earth, and buyde the house that was buyd of olde & many yeeres ago, which a great King of Israel builded, and founded.

43 ¶ But after that our fathers had prouoked the God of heauen vnto wrath, his fure thei ouer into the handes of Nebuchadnezzar King of Babel, the Caldean, and he destroyed this house, and carried the people away captiue vnto Babel.

44 ¶ But in the first yere of Cyrus King of Babel, King Cyrus made a decree to build this house of God.

45 ¶ And the vessels of golde and siluer of the house of god, which Nebuchadnezzar took out of the Temple, that was in Ierusalem, and brought them into the Temple of Babel, those did Cyrus the King take out of the Temple of Babel, and they gaue them vnto Sheshbazzar by his name, whome he had made capteine.

46 ¶ And he said vnto him, Take these vessels and go thy way, and put them in the Temple that is in Ierusalem, and let the house of God be build in his place.

47 ¶ Then came the same Sheshbazzar and layd the foundation of the house of God, which is in Ierusalem, and since that tyme euen vntill now, hath it bene in building, yet it is not finished.

48 ¶ Now therefore if it please the King, let there be searche made in the house of the Kings treasures, which is there in Babel, whether a decree hath bene made by King Cyrus, to buyde this house of God in Ierusalem, and let the King send his minde concerning this.

CHAP. VI

¶ At the commaundement of Darius King of Persia, after the Temple was builded and dedicated, the children of Israel kept the feast of tabernacles.

¶ Then King Darius gaue commaundement, & they made searche in the li-braries of the treasures, which were there layd vp in Babel.

¶ And there was found in a coffer (in the palace that was in the prouince of the Medes) a volume, and therein was thus written.

¶ In the first yere of King Cyrus, King Cyrus made a decree for the house of God in Ierusalem, Let the house be builded in the place where they offered sacrifices, and let the walles thereof be ioynted together, let the height thereof be three score

1 Some read for Shebazzar, or greting, m Called also Cheemeth, veris.

2 Some read for Shebazzar, or greting, m Called also Cheemeth, veris.

3 Some read for Shebazzar, or greting, m Called also Cheemeth, veris.

4 Some read for Shebazzar, or greting, m Called also Cheemeth, veris.

5 Some read for Shebazzar, or greting, m Called also Cheemeth, veris.

6 Some read for Shebazzar, or greting, m Called also Cheemeth, veris.

7 Some read for Shebazzar, or greting, m Called also Cheemeth, veris.

8 Some read for Shebazzar, or greting, m Called also Cheemeth, veris.

9 Some read for Shebazzar, or greting, m Called also Cheemeth, veris.

10 Some read for Shebazzar, or greting, m Called also Cheemeth, veris.

11 Some read for Shebazzar, or greting, m Called also Cheemeth, veris.

12 Some read for Shebazzar, or greting, m Called also Cheemeth, veris.

13 Some read for Shebazzar, or greting, m Called also Cheemeth, veris.

14 Some read for Shebazzar, or greting, m Called also Cheemeth, veris.

15 Some read for Shebazzar, or greting, m Called also Cheemeth, veris.

16 Some read for Shebazzar, or greting, m Called also Cheemeth, veris.

17 Some read for Shebazzar, or greting, m Called also Cheemeth, veris.

18 Some read for Shebazzar, or greting, m Called also Cheemeth, veris.

19 Some read for Shebazzar, or greting, m Called also Cheemeth, veris.

20 Some read for Shebazzar, or greting, m Called also Cheemeth, veris.

21 Some read for Shebazzar, or greting, m Called also Cheemeth, veris.

Three orders of great stones, and the order of cymbre, and let the expenses be given of the Kings house. And also let them tender the vessels of the house of God (of gold and silver, which Nebuchadnezzar took out of the Temple, which was in Jerusalem, and brought into Babel) and let him go into the Temple that is in Jerusalem to his place & put them in the house of God.

Therefore Tarnai captaine beyond the River, & Sathar Boznai, and their companions Apharsaica, which are beyond the River, let yefare from thence. Suffer yefare the marks of this house of God, and let the captaine of the Iewes and the Elders of the Iewes my build this house of God in his place.

For he hath given a commandment what ye shall do to the Elders of these Iewes, for the building of this house of God, that of the revenues of the King, which is of the tribute beyond the River, there be incontinently expenses given unto these men. They ceased not.

And that which they shall have need of, let him be given unto them day by day, whether it be young bullocks, or rams, or lambs for the burnt offerings of the God of heaven, wheat, salt, wine, and oyle, according to the appointment of the Priests that are in Jerusalem, that there be no fault. That they may have to offer freere and ours unto the God of heaven, and pray for the King also, and for his sonnes. And I have made a decree, that whosoever shall alter this sentence, the wood shall be pulled downe from his house, and shall be leaved, and he shall be hanged between his house and his house shall be made a dunghill for this. And the God that hath called his Name, the dwellers therein, destroy all kings and people that put to their hand to alter, and to destroy this house of God, which is in Jerusalem. I Darius have made a decree, let it be done with speede.

Then I went the captaine beyond the River, and Sathar Boznai, and their companions, according to that which Darius had sent in, they did speedily.

So the Elders of the Iewes builded, and they prepared by prophasy of Haggai the Prophet, and Zechariah the sonne of Iddo, and they builded and finished it, by the appointment of the God of Israel, and by the commandment of Cyrus, and Darius, and Artaxastive King of Persia.

And this house was finished the third day of the month of Adar, which was the first yere of the reigne of King Darius.

And the children of Israel, the Priests, and the Levites, and the residue of the children of the captivity kept, kept dedication of this house of God with joy.

And offered as a dedication of this house of God an hundred bullocks, two hundred

rams, four hundred lambs, and twelve goats, for the sinne of all Israel according to the number of the Tribes of Israel.

And dwelt the Priests in their order, and the Levites in their courses over the service of God in Jerusalem, as it is written in the booke of Moses.

And the children of the captivity kept kept the Passover on the fourteenth day of the first moneth.

(For the Priests and the Levites were purified altogether) and they killed the Passover for all the children of the captivity, and for their brethren the Priests, and for themselves.

So the children of Israel which were come againe out of captivity, and all families had separated them selves from them, from the filthines of the Heathen of the land, to seek the Lord God of Israel, and esteem.

And they kept the feast of unleavened bread seven dayes with joy, for the Lord had made them glad, and turned the heart of the King of Ashur unto them, so to encourage them in the works of the house of God, as in the God of Israel.

CHAP. VIII.

Now after these things, in the reigne of Artaxastive King of Persia,

Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiyah,

The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

The sonne of Amariah, the sonne of Azariah, the sonne of Meraioth,

The sonne of Zeraiah, the sonne of Vzzi,

The sonne of Bakki, the sonne of Benai,

The sonne of Abihim, the sonne of Phinehas, the sonne of Eleazar, the sonne of Aaron, the chiefe Priest.

This Ezra came up from Babel, and was a scribe prompt in the Lawe of Moses, which the Lord God of Israel had given, and the King gave him all his request according to the hand of the Lord his God which was upon him.

And when he went up, he brought with him the children of Israel, and of the Priests, and the Levites, and the singers, and the porters, and the Nethinims into Jerusalem, in the seventh yere of King Artaxastive.

And he came to Jerusalem in the first moneth, which was in the seventh yere of the King.

For upon the first day of the first moneth began he to go up from Babel, and on the first day of the first moneth came he to Jerusalem, according to the good hand of his God which was upon him.

For Ezra had prepared his heart to seeke the Law of the Lord, and to do it, and to teach the precepts & iudgements in Israel. And thus it the copie of the letter that King Artaxastive gave unto Ezra the Priest.

And Ezra was a writer of the words of the commandments of the Lord, & of his statutes.

the Lord and his servants.

The Ethelred wrote that the Kings of Persia were called by this name as Pharaoh was a common name to the Kings of Egypt, and Cesar to the Emperours of Rome.

first preparation of the Part.



[illegible]



the chiefest at the place of Caphis, and I tolde them the wordes that they should speake to Iddo, and to his brethren the Nehemians at the place of Caphis, that they should call the ministers of the house of our God to come vnto vs.

28 So by the good hande of our God, which was vpon vs, they brought vs a man of vnderstanding of the sonnes of Mahabi the sonne of Levi the sonne of Israel, and Sheriah with his sonnes and his brethren, eightene: none of vs: and Iddo the sonne of Merari, with his brethren, & their sonnes seuen.

29 And of the Nehemians, whome Dauid had set, and the Princes for the seruice of the Levites, two hundred and twentie of the Nehemians, which all were named by name.

30 And there at the River, by Ahana, I proclaimed a fast, that we might humble our selves before our God, and seeke of him a right way for vs, and for our children, and for all our substance.

31 For I was ashamed to requere of the King an arme and horsemen, to helpe vs against the enemies in the way, because we had spoken to the King, saying, The hand of our God is vpon all them that seeke him in goodnes, but his power and his wrath is against all them that forsake him.

32 So we fasted, and besought our God for him: and he was intreated of vs.

33 Then I separated twentie of the chiefe of the Priests, Sheriah, and Habbabiah, and seuen of their brethren with them.

34 And weighed them the silver & the gold, & the vessels, euer the offering of the house of our God, which the King and his counselors, and his Princes, and all Israel that were present had offered.

35 And I weighed vnto their hand six hundred and fiftie talents of silver, and in silver vessels, an hundredth talents, and in gold, an hundredth talents.

36 And twentie basins of gold, of a thousand drammes, and two vessels of shining brasie, verie good, and precious as golde.

37 And I said vnto them, Ye are consecrate vnto the Lord, and the vessels are consecrate, and the golde and the silver are freely offered vnto y Lord God of your fathers.

38 Watch ye, and keepe them vntil ye weigh them before the chiefe Priests and the Levites, and the chiefe fathers of Israel in Ierusalem in the chambers of the house of the Lord.

39 So the Priests and the Levites received the weight of the silver and of the golde, and of the vessels to bring them to Ierusalem, vnto the house of our God.

40 Then we departed from the Ryuer of Ahana on the twelfth day of the first month, to go vnto Ierusalem, and the hande of our God was vpon vs, and deliuered vs from the hand of the enemy, and of such as layed waite by the waile.

31 And we came to Ierusalem, and abode there three daies.

32 And on the fourth daye was the silver weighed, and the golde and the vessel in the house of our God by the hande of Meremoth the sonne of Uriah the Priest, and with him was Eleazar the sonne of Phinehas, and with them was Iozabab the sonne of Ieshua, and Noziah the sonne of Binui the Levites.

33 By number and by weight of euerie one, and all the weight was written at the same time.

34 Also the children of the captiuitie, which were come out of captiuitie, offered burnt offerings vnto the God of Israel, twelue bullockes for all Israel, sixtie and fixe rammes, seentie and seuen lambes, and twelue hee goats for sinne: all was a burnt offering of the Lord.

35 And they deliuered the Kings commission vnto the Kings officers, and to the captaines beyonde the Ryuer: and they promoted the people, and the house of God.

CHAP. X.

36 From the complainte on the people that had turned their backs from God, and turned vnto the Gentiles: He prayeth vnto God, for the good will vnto

When these thinges were done, I said vnto the rulers came to me, saying, The people of Israel, and the Priests and the Levites are not separated from the people of the landes (as touching their abominations) to vs, of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

For they haue taken their daughters to themselves, and to their sonnes, and they haue mixed the holy seede with the people of the land, and the hand of the princes and rulers hath bene chiefe in this trespass.

But when I heard this saying, I rent my clothes and my garment, and plucked of the heare of mine head, and of my beard, and sat downe astonished.

4 And there assembled vnto me al that feared the wordes of the God of Israel, because of the transgression of them of the captiuitie: And I sat downe astonished vntil the evening sacrifice.

5 And at the evening sacrifice I arose vp from mine hesuites, and when I had rent my clothes & my garment, I fel vpon my knees, and spread out mine hands vnto the Lorde my God.

6 And said, O my God, I am confounded & ashamed, to lift vp mine eyes vnto thee my God: for our iniquities are increased vnto our head, and our trespass is grown vnto vnto the heauen.

7 From the dayes of our fathers haue we bene in a great trespass vnto this day, and for our iniquities haue we, our Kings, and our Priests bene deliuered into the hande of the Kings of the land, vnto the sword, into captiuitie, into a spoyle, and into confusion of face, as appereth this day.

8 And

1 This was taken of a good conscience and of his integrity, that he would haue witness of his fidelitie.

From the time they came home vnto Zerubbabel, hee visit the oblation of Ezra, they had decreed, contrary to the lawe of God, & married where it was not lawful, Deut. 7.

That is, the goodnes, as in the eldres leges, was broken.

Arise, doing, ting whiche God would continue his benes towards vs or els destroye this which he had begun.

That is, we are drowned in sinne. They are so cecce that they can not growe greater.

Gods anger against that sinners sin.

falling a prayse for sayntes goodnes.

Limiting at prayer.

We must cherishe our owne spirit and cause, wch they

Chap. IX.

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40 Then we departed from the Ryuer of Ahana on the twelfth day of the first month, to go vnto Ierusalem, and the hande of our God was vpon vs, and deliuered vs from the hand of the enemy, and of such as layed waite by the waile.

8 And

8 And now for a little space grace hath bene shewed from the Lord our God, in causing us to remain to escape, and in giving vs a name in his holie place, that our God may lighten our eyes, and giue vs a little reuiuing in our seruitude.

9 For though we were bondme, yet our God hath not forsaken vs in our bondage, but hath enclined mercie vnto vs in the sight of the Kings of Persia, to giue vs life, and to erect the house of our God, and to redresse the desolate places thereof, and to giue vs a wall in Iudah and in Ierusalem.

10 And now, our God, what shall we say after this for we haue forsaken thy commandements,

11 Which thou hast commanded by thy seruants the Prophets, saying, The lande whereunto ye go to possesse it, is an vn-cleane land, because of the filthines of the people of the landes, which by their abominations, and by their vncleannes haue filled it from corner to corner.

12 Now therefore shall ye not giue your daughters vnto their sonnes, neither shall ye take their daughters vnto your sonnes, nor seeke their peace nor welch for euer, that ye may be strong and eat the goodnes of the land, & leaue it for an inheritance to your sonnes for euer.

13 And after all that is come vpon vs for our euil decdes, and for our great trespasses (seeing that thou our God, hast stayed vs from being beneth for our iniquities, and hast giuen vs such delinences)

14 Should we returne to breake thy commandements, and ioyne in alliance with the people of such abominations? wouldst not thou be angry toward vs til thou haddest consumed vs, so that there should be no remnant nor anie escaping?

15 O Lord God of Israel, thou art iust, for we haue bene referred to escape, as appeareth this day: behold, we are before thee in our trespasses: therefore we cannot stande before thee because of our

16 The people repented and turned, and put away their strange wiues.

17 Whiles Ezra prayed thus, and confessed him self weeping, and falling downe before the house of God, there assembled vnto him of Israel a vetie great Congregation of men and women & children: for the people wept with a great lamentation.

18 Then Shechaniah the sonne of Iehiel one of the sonnes of Elam, answered, and said to Ezra, We haue trespassed against our God, and haue taken strange wiues of the people of the land, yet now there is hope in Israel concerning this.

19 Now therefore let vs make a couenant with our God, to put away all the wybes (and such as are borne of them) according to the counsell of the Lord, & of those that feare the commandements of our God; & let it be done according to the Lawe.

4 Arise: for the matter belongeth thus to thee: we also will be with thee of counsell, and do it according to the lawe of our God.

5 Then arose Ezra, and caused the chiefe Priests, the Levities, and all Israel, to sweare that they would do according to this word.

6 So they swore.

7 And Ezra rose vp from before the house of God, and went into the chamber of Iohanan the sonne of Eliashib: he wente euen thither, but he did eate neither bread, nor drunke water: for he mourned, because of the transgression of them of the captiuitie.

8 And they caused a proclamation to go throughout Iudah and Ierusalem, vnto all them of the captiuitie, that they should assemble them selues vnto Ierusalem.

9 And whosoever would not come within three dayes according to the counsell of the Princes and Elders, all his substance should be forfait, and he should be separate from the Congregation of them of the captiuitie.

10 Then all the men of Iudah and Benjamin assembled them selues vnto Ierusalem within three daies, which was the twentieth day of the ninth moneth, and all the people fasted in the streets of the house of God, trembling for this matter, and for y<sup>e</sup> frame.

11 And Ezra the Priest stood vpon, and saide vnto them, Ye haue transgressed, and haue taken strange wiues, to increase y<sup>e</sup> trespass of Israel.

12 Now therefore giue praise vnto the Lord God of your fathers, and do his will, and separate your selues from the people of the lande, and from the strange wiues.

13 And all the Congregation answered, and said with a loud voice, So will we do according to thy wordes vnto vs.

14 But the people are manie, and it is a raynie weather, and we are not able to stande without, neither is the worke of one day or two: for we are manie that haue offended in this thing.

15 Let our rulers stande therefore before all the Congregation, and let all them which haue take strange wiues in our cities, come at the time appointed, and with them the Elders of euerie cite and the judges thereof, til the fierce wrath of our God for this matter turne away from vs.

16 Then were appointed Jonathan the sonne of Ashb-el, and Iahaziah the sonne of Tihuah ouer this matter, and Meshullam and Shabbethai the Leuites helped them.

17 And they of the captiuitie did so and departed, vnto Ezra the Priest, and the men that were chiefe fathers to the familie of their fathers by name, and sate downe in the first day of the tenth moneth to examine the matter.

18 And vntil the first day of the first moneth they were finishing the busines with all the men that had taken strange wiues. And of the sonnes of the Priests there were men found, that had taken strange wiues, of the sonnes of Iehush, the sonne of Iozadak, & of his brethren, Mes-siah,

In giuing vs a resting place. It is a similitude taken of them that remaine still in a place, which smite nailes to hang things vpon, Isa. 55. 2.

1

Exod. 23. 32. 34. 25. 2. 2. 2. 2.

Deut. 21. 6.

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19 And they gaue<sup>1</sup> their hands, y they would  
pur away their wiues, and they that had  
trespassed, gaue a ramme for their trespass.  
20 And of the sonnes of Immer, Honani, and  
Zebadiah.  
21 And of the sonnes of Harim, Maaseiah, &  
Eliash, & Shemaiah, and Iehiel, & Vzziel.  
22 And of the sonnes of Pashur, Elioenai,  
Maaseiah, Ithmael, Nethanceel, Iozabad, &  
Elasah.  
23 And of the Leuites, Iozabad and Shimei  
and Kelaiah, (which is Kethiah) Pethahiah,  
Iudah and Eliezer.  
24 And of the fingers, Eliashib. And of the  
porters, Shallum, and Telm, and Uri.  
25 And of Israel: of the sonnes of Parosh,  
Ramiah, and Iesiah, and Malchiah, and Mi-  
amin, & Eleazar, & Malchijah, & Benaiah.  
26 And of the sonnes of Elam, Mattaniah,  
Zechariah, and Iehiel, and Abdi, and Iere-  
moth, and Elijah.  
27 And of the sonnes of Zattu, Elioenai, Eli-  
ashib, Mattaniah, and Ierimoth, and Zabab,  
and Aziza.  
28 And of the sonnes of Bebai, Iehohanan,  
Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam,  
Malluch, and Adaiah, Iathub, and Sheal, Ie-  
ramoth.  
30 And of the sonnes of Pahath Moab, Ada-  
na, and Chelal, Benaiah, Maaseiah, Matta-  
niah, Bezaluel, and Binnui, and Manasseh.  
31 And of the sonnes of Harim, Eliezer, Ithi-  
iah, Malchiah, Shemaiah, Shimeon,  
32 Benjamin, Malluch, Shamariah.  
33 Of the sonnes of Hashum, Mattenai, Mat-  
tattah, Zabab, Eliphelzer, Ieremai, Menaf-  
seh, Shimei.  
34 Of the sonnes of Bani, Maadai, Amram,  
and Vel.  
35 Banaiah, Bediah, Chelluh.  
36 Vaniah, Meremoth, Eliafib,  
37 Mattaniah, Mattenai, and Iasau,  
38 And Banni and Bennui, Shimei,  
39 And Shelemiah, and Nathan, and Adaiah,  
40 Machnadebai, Shafhai, Sharai,  
41 Azareel, and Shelemiah, Shemariah,  
42 Shallum, Amariah, Ioseph.  
43 Of the sonnes of Nebo, Iciel, Mattithiah,  
Zabab, Zebina, Iadai, and Ioel, Benaiah.  
44 All these had taken strange wiues: and  
among them were women that had<sup>2</sup> chil-  
dren.

<sup>1</sup>Or, the captains  
of Moab.

<sup>2</sup>Which also  
were made ille-  
gitimate because  
the marriage  
was unlawful.

## NEHEMIAH.

### THE ARGUMENT.

God doeth in all ages and at all times for worthy persons for the commoditie and profite of his Church, as now within the compasse of fower hundred yeeres he raysed up diuers excellent men for the reformation of his people, after their returne from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their capitaine to bring them home, and provided that the Temple was buylded: the second reformed their manners and planted religion: and the third buylded up the walle, deliuered the people from oppression, and provided that the lawe of God was put in execution among them. He was a godlie man and in great auerisite with the King, so that the King fauoured him greatly, and gaue him most ample letters for the accomplishment of all things which he could desire. This booke is also called of the Latins the second of Ezra, because he was the writer thereof.

### CHAP. I.

1 Nehemiah beyaileth the calamitie of Ierusalem. 2 He confesseth the finnes of the people, and prayeth God for thei.

1 **H**E words of Nehemiah sonne of Hachaliah in the moneth Chisleu, in the twetieth yere, as I was in the palace of Shushan,

2 Came Hanani, one of my brethren, he and the men of Iudah, and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

3 And they said vnto me, The residue that are left of the captiuitie there in the province, are in great affliction and in reproch, & the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.

4 And when I heard these wordes, I sate downe & wept, and mourned certaine daies, and I fasted and prayed before the God of

heauen,

5 And said, \* O Lord God of heauen, the great and terrible God, that keepeth couen-  
nant and mercie for them that loue him, &  
obserue his commandements,

6 I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee daylie, day and night for the children of Israel thy seruants, and confesse the finnes of the children of Israel, which we haue sinned against thee, both I and my fathers house haue sinned:

7 We haue grievously sinned against thee, and haue not kept the commandements, nor the statutes, nor the iudgements, which thou commandedst thy seruant Moses.

8 I beseech thee, remember the word that thou commandedst thy seruant Moses, say-  
ing, Ye wil transgresse, and I will scatter you abroad among the people.

9 But if ye turne vnto me, and keepe my commandements, and do them, though your scattering were to the vttermost part of the heauen, yet will I gather you from thence and will bring you vnto the place that I haue chosen, to place my Name there.

10 Now

weeping, mourning  
fasting, and  
prayer.

Firstly we are taught  
to pray on for ourselves  
and to confesse our

fasting



10 Now these are thy seruants and thy people, whom thou hast redeemed by thy great power, and by thy mightie hand.

11 O Lord, I beseech thee, let thine eare now hearken to the prayer of thy seruant, and to the prayer of thy seruantes, who desire to <sup>d</sup>feare thy Name, and I pray thee, cause thy seruant to prosper this daye, and giue him fauour in the presence of <sup>e</sup>this man: for I was the Kings butler.

## CHAP. II.

<sup>a</sup> After Nehemiah had obteyned letters of Artaxerxes, <sup>b</sup> He came to Ierusalem, <sup>c</sup> And buylded the walles.

<sup>a</sup> Which was the first moneth of the yere and conteyneth part of March & part of April.

<sup>b</sup> Who is also called Darius: reade Ezr. 7. 1: and was <sup>c</sup> sonne of Hiftafpis.

1 Now in <sup>d</sup>the first moneth <sup>e</sup>Nisan in the twentieth yere of King <sup>f</sup>Artahshafte, the wine stode before him, and I tooke vp the wine, and gaue it vnto the King. now I was not <sup>g</sup>beforetime sad in his presence.

2 And the King said vnto me, Why is thy countenance sad, seeing thou art not sicke? this is nothing, but sorowe of heart. Then was I sore afrayd,

3 And I said to the king, God saue the King for euer: why should not my countenance be sad, when the citie and house of the sepulchres of my fathers lyeth waste, and the gates thereof are deuoured with fire?

4 And the King said vnto me, For what thing doest thou require? Then I praied <sup>h</sup>to the God of heauen.

5 And said vnto the King, If it please <sup>i</sup>thy King, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the citie of the sepulchres of my fathers, that I may buylde it.

6 And the King said vnto me, (the Queene also sitting by him) How long thal thy iourney be? and when wilt thou come againe? So it pleased the King, and he sent me, and I set him a time.

7 After I said vnto the King, If it please the King, let them giue me letters to the captaines beyond the <sup>j</sup>Riuier, that they maye conuay me ouer, til I come into Iudah,

8 And letters vnto Asaph the keeper of the Kings <sup>k</sup>parke, that he may giue me timber to build the gates of the palace (which apperteyned to the house) and for the walles of the citie, and for the house that I shall enter into. And <sup>l</sup>thy King gaue me according to <sup>m</sup>the good hand of my God vpon me.

9 <sup>n</sup>Then came I to the captaines beyonde the Riuier, and gaue them the Kings letters. And the King had sent captaines of the armie and horsemen with me.

10 But <sup>o</sup>Sanballat the Horonite, and Tobiah a seruant an Ammonite heard it, & it grieved them fore, that there was come a man which sought the welth of the children of Israel.

11 So I came to Ierusalem, and was there three dayes.

12 And I rose in the night, I, and a fewe men with me: for I tolde no man, what God had put in mine heart to do at Ierusalem, and there was not a beast with me, saue the beast whereon I rode.

13 And I went out by night by the gate of

the valley, and came before the draggon well, and to the dung porte, and vewed the walles of Ierusalem, how they were broken downe, and the portes thereof deuoured with the fire.

14 Then I went forth vnto the gate of the <sup>p</sup>fountainne, and to the Kings fishpoole, and there was no roume for the beast that was vnder me to passe.

15 Then wet I vp in the night by the brooke, and vewed the wall, and turned backe, and comming backe, I entered by the gate of the valley and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tel it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said vnto them, Ye see the miserie that we are in, how Ierusalem lieth waste, and the gates thereof are burnt with fire: come and let vs buylde the wall of Ierusalem, that we be no more <sup>q</sup>a reproch.

18 Then I told them of the hand of my God, (which was good ouer me) and also of the Kings words that he had spoken vnto me. And they said, Let vs ryse, and buylde. So they <sup>r</sup>strengthened their hand to good.

19 But when Sanballat the Horonite, & Tobiah the seruant an Ammonite, and <sup>s</sup>Geshem the Arabian heard it, they mocked vs and despised vs, and saide, What a thing is this that ye doe? Will ye <sup>t</sup>rebell against the King?

20 Then answered I them, and said to them, The God of heauen, he wil prosper vs, and we his seruants wil rise vp and buylde: but as for you, ye haue no portion nor right, nor <sup>u</sup>memorial in Ierusalem.

God, euer laye treason vnto their charge, both because it maketh them most odious to the worlde, and also <sup>v</sup>it stirreth the hatred of Princes against them. <sup>w</sup>Neither ye are of the number of the children of God (to whom he hath appointed this citie only) neither did any of your predecessours euer feare God.

## CHAP. III.

<sup>x</sup> The number of them that buylded the walles.

1 Then arose Eliashib the hie Priest with his brethren the Priests, and they built the sheepegate: they <sup>y</sup>repaired it, and set vp the doores thereof: euen vnto the towre of Meah repaired they it, and vnto <sup>z</sup>the towre of Hananeel.

2 And next vnto him buylded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the fish porte did the sonnes of Seanaah buylde, which also layed the beames thereof, and set on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Merimoth, the sonne of Vrijah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Me-sheazabel: and next vnto them fortified Zadok, the sonne of Baana:

And next vnto them fortified the Tekoites: but the great men of them <sup>aa</sup>put not their neckes to the worke of their lordes.

And the gate of the <sup>ab</sup>olde fishpoole fortified

<sup>Or, foundaine.</sup>

<sup>f</sup> That is, con-  
terned of other  
nations, as  
though God  
had forsaken  
vs. <sup>g</sup> They were  
encouraged  
and gaue them-  
selves to do well, and in  
truel in this  
worship enter-  
prise. <sup>h</sup> These were  
three chief go-  
uerners vnder  
the King of Per-  
sia beyond Eu-  
phrates. <sup>i</sup> Thus the  
wicked when they  
will burthen the  
children of

God, euer laye treason vnto their charge, both because it maketh them most odious to the worlde, and also <sup>v</sup>it stirreth the hatred of Princes against them. <sup>w</sup>Neither ye are of the number of the children of God (to whom he hath appointed this citie only) neither did any of your predecessours euer feare God.

In Ebreu they  
sanctified it, that  
is, they finished  
it, and so dedi-  
cated it to <sup>y</sup>Lord  
by prayer, dedi-  
cating him to  
maintaine it.

<sup>b</sup> The rich and  
mightie would  
not obey them,  
which were ap-  
pointed officers  
in this worke,  
neither would  
they helpe ther-  
unto.

Isa. 53. 11.

sorrow of hart is ex-  
pressed in the coun-  
tenance.

inward prayer: <sup>c</sup> I desired God  
in mine heart to  
prosper mine en-  
terprize.

the confidence of  
the godly. 20.

<sup>Or, Euphrates.</sup>

<sup>Or, Paradise.</sup>

d As God mo-  
ued me to aske,  
and as he gaue  
me good suc-  
cesse therein.

this sheweth that  
the minde of god is al-  
waies subiect to on-  
ly affliction or other which  
they are in this worke. 4  
19.

<sup>e</sup> These were  
great enemies  
to the Iewes and  
labored alwayes  
both by force &  
subtiltie too-  
uercome them,  
because his wife  
was a Iewesse,  
had aduertismēt  
ouer of their af-  
faires, and so  
wrought them  
great trouble.

ged Iehoiada the sonne of Paseah, & Meshullam the sonne Besodaiah: they layed the beames thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, & Iadon the Meronothite, men of Gibeon, and of Mizpah, vnto the throne of the Duke, which was beyonde the Riuier.

8 Next vnto him fortified Vzziel the sonne of Harhohiah of the golde smithes: next vnto him also fortified Hananiah, y sonne of Harrakkahim, and they repayed Ierusalem vnto the broad way.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Harush, the sonne of Hahabnah.

11 Malchijah the sonne of Harim, & Hahub the sonne of Pahath Moab fortified the second portion, & the towre of the fornaces.

12 Next vnto him also fortified Shallum, the sonne of Halloesh, the ruler of the halfe part of Ierusalem, he, and his daughters.

13 The valley gate fortified Hanum, and the inhabitants of Zanuah: they built it, and set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubites on the wall vnto the dung port.

14 But the dung porte fortified Malchiah, the sonne of Rechab, the ruler of the fourth part of Beth-haacrem: he buyld it, and set on the doores thereof, the lockes thereof, and the barres thereof.

15 But the gate of y fountaine fortified Shalun, the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: he buylded it, and couered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall vnto the fishpoole of Shehah by y Kings garden, & vnto the steppes that go downe from the cite of Dauid.

16 After him fortified Nehemiah the sonne of Azbuk, the ruler of the halfe parte of Beth-zur, vntil the other side ouer against the sepulchres of Dauid, and to the fishpoole that was repaired, & vnto the house of the mightie.

17 After him fortified the Leuites, Rehum the sonne of Bani, and next vnto him fortified Hahabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Bauai, the sonne of Henadad the ruler of the halfe part of Keilah:

19 And next vnto him fortified Ezer, the sonne of Ieshua the ruler of Mizpah, the other portion ouer against the going vp to the corner of the armour.

20 After him was earnest Baruch the sonne of Zachai, and fortified another portion fro the corner vnto the doore of the house of Eliahib the hie Priest.

21 After him fortified Merimoth, the sonne

of Vrijah, the sonne of Hakkoz, another portion from the doore of the house of Eliahib, euen as long as the house of Eliahib extended.

22 After him also fortified the Priests, the men of the plaine.

23 After them fortified Benjamin, and Hahshub ouer against their house: after him fortified Azariah, the sonne of Maaseiah, the sonne of Ananiah, by his house.

24 After him fortified Binnui, the sonne of Henadad another portion, from the house of Azariah vnto the turning and vnto the corner.

25 Palal, the sonne of Vzai, from ouer against the corner, and the high towre, that lyeth out from the Kings house, which is beside the court of the prison. After him, Pedaiah, the sonne of Parosh.

26 And the Nithinims they dwelt in the fortresse vnto the place ouer against the water gate, Eastward, and to the towre that lyeth out.

27 After him fortified the Tekoites another portion ouer against the great towre, that lieth out, euen vnto y wall of the fortresse.

28 From aboue the horsegate forth fortified the Priests, euery one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Shemaiah, the sonne of Shechaniah the keeper of the East gate.

30 After him fortified Hananiah, the sonne of Shelemiah, and Hanun, the sonne of Zaphan, the sixth, another portion: after him fortified Meshullam, the sonne of Berechiah, ouer against his chamber.

31 After him fortified Malchiah the golde-smiths sonne, vntil the house of the Nethinims, and of the marchants ouer against the gate Miphkad, and to the chamber in the corner.

32 And betwene the chamber of the corner vnto the shepegate, fortified the golde-smithes and the marchants.

#### CHAP. IIII.

7 The buylding of Ierusalem is hindered, 15 But God breakech their enterpryse. 17 The Iewes buyld with one hand, and holde their weapons in the other.

1 But when Sanballat heard that we buylded the wall, then was he wroth & foregriued, and mocked the Iewes.

2 And said before his brethren and the armie of Samaria, thus he said, What doe these weake Iewes? wil they fortifie them selues? wil they sacrifice? will they finishe it in a day? wil they make the stones whole againe out of the heapes of dust, seing they are burne?

3 And Tobiah the Ammonite was beside him; and said, Although they buyld, yes if a foxe go vp, he shal euen breake downe their stonie wall.

4 Heare, O our God (for we are despised) and turne their shame vpon their owne head, and giue them vnto a pray in the

to God by prayer. d Let them be spoyled and led away captiue.

Kk.j.

e Which dwelt in the plaine country by Iorden and Iericho.

f Reade Ezra Chap. 2 43.

g Meaning, the sixt of his sonnes.

h Which was y place of judgement, or execution.

a Of his companions that dwelt in Samaria.

b Thus the wicked, that consider not y Gods power is euer in a readines for y defence of his, mocke them as though they were weake and feeble.

c That is the remedie that the children of God haue against the derisio & threatenings of their enemies, to file

prayer.

lande

e Let thy  
plagues declare  
to the world  
they set them  
selues against  
thee, and against  
thy Church:  
thus he prayeth,  
onely hauing  
respect to Gods  
glorie, and not  
for any priuate  
affection, or  
grudge.

we must alwaies  
be to the world  
spirituall enemies  
in the will of God.  
Prayer.

f That is, often  
times.  
g They, which  
brought the ty-  
dings, said thus,  
when you leaue  
your worke, and  
goe either to eate  
or to rest, your  
enemies will af-  
fayle you.

confideth in God  
and his strength.  
c. 6. 11.

the Lord turneth the  
counsel of the wicked  
to naught.

h Who is euer  
at hand to deli-  
uer his out of  
danger, & there-  
fore seeing they  
should fight for  
the maintenance  
of Gods glorie,  
and for the pre-  
servation of  
their owne liues  
and of theirs,  
he encourageth  
them to play  
the valiant men.  
i To ouersee the  
& to encourage  
them to their  
worke.

k Meaning, to  
resist their ene-  
mies, if neede re-  
quired.

lande of their captiuitie,

5 And couer not their iniquitie, neither let their sinne be put out in thy presence: for they haue prouoked w before the builders.

6 So wee buylt the wall, and all the wall was ioyned vnto the halfe thereof, & the heart of the people was to worke.

7 But when Sanballat, and Tobiah, & the Arabians, and the Ammonites, & the Ashdodims heard that the walles of Ierusalem were repayed, (for the breaches began to be stopped) then they were very wroth,

8 And conspired al together to come & to fight against Ierusalem, & to hinder the.

9 The we praied vnto our God, & set watchmen by them, day & night, because of the.

10 And Iudah sayde, The strength of y bea-  
rers is weakened, & there is much earth, so  
that we are nor able to buyld the wall.

11 Also our aduersaries had sayde, They shal  
not know, neither see, till we come into the  
middles of them & slay them, and cause the  
worke to cease.

12 But when the Iewes (which dwelt beside  
them) came, they told vs ten tymes, From  
all places whence ye shall returne, they will  
be vpon vs.

13 Therefore set I in the lower places be-  
hinde the wall vpon the toppes of the  
stones, and placed the people by their fa-  
milies, with their swordes, their speares &  
their bowes.

14 Then I beheld, and rose vp, & sayde vnto  
the Princes, and to the rulers, & to the rest  
of the people, Be not afraid of them: re-  
member the great Lord, & fearfull, & fight  
for your brethren, your sonnes, and your  
daughters, your wyues, and your houses.

15 And when our enemies heard that it was  
knowne vnto vs, then God brought their  
counsel to nought, & we turned all againe  
to the wall, euery one vnto his worke.

16 And from that day, halfe of the yong me  
did the labour, and the other halfe parte  
of them helde the speares, and shields, and  
bowes, and habergins: & the rulers stood  
behind all the house of Iudah.

17 They that buylded on the wall, and they  
that bare burdens, and they that laded, did  
the worke with one hand, and with the o-  
ther held the sworde.

18 For euery one of the buylders had his  
sworde girde on his loynes, and so buyl-  
ded: and he that blew the trumpet, was  
beside me.

19 Then sayde I vnto the Princes, & to the  
rulers, and to the rest of the people, The  
worke is great and large, & we are sepa-  
rated vpon the wall, one farre from another.

20 In what place shal ye heare the found  
of the trumpet, I resort ye thither vnto vs:  
our God shal fight for vs.

21 So we laboured in the woorke, & halfe of  
them held the speares, from the appearing  
of the morning, till the starres came forth.

22 And at the same time saide I vnto the  
people, Let euery one with his seruau

lodge within Ierusalem, that they may be a  
watch for vs in the night, & labor in y day.

23 So neither I, nor my brethre, nor my ser-  
uants, nor y men of the ward, (which folo-  
wed me) none of vs did put of our clothes,  
fane euery one put them of for washing.

## CHAP. V.

The people are oppressed and in necessitie. 6 Nehemiah remedied it. 14 He took not the portion of others that had ruled before, lest he should grieve the people.

NOW there was a great cry of the peo-  
ple, and of their wiues against their  
brethren the Iewes.

2 For there were that saide, We, our sonnes  
& our daughters are many, therefore wee  
take vp corne, that we may eate & liue.

3 And there were that sayde, We must gage  
our lands, & our vineyardes, & our houses,  
and take vp corne for the famine.

4 There were also that saide, We haue bo-  
rowed money for the Kinges tribute vpon  
our lands & our vineyardes.

5 And nowe our fleshe is as the fleshe of  
our brethre, & our sonnes as their sonnes:  
& lo, we bring into subiection our sonnes,  
& our daughters, as seruants, and there be  
of our daughters now in subiection, and there  
is no power in our hands: for other men  
haue our landes and our vineyardes.

6 Then was I very angry whē I heard their  
crye and these wordes.

7 And I thought in my minde, & I rebuked  
the princes, and the rulers, & saide vnto  
them, You lay burthens euery one vpon  
his brethren: and I set a great assembly a-  
gainst them,

8 And I sayd vnto them, We (according to  
our abilitie) haue redeemed our brethren  
the Iewes, which were solde vnto the hea-  
then: & will you sell your brethren againe,  
or shal they be sold vnto vs? Then helde  
they their peace, & could not answer.

9 I saide also, That which ye doe, is not  
good. Ought ye not to walke in the feare  
of our God, for the reproche of the hea-  
then our enemies?

10 For euen I, my brethren, & my seruants  
do lend them money & corne: I pray you,  
let vs leaue of this burden.

11 Restore, I pray you, vnto them this daye  
their lands, their vineyardes, their oliues,  
and their houses, and remis the hundredth  
part of the siluer and of the corne, of the  
wine, & of the oile that ye exact of them.

12 Then said they, We will restore it, and wil  
not require it of them: we will do as thou  
hast said. Then I called the Priests, & cau-  
sed them to sweare, that they should do ac-  
cording to this promes.

13 So I shooke my lappe, & saide, So let God  
shake our euery man that wil not performe  
this promise from his house, and from his  
labour: euen thus let him be shaken out, &  
emptied. And all the Congregation said,  
Amen, and praised the Lord: and the peo-  
ple did according to this promes.

14 And fro the time that the King gaue me  
charge to be gouernour in the land of Iu-  
dah

l That is, when  
they purified  
them selues, or  
els when they  
washed their  
clothes.

a Against the  
riche, which op-  
pressed them.

b This is y com-  
plaint of y peo-  
ple, shewing to  
what extremitie  
they were  
brought vnto.  
c To pay our  
tribute to y King  
of the Persians,  
which was ex-  
acted yerely of vs.  
d By nature the  
riche is no better  
then the poore.

e We are not able  
to redeeme  
them, but for po-  
uerty are con-  
streynd to hie  
them to others.

f You presse the  
with vsurie, and  
seeke how to  
bring all things  
into your hand.

g Both because  
they should be  
moued with pi-  
tie, seeing how  
manie wer by  
them opprest, &  
also because y iudg-  
ment of others,  
which should be  
as it were wit-  
nesse of their  
dealing toward  
their brethren.

h Seeing God  
hath once deli-  
uered them fro  
bondage of the  
heathen, shal we  
make them our  
slaves?  
i Meaning Ne-  
hemiah.

k Who by this  
occasio wil blas-  
pheme y Name  
of God,  
seeing that our  
oathes are no les-  
ter then theirs.

l Or, ympe-  
diment. Which ye take  
of them for the  
loue.



"Ebr. strengthen  
thou mine hand.  
c As though he  
would be secret,  
to the intent that  
he might pray

vnto God with  
greater libertie,  
& receiue some  
reuelatiō, which  
in him was but  
hypocrisie.  
f He doubred  
not but God was  
able to preserue

him, and knew  
if he had obeyed  
this counsell, hee  
should haue dis-  
couraged all the

people; thus  
God giveth pow  
er to his, to resist  
falle prophecies  
though they

seeme to haue  
neuer so great  
probabilitie.  
g Verie grieffe  
caused him to  
pray against

such, which under the pretence of being the ministers of God, were adversaries to his glorie, & went about to

prayer

ouertrow his church, declaring also hereby

that where there  
is one true mini-  
ster of God, the  
deuil hath a  
great sort of  
hirelings.  
by which was

fixt moneth and  
conteyned part  
of August, and  
part of Septem-  
ber.

i After that I had  
sent Sanballat  
his answere.  
k Thus y church  
of God hath e-  
uermore enc-

mies within it  
selfe, which are  
more dangerous  
then the out-

ward and pro-  
fessed enemies.

**Eccle. 49.13.**

To wit, they  
that are mencio-  
ned, vers. 2.  
*Ebr. holde them,*  
*Meaning, till the*  
*warres were put in.*

#### 4 Now

God wrought in the heart.  
the good.

Exr. 2.2.

b That is, the inhabitants of Iudah.

c Azariah in Ezra is called Seraiah, and Raamah, Reeliah. chap. 3.2.

d Or, the captains of Moab.

d That is, the inhabitants of Gibeon.

- 4 Now the citie was large and great, but the people were fewe therein, and the houses were not buyled.
- 5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people, to count their genealogies: and I found a booke of the genealogie of them, \* which came vp at the first, and sounde written therein,
- 6 These are the <sup>b</sup>sonnes of the prouince that came vp from the captiuitie that was caried away (whom Nebuchadnezzar King of Babel had caried away) and they returned to Ierusalem and to Iudah, euerie one vnto his citie.
- 7 They which came with Zerubbabel, Ieshua, Nehemiah, <sup>c</sup>Azariah, Raamah, Nahamani, Mordecai, Bilshan, Mispereth, Biguai, Nehum, Baanah. *This is the number of the men of the people of Israel.*
- 8 The sonnes of Parosh, two thousand an hundredth seuentie and two.
- 9 The sonnes of Shephatiah, three hundredth seuentie and two.
- 10 The sonnes of Arah, six hundredth fiftie & two.
- 11 The sonnes of <sup>d</sup>Pahath Moab of the sonnes of Ieshua, and Ioab, two thousand, eight hundredth and eightene.
- 12 The sonnes of Elam, a thousand, two hundredth fiftie and foure.
- 13 The sonnes of Zattu, eight hundredth and fye and fourtie.
- 14 The sonnes of Zacchai, seuen hundredth and three score.
- 15 The sonnes of Binnui, six hundredth and eight and fourtie.
- 16 The sonnes of Bebai, six hundredth and eight and twentie.
- 17 The sonnes of Azgad, two thousand, three hundredth and two and twentie.
- 18 The sonnes of Adonikam, six hundredth three score and seuen.
- 19 The sonnes of Biguai, two thousand three score and seuen.
- 20 The sonnes of Adin, six hundredth, & fye and fiftie.
- 21 The sonnes of Ater of Hizkiah, ninetie & eight.
- 22 The sonnes of Hashum, three hundredth and eight and twentie.
- 23 The sonnes of Bezai, three hundredth and foure and twentie.
- 24 The sonnes of Hariph, an hundredth and twelue.
- 25 The <sup>d</sup>sonnes of Gibeon, ninetie and fye.
- 26 The men of Beth-lehem and Nerophah, an hundredth foure score and eight.
- 27 The men of Anathoth, an hundredth and eight and twentie.
- 28 The men of Beth-azmaueh, two and fourtie.
- 29 The men of Kiriath-iearim, Chephirah & Beeroth, seuen hundredth, and three and fourtie.
- 30 The men of Ramah and Gaba, six hundredth and one and twentie.
- 31 The men of Michmas, an hundredth and two and twentie.
- 32 The men of Beth-el and Ai, an hundredth and three and twentie.
- 33 The men <sup>e</sup>of the other Nebo, two and fiftie.
- 34 The sonnes of the other Elam, a thousand, two hundredth and foure and fiftie.
- 35 The sonnes of Harim, three hundredth & twentie.
- 36 The sonnes of Iericho, three hundredth and fye and fourtie.
- 37 The sonnes of Lod-hadid and Ono, seuen hundredth and one and twentie.
- 38 The sonnes of Sensah, three thousand, nine hundredth and thirtie.
- 39 The Priests: the sonnes of Iedaiah of the house of Ieshua, nine hundredth seuentie & three.
- 40 The sonnes of Immer, a thousand and two and fiftie.
- 41 The sonnes of Pashur, a thousand, two hundredth and seuen and fourtie.
- 42 The sonnes of Harim, a thousand and seuentene.
- 43 <sup>f</sup>The Leuites: the sonnes of Ieshua of Kadmiel, and of the sonnes of <sup>g</sup>Hodiiah, <sup>h</sup>seuentie and foure.
- 44 <sup>i</sup>The fingers: the children of Asaph, an hundredth, and eight and fourtie.
- 45 The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, an hundredth and eight and thirtie.
- 46 <sup>j</sup>The <sup>k</sup>Nethinims: the sonnes of Ziha, <sup>l</sup>the sonnes of Hashupha, the sonnes of Tabbaoth,
- 47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,
- 48 The sonnes of Lebana, the sonnes of Hagaba, the sonnes of Shalmai,
- 49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar,
- 50 The sonnes of Reaiah, the sonnes of Rezin, the sonnes of Nekoda,
- 51 The sonnes of Gazzam, the sonnes of Vzza, the sonnes of Paseah,
- 52 The sonnes of Bessai, the sonnes of Meunim, the sonnes of Nephisfem,
- 53 The sonnes of Bakbuk, the sonnes of Hakupha, the sonnes of Harhur,
- 54 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Harsha,
- 55 The sonnes of Barkos, the sonnes of Sissera, the sonnes of Tamah,
- 56 The sonnes of Nezhiah, the sonnes of Haripha,
- 57 The sonnes of Salomons seruants, the sonnes of Sorai, the sonnes of Sophereth, the sonnes of Perida,
- 58 The sonnes of Isala, the sonnes of Darkon, the sonnes of Giddel,
- 59 The sonnes of Shephatiah, the sonnes of Hatil, the sonnes of Pochereth of Zebaim, the sonnes of Amon.
- 60 All the Nethinims, and the sonnes of Salomons

<sup>e</sup> For there were two cities of this name.

<sup>h</sup> Or, Haldiah.

<sup>l</sup> Read Em 2.58.

169.

169.

169.

169.

169.

169.

Salomons seruants were three hundreth, ninetie and two.

61 ¶ And these came vp from Tel-melah, Tel-harcha, Cherub, Addon, and Immer: but they could not shew their fathers house nor their seede, or if they were of Israel.

62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, fixe hundreth and two and fourtie.

63 And of the Priests: the sonnes of Habai-ah, the sonnes of Hakkoz, the sonnes of Barzillai, which tooke one of the daughters of Barzillai the Giliadite to wife, and was named after their name.

64 These fought their writing of the genealogies, but it was not found: therefore they were put from the Priesthode.

65 And the Tirshatha said vnto them, that they should not eate of the moste holy, till there rose vp a Priest with \* Vrim and Thummim.

66 At the Congregation together was two & fourtie thousand, three hundreth & three-score,

67 Besides their seruants and their maides, which were seven thousand, three hundreth and seven and thirtie: and they had two hundreth and fife and fourtie singing men and singing women.

68 Their hories were seven hundreth and six and thirtie, and their mules two hundreth and fife and fourtie.

69 The camels foure hundreth and fife and thirtie, and fixe thousand, seven hundreth and twentie asses.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thousand <sup>b</sup>drammes of golde, fiftie basins, fife hundreth and thirtie Priests garments.

71 And some of the chiefe fathers gaue vnto the treasure of the work, twentie thousand drammes of golde, and two thousand and two hundreth <sup>c</sup>pieces of siluer.

72 And the rest of the people gaue twentie thousand drams of golde, & two thousand pieces of siluer, and three score and seven Priests garments.

73 And the Priests and Leuites, and the porters and the singers and the rest of the people and the Nethinims, and all Israel dwelt in their cities: and when the <sup>d</sup>seuenth moneth came, the children of Israel were in their cities.

## CHAP. VIII.

<sup>a</sup> Ezra gathereth together the people, and readeth to them the Lawe. <sup>b</sup> They reioyce in Israel for the knowledge of the word of God. <sup>c</sup> They keepe the feast of Tabernacles or boothes.

¶ And all the people assembled themselves together, in the street that was before the watergate, and they spake vnto Ezra the <sup>e</sup>scribe, that he would bring the booke of the Lawe of Moses, which the Lord had commanded to Israel.

¶ And Ezra the Priest brought the Law before the Congregation both of men and women, and of all that <sup>f</sup>could heare and

vnderstand it, in the first day of the seuenth moneth,

3 And he read therein in the street that was before the watergate (from the morning vntil the midday) before men and women, and them that vnderstoode it, and the eares of all the people hearkened vnto the booke of the Lawe.

4 And Ezra the scribe stooode vpon a pulpit of wood, which he had made for the preaching, and beside him stooode Mattithiah, and Shema, and Ananiah, and Vrijah, and Halkiah, and Maaseiah on his right hande, and on his left hand Pedaiah, and Mithael, and Malchiah, and Hafsum, and Hathbadana, Zechariah, and Meshullam.

5 And Ezra opened the booke before all the people: for he was <sup>g</sup>about all the people: and when he opened it, all the people stooode vp.

6 And Ezra praised the Lord the great God, and all the people answered, Amen, Amen, with lifting vp their hands: and they bowed them selues, and worshipped the Lord with their faces toward the ground.

7 Also Ieshua, and Bani, and Sherebiah, Iamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelira, Azariah, Iozabad, Hanan, Pellaiah, and the Leuites caused the people to vnderstand the Lawe, and the people stooode in their place.

8 And they read in the booke of the Lawe of God distinctly and gaue the sente, and caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the Priest and scribe, and the Leuites that instructed the people, said vnto all the people, This day is holie vnto the Lord your God: mourne not, neither weep: for all the people <sup>h</sup>wept, when they heard the words of the Law.

10 He said also vnto them, Go, and eate of the fat, and drinke the sweete, and sende part vnto them, for whome none is <sup>i</sup>prepared: for this day is holie vnto our Lord: be ye not sorie therefore: for the <sup>j</sup>ioye of the Lord is your strength.

11 And the Leuites made silence throughout all the people, saying, Hold your peace: for the day is holie, be not sad therefore.

12 Then all the people went to eate and to drinke, and to send away part, and to make great ioy, because they had vnderstand the words that they had taught them.

13 And on the second day the chiefe fathers of all the people, the Priests and the Leuites were gathered vnto Ezra the scribe, that he also might instruct them in the wordes of the Lawe.

14 And they found written in the Law, (that the Lord had commanded by Moses) that the children of Israel should dwell in <sup>k</sup>boothes in the feast of the seuenth moneth,

15 And that they should cause it to be declared and proclaimed in all their cities, & in Ierusalem, saying, Go forth vnto the mount, and bring oliue branches, and pine branches, and branches of <sup>l</sup>myrtus, and K k.ij. palme

<sup>c</sup> This declareth the great zeale, that the people had to heare the word of God.

is in these days is cold or none at all.

<sup>d</sup> To the intent that his voyce might be the better heard.

praise & thanksgiving.

<sup>e</sup> In considering their offences against the Lawe. Therefore the Leuites do not reprove them for mourning, but assure them of Gods mercies forasmuch as they are repentant.

<sup>f</sup> That is, remember the poore. <sup>g</sup> Reioyce in the Lord, and he will give you strength.

when Dauid had sinned let Ezras reioyce in the Lord. This ioy of the Lord.

the vnderstanding of the word of God, that ioy in the hearts of the seruants.

<sup>h</sup> Levit. 23. 24.

<sup>i</sup> Or, goodly branches, as Levit. 23. 40.



palme branches, and branches of thicke trees, to make boothes, as it is written.

16 So the people went forth and brought them and made them boothes, euerie one vpon the<sup>b</sup> roofe of his house, and in their courts, and in the courtes of the house of God, & in the streete by the watergate, and in the streete of the gate of Ephraim.

17 And all the Congregation of them that were come againe out of the captiuitie, made boothes, and sate vnder the boothes: for since the<sup>i</sup> time of Ieshua the sonne of Nun vnto this day, had not the children of Israel done so, & there was verie great ioy.

18 And he read in the booke of the Lawe of God euerie day, from the first day vnto the last day. And they kept y<sup>e</sup> feast seuen daies, and on the eight day a solemne assemblie, according vnto the maner.

## CHAP. IX.

<sup>1</sup> The people repent, and forsake their strange wines. <sup>5</sup> The Levites exhorte them to praise God, <sup>6</sup> Declaring his wonders, <sup>25</sup> And their ingratitude, <sup>30</sup> And Gods great mercies toward them.

1 **I**N the foure and twentieth daye of this<sup>i</sup> moneth the children of Israel were assembled with<sup>a</sup> fasting, and with sackcloth, and earth vpon them.

2 (And they that were of the seede of Israel were separated from all the<sup>b</sup> strangers) and they stode and confessed their sinnes and the iniquities of their fathers.

3 And they stode vp in their place and read in the booke of the Lawe of the Lord their God foure times on the day, & they<sup>b</sup> confessed and worshipped the Lord their God foure times.

4 Then stode vp vpon the staires of the Levites Ieshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani and Chenani, and cryed with a loud voyce vnto the Lord their God.

5 And the Levites said, *euen* Ieshua and Kadmiel, Bani, Hathabiah, Sherebiah, Hodiah, Shebaniah and Pethahiah, stand vp, and praise the Lord your God for euer, and euer, & let them praise thy glorious Name, O God, which excelleth aboue all thanksgiving and praise.

6 Thou art Lord alone: thou hast made heauen, and the heauen of all heauens, with all their hoste, the earth, and all things that are therein, the seas, and all that are in them, and thou preferuest them all, and the hoste of the heauen worshippeth thee.

7 Thou art, O Lord, the God, that hast chosen Abram, and broughtest him out of<sup>a</sup> V<sup>r</sup> in Caldea,\* and madest his name Abrahā,

8 And foundest his heart faithfull before thee,\* and madest a couenant with him, to giue vnto his seede the land of the Canaanites, Hittites, Amorites, & Perizzites, and Iebusites, and Girgashites, & hast performed thy wordes, because thou art iust.

9 \* Thou hast also considered the affliction of our fathers in Egypt, and heard their crye by the red Sea,

10 And shewed tokens and wonders vpon

Pharaoh, and on all his seruants, and on al the people of his land: for thou knewest that they dealt proudly against them: therefore thou madest thee a Name, as appeareth this day.

11 \* For thou didest breake vp the Sea before them, & they went through y<sup>e</sup> mides of the Sea on drie lande: and those that pursued them, hast thou cast into the bot-toms as a stone, in the mightie waters: Exod. 14. 21.

12 And \* leddest them in the day with a pil-ler of a cloude, and in the night with a pil-ler of fire to giue them light in the waye that they went. Exod. 13. 21.

13 \* Thou camest downe also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgements, & true lawes, ordinances and good commande-ments, Exod. 20. 1.

14 And declaredst vnto them thine holie Sabbath, and comandedst them precepts, and ordinances, and lawes, by the hand of Moses thy seruaut:

15 \* And gauest them bread from heauen for their hunger, \* and broughtest forth water for them out of the rocke for their thirst: and \* promisedst them that they should go in, and take possession of the lande: for the which thou haddest lift vp thine hand for to giue them. Exod. 16. 13. Exod. 17. 6. Deut. 1. 8.

16 But they and our fathers behaued them selues proudly, and hardened their neck, so that they hearkened not vnto thy com-mandements,

17 But refused to obey, & would not remem-ber thy marueilous works that thou hadest done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of com-passion, of long suffering and of great mer-cie, yet forsookest them not.

18 Moreover when they made them a mol-ten calfe (and said, This is thy God that brought thee vp out of the land of Egypt) and committed great blasphemies,

19 Yet thou for thy great mercies forsookest them not in the wilderness: \* the pillar of the cloude departed not from them by day to leade them the way, neither the pillar of fire by night, to shew them light, & the way whereby they should go. Exod. 13. 21. Num. 14. 14. 1. Cor. 10. 1.

20 Thou gauest also thy good Spirit to in-struct them, and witheldest not thy MA<sup>n</sup> from their mouth, and gauest them water for their thirst.

21 Thou didest also feede them fourtie yeres in the wilderness: they lacked nothing: \* their clothes waxed not olde, and their feete<sup>a</sup> swelled not.

22 And thou gauest them kingdomes and people, and \* scatteredst them into corners: so they possessed<sup>a</sup> the land of Sihon & the land of the King of Heshbon, and the land of Og King of Bashan.

23 And thou didest multiplie their children, like the starres of y<sup>e</sup> heauen, & broughtest them into the lande, wherof thou hadest spoken

Booths.

<sup>i</sup> Which was al-most a thousand yeres.

<sup>a</sup> Meaning, the seuenth. <sup>i</sup> 8. 9. 4.

confession of all o<sup>r</sup> sin<sup>s</sup>.

<sup>b</sup> Euer, strange children.

<sup>b</sup> They made confession of their sinnes and vied praier.

Gen. 12. 31. Gen. 17. 5.

Gen. 15. 18.

Exod. 3. 7.

hart

the Lord will always  
keep his promise to  
those that trust in  
him.

Deut. 1. 4. c Though the way was tedious and long. d Meaning, the heathen whom he droue out. Num. 21. 26.

spoken vnto their fathers, that they should go, and possesse it.

24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, *even* the Canaanites, and gauest them into their handes, with their Kings and the people of the lād, that they might doe with them what they would.

25 And they tooke their strōg cities and the far lande, and possessed houses, full of all goodes, cisternes digged out, vineyardes, & oliues, and trees for foode in abundance, & they did eate, and were filled, and became fat, and liued in pleasure through thy great goodnes.

26 Yet they were disobedient, and rebelled against thee, and cast thy Law behind their backes, and slew thy Prophets (which *\* pro-* tested among the to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hand of their enemies that vexed them: yet in the time of their afflictio, when they cryed vnto thee, thou heardest them from the heauen, & through thy great mercies thou gauest them sauiours, who saued the out of the hand of their aduerfaries.

28 But when they had rest, they returned to do euil before thee: therefore ledest thou them in the hand of their enemies, so that they had the dominion ouer the, yet when they conuerted and cryed vnto thee, thou heardest them from heauen, and deliueredst them according to thy great mercies many times,

29 And protestedst among them that thou mightest bring them againe vnto thy Law: but they behaued themselves proudly, and hearkened not vnto thy commaundements, but sinned against thy iudgements (\* which a man should do & liue in them) and *8* pulled away the shoulder, and were stinnecked, and would not *h* heare.

30 Yet thou *9* didst forebare them many yerres, and protestedst among them by thy Spirit, *even* by the hand of thy Prophets, but they would not heare: therefore gauest thou them into the hand of *y* people of the lands.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and mercifull God.

32 Nowe therefore our God, *\* thou* great God, mightie and terrible, that keepst couenant and *\* mercie*, let not al the affliction that hath come vnto vs, seeme a litle before thee, *that is*, to our kings, to our princes, and to our Priests, and to our Prophets, and to our fathers, & to all thy people since the time of the Kings of *1* Asihur vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou *h* hast dealt truly, but we haue done wickedly.

34 And our Kings and our princes, our priests and our fathers haue not done thy Law, nor regarded thy commaundements nor thy

protestations, wherewith thou hast *1* protested among them.

35 And they haue not serued thee in their kingdome, and in thy greate goodnes that thou shewedst vnto them, and in *y* large & far land which thou settest before them, & haue not couerted from their euill workes.

36 Beholde, we are seruants this day, and the land that thou gauest vnto our fathers, to eate the *m* fruite thereof, and the goodnes thereof, behold, we are seruants therein.

37 And it yeldeth much fruite vnto *y* Kings whome thou hast set ouer vs, because of our sinnes: & they haue dominion ouer our bodies and ouer our cattel at their pleasure, and we are in great affliction.

38 Now because of all this we make *\* a* sure couenant, and write it, and our princes, our Leuites and our Priests scale vnto it.

CHAP. X.

*1* The names of them that sealed the couenant betwene God and the people.

*1* Now they that sealed were Nehemiah the *1* Tirshatha the sonne of Hachaliah, and Zidkiah,

*2* Seraiah, Azariah, Jeremiah,

*3* Pashur, Amariah, Malchiah,

*4* Hattush, Shebaniah, Malluch,

*5* Harim, Merimoth, Obadiah,

*6* Daniel, Ginnethon, Baruch,

*7* Meshullam, Abiah, Miamin.

*8* Maaziah, Bilgai, Shemsiah: these are

*9* the Priests.

*9* ¶ And the Leuites: Ieshua the sonne of Azaniah, Binnui, of the sonnes of Henadad Kadmiel.

*10* And their brethren Shebaniah, Hodiah, Kelita, Pelsiah, Hanan,

*11* Micha, Rehob, Hashabiah,

*12* Zaccur, Sherebiah, Shebaniah,

*13* Hodiah, Bani, Beninu.

*14* ¶ The chiefe of the people were Parosh,

*15* Pahath Moab, Elam, Zattu, Bani,

*16* Bunni, Azgad, Bebai,

*17* Adoniah, Biguai, Adin,

*18* Ater, Hizkiah, Azzur,

*19* Hodiah, Hashum, Bezai,

*20* Hariph, Anathoth, Nebai,

*21* Magpiath, Meshullam, Hezir,

*22* Meshazabel, Zadok, Iaddua,

*23* Pelariah, Hanan, Angiah,

*24* Hoshea, Hananiah, Hashub,

*25* Hallohesh, Pileha, Shobek,

*26* Rehun, Hashabnah, Maaseiah,

*27* And Ahiah, Hanan, Anan,

*28* Malluch, Harim, Baanah.

And the rest of the people, the Priestes, the Leuites, the porters, the singers, the *1* Nethinims; and all that were *2* separated from the people of the lands vnto the Law of God, their wiues, their sonnes, and their daughters; all that could vnderstand.

*29* The chiefe of them *4* receiued it for their brethren, and they came to *5* the curse and to the othe to walke in Gods Lawe, which was giuen by Moses the seruant of God, to obserue and do all the commaundementes of the Lorde our God and his iudgements

Kk. iiii. and

*1* That thou wouldest destroy the, except they would returne to thee.

*m* That is, to be the lordes thereof.

*n* Thus by affliction they promise to keepe

Gods commandements, wherunto they could not be brought by Gods great benefices.

*Or, butler.*

*a* Which subscribed to keep the promises.

*Or captains of Moab.*

*Afflictions make vs to seek God, whom in prosperity we forget.*

*prayer. c. 9. 32.*

*b* Read Ezra 2. 41.

*c* Which beyng idolaters forooke their wickednes and gaue themselves to serue God.

*d* They made *5* othe in the name of *y* whole multitude.

*e* Wherunto they gaue themselves, if they brake the Law as Deut. 28. 15.

*Man by confessing his own wickednes seeketh forth Gods goodnes. c. 9. 33.*

*1* Taking heauen and earth to witnes, god would destroy them, except they returned, as 1. Chro. 21. 9.

*1* He declared how Gods mercie ouercometh our wickednes of the people who euer sinne against God.

*Leuit. 1.*

*24. 22. 1.*

*25. 18. 1.*

*31. 1.*

*1* Which is a fo. will be taken down, y<sup>e</sup> shrink at the yoke or burden, as Zach. 1. 17.

*1* Why thou dost admonish thy Prophets.

*1* For thou didst bring vpon them many yerres.

*End. 1. 1.*

*1. 1. 1.*

*1. 1. 1.*

*1* By whom we were led away into captiuitie, & there bene appointed to be layes, as Ester. 1. 17.

*1* He confesseth that all these things came to them iustly for their finnes, but he appealeth from Gods iudice to his mercie.

and his statutes:

30 And that we would not giue our daughters to the people of the land, neither take their daughters for our sonnes.

f Which notwithstanding they brake sone after, as Nehem. 13. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Leuit. 25. 4.

dent. 15. 1.

"Ebr. hand.

g This declareth wherefore they gaue this thirde part of the shekel, which was besides the halfe shekel, that they were bounde to pay, Exod. 30. 13.

"Or, into the house of.

h By this rehearsal is ment that there was no part nor ceremony in the Law, wherunto they did not binde the selues by cōuenant.

i Wherefoer we laboured, or traueiled, there the tithes were due vnto y Lord both by the Law and according to the othe and cōuenant y we made.

2 Sam. 11. 26. k We will not leaue it destitute of that, that shal be necessary for it.

31 And if the people of y land brought ware on the Sabbath or any vitayles to sell, that we would not take it of them on the Sabbath and on the holy dayes: \* and that we would let the seuenth yere be free, and the debtes of euery \* person.

32 And we made statutes for our selues to giue by the yere the third part of a shekel for the seruice of the house of our God,

33 For the shewbread, and for the dayly offering, and for the daily burnt offering, the Sabbaths, the new moones, for the solemne feastes, and for the things that were sanctified, & for the sinne offerings to make an atonement for Israel, and for all the worke of the house of our God.

34 Wee cast also lottes for the offering of the wood, *euem* the Priests, the Leuites and the people to bring it into y house of our God, by the house of our fathers, yeerely at the tymes appoynted, to burne it vpon the altar of the Lorde our God, as it is written in the Lawe,

35 And to bring the first fruites of our land, and the first of all the fruites of all trees, yere by yere, into the house of the Lord,

36 And the firstborne of our sonnes, and of our catel, as it is <sup>h</sup> written in the Law, and the first borne of our bullocks and of our sheepe, to bring it into y house of our God, vnto the Priests that minister in the house of our God,

37 And that we should bring the first fruit of our dough, & our offerings, & the fruite of euery tree, of wine and of oyle, vnto the Priests, to the chambers of the house of our God: and the tithes of our land vnto the Leuites, that the Leuites might haue the tithes in all the cities of our <sup>i</sup> trauaile.

38 And the Priest, the sonne of Aaron shall be with the Leuites, when the Leuites take riches, and the Leuites shall <sup>a</sup> bring vp the tenth part of the tithes vnto y house of our God, vnto y chambers of the treasure house.

39 For the children of Israel, & the children of Leui shal bring vp y offerings of the corne, of the wine, & of the oyle, vnto the chambers: and there <sup>b</sup> shal be the vessels of the Sanctuary, and the Priests that minister, & the porters, and the fingers, and <sup>c</sup> we wil not forsake the house of our God.

#### CHAP. XL

1 VVho dwelled in Ierusalem after it was builded, 21 And who in the cities of Iudah.

1 And the rulers of the people dwelt in Ierusalem: the other people also cast lottes, <sup>a</sup> to bring one out of ten to dwell in Ierusalem the holy citie, and nine partes <sup>b</sup> to be in the cities.

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These now are the chiefe of the prouince, that dwelt in Ierusalem, but in the cities of Iudah, euery one dwelt in his owne posses-

sign in their cities of Israel, the Priestes and the Leuites, & the Nethinims, & the sonnes of Salomons seruantes.

4 And in Ierusalem dwelt certaine of the children of Iudah, & of the children of Benjamin. Of the sonnes of Iudah, Athaiah, the sonne of Vziaah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahaleel, of the sonnes of <sup>b</sup> Perez,

5 And Maasiah the sonne of Baruch, the sonne of Col Hozeh, the sonne of Hazaiah, the sonne of Adaiah, the sonne of Ioiahib, the sonne of Zechariah, the sonne of <sup>c</sup> Shiloni.

6 All the sonnes of Perez that dwelt at Ierusalem, were foure hundredth, three score & eight valiant men.

7 These also are the sonnes of Benjamin, Sallu, the sonne of Meshullam, the sonne of Ioed, the sonne of Pedaiah, the sonne of Kolaiiah, the sonne of Maasiah, the sonne of Ithiel, the sonne of Iethaiah.

8 And after him Gabai, Sallai, nine hundredth and twentie and eight.

9 And Ioel the sonne of Zichri was gouernour ouer them: & Iudah, the sonne of Senuah was the second ouer the citie:

10 Of the Priests, Iedaiah, the sonne of Ioiahib, Iachin.

11 Seraiah, the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub <sup>c</sup> was chief of the house of God.

12 And their brethren <sup>d</sup> that did the work in the Temple, were eight hundredth, twenty & two: & Adaiah, the sonne of Ieroham, the sonne of Pelaliah, the sonne of Amzi, the sonne of Zechariah, the sonne of Pashur, y sonne of Malchiah:

13 And his brethren, chief of the fathers, two hundredth and two and fourtie: & Amashai the sonne of Azareel, the sonne of Ahazai, the sonne of Meshilemoth, the sonne of Immer:

14 And their brethren valiant men, an hundredth & eight & twentie: & their ouerseer was Zabdai the sonne <sup>e</sup> of Hagedolim.

15 And of the Leuites, Shemaiah, the sonne of Hashub, the sonne of Azrikā, the sonne of Hashabiah, the sonne of Bunni.

16 And Shabbethai, & Iozabad of the chiefe of the Leuites were ouer the workes of the house of God without.

17 And Mattaniah, the sonne of Micha, the sonne of Zabdi, the sonne of Asaph was the chief to <sup>f</sup> begin the thanksgiuing & prayer: & Bakbukiah the second of his brethren, & Abda, the sonne of Shammua, the sonne of Galai, the sonne of Ieduthun.

18 All the Leuites in the holy citie were two hundredth foure score and foure.

19 And the porters Akkub, Talmon & their brethren that kept the <sup>g</sup> gates were an hundredth twentie & two.

20 And the residue of Israel, of the Priests, and of the Leuites dwelt in all the cities of Iudah, euery one in his inheritance.

21 And

b Which came of Perez y sonne of Iudah.

c Or, of a Shiloni.

c That is, was the hie Priest.

d That serueth in the Temple.

e Or, of one of the greatest men.

f That is, he began the psalm, & was the chanter.

g Meaning of the Temple. Of the, which dwelt not in Ierusalem.



- 21 And the Nethinims dwelt in the fortres, and Ziha, and Gispa was ouer the Nethinims.
- 22 And the ouerseeer of the Levites in Ierusalem was Vzzi the sonne of Bani, the sonne of Ashabiah, the sonne of Mattaniah, the sonne of Micha: of the sonnes of Asaph singers were ouer the worke of the house of God.
- 23 For it was the Kings commaundement concerning them, that faithfull promise should be for the fingers every day.
- 24 And Pethahiah the sonne of Meshezabel, of the sonnes of Zerah, the sonne of Iudah was at the Kings hand in all matters concerning the people.
- 25 And in the villages in their landes, some of the children of Iudah dwelt in Kiriath-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Iekabzeel, and in the villages thereof,
- 26 And in Ieshua, & in Moladah, & in Beth-palet,
- 27 And in Hazer-shual, and in Beer-sheba, & in the villages thereof,
- 28 And in Ziklag, and in Mechonah, and in the villages thereof,
- 29 And in En-rimmon, and in Zareah, and in Iarmuth,
- 30 Zanoah, Adullam, and in their villages, in Lachish, and in the fieldes thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-sheba vnto the valley of Hinnom.
- 31 And the sonnes of Benjamin from Geba, in Michmash, and Aia, and Beth-el, and in the villages thereof,
- 32 Anathoth, Nob, Ananiah,
- 33 Hazor, Ramah, Gittaim,
- 34 Hadid, Zeboim, Nebalath,
- 35 Lod and Ono, in the carpenters valley:
- 36 And of the Levites were deuisions in Iudah and in Benjamin.

CHAP. XII.

The Priests and Levites, which came with Zerubbabel vnto Ierusalem, are nombred, 27 And the wall is dedicated.

- 1 These also are the Priests and the Levites that went vp with Zerubbabel, the sonne of Shealtiel, & Ieshua: so was, Seraiah, Jeremiah, Ezra,
- 2 Amariah, Malluch, Hattush,
- 3 Shecaniah, Rehum, Merimoth,
- 4 Iddo, Ginnetho, Abiah,
- 5 Miamin, Maadiab, Bilgah,
- 6 Shemaiah, and Ioiarib, Iedaiah,
- 7 Sallu, Amok, Hilkiah, Iedaiah: these were the chief of the Priests, & of their brethre in the dayes of Ieshua.
- 8 And the Levites, Ieshua, Binnui, Kadmiel, Sherebiah, Iudab, Mattaniah were ouer the thanksgiuings, he, and his brethren.
- 9 And Bakbukiah and Vnni, and their brethren were about them in the watches.
- 10 And Ieshua begate Ioiakim: Ioiakim also begate Eliashib, & Eliashib begate Ioiada.
- 11 And Ioiada begate Jonathan, & Jonathan begate Iaddua.

- 12 And in the dayes of Ioiakim were these, the chiefe fathers of the Priestes: vnder Seraiah was Meraiah, vnder Jeremiah, Hananiah,
- 13 Vnder Ezra, Meshullam, vnder Amariah, Iehohanan,
- 14 Vnder Melicu, Jonathan, vnder Shebani, Ioseph,
- 15 Vnder Harim, Adna, vnder Maraioth, Helkai,
- 16 Vnder Iddo, Zechariah, vnder Ginnithon, Meshullam,
- 17 Vnder Abiah, Zichri, vnder Miniamin, & vnder Moadiah, Piltai,
- 18 Vnder Bilgah, Shammua, vnder Shemaiah, Iehonathan,
- 19 Vnder Ioiarib, Mattenai, vnder Iedaiah, Vzzi,
- 20 Vnder Sallai, Kallai, vnder Amok, Eber,
- 21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.
- 22 In the dayes of Eliashib, Ioiada, and Iohanan and Iaddua were the chiefe fathers of the Levites written, and the Priestes in the reigne of Darius the Persian.
- 23 The sonnes of Levi, the chief fathers were written in the booke of the Chronicles euē vnto the dayes of Iohanan the sonne of Eliashib.
- 24 And the chiefe of the Levites were Hashabiah, Sherebiah, and Ieshua the sonne of Kadmiel, and their brethren about them to giue prayse and thankes, according to the ordinance of Dauid the man of God, warde ouer agaynst warde.
- 25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon and Akkub were porters keeping the warde at the thresholds of the gates.
- 26 These were in the dayes of Ioiakim, the sonne of Ieshua: the sonne of Iozadak, and in the dayes of Nehemiah the raspraine, & of Ezra the Priest and scribe.
- 27 And in the dedication of the wall at Ierusalem they sought for Levites out of all their places to bring them to Ierusalem: to keepe the dedication and gladnes: both w<sup>th</sup> thanksgiuings and with songs, cymbales, viols & with harpes.
- 28 Then the singers gathered themselves together both from the plaine country about Ierusalem, & from the villages of Nephtathi,
- 29 And from the house of Gilgal, and out of the countreis of Geba, and Azmaueh: for the singers had built them villages rounde about Ierusalem.
- 30 And the Priestes and Levites were purified, and censed the people, and the gates, & the wall.
- 31 And I brought vpthe princes of Iudah vpon the wall, and appointed two great companies to giue thankes, and the one went on the right hande of the wall toward the dung gate.
- 32 And after them went Hoshaiah, and halfe of the princes of Iudah,
- 33 And Azariah, Ezra and Meshullam,
- 34 Iudah,

That is, next to Seraiah, or rather of order, which was called after y name of Seraiah.

Whereof was Zacharie Iohn Baptists father. Luk 1. 5.

That is, one after another, and euery one in his course.

Which were a certain familie & had their possessions in the fields. 1. Chro. 2.

Meaning, Nehemiah.

The good, is the  
only direction.  
c. 11.

k That is, y<sup>e</sup> bre-  
thren of Zaccur.

l Which was y<sup>e</sup>  
going vp to the  
mountz<sup>ie</sup>, which  
is called the citie  
of Dauid.

m Chr. sayde  
that he was the  
author of  
all true Joy.

n Which were  
chabers appoint-  
ed by Hezeki-  
ah to put in the  
tythes, and such  
things, 2. Chro.  
31. 11. and now  
were repaired a-  
gaine for y<sup>e</sup> same  
use, 2. Chro.  
31. 11. 12.

o That is, the  
tenth part of the  
tythes.

## CHAP. XIII.

- 34 Iudah, Benjamin, and Shemaiah, and Ie-  
remiah.
- 35 And of the Priests sonnes with trumpets,  
Zechariah the sonne of Ionathan, the sonne  
of Shemaiah, the sonne of Mattaniah, the  
sonne of Michaiah, the sonne of Zaccur, the  
sonne of Asaph.
- 36 And <sup>k</sup> his brethren, Shemaiah, and Azare-  
el, Milalai, Gilalai, Maai, Nethaneel, & lu-  
dah, Hanani, with the muscally instruments  
of Dauid the man of God: & Ezra y<sup>e</sup> scribe  
went before them.
- 37 And to the gate of the fountaine, euen ou-  
er against the went they vp by the staires  
of the citie of Dauid, at the going vp of the  
wall beyond the house of Dauid, euen vnto  
the water gate Eastward.
- 38 And the second companie of them y<sup>e</sup> gaue  
thanks, went on the other side, and I after  
them, and the halfe of the people was vpon  
the wall, and vpon the towre of the furnaces  
euen vnto the broad wall.
- 39 And vpon the gate of Ephraim, and vpon  
the olde gate, and vpon the fishgate, & the  
towre of Hananeel, and the towre of Meah,  
euen vnto the sheepegate: and they stood  
in the gate of the ward.
- 40 So stood the two companies (of the that  
gaue thanks) in the house of God, and I &  
the halfe of the rulers with me.
- 41 The Priests also, Eliakim, Maseiah, Mini-  
amin, Michaiah, Elioenai, Zechariah, Hana-  
niah, with trumpets.
- 42 And Maseiah, and Shemaiah, and Elea-  
zar, and Vzzi, and Ichohanan, & Malchiah,  
and Elam, and Ezer: and the fingers <sup>l</sup> sang  
loude, hauing Izrahiah which was the ou-  
nerfeet.
- 43 And the same day they offered great sacri-  
fices: & reioyced: for God had giuen them  
great ioy, so that both the women, and the  
children were ioyfull: and the ioy of Ierusa-  
lem was heard farre off.
- 44 Also at the same time were men appoint-  
ed <sup>m</sup> ouer the chambers of the store for the  
offerings (for the first frutes, and for the  
tythes) to gather in to them out of y<sup>e</sup> fieldes  
of the citie, the portions of the Lawe for  
the Priestes and the Leuites: for Iudah re-  
ioyced for the Priestes and for the Leuites,  
that serued.
- 45 And both the fingers & the Leuites kept  
the ward of their God, & the warde of the  
purification according to the commaunde-  
ment of Dauid, & Salomon his sonne.
- 46 For in the dayes of Dauid and Asaph, of  
olde were chiefe fingers, and songs of praise  
and thanksgiuing vnto God.
- 47 And in the dayes of Zerubbabel, and in  
the dayes of Nehemiah did all Israel giue  
portions vnto the fingers and porters, eue-  
rie day his portion, and they gaue the ho-  
ly things vnto the Leuites, and the Leuites  
gaue the holy things vnto the sonnes of  
of Aaron.

The Law is read. 1. They separate from them all strangers.  
13. Nehemiah reprehendeth them that brake the Sabbath.

38 An ordinance to serue God.

- 1 And on that day did they reade in the  
booke of Moses, in the audience of the  
people, & it was found written therein, that  
the Ammonite, & the Moabite <sup>a</sup> should not  
enter into the Congregation of God,
- 2 Because they met not the children of Is-  
rael with bread & with water, <sup>b</sup> but hired  
Balaam agaynst them, that he should curse  
them: and our God turned the curse into a  
blessing.
- 3 Now when they had heard the Law, they  
separated from Israel <sup>a</sup> all those that were  
mixed.
- 4 And before <sup>b</sup> this had the Priest Eliahub  
the ouersight of the chamber of the house  
of our God, being <sup>c</sup> kinsman to Tobiah:
- 5 And he had made him a great chamber &  
there had they aforetime layd the offerings,  
the incense, and the vessels, & the tythes of  
corne, of wine, & of oyle (appointed for the  
Leuites, and the fingers, & the porters) &  
the offerings of the Priests.
- 6 But in all this <sup>d</sup> time was not I in Ierusalem:  
for in the two & thirtieth yeere of <sup>e</sup> Artah-  
shashtre King of Babel, came I vnto y<sup>e</sup> King,  
and <sup>f</sup> after certaine dayes I obtained of the  
King.
- 7 And when I was come to Ierusalem, I vn-  
derstood <sup>g</sup> the euill that Eliahub had done  
for Tobiah, in that he had made him a cha-  
ber in the court of the house of God,
- 8 And it grieved me sore: therefore I cast  
forth all the vessels of the house of Tobiah  
out of the chamber.
- 9 And I commaunded them to cleanse the  
chambers: & thither brought I agayne the  
vessels of the house of God with the meate  
offring and the incense.
- 10 And I perceiued that the portions of the  
Leuites had not bene giuen, & that euery  
one was fled to his land, <sup>h</sup> euen the Leuites &  
fingers that executed the worke.
- 11 Then reprov'd I the rulers & sayd, Why is  
the house of God forsake? And I assem-  
bled them, and set them in their place.
- 12 Then brought all Iudah the tythes of  
corne and of wine, and of oyle vnto y<sup>e</sup> trea-  
sures.
- 13 And I made treasurers ouer the treasures,  
Shelemiah the Priest, and Zadok the scribe,  
and of the Leuites, Pedaiah, & vnder their  
hand Hanan the sonne of Zaccur the sonne  
of Mattaniah: for they were counted faith-  
full, and their office was to distribute vnto  
their brethren.
- 14 Remember me, O my God; herein, and  
wipe out my kindnes that I haue shew-  
ed on the house of my God, & on the offi-  
ces thereof.
- 15 In those dayes saw I in Iudah them, that  
trode wine presses on the Sabbath, & that  
brought in sheaves, and which laded asses  
also with wine, grapes, and figges, and all  
burdens, and brought them into Ierusalem  
vpon the Sabbath day: & I protested to  
them in the day that they sold vitayles.
- 16 There dwelt men of Tyrus also therein,  
which

Dauid.

Numb. 22. 5.

That is, which  
had in y<sup>e</sup> val-  
ued marriage, & so  
those, with which  
God had forgi-  
den the to him,  
societie.

That the legi-  
slation was made  
He was ioyful  
in affinitie with  
Tobiah the Am-  
monite, and no-  
mie of y<sup>e</sup> Jews.

Called also  
Darius, Ezra. 7. 1.

Or, at the yere  
end.

Thus we see  
what incommen-  
ces the people  
fall into, when  
they are deli-  
tate of one that  
hath y<sup>e</sup> fear of  
God, & forget  
their chief ge-  
uernour was let  
a while absent,  
and yet they fell  
into such great  
abundances as  
perisheth also, Ez-  
ra. 7. 22.

Called  
rus, who  
now y<sup>e</sup> four  
Monarch  
the gouer-  
nor of the M-  
Peritis &  
deas, for  
he was D-  
Hythasp  
called all  
tancres.  
Daniel  
madech  
on bus of  
sare, leu-  
the nom-  
in imperi-  
Scriptur  
uers plac-  
e That is  
rest, & c.  
Nehemiah.

Sabbath-break  
c. 13. 15.

which brought fish and all wares, and sold it on the Sabbath vnto the children of Iudah euen in Ierusalem.

17 Then reproofed I the rulers of Iudah, and sayd vnto them, What euil thing is this that ye do, and breake the Sabbath day?

18 Did not your fathers thus, & our God brought all this plague vpon vs, and vpon this cite? yet ye increase the wrath vpon Israel, in breakeing the Sabbath?

19 And when the gates of Ierusalem began to be darke before the Sabbath, I commanded to shut the gates, and charged, that they should not be opened til after the Sabbath, and some of my seruants set at the gates, that there should no burde be brought in on the Sabbath day.

20 So the chapmen & marchants of all marchandise remayned once or twice all night without Ierusalem.

21 And I protested among them, & sayd vnto them, Why tary ye all night about the wall? If ye do it once againe, I will lay handes vpon you. From that time came they no more on the Sabbath.

22 And I sayd vnto the Leuites that they should cleanse themselves, and y they should come and keepe the gates, to sanctifie the Sabbath day. Remember me, O my God, concerning this, and pardon me according to thy great mercie.

23 In those dayes also I sawe Iewes that married wiues of Ahdod, of Ammon, and of Moab.

24 And their children spake halfe in the speach of Ahdod, and could not speake in the Iewes language, and according to the language of the one people, and of the other people.

25 Then I reprooued them, and cursed the, and smote certeine of them, and pulled of their heare, and tooke an othe of them by God, Ye shall not giue your daughters vnto their sonnes, neither shall ye take of their daughters vnto your sonnes, nor for your selues.

26 Did not Salomon the King of Israel sinne by these things? yet among many nations was there no King like him: for he was beloued of his God, and God had made him King ouer Israel: yet strange women caused him to sinne.

27 Shall we then obey vnto you, to do al this great euil, & to transgresse against our God, euen to marry strange wiues?

28 And one of the sonnes of Ioiada the sonne of Eliathib the hie Priest was the sonne in law of Sanballat the Horonite: but I chafed him from me.

29 Remember them, O my God, that defile the Priesthood, and the couenaunt of the Priesthood, and of the Leuites.

30 Then cleansed I them from all strangers, and appointed the wardes of the Priests & of the Leuites, euery one in his office,

31 And for the offering of the wood at tymes appointed, & for the first frutes. Remember me, O my God, in goodnes.

<sup>n</sup> Punish the according to their faulte, & euil example, which they haue giuen to y rest of thy people contrary to their vocatio

<sup>o</sup> That is, to shew mercie vnto me.

## ESTER.

### THE ARGUMENT.

**B**ECAUSE of the diuersitie of names, whereby they used to name their Kings, & the supputation of yeres wherein the Ebreues, & the Grecians do varie, diuers authors write diuersely as touching this Ahastuerosh, but it seemeth Daniel 6.1. & 9.1. that he was Darius King of the Medes, and sonne of Astyages, called also Ahastuerosh, which was a name of honour, and signified great and chiefe, as chiefe head. Herein is declared the great mercies of God towards his Church: who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, he euer stirreth up some, by whome he sendeth comforte, and deliuerance. Herein also is described the ambition, pride and crueltie of the wicked, when they come to honour, and their sodeine fall when they are at highest: and how God preferreth, and preferreth them which are zealous of his glory, and haue a care and loue toward their brethren.

### CHAP. I.

1 King Ahastuerosh maketh a royall feast, 10 Vnto the Queene Vashti will not come, 19 For which cause she is dethroned, 20 The Kings decree touching the preeminence of men.



**I**N the dayes of Ahastuerosh (this is Ahastuerosh that reigned, from India euen vnto Ethiopia, ouer an hundred, & seue & twenty prouinces)

2 In those dayes when the King Ahastuerosh sate on his throne, which was in the palace of Shushan,

3 In the third yere of his reigne, he made a feast vnto all his princes and his seruantes, euen the power of Persia and Media, and to the capitaines & gouernours of y prouinces which were before him,

4 That he might shew the riches and glory of his kingdom, & the honour of his great maiestie many dayes, euen an hundred and foure score dayes.

5 And when these dayes were expired, the King made a feast to all y people that were found in the palace of Shushan, both vnto great and finall, seuen dayes, in the court of the garden of the Kings palace,

6 Vnder an hanging of white, greene, and blew clothes, fastened with cordes of fine linen & purple, in siluer rings, and pillars of marble: the beddes were of golde, and of siluer tables.

<sup>d</sup> Which they vsed in those countries in stead of tables.

<sup>i</sup> Called also Darius, who was now y fouerth Monarch, & had the gouernment of the Medes, Persia & Chaldea. Some think he was Darius Hyaspis sonne, called also Artaxerxes. <sup>b</sup> Daniel chap. 6. maketh mention but of fixe score, leuing out the number that is superfluous, as y Scripture in diuers places witnesseth. <sup>c</sup> That is, had rest, & quietnes.

may 12.



silver vpon a pavement of porphyre, and marble and alabaster, and blew colour.

7 And they gaue them drinke in vessels of golde, and changed vessel after vessel, and royall wine in abundance according to the power of the King.

e As was becoming for so magnificent a King.

f None might be compelled to drinke more than it pleased him.

8 And the drinke was by an order, none might compel: for so the King had appointed vnto all the officers of his house, that they should doe according to euerie mans pleasure.

9 The Queene Vashti made a feast also for the women in the royall house of King Ahashuerosh.

g Which was the last day of the feast that the King made for people, as vers. 5.

10 Vpon the seventh day when the King was merie with wine, he commaunded Mehuman, Biztha, Harbona, Bigtha, & Abagtha, Zethar, and Carcas, the seue eunuches (that serued in the presence of King Ahashuerosh)

11 To bring Queene Vashti before the King with the crowne royall, that he might shew the people and the princes her beautie: for she was sayre to looke vpon.

h That had experience of things as they had learned by diligent marking in continuance of time.

12 But the Queene Vashti refused to come at the Kings word, which he had giuen in charge to the eunuches: therefore the King was very angrie, and his wrath kindled in him.

i Which were his chiefe counsellors, that might haue alwayes access to him.

13 Then the King said to the wise men, that knewe the times (for so was the Kings manner towards all that knewe the lawe and the iudgement:

k By her disobedience she hath giuen an example to all women to do the like to their husbands.

14 And the next vnto him was Carshena, She-thar, Admatha, Tarshish, Meres, Marfena & Memucan the seuen princes of Persia & Media, which sawe the Kings face, and sate the first in the kingdome)

l That is, her disobedience.

15 What shall we do vnto the Queene Vashti according to the law, because she did not according to the worde of the King Ahashuerosh by the commission of the eunuches?

m Meaning, that they would take first occasion hereof to do the like, & that the rest of women would by continuance do the same.

16 Then Memucan answered before the King and the princes, The Queene Vashti hath not onely done euil against the King, but agaynst all the princes, and agaynst all the people that are in all the prouinces of King Ahashuerosh.

n Let her be diuorced & another made Queene.

17 For the sake of the Queene shal come a brode vnto all women, so that they shall despise their husbandes in their owne eyes, & shal say, The King Ahashuerosh commaunded Vashti the Queene to be brought in before him, but she came not.

18 So shall the princesses of Persia and Media this day say vnto all the Kings Princes, when they heare of the acte of the Queen: thus shall there be much despitefulnessse and wrath.

19 If it please the King, let a royal decree proceede from him, & let it be written among the statutes of Persia, and Media (and let it not be transgressed) that Vashti come no more before King Ahashuerosh: and let the King giue her royal estate vnto her companion that is better then she.

20 And when the decree of the King which shalbe made, shalbe published throughout

all his kingdome (though it be great) all the women shall giue their husbandes honour, both great and small.

21 And this saying pleased the King and the princes, and the King did according to the worde of Memucan.

22 For he sent letters into all the prouinces of the King, into euery prouince according to the writing thereof, and to euery people after their language, that euery man should beare rule in his owne house, and that he should publish it in the language of y same people.

CHAP. II.

After the Queene was put away, certaine yong maidens are brought to the King. 14 Ester pleaseth the King, and is made Queene. 21 Mordecai discovereth vnto the King those that would betray him.

1 After these things, when the wrath of King Ahashuerosh was appeased, hee remembered Vashti, & what she had done, and what was decreed against her.

2 And the Kings seruantes that ministred vnto him, said, Let them seeke for the King beautiful yong virgins,

3 And let the King appoint officers through all the prouinces of his kingdome, and let them gather all the beautiful yong virgins vnto the palace of Shushan, into the house of the women, vnder the hand of Hege the Kings eunuche, keeper of the women, to giue them their things for purification.

4 And the maid that shall please the King, let her reigne in the stead of Vashti. And this pleased the King, and he did so.

5 In the citie of Shushan, there was a certaine Iewe, whose name was Mordecai the sonne of Iair, y sonne of Shimei, the sonne of Kish a man of Iemini,

6 Which had bene caried away from Ierusalem with the captiuitie y was caried away with Iekoniah King of Iudah (whome Nebuchadnezzar King of Babel had caried away)

7 And he nourished Hadassah, that is Ester. His vnckles daughter: for she had neither father nor mother, and the mayd was sayre, and beautiful to looke on: and after the death of her father, and her mother, Mordecai tooke her for his owne daughter.

8 And when the Kings commandement, & his decree was published, and many maidens were brought together to the palace of Shushan, vnder the had of Hege, Ester was brought also vnto the Kings house vnder y hand of Hege the keeper of the women.

9 And the maid pleased him, and she found fauour in his sight: therefore he caused her things for purification to be giue her speedely, & her state, and seuen comely maidens to be giuen her out of the Kings house, and he gaue change to her and to her maidens of the best in the house of the women.

10 But Ester shewed not her people and her kinsred: for Mordecai had charged her, that she should not tell it.

11 And Mordecai walked euery day before the court of the womens house, to knowe if heare of her.

p That is, that the wife should be subject to the husband and in his commandement.

q That is, hee led the matter gaine into communication. b By the seuen wise men of his counsel.

c The abuses of these countries was so great, that they inuention many maner of prices, and therefore as they ordeined wicked lawes that the king might haue whole daughters be would, for they had diuers houses appointed, as one for them, while they were virgins, other while they were concubines, & for y Queen another.

d Reade what this purification was. vers. 13. e King 3. 4. 11. f For though she was taken away by a cruel law, yet hee considered not to haue a fatherly care vnto her, & therefore did restore oftentimes to if heare of her.

If temporall disobedience thus punished by a King vpon his quene, what must worth the punishment of those that are disobedient to the King of Kings. v. 22.

if Ester did well, and what ſhould be done with her.

12 And when the courſe of euery maid came, to go in to King Ahaſueruſh, after that ſhe had bene twelue monethes according to the maner of the women (for ſo were the dayes of their purifications accompliſhed, ſix monethes with oyle of myrrhe, & ſix monethes with ſweete odours and in the purifying of the women:

13 And thus went the maids vnto the King) whatſoeuer ſhe required, was giuen her, to go with her out of the womens houſe vnto the Kings houſe.

14 In the euening ſhe went, and on the morrow ſhe returned into the ſecond houſe of the women vnder the hande of Shaſhagaz the Kings eunuſhe, which kept the concubines: ſhe came into the King no more, except he pleaſed the King, & that ſhe were called by name.

15 Now when the courſe of Ester y daughter of Abihail the vncle of Mordecai (which had taken her as his own daughter) came, that ſhe ſhould go in to the King, ſhe deſired nothing, but what Hege the Kings eunuſhe the keeper of the women ſayd: and Ester found fauour in the ſight of all them that looked vpon her.

16 So Ester was taken vnto King Ahaſueruſh into his houſe royal in the tenth moneth, which is the moneth Tebeth, in the ſeuenth yere of his reigne.

17 And the King loued Ester aboue all the women, & ſhe found grace & fauour in his ſight more then al the virgins: ſo that he ſet the crowne of the kingdom vpon her head, and made her Queene in ſtead of Vaſhti.

18 Then the King made a great feaſt vnto all his princes, and his ſeruants, which was the feaſt of Ester, and gaue reſt vnto the prouinces, and gaue giſtes, according to the power of a King.

19 And when the virgins were gathered the ſecond tyme, then Mordecai ſate in the Kings gate.

20 Ester had not yet ſhewed her kindred nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when ſhe was nourished with him.

21 ¶ In thoſe dayes when Mordecai ſate in y Kings gate, two of the Kings eunuſhes, Bigthan and Terſh, which kept the doore, were wroth, and ſought to lay hand on the King Ahaſueruſh.

22 And the thing was knowne to Mordecai, & he told it vnto Queene Ester, and Ester certified y King therof in Mordecais name: and when inquiſition was made, it was ſoud ſo: therefore they were both hanged on a tree: and it was written in the booke of the Chronicles before the King.

CHAP. III.

1 Haman, after he was exalted, obtained of the King, that al the Lewes ſhould be put to death, becauſe Mordecai had not done him worſhip as other had.

2 After theſe thinges did King Ahaſueruſh promote Haman the ſonne of

Hammedatha the Agagite, & exalted him, & ſet his ſeat aboue al the princes that were with him.

3 And all the Kings ſeruantes that were at the Kings gate, bowed their knees, and reuerenced Haman: for the King had ſo commaunded concerning him: but Mordecai bowed not the knee, neither did reuerence.

4 Then the Kings ſeruants which were at the Kings gate, ſaid vnto Mordecai, Why grefſeſt thou the Kings commaundement? And albeit they ſpake daily vnto him, yet he would not heare them: therefore they told Hamā, that they might ſee how Mordecais matters would ſtand: for he had told them, that he was a Jew.

5 And when Haman ſawe that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Now he thought it to litle to lay handes onely on Mordecai: and becauſe they had ſhewed him the people of Mordecai, Hamā ſought to deſtroy all the Lewes, that were throughout the whole kingdome of Ahaſueruſh, even the people of Mordecai.

7 In the firſt moneth (that is the moneth Niſā) in the twelfth yere of King Ahaſueruſh, they caſt Pur (that is a lot) before Haman, from day to day, & from month to month, vnto the twelfth moneth, that is the moneth Adar.

8 Then Haman ſayd vnto King Ahaſueruſh, There is a people ſcattered, and diſperſed among the people in al the prouinces of thy kingdome, and their lawes are diuers from all people, and they do not obſerue y Kings lawes: therefore it is not the Kings profite to ſuffer them.

9 If it pleaſe the King, let it be written that they may be deſtroyed, and I will pay ten thouſand talents of ſiluer by the handes of them that haue the charge of this buſineſſe to bring it into the Kings treaſurie.

10 Then the King tooke his ring fro his hand & gaue it vnto Haman the ſonne of Hammedatha the Agagite the Lewes aduerſarie.

11 And the King ſayd vnto Hamā, Let the ſiluer be thine, and the people to do with the as it pleaſeth thee.

12 Then were the Kinges ſcribes called on the thirteenth day of the firſt moneth, and there was written (according to all that Haman commaunded) vnto the Kings officers, and to the captaines that were ouer euery prouince, & to the rulers of euery people & to euery prouince according to the writing thereof, and to euery people according to their language: in the name of king Ahaſueruſh was it written, & ſealed with the Kings ring.

13 And the letters were ſent by poſtes into all the Kings prouinces, to roote out, to kill & to deſtroy all the Lewes, both yong and olde, children & women, in one day, vpon the thirteenth day of the twelfth moneth, (w is the moneth Adar) and to ſpoyle them as a pray.

a The Perſians maner was to kneele downe and reuerence their kinges, and ſuch as he appointed in chiefe autoritie, which Mordecai would not doe to this ambitious and proude man. b Thus we ſee that there is none ſo wicked, but they haue their flatterers to accuſe the godly. c Eſt. deſpiſed in his eyes.

c Which anſwereth to parte of March and parte of April. d To know what moneth and day ſhould be good to enterpriſe this thing, if it might haue good ſucceſſe: but God diſappointed their lots & expectation.

e Concerning parte of Februarie, & parte of Marche. f Theſe be the two arguments which commonly y worldlings & y wicked vie toward princes againſt the godly, that is, the eſtimation of their lawes, & diminution of their profit: without reſpect how god is eyther pleaſed or diſpleaſed. g Eſt. weigh. h Or, ſecrétaires.

the wicked will ſpare no labour nor coſt to bring to paſſe their deſignes to y deſtruction of the godly.

Not the danger of the tery.

the cruell plot of the wicked againſt the people of god.

- 14 The contentes of the writing was, that there should be given a commandement in all prouinces, and published vnto all people, that they should be ready against the same day.
- 15 And the postes compelled by the Kings commandement went forth, and the commandement was giue in the palace at Shushan: and the King and Haman sate drinking, but the citie of Shushan was in perplexitie.

To wit, the  
Iewes, that were  
in Shushan.

## CHAP. IIIII.

5 Mordecai giueth the *Supreme knowledge* of the cruell decree of the King against the Iewes. 16 She willet that they pray for her.

1 Now when Mordecai perceiued al that was done, Mordecai rent his clothes, and put on sackcloth, and ashes, and went out into the middes of the citie, and cryed with a great cry, and a bitter.

Because he  
would aduertise  
Ester of this cru  
el proclamation.

2 And he came euē before the Kings gate, but he might not enter within the Kinges gate, being clothed with sackcloth.

3 And in euery prouince, & place, whither the Kings charge & his commission came, there was great sorow among the Iewes, & fasting, and weeping & mourning, and many lay in sackcloth and in ashes.

Ebr. sackcloth  
and ashes were  
spread for many.

4 ¶ Then Esters maides and her eunuches came & told it her: therefore the Queene was very heauy, & she sent raimēt to clothe Mordecai, and to take away his sackcloth from him, but he receiued it not.

Ebr. had caused  
to stand before  
her.

5 Then called Ester Hatach one of the Kings eunuches, whome he had appointed to serue her, and gaue him a commandement vnto Mordecai, to knowe what it was, and why it was.

6 So Hatach went forth to Mordecai vnto the street of the city, which was before the Kings gate.

Ebr. declaration.

7 And Mordecai tolde him of al that which had come vnto him, and of the summe of the siluer that Haman had promised to pay vnto the Kings treasures, because of the Iewes, for to destroy them.

Or, contents.

8 Also he gaue him the copy of the writing & commission that was giuen at Shushan, to destroy them that he might shew it vnto Ester and declare it vnto her, and to charge her that she should goe in to the King, and make petition and supplication before him for her people.

9 ¶ So when Hatach came, he tolde Ester the wordes of Mordecai.

10 Then Ester saide vnto Hatach, and commanded him, so say vnto Mordecai,

11 All the Kings seruants and the people of the Kings prouinces do know, that whoso- euer, man or woman, that commeth to the King into the inner court, which is not called, there is a law of his, that he shall dye, except him to whome the King holdeth out the golden rod, that he may liue. Now I haue not bene called to come vnto the King these thirtie dayes.

12 And they certified Mordecai of Esters wordes.

13 And Mordecai saide, that they should answer Ester thus, Thinke not with thy selfe that thou shalt escape in the Kings house, more then all the Iewes.

14 For if thou holdest thy peace at this time, comfort and deliuerance shall appeare to the Iewes out of another place, but thou and thy fathers house shall perish: and who knoweth whether thou art come to y king- dome for such a time?

15 Then Ester commaunded to answer Mor- decai,

16 Goe, and assemble all the Iewes that are found in Shushan, & fast ye for mee, & eate not, nor drinke in three dayes, daye nor night. I also and my maydes will fast like- wise, and so will I go in to the King, which is not according to the lawe: & if I perish, I perish.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

## CHAP. V.

Ester entret in to the King, and biddeth him and Haman to a feast. 11 Haman prepareth a galles for Mor- decai.

1 And on the third daye Ester put on her royal apparel, & stood in the court of the Kings palace within, ouer agaynst the Kings house: and the King sate vpon his royal throne in the Kings palace ouer against the gate of the house.

2 And when the King sawe Ester the Queene standing in the court, she founde fauour in his sight: & the King held out the golden scepter that was in his hand: so Ester drew nere, and touched the toppe of the scepter.

3 Then said the King vnto her, What wilt thou, Queene Ester? & what is thy request? it shalbe euen giuen thee to the halfe of the kingdome.

4 Then said Ester, If it please the King, let the King & Haman come this day vnto the banker, that I haue prepared for him.

5 And the King said, Cause Haman to make haste that he may do as Ester hath sayd. So the King and Haman came to the banker that Ester had prepared.

6 And the King said vnto Ester at the banker of wine, What is thy petition, that it may be giuen thee? and what is thy request? it shall euen be performed vnto the halfe of the kingdome.

7 Then answered Ester, and sayd, My peti- tion and my request is,

8 If I haue found fauour in the sight of the King, and if it please the King to giue me my petition, and to perfourme my request, let the King and Haman come to the banker that I shall prepare for them, and I wil do to morow according to y Kings saying.

9 ¶ Then went Haman forth the same day ioyfull and with a glad heart. But whē Haman sawe Mordecai in the Kings gate, that he stood not vp, nor moued for him, then was Haman full of indignatiō at Mordecai.

10 Neuertheles Haman refrained himselfe: and

"Ebr. breaking.  
b Thus Morde-  
cai sake in ob-  
dience of I faith,  
which all Gods  
children ought  
to haue: which  
is, that God will  
deliuer them,  
though al world-  
ly meanes faile.  
c For to deliue  
Gods Church  
out of these pre-  
sent danger.  
d I will put my  
life in danger &  
refferre the suc-  
cesse to God, se-  
ing it is for hys  
glorie & the de-  
liuerance of hys  
Church.

a To wit, after  
that the Iewes  
had begun to  
fast.

b Which was  
a signe that her  
coming was  
agreeable vnto  
him, as Chap. 4.

c Meaning here-  
by, that whatso-  
uer she asked,  
should be gran-  
ted, as Mat. 21.

d Because they  
used to drinke  
excessiue in  
their banquet,  
they called the  
banquet by the  
name of wine,  
which was used  
in vs or ete-  
med.

e I will declare  
what thing I de-  
mande.



and when he came home, he sent, and called for his friends, and Zereth his wyfe.

11 And Haman told them of the glorie of his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how that he had set him above the princes and seruants of the King.

12 Haman saide moreouer, Yea, Efter the Queene did let no man come in with the King to the banker that she had prepared, saue me: and to morrow am I bidden vnto her also with the King.

13 But all this doeth nothing auaille me, as long as I see Mordecai the Iewe sitting at the Kings gate.

14 Then sayd Zereth his wife and all his friends vnto him, Let them make a tree of fittie cubites hie, and to morow speake thou vnto the King, that Mordecai may be hanged thereon: then shalt thou go ioyfully with the King vnto the banker. And the thing pleased Haman, and he caused to make the tree.

CHAP. VI.

1 The King turneth ouer the Chronicles, and findeth the falsitie of Mordecai, 10 And commaundeth Haman to cause Mordecai to be had in honour.

1 The same night the King slept not, & he commaunded to bring the booke of the records & the chronicles: & they were read before the King.

2 Then it was found written that Mordecai had tolde of Bigrana, & Zereth two of the Kings eunuches, keepers of the dore, who sought to lay hands on y King Ahashueroth.

3 Then y King said, What honour & dignitie hath bene giuen to Mordecai for this? And the Kings seruants that ministred vnto him, said, There is nothing done for him.

4 And the King said, Who is in the court? (Now Haman was come into the inner court of the Kings house, that he might speake vnto the King to hang Mordecai on the tree that he had prepared for him.)

5 And the Kings seruants sayd vnto him, Behold, Haman standeth in the court. And the King said, Let him come in.

6 And when Haman came in, the King said vnto him, What shalbe done vnto the man, whome the King will honour? Then Haman thought in his heart, To whome woulde the King doe honour more then to me?

7 And Haman answered the King, The man whome the King would honour,

8 Let the bring for him royal apparel, which the King useth to weare, & the horse that the King rideth vpon, and that the crowne royal may be set vpon his head.

9 And let the raiment and the horse be deliuered by the hande of one of the Kings moste noble princes, and let them apparel the man (whom the King will honour) and cause him to ride vpon the horse through the streete of the cite, & proclaime before him, Thus shall it be done vnto the man, whome the King will honour.

10 Then y King sayd to Haman, Make haste,

take the raiment and the horse as thou hast saide, and doe fo vnto Mordecai the Iewe, that sitteth at the Kings gate: let nothing faile of all that thou hast spoken.

11 So Haman tooke the raiment & the horse, and arayed Mordecai, and brought him on horse backe through the streete of the cite, & proclaimed before him, Thus shall it be done to y man whome y king wil honor.

12 And Mordecai came againe to the Kings gate, but Haman hastened home mourning and his head couered.

13 And Haman tolde Zereth his wife, and all his friendes all that had befallen him. Then saide his wife men, and Zereth his wife vnto him, If Mordecai be of y seed of y Iewes, before whome thou hast begonne to fall, thou shalt not preuaile against him, but shalt surely fall before him.

14 And whyle they were yet talking with him, came the Kings eunuches and hastened to bring Haman vnto the banker that Ester had prepared.

CHAP. VII.

3 The Queene biddeth the King and Haman agayn to prayeth for her selfe and her people. 6 She accuseth Haman and he is hanged on the galows, which he had prepared for Mordecai.

1 So the King and Haman came to banker with the Queene Ester.

2 And the King said againe vnto Ester on the second daye at the banker of wine, What is thy petition, Queene Ester, that it may be giuen thee? and what is thy request? It shalbe euen performed vnto the halfe of the kingdome.

3 And Ester the Queene answered, & said, If I haue founde fauour in thy sight, O King, and if it please the King, let my life be giuen me at my petition, & my people at my request.

4 For we are solde, I, and my people, to be destroyed, to be slayne and to perish: but if we were solde for seruants, & for handmaidens, I would haue held my tongue: although the aduerfarie could not recompense the Kings losse.

5 Then King Ahashueroth answered, and sayd vnto the Queene Ester, Who is he? & where is he that presumeth to do thus?

6 And Ester said, The aduerfarie and enemye is this wicked Haman. Then Haman was afrayed before y King & the Queene.

7 And the King arose from the banker of wine in his wrath, and went into the palace garden: but Haman stode vp, to make request for his life to the Queene Ester: for he sawe that there was a mischief prepared for him of the King.

8 And when the King came againe out of the palace garden, into the house where they dranke wine, Haman was fallen vpon the bed whereon Ester sat: therefore the King said, Will he force the Queene also before me in the house? As the word went out of the Kings mouth, they couered Hamans face.

9 And Harbonah one of the eunuches, said

Llij.

Thus God sometime putteth in y mouth of the very wicked, to speake that thing which he hath decreed shall come to passe.

Reade Chap. 5.6.

b Haman could not so much profite the King by this his malice, as he should hinder him by the losse of y Iewes, and the tribute which he hath of them.

c Ebr. filleth his heart.

d His conscience did accuse him that as he had conspired the death of innocents, so the vengeance of God might fall vpon him for y same.

e He fel downe at the beddes feete or couche, wherupon the late, and made request for his lyfe.

f This was the manner of the Persians, when one was out of the Kings fauour.

In case of an enemye, more than their sume they can be thought to followe. c. 6. 3.

The punishment of the wicked is not to be feared, if he be still in the way of sin. c. 6. 3.

Wicked men will not be deterred by the counsel of the righteous, but will followe. c. 6. 3.

this God made the King heart, which by his grace was made to be the hands of the wicked that sought to speake him. c. 6. 3.

the Kings gratitude. c. 6. 3.

f Thus y wicked when they are promoted, in stead of acknowledging their charge & humbling themselves, were ambitious, disdainful, and proud.

g Meaning the highest that could be found.

h For the King had departed.

Chap. 2.2.

i For he thought it worthy his state to receive alme, & not reward it.

j Thus while y wicked imagine the destruction of others, they themselves fall into the same snare.

k Meaning here, by that y King should make him next vnto himselfe, as Iosaphat hereby was knowne to be next to Pharaoh. Gen. 41.4.

# Haman hanged.

# Ester.

# The Iewes deliuered.

f Which disco-  
uered the con-  
spiracie against  
the King, Cha.  
2.2.

in the presence of the King, Beholde, there  
standeth yet the tree in Hamans house fiftie  
cubites hie, which Haman had prepared  
for Mordecai, that spake 'good for y King.  
Then the King said, Hang him thereon.  
10 So they hanged Haman on the tree, that  
he had prepared for Mordecai: the was the  
Kings wrath pacified.

## CHAP. VIII.

1 After the death of Haman was Mordecai exalted. 14  
Comfortable letters are sent vnto the Iewes.

1 The same daye did King Ahasuerosh  
giue the house of Haman the aduersa-  
rie of the Iewes vnto the Queene Ester.  
And Mordecai came before the King: for  
Ester told what he was vnto her.

2 And the King tooke of his ring, which he  
had takē from Haman, & gaue it vnto Mor-  
decai: and Ester set Mordecai ouer y house  
of Haman.

3 And Ester spake yet more before the King,  
and fell downe at his feet weeping, and be-  
fought him that he would put away y 'wicked-  
nes of Haman the Agagite, & his deuise  
that he had imagined against the Iewes.

4 And the King held out the golden <sup>a</sup> scepter  
toward Ester. Then arose Ester, & stood  
before the King.

5 And sayd, If it please the King, & if I haue  
found fauour in his sight, and the thing be  
acceptable before the King, & I please him,  
let it be written, that the letters of the deu-  
ise of Haman the sonne of Ammedatha y  
Agagite may be called againe, which hee  
wrote to destroy the Iewes, that are in al the  
Kings prouinces.

6 For how can I suffer and see the euill, that  
shall come vnto my people? Or how can I  
suffer & see the destruction of my kinred?

7 And the King Ahasuerosh sayd vnto the  
Queene Ester, & to Mordecai the Iew, Be-  
holde, I haue giuen Ester the house of Ha-  
man, whom they haue hanged vpon y tree,  
because he layd hand vpon the Iewes.

8 Write ye also for y Iewes, as it liketh you  
in the Kings name, and seale it with the  
Kings ring (for the writings written in the  
Kings name, and sealed with the Kings ring,  
may no man reuoke)

9 Then were the Kings scribes called at the  
same time, euen in the third moneth, that  
is the moneth <sup>f</sup> Sivan, on the three & twen-  
tieth day thereof: and it was written, accord-  
ing to all as Mordecai commaunded vnto  
the Iewes and to the princes, and captains,  
& rulers of the prouinces, which were from  
India euen vnto Ethiopia, an hundred and  
seuen & twentie prouinces, vnto euery prou-  
ince, according to the writing thereof, & to the  
Iewes, according to their writing, & accord-  
ing to their language.

10 And he wrote in the King Ahasuerosh  
name, and sealed it with the Kings ring: &  
he sent letters by postes on horsebacke and  
that rode on <sup>a</sup> beastes of price, as dromeda-  
ries and coltes of mares.

11 Wherein the King graunted the Iewes (in

what cities so euer they were) to gather the-  
selues together, & to stand for their life, &  
to roote out, to slay and to destroy all the  
power of the people and of the prouince y  
vexed them, both children and women, and  
to spoyle their goodes:

12 Vpon one day in all the prouinces of  
King Ahasuerosh, euen in the thirteenth  
day of the twelfth moneth, which is the mo-  
neth <sup>i</sup> Adar.

13 The copie of the writing was, how there  
should be a commaundement giuen in al &  
euerie prouince, published among all the  
people, and y the Iewes should be ready a-  
gainst that day to <sup>k</sup> auenge themselves on  
their enemies.

14 So the postes rode vpon <sup>a</sup> beastes of price, &  
dromedaries, & went forth with speede, to  
execute the Kings commaundement, & the  
decree was giuen at Shushan the palace.

15 And Mordecai went out from the King in  
royal apparel of blewe, and white, and with  
a great crowne of gold, and with a garment  
of fine linen and purple, & the city of Shu-  
shan reioyced and was glad.

16 And vnto the Iewes was come light and  
<sup>i</sup> ioy and gladnes, and honour.

17 Also in all and euerie prouince, and in all  
and euerie city and place, where the Kings  
commaundement & his decree came, there  
was ioy and gladnes to the Iewes, a feast and  
good day, and many of the people of y land  
became Iewes: for the feare of the Iewes  
fell vpon them.

## CHAP. IX.

1 At the commaundement of the King the Iewes put their  
aduersaries to death. 14 The ten sonnes of Haman are  
hanged. 17 The Iewes keepe a feast in remembrance of  
their deliuerance.

1 So in the twelfth moneth, which is the  
moneth Adar, vpon the thirteenth day of  
the same, when the Kings commaundement  
and his decree drew neere to be put in ex-  
ecution, in the day that the enemies of the  
Iewes hoped to haue power ouer the (but  
it turned contrary: for the Iewes had rule  
ouer them that hated them)

2 The Iewes gathered themselves together  
into their cities throughout all the prouin-  
ces of the King Ahasuerosh, to lay hande  
on such as fought their hurte, and no man  
could withstand them: for the feare of the  
fell vpon all people.

3 And all the rulers of the prouinces, & the  
princes and the capitaines, and the officers  
of the King exalted the Iewes: for the feare  
of Mordecai fell vpon them.

4 For Mordecai was great in y Kinges house,  
and the report of him went through all the  
prouinces: for this man Mordecai waxed  
greater and greater.

5 Thus the Iewes smote all their enemies  
with strokes of the sword and slaughter, &  
destruction, and did what they would vnto  
those that hated them.

6 And at Shushan the palace slew the Iewes  
and destroyed <sup>a</sup> five hundred men,  
And Parshandatha, and Dalphon, and  
Apartha, as veris.

a That is, was  
receiued into  
the Kings fa-  
uour and pre-  
sence.

b That he was  
hervncle & had  
brought her vp.

c Meaning, that  
he should abo-  
lish the wicked  
decrees, which  
he had made for  
the destruction  
of the Iewes.  
d Reade Chap.  
5.2.

\* Or, went about  
to slay the Iewes.

e This was the  
law of y Medes  
and Persians, as  
Dan. 6. 13. not  
withstanding y  
King reuoked  
the former de-  
cree graunted to  
Haman, for E-  
sters sake.

f Which con-  
taineth part of  
May and part  
of Iune.

g That is, in  
such letters and  
language, as was  
vsual in euery  
prouince.

\* Or, with.

i Which hath  
part of February  
and part of  
Marche.

k The King  
gave them libe-  
tie to kill at the  
dyd opposit  
them.

l Hee sheweth  
by these words  
that follow what  
this light was.

m Conformed  
themselves to y  
Iewes religio.

a This was by  
Gods great pro-  
vidence, who tur-  
ned the Iewes  
into the Ioy of  
the wicked into  
sorrow, and the  
teares of the  
godly into glad-  
nes.

b Did them ho-  
nour, & shewed  
them friendship.

c Which had  
conspired their  
death by the per-  
mission of the  
wicked Haman.  
d Besides those  
three hundred,  
that they slew  
the second day.

- Aspatha,  
8 And Poratha, and Adalia, & Aridatha,  
9 And Parmashta, & Arifai, and Aridai, and Vaiezatha,  
10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersary of the Iewes sleweth they: but they layed not their hands on the spoyle.

11 On the same day came the number of those that were slayne, vnto the palace of Shushan before the King.

12 And the King said vnto the Queene Ester, The Iewes haue slayne in Shushan the palace and destroyed siue hundred men, and the ten sonnes of Haman: what haue they done in the rest of the Kings prouinces? and what is thy petition, that it may be given thee? or what is thy request moreover, that it may be performed?

13 Then sayd Ester, If it please the King, let it be graunted also to morowe to the Iewes that are in Shushan, to do according vnto this daies decree, that they may hang vpon the tree Hamans ten sonnes.

14 And the King charged to do so, & the decree was giuen at Shushan, and they hanged Hamans ten sonnes.

15 So the Iewes that were in Shushan, assembled themselves vpon the fourteenth day of the moneth Adar, & slewe three hundred men in Shushan, but on y spoyle they layed not their hand.

16 And the rest of the Iewes that were in the Kings prouinces assembled themselves, and stode for their liues, & had rest from their enemies, and slue of them that hated them, seuenie and siue thousand: but they layed not their hand on the spoyle.

17 This they did on the thirteenth day of the moneth Adar, & rested the fourteenth day thereof, and kept it a day of feasting & ioye.

18 But the Iewes that were in Shushan assembled themselves on the thirteenth day, and on the fourteenth thereof, and they rested on the fiftenth of the same, & kept it a day of feasting and ioy.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes, kept the fourteenth day of the moneth Adar with ioy and feasting, euen a ioyfull day, and euerie one sent presents vnto his neighbour.

20 And Mordecai wrote these wordes, & sent letters vnto al the Iewes that were thorough al the prouinces of the King Ahashueroh, both neere and farre,

21 Inioyning them that they should keep the fourteenth day of the moneth Adar, and the fiftenth day of the same, euerie yere.

22 According to the dayes wherein the Iewes rested from their enemies, and the moneth which was turned vnto them from sorow to ioy, and from mourning into a ioyful day, to keepe them the dayes of feasting, and ioye,

and to sende presentes euery man to his neighbour, and giftes to the poore.

23 And the Iewes promised to do as they had begun, and as Mordecai had written vnto them,

24 Because Haman the sonne of Hammedatha the Agagite all y Iewes aduersarie, had imagined against the Iewes, to destroy the, and had cast Pur (that is a lot) to consume and destroy them.

25 And when he came before the King, he commanded by letters, Let his wicked purpose (which he imagined against the Iewes) turne vpon his owne head, & let them hang him and his sonnes on the tree.

26 Therefore they called these dayes Purim, by the name of Pur, and because of all the wordes of this letter, & of that which they had seene besides this, & of that which had come vnto them.

27 The Iewes also ordeined, and promised for them & for their seede, and for al that ioyned vnto them, that they would not faile to obserue those two dayes euery yere, according to their writing, & according to their season,

28 And that these dayes should be remembered, and kept throughout euerie generation and euery familie, and euery prouince, and euery citie: euen these dayes of Purim should not fail among the Iewes, & the memoriall of them should nor perish fro their seede.

29 And the Queene Ester the daughter of Abihail & Mordecai the Iewe wrote with al autoritie (to confirme this letter of Purim the second tyme)

30 And he sent letters vnto all the Iewes to y hundred and seuen and twentie prouinces of the kingdome of Ahashueroh, w wordes of peace and truth,

31 To confirme these dayes of Purim according to their seasons, as Mordecai the Iewe & Ester the Queene had appointed them, & as they had promised for them selues & for their seede with fasting & prayer.

32 And the decree of Ester confirmed these words of Purim, & was writte in the booke.

CHAP. X.

The estimation and autoritie of Mordecai.

1 And the King Ahashueroh layed a tribute vpon the land, and vpon the yles of the sea.

2 And all the actes of his power, and of his might, & the declaration of the dignitie of Mordecai, wherewith the King magnified him, are they not written in the booke of Chronicles of the Kings of Media & Persia?

3 For Mordecai the Iewe was the second vnto King Ahashueroh, and great among the Iewes, & accepted among the multitude of his brethre, who procured the welch of his people, and spake peaceably to all his seed.

m He setteth before our eyes y vie of this feast, which was for remembrance of gods deliuerance, the maintenance of mutual friendship, and reliefe of the poore, n Reade Chap. 3.7.

o That is, Ester. p These are the wordes of the Kings commandement to Daniel Hamans wicked enterprise.

Or transgresse.

q Meaning the fourteenth, and the fiftenth day of the moneth Adar.

Or strength, or officie.

r Which were letters declaring vnto them quietnes, & assurance, and putting the out of doubt, and feare.

Ebr. saules.

f That they would obserue this feast with fasting, and earnest prayer, which in Ebrue is signified by this word (their cry.)

fasting & prayer.

Lliij.

IOB.



## IOB.

## THE ARGUMENT.

IN this historie is set before our eyes the example of a singular patience. For this holy man Iob was not onely extremely afflicted in outward things, & in his body, but also in his minde, and conscience by the sharpe remissions of his wife, and chiefe friends: which by their vehement wordes, and subtil dissimulations brought him almost to despair: for they set forth God as a severe iudge, and mortall enemy vnto him, which had cast him of therefore in vaine he should seeke vnto him for succour. These friends came vnto him vnder presence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this story we haue to marke that Iob maintaineth a good cause, but handleth it euill: againe his aduersaries haue an euill matter, but they defend it craftily. For Iob held that God did not alway punish men according to their sinnes, but that he had secret iudgements, wherof man knew not the cause, and therefore man could not reason agaynst God therein, but he should be convicted. Moreover, he was assured that God had not reiected him, yet through his great torments, & affliction he brasteth forth into many inconueniences both of wordes & sentences, and sheweth himselfe as a desperate man in many things, and as one that would resist God: & this is his good cause which he doth not handle well. Againe the aduersaries maintein with many goodly arguments, that God punisheth continually according to the trespass, grounding vpon Gods providence, his iustice, & mans sinnes, yet their intention is euill: for they labour to bring Iob into despair, and so they mainueine an euill cause. Ezekiel commendeth Iob as a iust man, Ezek. 14. 14, & James setteth out his patience for an example, Iam. 5. 11.

## CHAP. I.

1 The holinesse, riches, and care of Iob for his children. 10 Satan hath permission to tempt him. 13 He tempteth him by taking away his substance, and his children. 20 His faith and patience.



a That is, of the country of Idumea, as Lamen. 4. 21, or bordering therupon: for y lande was called by the name of Vz the sonne of Dathan & sonne of Seir, Gene. 36. 28.

b Forasmuch as he was a Gentile & not a few, & yet is pronounced vpright, & with out hypocrisie, it declareth that among y heathen God hath his. c Hereby is declared, what is ment by an vpright, and iust man.

d His childre & riches are declared to comende his vertue in his prosperity, & his patience, and constancie when God had taken them from him.

e Meaning the Arabians, Chaldeans, Idumeans, &c.

f That is, commaunded them to be sanctified: meaning, that they should consider the fautes, that they had committed, and reconcile themselves for the same.

g That is, he offered for every one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had toward his children.

h In Ebrew it is, blessed God, which is sometime taken for blaspheming and cursing, as here, and 1. King. 21. 10 & 13, &c.

i While the feast lasted, k Meaning, the Angels which are called the sonnes of God, because they are willing to execute his wil.

l Because our infirmities cannot comprehend God in his maiestie, he is set forth vnto vs as a King, y our capacitie may be able to vnderstand that which is spokē of him.

2 And he had seuen sones, & three daughters. 3 His substance also was seuen thousand sheepe, and three thousand camels, & five hundred yoke of oxen, and five hundred shee asses, and his familie was very greate, so that this man was the greatest of all the men of the East.

4 And his sonnes went & banketted in their houses, euerie one his day, & sent, & called their three sisters to eate and to drink with them.

5 And when the dayes of their banketting were gone about, Iob sent, and sanctified the, & rose vp early in the morning, & offered burnt offerings according to y number of the all. For Iob thought, It may be y my sonnes haue sinned, & blasphemed God in their hearts: thus did Iob euery day.

6 ¶ Nowe on a day when the children of God came and stood before the Lord, Satan came and stood before the Lord, saying, ¶ That is, commaunded them to be sanctified: meaning, that they should consider the fautes, that they had committed, and reconcile themselves for the same. g That is, he offered for every one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had toward his children. h In Ebrew it is, blessed God, which is sometime taken for blaspheming and cursing, as here, and 1. King. 21. 10 & 13, &c. i While the feast lasted, k Meaning, the Angels which are called the sonnes of God, because they are willing to execute his wil. l Because our infirmities cannot comprehend God in his maiestie, he is set forth vnto vs as a King, y our capacitie may be able to vnderstand that which is spokē of him.

tan came also among them.

7 Then the Lord said vnto Satan, Whence comest thou? And Satan answered the Lord, saying, From compassing the earth to and fro, and from walking in it.

8 And the Lord said vnto Satan, Hast thou not considered my seruant Iob, how none is like him in y earth? an vpright & iust man, one that feareth God, & escheweth euill? 9 Then Satan answered the Lord, and said, Doeth Iob feare God for nought?

10 Hast thou not made an hedge about him and about his house, and about all that he hath on euerie side? thou hast blessed the worke of his hands, and his substance is increased in the land.

11 But stretch out now thine hand & touch all y he hath, & see if he will not blaspheme thee to thy face.

12 Then the Lord said vnto Satan, Lo, all that he hath is in thine hand: onely vpon himselfe shalt thou not stretch out thine hand. So Satan departed from the presence of the Lord.

13 ¶ And on a day, when his sonnes and his daughters were eating and drinking wine in their eldest brothers house,

14 There came a messenger vnto Iob, and said, The oxen were plowing, and the asses feeding in their places,

15 And the Shabeans came violently, and rooke them: yea, they haue slayne the seruants with y edge of the sword: but I onely am escaped alone to tell thee.

16 And whiles he was yet speaking, another came, and said, The syre of God is fallen from the heauen, and hath burnt vp the sheep and the seruants, & deuoured them: but I onely am escaped alone, to tell thee.

¶ God giueth not Satan power ouer mā to gratifie him, but to declare that he hath no power ouer man, but that which God giueth him. ¶ That is, went to execute that which God had permitted him to do: for if he can neuer go out of Gods presence. ¶ That is, y Arabians. y Which thing was also done by y craft of Satā to tēpt Iob y more vnto y sinne, as he might see, y not only me wer his ene mie, but that God made warre agaynst him.



# Eliphaz answereth, and

<sup>i</sup> The vehemencie of his afflictions made him to utter these words, as though death were the end of all miseries, and as if there were no life after this, which he speaketh not as though it were so, but the infirmities of his flesh caused him to draught out into this error of wicked. <sup>k</sup> He noteth the ambition of the, which for their pleasure, as it were, change the order of nature, and buyld in most barren places, because they would hereby make their names immortal. <sup>l</sup> That is, by death the cruelty of tyrants hath ceased. <sup>m</sup> Al they that sustaine any kind of calamitie and miserie in this world: which he speaketh after judgement of the flesh. <sup>n</sup> He sheweth that the benefits of God are not comfortable, except the heart be ioyful, and conscience quieted. <sup>o</sup> That seeth not how to come out of his miseries, because he dependeth not on Gods providence. <sup>p</sup> In my prosperitie I looked euer for a fall, as is come now to passe. <sup>q</sup> The feare of troubles that should insue, caused my prosperitie to seeme to me as nothing, and yet I am not exempted from trouble.

- 12 Why did the knees preuent mee? & why did I sucke the breasts?
- 13 For so should I now haue lyen and bene quiet, I should haue slept then, and bene at rest,
- 14 With the Kinges and counsellors of the earth, which haue buylded them selues desolate places:
- 15 Or with the princes that had gold, and haue filled their houses with siluer.
- 16 Or why was I not hid, as an vntimely birth, either as infants, which haue not seen the light?
- 17 The wicked haue there ceased fro their tyranny, and there they that laboured valiantly, are at rest.
- 18 The prisoners rest together, and heare not the voice of the oppressour.
- 19 There are small and great, & the seruauant is free from his master.
- 20 Wherefore is the light giuen to him that is in miserie? & life vnto them that haue beaue hearts?
- 21 Which long for death, & if it come nor, they would euen search it more then treasures:
- 22 Which ioye for gladnes and reioyce, wher they can finde the graue.
- 23 Why is the light giuen to the man whose way is hid, and whom God hath hedged in?
- 24 For my sighing cometh before I eate, & my roings are powred out like the water.
- 25 For the thing I feared, is come vpon me, and the thing that I was afraide of, is come vnto me.
- 26 I had no peace, neither had I quietnes, neither had I rest, yet trouble is come.

## CHAP. III.

- 1 Job is reprehended of impiencie, 7 And vniustice,
- 17 And of the presumption of his owne righteousnesse.

- T**hen Eliphaz the Temanite answered, & saide,
- 2 If wee assay to commune with thee, wilt thou be grieved? but who can withhold himselfe from speaking?
  - 3 Behold, thou hast taught many, and hast strengthened the weake hands.
  - 4 Thy wordes haue confirmed him that was falling, and thou hast strengthened the weake knees.
  - 5 But now it is come vpon thee, & thou art grieved: it toucheth thee, and thou art troubled.
  - 6 Is not this thy feare, thy confidence, thy patience, and the vprightnesse of thy wayes?
  - 7 Remember, I pray thee: who euer perished being an innocent? or where were the vpright destroyed?
  - 8 As I haue seene, they that plow iniquitie, and sowe wickednesse, reape the same.

<sup>a</sup> Seeing this thine impiencie. <sup>b</sup> Thou hast comforted others in their afflictions, & canst not now comfort thy selfe. <sup>c</sup> This he concludeth that Job was but an hypocrite, and had no true feare nor trust in God. <sup>d</sup> He concludeth that Job was reprobated, seeing that God handeled him so extremely, which is the argument that the carnall men make against the children of God. <sup>e</sup> They that do euil, cannot but receive euil.

# Job. condemneth Job. The wicked punished

- 9 With the blast of God they perish, and with the breath of his nostrilles are they consumed.
  - 10 The roing of the Lyon, and the voice of the Lyonesse, and the teeth of Lyons whelps are broken.
  - 11 The Lyon perisheth for lack of praye, and the Lyons whelps are scatted abroad.
  - 12 But a thing was brought to me secretly, & mine ear hath receiued a litle thereof.
  - 13 In the thoughts of the visions of y night, when sleepe fallerh on men,
  - 14 Feare came vpon me, and dreade which made all my bones to tremble.
  - 15 And the winde passed before me, & made the heares of my flesh to stand vp.
  - 16 Then stode one, and I knew not his face: an image was before mine eyes, and in silence heard I a voyce, saying,
  - 17 Shall man be more iust then God? or shall a man be more pure then his maker?
  - 18 Behold, he found no stedfastnesse in his seruants, & layd folie vpon his Angels.
  - 19 How much more in them that dwell in houses of clay, whose foundation is in the dust, which shall be destroyed before the moth?
  - 20 They be destroyed from the morning vnto the euening: they perish for euer, without regarde.
  - 21 Doth not their dignitie go away w them? do they not die, & that without wisdom?
- <sup>f</sup> He sheweth great preparedness to destroy his enemies: for he can do it with the blast of his mouth. <sup>g</sup> Though man according to their offences, not punish them, yet God both iustly, and his justice will punish them. <sup>h</sup> A thing that I knew not before, was declared vnto me by vision: that is, by the euil which he thought he found in his seruants, he founde a sinner, when he cometh before God. <sup>i</sup> In these visions which God sheweth to his creatures, there is euer a certaine feare ioynd, that is, a feare of the Lord. <sup>k</sup> When all things were quiet, or when the feare was somewhat awaged, as God appeared to Eliab. <sup>l</sup> King. 19. 12. I He proueth that it God did punish the innocent, & creature should be more iust then the Creator, which were a blasphemie. <sup>m</sup> If God finde imperfection in his Angels, when they are not maintained by his power, how much more shall he lay folie to man charge, when he would iustifie him selfe against God? <sup>n</sup> That is, in this mortal bodie, subject to corruption. <sup>o</sup> Cor. 5. 1. O they see death continually before their eyes, and daylie approaching toward them. <sup>p</sup> No man for all this doeth consider it. <sup>q</sup> That is, before that time of them were so wise as to thinke on death.

## CHAP. V.

- 1, 2 Eliphaz, with the difference between the children of God and the wicked, 3 The fall of the wicked, 9 Gods power who destroyeth the wicked, & deliuereth him.

- C**all nowe, if any will answer thee, and to which of the Saintes wilt thou turne?
- 2 Doublelesse anger killeth the foolish, and enuie slaieth the idiothe.
  - 3 I haue seene the foolish well rooted, and suddenly I cursed his habitation, saying,
  - 4 His children shalbe farre from saluation, & they shalbe destroyed in the gate, and none shall deliuer them.
  - 5 The hungrie shal eat vp his harvest: yea, they shall take it fro among the thornes, and the thirstie shall drinke vp their substance.
  - 6 For miserie cometh not forth of the dust, neither doth affliction spring out of the earth.
- <sup>a</sup> He willesh Job to consider the example of all them that haue liued or do liue godly, whether anie of them be like vnto him in raging against God as he doeth. <sup>b</sup> Murthering against God in afflictions. <sup>c</sup> That is, the sinner that hath created himselfe. <sup>d</sup> I was not moued with his prosperitie, but knew that God had cursed him and his. <sup>e</sup> That God sometime suffer the fathers to passe in this worlde, yet his iudgements will light vpon their wicked children. <sup>f</sup> By publique iudgement they shalbe condemned, and none shall pitee them. <sup>g</sup> Though there be but two or three eares left in the hedges, yet these shalbe taken from him. <sup>h</sup> That is, the earth is not the cause of barrennesse and mans miserie, but his owne sinne.





# Mans miserie.

q Do you cauil at my wordes, because I should be thought to speak foolishly, which am now in miserie? r Consider whether I speake as one that is driue to this impacience through very sorowe, or as an hypocrite, as you cōdemne me.

a Hath not an hyred seruante some rest and ease? then in this my continual torment I am worse then an hyreling.

b My sorowe hath continued from moneth to moneth, and I haue looked for hope in vaine. c This signifieth that his discaise was rare & most horrible.

d Thus he speaketh in respect of the breuitie of mans life, which passeth without hope of returning: in consideration wherof he desireth God to haue compassion on him.

e If thou beholdest in mine anger, I shall not be able to stand in thy presence. f Shall no more enjoy this mortall life.

g Seeing I can by none other means comfort my selfe, I will declare my griefe by wordes. and thus he speaketh as one overcome with grief of minde.

h Am not I a poore wretch? what needest thou then to lay so much paine on me? i So that I can haue no rest, night nor daie. k He speaketh as one overcome with sorowe, and not of iudgement, or of the examination of his faith.

l Seeing my terme of life is so short, let me haue some rest and ease. m Seeing that man of him selfe is so vile, why doest thou giue him that honour to contend against him? Iob vieth all kindes of persuasions with God, that he might stay his hand.

reousnes? and what can anie of you iustly reprove?

26 Do ye imagine to reprove wordes, that the talke of the afflicted shoulde be as the winde?

27 Ye make your wrath to fall vpon the fatherles, and digge a pit for your friend.

28 Now therefore be content to looke vpon me: for I will not lye before your face.

29 Turne, I pray you, let there be none iniquitie: returne, I say, and ye shall see yet my righteousnes in that behalfe. Is there iniquitie in my tongue? doeth not my mouth feeble sorowes?

## CHAP. VII.

Iob sheweth the shortnes and miserie of mans life.

1 I s here not an appointed time to man vpon earth? and are not his dayes as the daies of an hyreling?

2 As a seruant longeth for the shadowe, and as an hyreling looketh for the ende of his worke,

3 So haue I had as an inheritance the moneths of vanitie, and painefull nights haue bene appointed vnto me.

4 If I layed me downe, I said, When shall I arise? and measuring the euening I am euen full with tossing to and fro vnto the dawning of the day.

5 My flesh is clothed with wormes and filthines of the dust: my skin is rent, and become horrible.

6 My daies are swifter then a weauers shuttle, and they are spent without hope.

7 Remember that my life is but a winde, and that mine eye shall not returne to see pleasure.

8 The eye that hath seene me, shall see me no more: thine eyes are vpon mee, and I shalbe no longer.

9 As the cloude vanisheth and goeth away, so he that goeth downe to the graue, shall come vp no more.

10 He shall returne no more to his house, neither shall his place know him any more.

11 Therefore I will not spare my mouth, but will speake in the trouble of my spirit, and muse in the bitterness of my minde.

12 Am I a sea? or a whales fish, that thou keepst me in ward?

13 When I say, My couche shall relieue me, and my bed shall bring comfort in my meditation,

14 Then fearest thou me with dreames, and astonishest me with visions.

15 Therefore my soule choseth rather to be strangled & to die, then to be in my bones.

16 I abhorre it, I shall not liue alway: spare me then, for my daies are but vanitie.

17 What is man, that thou doest magnifie him, and that thou testest thine heart vpon him?

18 And doest visite him euerie morning, and tryest him euerie moment?

# Iob.

19 How long will it be, yet thou depart from me? thou wilt not let me alone whiles I may swallow my speale.

20 I haue sinned, what shall I do vnto thee? O thou preseruer of men, why hast thou let me as a marke against thee, so that I am a burden vnto my selfe?

21 And why doest thou not pardon my trespass? and take away mine iniquitie? for now shall I sleepe in the dust, and if thou seekest me in the morning, I shall not be found.

## CHAP. VIII.

Bildad sheweth that Iob is a sinner, because God punisheth the wicked, and preserueth the good.

1 Then answered Bildad the Shuhite, and said,

2 How long wilt thou talke of these things? and how long shall the words of thy mouth be as a mightie winde?

3 Doeth God peruert iudgement? or doeth the almightie subuert iustice?

4 If thy sonnes haue sinned against him, & he hath sent them into the place of their iniquitie,

5 Yes if thou wilt early seeke vnto God, and pray to the Almighty,

6 If thou be pure and vpright, then surely he will awake vp vnto thee, and he will make the habitation of thy righteousness prosperous.

7 And though thy beginning be small, yet thy latter end shall greatly increase.

8 Inquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.

9 (For we are but of yesterday, and are ignorant: for our dayes vpon earth are but a shadowe)

10 Shall not they teach thee and tel thee, and viter the wordes of their heart?

11 Can a rush growe without myre? or can the grass growe without water?

12 Though it were in Greene and not cut downe, yet shall it wither before any other herbe.

13 So are the paths of all that forget God, & the hypocrites hope shall perish.

14 His confidence also shalbe cut of, and his trust shalbe as the house of a spyder.

15 He shall leane vpon his house, but it shall not stand: he shall holde him fast by it, yet shall it not endure.

16 The tree is Greene before the sunne, and the branches spread ouer y garden therof.

17 The rootes thereof are wrapped about the fontaine, and are soulden about the house of stones.

18 If anie plucke it from his place, and it decline, saying, I haue not seene thee,

19 Beholde, it will reioyce by this meanes, that it may growe in another molde.

20 Beholde, God will not cast away an vpright man, neither will hee take the wicked by the Spirit.

h Which is to day, and to morowe swept away. i He compareth the iust to a tree, which although it be removed out of one place vnto another, yet flourisheth: so the affliction of the godly turneth to their profite. k That is, so that there remaine nothing there to proue whether y tree had growen there or no. l To be planted in another place, where it may growe at pleasure.

# Bildads answer.

a After alterations faith breeth forth and leadeth Iob to repentance: yet he was not in such perfection, that he could bridle him selfe from reasoning w God, because he still tried his faith. o That is, I shalbe dead.

a He declareth that their word which would diminish my thing from the iustice of God, is but as a puffe of winde that vanissheth away. b That is, hath rewarded them according to their iniquitie: meaning, that Iob ought to be warned by the example of his children, that he offend not God. c That is, if thou turne betime.

d While God calleth thee to repentance. e Though the beginnings be not so pleasant, as thou wouldest desire, yet in the ende thou shalt haue sufficient occasion to content thy selfe. f He willeth Iob to examine al antiquities, and he shall finde it true which he here saith.

g As a rush can not growe without myre, so can not the hypocrite, because he hath not faith.

h Confirmed by the example of them that went before vs. i As a rush can not growe without myre, so can not the hypocrite, because he hath not faith.

k That is, if thou turne betime. l While God calleth thee to repentance. m Though the beginnings be not so pleasant, as thou wouldest desire, yet in the ende thou shalt haue sufficient occasion to content thy selfe. n He willeth Iob to examine al antiquities, and he shall finde it true which he here saith.

o That is, if thou turne betime. p While God calleth thee to repentance. q Though the beginnings be not so pleasant, as thou wouldest desire, yet in the ende thou shalt haue sufficient occasion to content thy selfe. r He willeth Iob to examine al antiquities, and he shall finde it true which he here saith.

s As a rush can not growe without myre, so can not the hypocrite, because he hath not faith.

t That is, if thou turne betime. u While God calleth thee to repentance. v Though the beginnings be not so pleasant, as thou wouldest desire, yet in the ende thou shalt haue sufficient occasion to content thy selfe. w He willeth Iob to examine al antiquities, and he shall finde it true which he here saith.

x That is, if thou turne betime. y While God calleth thee to repentance. z Though the beginnings be not so pleasant, as thou wouldest desire, yet in the ende thou shalt haue sufficient occasion to content thy selfe. aa He willeth Iob to examine al antiquities, and he shall finde it true which he here saith.

ab That is, if thou turne betime. ac While God calleth thee to repentance. ad Though the beginnings be not so pleasant, as thou wouldest desire, yet in the ende thou shalt haue sufficient occasion to content thy selfe. ae He willeth Iob to examine al antiquities, and he shall finde it true which he here saith.

the hand,

- 21 Till he haue filled thy mouth w<sup>th</sup> laugh-  
ter, and thy lippes with ioye.  
22 They that hate thee, shalbe clothed with  
shame, and the dwelling of the wicked shal  
not remaine.

## C H A P. IX.

1 Job declareth the mightie power of God, and that mans  
righteoufnes is nothing.

- 1 Then Iob answered, and said,  
2 I knowe verely that it is so: for how  
should man compared vnto God, be <sup>a</sup> iusti-  
fied?

3 If he would dispute with him, he could not  
answer him one thing of a <sup>b</sup> thousand.

- 4 He is wise in heart, & mightie in strength:  
who hath bene feare against him & hath  
prospered?

5 He remoueth the mountaines and they  
feele not when he ouerthroweth them in  
his wrath.

- 6 He <sup>c</sup> remoueth the earth out of her place,  
that the pillars thereof do shake.

7 He commandeth the sunne, and it riseth  
not: he closeth vp the starres, as vnder a  
signer.

8 He him selfe alone spreadeth out the hea-  
uens and walketh vpon the height of the  
sea.

- 9 He maketh the starres <sup>d</sup> Arcturus, Orion, &  
Pleiades, and the climates of the South.

10 He doth great things, and vnsceacheable:  
yea, maruclous things without number.

- 11 Lo, when he goeth <sup>e</sup> by me, I see him not:  
and whē he passeth by, I perceiue him not.

12 Behold, when he taketh a pray, <sup>f</sup> who can  
make him to restore it? who shall say vnto  
him, What doest thou?

- 13 God <sup>g</sup> will not withdrawe his anger, and  
the most mightie helpe <sup>h</sup> do stoupe vnder  
him.

14 How much lesse shall I answere him? or  
how shoulde I finde out my wordes with  
him?

- 15 For though I were iust, yet coulde I <sup>i</sup> not  
answere, <sup>j</sup> but I woulde make supplication to  
my Iudge.

16 If I <sup>k</sup> crye, and he answere me, <sup>l</sup> yet woulde  
I not beleuee, that he heard my voyce.

- 17 For he destroyeth me with a tempest, and  
woundeth me <sup>m</sup> without cause.

18 He will not suffer mee to take my breath,  
but filleth me with bitterness.

- 19 If we <sup>n</sup> speake of strength, beholde, hee is  
<sup>o</sup> strong: if we <sup>p</sup> speake of iudgement, who shal  
bring me in to pleade?

20 If I woulde iustifie my selfe, mine owne  
mouth shal condemne me: <sup>q</sup> if I woulde be

perfit, he shall iudge me wicked.

- 21 Though I were perfit, yet I knowe not my  
soule: therefore abhorre I my life.

22 This is one point: therefore I said, He de-  
stroyeth the <sup>r</sup> perfit and the wicked.

- 23 If the scourge should suddenly <sup>s</sup> slay, should  
God <sup>t</sup> laugh at the punishment of the inno-  
cent?

24 The earth is giuen into the hand of <sup>u</sup> wic-  
ked: he <sup>v</sup> couereth the faces of the iudges  
thereof: if not, where <sup>w</sup> is he? or who is he?

- 25 My dayes haue bene more swift then a  
post: they haue fled, and haue scene no  
good thing.

26 They are passed as with the moste swift  
shippes, and as the eagle that flyeth to the  
pray.

- 27 If <sup>x</sup> I say, I will forget my complaint, I will  
cease from my wrath, and comfort me,

28 Then I am afraide of al my sorowes, know-  
ing that thou wilt not iudge me innocent.

- 29 If I be wicked, why <sup>y</sup> labour I thus in  
vaine?

30 If I wash my selfe with snowe water, and  
purge mine hands most cleane,

- 31 Yet shalt thou plunge me in the pit, and  
mine owne <sup>z</sup> clothes shall make me filthie.

32 For he is not a man as I am, that I shoulde  
answer him, if we come together to iudge-  
ment.

- 33 Neither is there anie vmpire <sup>a</sup> that might  
lay his hand vpon vs both.

34 Let him take his rod away from me, & let  
not his feare astonish me:

- 35 Then will I speake, and feare him not: <sup>b</sup> but  
because I am not so, I holde me stil.

According to the infirmities of the flesh. <sup>y</sup> Though I seeme neuer so  
pure in mine owne eyes, yet al is but corruption before God. <sup>z</sup> What-  
soever I wold vse to couer my filthines with, shal disclofe me so much  
more. <sup>a</sup> Which might make an accord betwene God and me, speaking  
of impacience, and yet confessing God to be iust in punishing him.

- b Signifying that Gods iudgements keepe him in awe.

## C H A P. X.

1 Iob is wearie of his life, and setteth out his fragilitie be-  
fore God. 20 He desireth him to slay his hand. 22 A de-  
scription of death.

- 1 My soule is cut of <sup>a</sup> though I liue: I will  
leauie my <sup>b</sup> complaint vpon my selfe,

and will speake in the bitterness of my soule.

- 2 I wil say vnto God, <sup>c</sup> Condemne me not:  
shew me, wherfore thou contendest w<sup>th</sup> me.

3 Thinkest thou it <sup>d</sup> good to oppresse me, &  
to cast of the <sup>e</sup> labour of thine handes, and  
to fauour the <sup>f</sup> counsel of the wicked?

- 4 Hast thou <sup>g</sup> carnal eyes? or doest thou see  
as man seeth?

5 Are thy dayes as mans <sup>h</sup> dayes? or thy  
yeres, as the time of man?

- 6 That thou inquirest of mine iniquitie, &  
searchest out my sinne.

7 Thou knowest that I can not do <sup>i</sup> wickedly:  
for none can deliuer me out of thine hand.

- 8 Thine <sup>j</sup> hands haue made me, and facio-  
e Wilt thou be without compassion? f Wilt thou gratifie the wicked  
and condemne me? g Doest thou this of ignorance? h Art thou in-  
constant and changeable, as the times, to day a friend, to morowe an e-  
nemie? i By affliction thou keepst me as in a prison, and restrainest  
me from doing euil, neither can anie set me at libertie. k In these  
eight verses following he describeth the mercie of God in the wonder-  
ful creation of man: and thereon groundeth that God should not shew  
himselfe rigorous against him.

p If God punish  
according to his  
iustice, he wil  
destroy aswel  
them that are  
counted perfit as  
them that are  
wicked.

q To wit, the  
wicked.

r This is spoken  
according to our  
apprehension, as  
c. 9. 2. 3.

s though hee  
would say, If  
God destroye  
but the wicked,

as Chap. 5. 3.  
why should hee  
suffer the inno-  
cents to be so  
long tormented  
by them?

t That they can  
not see to do  
iustice.

u That can shew  
the contrarie?

v I thinke not to  
fall into these  
affections, but  
my sorowes  
bring mee to  
these manifold  
infirmities, and  
my conscience  
condemneth me

z Why doeth  
not God destroy  
me at once? thus  
he speaketh ac-  
cording to the infirmities of the flesh.

y Though I seeme neuer so  
pure in mine owne eyes, yet al is but corruption before God.

z What-  
soever I wold vse to couer my filthines with, shal disclofe me so much  
more.

a Which might make an accord betwene God and me, speaking  
of impacience, and yet confessing God to be iust in punishing him.

b Signifying that Gods iudgements keepe him in awe.

a I am more like  
to a dead man  
then to one that  
liueth.

b I wil make an  
ample declarati-  
on of my tor-  
ments, accusing  
my selfe and not  
God.

c He woulde not  
that God shoulde  
proceede against  
him by his se-  
cret iustice, but  
by the ordinarie  
means that he  
punisheth o-  
thers.

d Is it agreeable  
to thy iustice to  
do me wrong?

e Wilt thou be without compassion? f Wilt thou gratifie the wicked  
and condemne me? g Doest thou this of ignorance? h Art thou in-  
constant and changeable, as the times, to day a friend, to morowe an e-  
nemie? i By affliction thou keepst me as in a prison, and restrainest  
me from doing euil, neither can anie set me at libertie. k In these  
eight verses following he describeth the mercie of God in the wonder-  
ful creation of man: and thereon groundeth that God should not shew  
himselfe rigorous against him.

j Thine <sup>j</sup> hands haue made me, and facio-

k In these  
eight verses following he describeth the mercie of God in the wonder-  
ful creation of man: and thereon groundeth that God should not shew  
himselfe rigorous against him.

l In these  
eight verses following he describeth the mercie of God in the wonder-  
ful creation of man: and thereon groundeth that God should not shew  
himselfe rigorous against him.

m In these  
eight verses following he describeth the mercie of God in the wonder-  
ful creation of man: and thereon groundeth that God should not shew  
himselfe rigorous against him.

n In these  
eight verses following he describeth the mercie of God in the wonder-  
ful creation of man: and thereon groundeth that God should not shew  
himselfe rigorous against him.

o In these  
eight verses following he describeth the mercie of God in the wonder-  
ful creation of man: and thereon groundeth that God should not shew  
himselfe rigorous against him.

p In these  
eight verses following he describeth the mercie of God in the wonder-  
ful creation of man: and thereon groundeth that God should not shew  
himselfe rigorous against him.

q In these  
eight verses following he describeth the mercie of God in the wonder-  
ful creation of man: and thereon groundeth that God should not shew  
himselfe rigorous against him.

r In these  
eight verses following he describeth the mercie of God in the wonder-  
ful creation of man: and thereon groundeth that God should not shew  
himselfe rigorous against him.

s In these  
eight verses following he describeth the mercie of God in the wonder-  
ful creation of man: and thereon groundeth that God should not shew  
himselfe rigorous against him.

t In these  
eight verses following he describeth the mercie of God in the wonder-  
ful creation of man: and thereon groundeth that God should not shew  
himselfe rigorous against him.

u In these  
eight verses following he describeth the mercie of God in the wonder-  
ful creation of man: and thereon groundeth that God should not shew  
himselfe rigorous against him.

v In these  
eight verses following he describeth the mercie of God in the wonder-  
ful creation of man: and thereon groundeth that God should not shew  
himselfe rigorous against him.

w In these  
eight verses following he describeth the mercie of God in the wonder-  
ful creation of man: and thereon groundeth that God should not shew  
himselfe rigorous against him.

x In these  
eight verses following he describeth the mercie of God in the wonder-  
ful creation of man: and thereon groundeth that God should not shew  
himselfe rigorous against him.

y In these  
eight verses following he describeth the mercie of God in the wonder-  
ful creation of man: and thereon groundeth that God should not shew  
himselfe rigorous against him.

ned



I As brittle as a  
pot of clay.

ned me wholly round about, and wilt thou  
destroy me?

9 Remember, I pray thee, that thou hast  
made me as the clay, and wilt thou bring  
me into dust againe?

10 Hast thou not powred me out as milke?  
and turned me to cruds like cheefe?

11 Thou hast clothed me with skin and flesh,  
and ioyned me together with bones and sin-  
ewes.

12 Thou hast giuen me life, and grace: and  
thy visitation hath preferred my spirit.

13 Though thou hast hid these things in  
thine heart, yet I knowe that it is so with  
thee.

14 If I haue sinned, then thou wilt straightly  
looke vnto me, and wilt not holde me gile-  
les of mine iniquitie.

15 If I haue done wickedly, wnto me: if I  
haue done righteously, I will not lift vp  
mine head, being full of confusion, because  
I see mine affliction.

16 But let it increase: hunt thou me as a ly-  
on: returne and shew thy selfe maruiculous  
vpon me.

17 Thou renewest thy plagues against me, and  
thou increasest thy wrath against me: cha-  
ges and armies of sorowes are against me.

18 Wherefore then hast thou brought mee  
out of the wombe? Oh that I had perished,  
and that none eye had seene me!

19 And that I were as I had not bene, but  
brought from the wombe to the graue.

20 Are not my daies fewe? let him cease,  
leauing from me, that I maye take a litle  
comfort,

21 Before I go and shall not returne, euen  
to the lande of darkenesse and shadowe of  
death:

22 Into a land, I say, darke as darkenes it self,  
into the shadow of death, where is none  
order, but the light is there as darkenes.

#### CHAP. XI.

1 Job is vniuicly reprehended of Zophar. 7 God is incom-  
prehensible. 14 He is mercifull to the repentant. 18 Their  
assurance that loue godly.

Then answered Zophar the Naamathite  
and said,

Should not the multitude of wordes bee  
answered? or should a great talker be ius-  
tified?

Should men hold their peace at thy lies?  
and when thou mockest others, shall none  
make thee ashamed?

For thou hast said, My doctrine is pure, &  
I am cleane in thine eyes.

But oh, that God would speake and open  
his lippes against thee!

That he might shew thee the secrets of  
wisedome, how thou hast despised double,  
according to right: know therefore that God  
come, whiles he reasuneth with another, & therefore God must breake  
of the controuersie, and stop mans mouth.

hath forgotten thee for thine iniquitie.

7 Canst thou by searching finde out God?  
canst thou finde out the Almighty to his  
perfection?

8 The heauens are hie, what canst thou do?  
it is deeper than hel, how canst thou know it?

9 The measure thereof is longer then the  
earth, and it is broader then the sea.

10 If he cut of and shut vp, or gather toge-  
ther, who can turne him backe?

11 For he knoweth vaine men, and seeth in-  
iquitie, & him that vnderstandeth nothing.

12 Yet vaine man would be wise, though man  
new borne is like a wilde asse colte.

13 If thou prepare thine heart, & stretch  
out thine hands toward him:

14 If iniquitie be in thine hand, put it farre  
away, and let no wickednes dwell in thy ta-  
bernacle.

15 Then truly shalt thou lift vp thy face  
without spot, and shalt be stable, and shalt  
not feare.

16 But thou shalt forget thy miserie, and re-  
member it as waters that are past.

17 Thine age also shall appeare more cleare  
then the noone day: thou shalt shine and be  
as the morning.

18 And thou shalt be bolde, because there is  
hope: and thou shalt digge pittes, & shalt  
lye downe safely.

19 \* For when thou takest thy rest, none shall  
make thee afraide: yea, manie shall make  
sute vnto thee.

20 But the eyes of the wicked shall faile, &  
their refuge shall perish, and their hope  
shalbe sorow of minde.

what quicenes of conscience and successe in all things such shall haue,  
which turne to God by true repentance. *Lewit. 16. 5.* & He sheweth  
that contrarie things shall come vnto them that do not repen.

#### CHAP. XII.

1 Job accuseth his friends of ignorance. 7 He declareth the  
might and power of God. 17 And how he chaungeth the  
course of things.

Then Job answered, and sayd,  
In deede because that ye are the peo-  
ple onely, wisedome must dye with you.

But I haue vnderstanding as wel as you, &  
am not inferior vnto you: yea, who know-  
eth not such things?

\* I am as one mocked of his neighbour,  
who calleth vpon God, & he heareth him:  
the iust & the vpright is laughed to scorne.

He that is readie to fall, is as a lampe de-  
spised in the opinion of the riche.

The tabernacles of robbers do prosper,  
and they are in safetie, that prouoke God,  
whom God had enriched with his hand.

Aske now the beasts, & they shall teach  
thee, and the foules of the heauen, & they  
shall tell thee:

Or speake to the earth, and it shall shewe  
thee: or the fishes of the sea, and they shall

that in steade of true consolation they did deride & despise their friend  
in his aduersitie. c The which neighbour being a mocker, and a wic-  
ked man, thinketh if no man is in Gods fauour but he, because he hath  
all things that he desireth. d As the riche esteeme not a light, so weeth  
that goeth out, so is he despised that falleth from prosperitie to aduer-  
sitie. e For to whom God hath brought in with his hand. e He declareth  
to them that did dispute against him, that their wisedome is common to  
all, and such as the verie brute beastes do daily teache.

That is this  
perfection of  
God, and if  
be not able to  
comprehend  
height of his  
uirtue, the depth  
of hel, the length  
of the earth, the  
breadth of the  
sea, which are  
but creatures:  
how can he at-  
taine to the per-  
fection of the  
Creator?

If God should  
turne the floure  
of things, and es-  
tablish a new or-  
der in nature,  
who could con-  
trole him?

That is, with-  
out vnderstan-  
ding: so if what  
foresayd gites be  
hath afterward,  
some of God, &  
not of nature.

If thou repen-  
t, pray vnto him.  
Renounce  
thine owne evil  
workes, and see  
that they offend  
not God,ouer  
whom thou  
hast chaunged.

He declareth  
thine owne evil  
workes, and see  
that they offend  
not God,ouer  
whom thou  
hast chaunged.

He declareth  
thine owne evil  
workes, and see  
that they offend  
not God,ouer  
whom thou  
hast chaunged.

He declareth  
thine owne evil  
workes, and see  
that they offend  
not God,ouer  
whom thou  
hast chaunged.

He declareth  
thine owne evil  
workes, and see  
that they offend  
not God,ouer  
whom thou  
hast chaunged.

He declareth  
thine owne evil  
workes, and see  
that they offend  
not God,ouer  
whom thou  
hast chaunged.

He declareth  
thine owne evil  
workes, and see  
that they offend  
not God,ouer  
whom thou  
hast chaunged.

He declareth  
thine owne evil  
workes, and see  
that they offend  
not God,ouer  
whom thou  
hast chaunged.

He declareth  
thine owne evil  
workes, and see  
that they offend  
not God,ouer  
whom thou  
hast chaunged.

declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whose hande is the soule of euery liuing thing, and the breath of all mankind.

11 Doeth not the eares discern the words? and the mouth talke meate for it selfe?

12 Among the ancient is wisdom, and in the length of dayes is vnderstanding.

13 With him is wisdom and strength: he hath counsell and vnderstanding.

14 Beholde, he will breake downe, and it can not be buylt: he shitteth a man vp, and he can not be loosed.

15 Beholde, he withholdeth the waters, and they drie vp: but when hee sendeth them out, they destroy the earth.

16 With him is strength and wisdom: he is deceiued, and that deceiue, are his.

17 He causeth the counsellors to go as spoyled, and maketh the iudges fooles.

18 He looeth the colar of Kings, and girdeth their loynes with a girdle.

19 He leadeth away the princes as a pray, & ouerthroweth the mightie.

20 He taketh away the speache from the faithful counsellors, and taketh away judgement of the ancient.

21 He powreth contempt vpon princes, and maketh the strength of the mightie weake.

22 He discouereth the deepe places from their darkenes, and bringeth forth the shadowe of death to light.

23 He increaseth the people, and destroyeth them: he enlargeth the nations, and bringeth them in againe.

24 He taketh away the hearts of them that are the chief ouer the people of the earth, and maketh them to wander in the wilderness out of the way.

25 They grope in the darke without light: & he maketh them to stagger like a drunken man.

CHAP. XIII.

1 Iob compareth his knowledge with the experience of his friends. 16 The penitent shalbe saved, and the hypocrite condemned. 20 He prayeth vnto God that he would not handle him rigorously.

1 O, mine eye hath seene all this: mine eare hath heard, and vnderstand it.

2 I knowe also as much as you knowe: I am not inferior vnto you.

3 But I will speake to the Almighty, and I desire to dispute with God.

4 For in deede ye forge lyes, and all you are physicians of no value.

5 Oh, that you would holde your tongue, that it might be impured to you for wisdom!

6 Now heare my disputation, and giue eare to the arguments of my lips.

7 For although he kneweth that God had a iudice, which was manifest in his ordinarie working and another in his secret counsel, yet hee would vtter his affection to God, because he was not able to vnderstand the cause why he did thus punish him. b You do not well apply your medicine to the disease.

7 Wil ye speake wickedly for Gods defence, and talke deceitfully for his cause?

8 Will ye accept his person? or wil ye contend for God?

9 Is it well that he should seeke of you? will you make a lye for him, as onelyeth for a man?

10 He wil surely reprove you, if ye do secretly accept anie person.

11 Shal not his excellencie make you afraid? and his feare fall vpon you?

12 Your memories may be compared vnto althes, and your bodies to bodies of clay.

13 Holde your tongues in my presence, that I may speake, and let come vpon what will.

14 Wherefore do I take my flesh in my teeth, and put my soule in mine hand?

15 Lo, though he slay me, yet wil I trust in him, & I wil reprove my waies in his sight.

16 He shalbe my saluation also: for the hypocrite shall not come before him.

17 Heare diligently my wordes, and marke my talke.

18 Beholde now: if I prepare me to iudgement, I knowe that I shalbe iustified.

19 Who is he, that wil pleade with me? for if I now holde my tongue, I dye.

20 But do not these two things vnto me: then will I not hide my selfe from thee.

21 Withdrawe thine hand from me, and let not thy feare make me afraied.

22 Then call thou, and I will answer: or let me speake, and answer thou me.

23 How many are mine iniquities & sinnes: shew me my rebellion, and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemie?

25 Wilt thou breake a leafe driuen to & fro? and wilt thou pursue the drye stubble?

26 For thou writest bitter things against me, and makest me to possesse the iniquities of my youth.

27 Thou putttest my feete also in the stocks, and lookest narrowly vnto all my paths, and makest the print thereof in the heeles of my feete.

28 Such one consumeth like a rotten thing, and as a garment that is motheaten.

29 He would know a cause of God why he did punish him. m Thou punishest me now for the fautes that I committed in my youth. n Thou makest me thy prisoner, and doest so presse me that I cannot stirre hand nor foote. ebr. rootes.

CHAP. XIII.

1 Iob describeth the shortnes and miserie of the life of man. 14 Hope subtaineth the godly. 22 The condition of mans life.

1 MAn that is borne of a woman, is of a short continuance, and ful of trouble.

2 He shooteth forth as a flowre, and is cut downe: he vanisheth also as a shadow, & continueth not.

3 And yet thou openest thine eyes vpon such one, and causest me to enter into iudgement with thee.

4 Who can bring a cleane thing out of filthines? there is not one.

5 Are not his dayes determined? the nomde him so extremely: wherein Iob sheweth the wickednes of the flesh, when it is not subiect to the Spirit. Psal. 51. 7.

All things are in the hands of God. c. 12. 10.

Iob confidence in the midst of his temptation: a comfort well affected. v. 15.

this 2 things make mortall man afraid.

a diuine temptation arising from the sense of Gods wrath.

The breuitie of mans life, accompanied with misery.

e Vntill the time  
y thou hast ap-  
pointed for him  
to die, which he  
desireth, as the  
hiring waiteith  
for the end of  
his labour to re-  
ceiue his wages.  
d He speaketh  
not here as  
though he had  
not hope of the  
immortalitie,  
but as a man in  
extreme paine,  
when reason is  
ouercome by af-  
fections and tor-  
ments.

e Hereby he de-  
clareth that the  
fear of Gods  
iudgement was  
y cause why he  
desired to die.  
f That is, release  
my paines, and  
take me to mer-  
cie.

g Meaning, vnto  
the day of re-  
surrection when  
he shall be cha-  
ged, and renewed.  
h Though I bee  
afflicted in this  
life, yet in y re-  
surrection I shal  
feele thy mercies  
and answer whe  
thou callest me.  
Prou. 5. 21.

i Thou layest  
the all together  
and suffrest none  
of my finnes vn-  
punished.

k He murmu-  
reth through y  
impatience of  
the flesh against  
God, as though  
he vsed as great  
seueritie against  
him as against y  
hard rocks, or  
waters y ouer-  
flowe, so y here-  
by al y occasion  
of his hope is ta-  
ken away.

l Yet whiles hee  
liueth, he shal  
bee in paine and mi-  
serie.

ber of his moneths are with thee : thou  
hast appointed his boundes, which he can  
not passe.

6 Turne from him that he may cease vntill  
his desired day, as an hyrling.

7 For there is hope of a tree, if it bee cut  
downe, that it wil yet sproute, and the bran-  
ches thereof will not cease.

8 Though the roote of it waxe olde in the  
earth, and the stock thereof be dead in the  
ground,

9 Yet by the sent of water it wil bud, and  
bring forth boughes like a plant.

10 But man is sicke, and dyeth, and man pe-  
risheth, and where is he ?

11 As the waters passe from the sea, and as  
the flood decayeth and dryeth vp,

12 So man sleepeth and riseth not: for he shal  
not wake againe, nor bee raised from his  
sleep vntill the heauen be no more.

13 Oh that thou wouldest hide mee in the  
grauē, & keepe me secret, vntill thy wrath  
were past, and wouldest giue me terme, and  
remember me.

14 If a man die, shall he liue againe ? All the  
dayes of mine appointed time will I waite,  
till my changing shall come.

15 Thou shalt call me, and I shall answer thee:  
thou louest the worke of thine owne  
hands.

16 But now thou nombrest my steppes, and  
doest not delay my finnes.

17 Mine iniquitie is sealed vp, as in a bagge,  
and thou addest vnto my wicke dnes.

18 And surely as the mounaine that falleth,  
commeth to nought, and the rocke that  
is removed from his place:

19 As the water breaketh the stones, when  
thou ouerflowest the things which growe  
in the dust of the earth: so thou destroyest  
the hope of man.

20 Thou preuailest alway against him, so that  
he passeth away: he changeth his face whe  
thou caltest him away.

21 And he knoweth not if his sonnes shal be  
honorable, neither shall he vnderstand co-  
cerning them, whether they shal be of lowe  
degree.

22 But while his flesh is vpon him, hee shall  
be sorrowfull, and while his soule is in him, it  
shall mourne.

## CHAP. XV.

1 Eliphaz reprehendeth Job, because he ascribeth wisdom,  
and purporteth to him selfe. 16 He describeth the curse that  
falleth on the wicked, rekening Job to be one of the number.

1 Then answered Eliphaz the Temanite,  
and said,

2 Shall a wife man speake wordes of the  
winde, and fill his bellie with the East  
winde ?

3 Shal he dispute with wordes not comely ?  
or shal talke that is not profitable ?

4 Surely thou hast cast of feare, and restrain-  
est prayer before God.

5 For thy mouth declareth thine iniquitie,  
seeing thou hast chosen the tongue of the

a That is, vaine  
wordes, & with-  
out consolation.  
b Meaning, with  
matters that are  
of none impor-  
tance which are  
forgotten as soon  
as they are vte-  
red, as the East  
winde drieth vp  
the moisture as soon  
as it falleth. c He  
chargeth Job as though  
his talke caused men  
to cast of the feare  
of God & prayer. d  
Thou speake-  
st as do the mockers,  
and contemners of  
God.

craftie.

6 Thine owne mouth condemneth thee, &  
not I, and thy lippes testifie against thee.

7 Art thou the first man, that was borne ?  
and wast thou made before the hills ?

8 Hast thou heard the secrete counsell of  
God, and doest thou restraine wisdom  
to thee ?

9 What knowest thou that we knowe not ?  
and vnderstandest that is not in vs ?

10 With vs are both auncient and very aged  
men, farre older then thy father.

11 Seeme the consolations of God small vn-  
to thee ? is this thing strange vnto thee ?

12 Why doest thine heart take thee away,  
and what do thine eyes meane,

13 That thou answerest to God at thy pleasure,  
and bringest such words out of thy mouth ?

14 What is man, that he shoulde be cleane ?  
and he that is borne of woman, that hee  
should be iust ?

15 Beholde, he found no stedfastnes in his  
Saintes: yea, the heauens are not cleane  
in his sight.

16 How much more is man abominable, and  
filthie, w<sup>h</sup> drinketh iniquitie like water ?

17 I will tel thee: heare me, and I will declare  
that which I haue seene:

18 Which wise men haue tolde, as they haue  
heard of their fathers, and haue not kept it  
secret:

19 To whome alone the land was giuen and  
no stranger passed through them.

20 The wicked man is continually as one that  
trauaileth of childe, and the number of  
yeres is hid from the tyrant.

21 A sound of feare is in his eares, and in his  
prosperitie the destroyer shall come vpon  
him.

22 He beleueth not to returne out of darkne-  
nes: for he seeth the sword before him.

23 He wandreth to and fro for bread where  
he may: he knoweth that the day of darkne-  
nes is prepared at hand.

24 Affliction and anguish shall make him a-  
fraide: they shall preuaile against him as a  
King readie to the battell.

25 For he hath stretched out his had against  
God, and made him selfe strong against the  
Almightie.

26 Therefore God shall runne vpon him, euen  
vpon his necke, and against the most thicke  
part of his shielde.

27 Because he hath covered his face w<sup>h</sup> his  
fannes, and hath colloppes in his flanke.

28 Though he dwel in desolate cities, and in  
houses which no man inhabiteth, but are  
become heapes,

29 He shal not be riche, neither shall his  
substance continue, neither shal he prolong  
the perfection thereof in the earth.

30 He shal neuer depart out of darkenes: the  
flame shal drie vp his branches, and he shal  
go away with the breath of his mouth.

had not the true feare of God. r Though hee builde, and repaire  
ruinuous places to get him fame, yet God shall bring all to nought, and  
turne his great prosperitie into extreeme miserie. f Meaning, that his  
sumptuous buildings should neuer come to perfection.



**Jobs affliction.**

1 He standeth so in his owne conceit, that he will goe no place to good counsel, therefore his owne pride shall bring him to destruction.  
2 Arose that gathered grapes before they be ripe.  
3 Which were built or maintained by powling, and flattery.  
4 And therefore all their vaine deuices shall turne to their owne destruction.

**CHAP. XVI.**

1 Job moued by the importunacie of his friends, 7 Counteth in what extremities he is, 19 And taketh God witness of his innocencie.

1 **B**Ut Job answered, and said,  
2 I haue oft times heard such things: miserable comforters are ye all.

3 Shall there bee none ende of wordes of winde? or what maketh thee bolde so to answer?

4 I could also speake as ye do: (but woulde God your foule were in my soules steade) I could keepe you companie in speaking, & could shake mine head at you,

5 But I woulde strengthen you with my mouth, and the comfort of my lips should deawage your sorowe.

6 Though I speake, my sorow can not be awaged: thogh I cease, what release haue I?

7 But now he maketh me wearie: O God, thou hast made all my congregation desolate,

8 And hast made me ful of wrinkles yfeth vp in me, testifying the same in my face.

9 His wrath hath torne me, and he hateth me, and gnasheth vpon me with his teeth: mine enemy hath sharpened his eyes against me.

10 They haue opened their mouthes vpon me, and smitten me on the cheek in reproch: they gather themselues together against me.

11 God hath deliuered me to the vnjust, and hath made me to turne out of the way by the hands of the wicked.

12 I was in welth, but he hath brought me to nought: he hath taken me by the necke, & beaten me, and set me as a marke for himselfe.

13 His archers compass me round about: he cutteth my reines, and doth not spare, and powreth my gall vpon the ground.

14 He hath broken me w one breaking vpon another, & runneth vpon me like a gyant.

15 I haue sowed a sackcloth vpon my skinne, and haue abased mine horne vnto the dust.

16 My face is withered with weeping, and the shadow of death is vpon mine eyes,

17 Though there be no wickednes in mine they would. **H**is manifold afflictions. **O** I am wounded to the heart. **P** Meaning, his glorie was brought lowe. **Q** Signifying, that he is not able to comprehend the cause of this his greivous punishment.

hands, and my prayer be pure.

18 O earth, couer not thou my blood, and let my crying finde no place.

19 For lo, now my witness is in the heauen, and my record is on hie.

20 My friends speake eloquently against me: but mine eye powreth out teares vnto God.

21 Oh that a man might pleade with God, as man with his neighbour!

22 For the yeres accounted come, and I shall go the way, whence I shall not returne.

23 Vse painted wordes in steade of true consolation. **X** Thus by his great torments he is caried away, and brasteth out into passions, & speaketh vnadvisedly, as though God should intreat man more gently, seeing he hath but a short time here to liue.

**CHAP. XVII.**

1 Job saith that he consumeth away, and yet doeth patiently abide it. 10 He exhorteth his friends to repentance, 13 Shewing that he looketh but for death.

1 **M**Y breath is corrupt: my dayes are cut of, and the graue is readie for me.

2 There are none but mockers with me, & mine eye continueth in their bitternes.

3 Lay downe nowe and put me in suretie for thee: who is he, that will touch mine hand?

4 For thou hast hid their heart from vnderstanding: therefore shalt thou not set them vpon hie.

5 For the eyes of his children shall sayle, that speaketh flatterie to his friends.

6 Hee hath also made me a byworde of the people, and I am as a tabret before them.

7 Mine eye therefore is dimme for griefe, and all my strength is like a shadowe.

8 The righteous shall be astonied at this, and the innocent shalbe moued against the hypocrite.

9 But the righteous wil holde his way, and he whose hands are pure, shall increace his strength.

10 All you therefore turne you, and come now, and I shall not finde one wise among you.

11 My dayes are past, mine enterprises are broken, and the thoughts of mine heart

12 Haue changed the night for the daye, and the light that approached, for darkenes.

13 Though I hope, yet the graue shalbe mine house, and I shall make my bed in the darke.

14 I shall say to corruption, Thou art my father, and to the worme, Thou art my mother and my sister.

15 Where is then now mine hope? or who shall consider the thing, that I hoped for?

16 They shall go downe into the bottome of the pit: surely it shall lye together in the dust.

17 That is, wil not be discouraged, considering that the godly are punished as well as the wicked. **1** Job speaketh to them three, that came to comfort him. **m** That is, haue brought me sorowe in steade of comfort. **n** Though I should hope to come from aduersitie to prosperitie as your discourse pretendeth. **o** I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shall be to me in stead of them. **p** All worldly hope, and prosperitie sayle, which you say, are onely signes of Gods fauour: but seeing that these things perish, I set mine hope in God, and in the life cuerlasting.

That is, vnfaired, and without hypocricie.  
Let my sinne be knowne, if I be such a sinner as mine aduersaries accuse me, and let me finde no fauour.  
Though man condemne me, yet God is witness of my cause.  
Thus by his great torments he is caried away, and brasteth out into passions, & speaketh vnadvisedly, as though God should intreat man more gently, seeing he hath but a short time here to liue.

Our witness is in Rebe  
hipocricie, & bribery  
c. 15. 34-35.

Mockers.

heart

flattery.

another diuine temptation arising from his sense of Gods wrath c. 16. 9.

heart.

reprochis. an one of the afflictions wherewith the saints of God are afflicted in this world. c. 16. 10.

Mans corruption.

# The fall of the wicked.

## CHAP. XVIII.

*1 Bildad rehearseth the paines of the vnfaithfull and wicked.*

**1** Then answered Bildad the Shuhite, and said,

**2** When wilt thou make an end of your words? **3** cause vs to vnderstand, and then we will speake.

**4** Wherefore are we counted as beasts, and are vile in your sight?

**5** Thou art as one that teareth his soule in his anger. Shall the earth be forsaken for thy sake? or the rocke remoued out of his place?

**6** Yea, the light of the wicked shalbe quenched, and the sparke of his fire shall not shine.

**7** The light shalbe darke in his dwelling, & his candle shalbe put out with him.

**8** The steppes of his strength shalbe restrained, and his owne counsell shall cast him downe.

**9** For he is taken in the net by his feete, and he walketh vpon the snares.

**10** The grenne shall take him by the heele, & the theefe shall come vpon him.

**11** A snare is layed for him in the ground, & a trappe for him in the way.

**12** Fearefulness shall make him afraide on euery side, and shall driue him to his feete.

**13** His strength shalbe as famine: and destruction shalbe readie at his side.

**14** It shall deuoure the inner partes of his skinne, and the first borne of death shall deuoure his strength.

**15** His hope shalbe rooted out of his dwelling, and shall cause him to go to the King of feare.

**16** Feare shall dwell in his house (because it is not his) and brimstone shalbe scattered vpon his habitation.

**17** His rootes shalbe dried vp beneath, and aboute shall his branche bee cut downe.

**18** His remembrance shall perishe from the earth, and hee shall haue no name in the streete.

**19** They shall driue him out of the light vnto darkenes, and chase him out of the worlde.

**20** He shall neither haue sonne nor nephew among his people, nor anie posteritie in his dwellings.

**21** The posteritie shalbe astonied at his day, and feare shall come vpon the ancient.

**22** Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

## CHAP. XIX.

*1 Job reprovveth his friends, 15 And reciteth his miseries & grievous paines. 25 He assureth him selfe of the generall resurrection.*

**1** But Job answered, and said,

**2** How long will ye vex me my soule, and torment me with wordes?

**3** Ye haue now ten times reproched me, and are not ashamed: ye are impudent toward me.

**4** And though I had in deede erred, mine errour remaineth with me.

## Job.

**5** But in deede if ye wil aduance your selues against me, & rebuke me for my reproche,

**6** Know now, that God hath ouerthrowen me, and hath compassed me with his net.

**7** Beholde, I crie out of violence, but I haue none answer: I crie but there is no iudgement.

**8** He hath hedged vp my way that I cannot passe, and hee hath set darkenes in my paths.

**9** He hath spoyled me of mine honour, and taken the crowne away from mine head.

**10** He hath destroyed me on euery side and I am gone: and hee hath remoued mine hope like a tree.

**11** And hee hath kindled his wrath against me, & counteth me as one of his enemies.

**12** His armies came together, and made their way vpon me, and camped about my tabernacle.

**13** He hath remoued my brethren farre from me, & also mine acquaintance were strangers vnto me.

**14** My neighbours haue forsaken me, & my familiars haue forgotten me.

**15** They that dwell in mine house, and my maides tooke me for a stranger: for I was a stranger in their sight.

**16** I called my seruant, but he would not answer, though I prayed him with my mouth.

**17** My breath was strange vnto my wife, though I prayed her for the childrens sake of mine owne bodie.

**18** The wicked also despised me, and when I rose, they spake against me.

**19** All my secret friends abhorred me, they whom I loued, are turned against me.

**20** My bone cleaueth to my skinne and to my flesh, and I haue escaped with the skin of my teeth.

**21** Haue pitie vpon me: haue pitie vpon me, (O ye my friends) for the hand of God hath touched me.

**22** Why do ye persecute me, as God? and are not satisfied with my flesh?

**23** Oh that my wordes were now written! oh that they were written euen in a booke!

**24** And grauen with an yron penne in lead, or in stone for euer.

**25** For I am sure, that my Redemer liueth, and he shall stand the last on the earth.

**26** And though after my skinne wormes destroye this bodie, yet shall I see God in my flesh.

**27** Whom I my selfe shall see, and mine eyes shall beholde, and none other for me, though my reynes are consumed within me.

**28** But ye said, Why is he persecuted? And there was a deepe matter in me.

**29** Be ye afraied of the sword: for the sword will be auenged of wickednes, that ye may know that there is a iudgement.

fore the great iudge, who shall be my deliuerer and Saniour. I Heretofore I declareth plainly that he had a full hope, that both the soule & bodie should enioy the presence of God in the last resurrection. I Though his friends thought that he was but persecuted of God for his sinnes, yet he declareth that there was a deeper consideration: to wit, the will of his faith and patience, and so to be an example for others. I God will be reuenged of this hasty iudgement, whereby you condemn me.

## Hope of the resurrection.

*He brasheth out againe into his passion, & decrieth that his affliction cometh of God, though he be not able to see the cause in him selfe.*

*d Meaning, out of his affliction.*

*e Meaning, his children & what forer was done vnto him in this world.*

*f Which is plucked vp, and hath no more hope to growe.*

*g His miserable afflictions.*

*h Mine house hold seruants, all these losses.*

*i Job sheweth that touching flesh he had great occasion to be moved.*

*k Besides these great losses and most cruel vnkinder, he was touched in his owne person as followeth.*

*l All my flesh was consumed, as meaning I haue these ill causes to complaine, to condeme me not as hypocrite, specially ye which should comfort me.*

*m Is it not y-nough that God doeth punish me except you by reproches increaseth my sorrow?*

*n To see my bodie punished except ye trouble my minde?*

*o He proreth that now withstanding his sore passions, his religion is perfect, & he is not ashamed, as they iudged him.*

*p I do not so iustifie my selfe before the world, but I know that I shall come before the great iudge, who shall be my deliuerer and Saniour.*

*q Heretofore I declareth plainly that he had a full hope, that both the soule & bodie should enioy the presence of God in the last resurrection.*

*r Though his friends thought that he was but persecuted of God for his sinnes, yet he declareth that there was a deeper consideration: to wit, the will of his faith and patience, and so to be an example for others.*

*s God will be reuenged of this hasty iudgement, whereby you condemn me.*

*t God*

*a That is, many times, as Nehe. 4. 12.*

*b That is, I my selfe shalbe punished for it, or you haue not yet confuted it.*

*c That which should nourish him, shalbe consumed by famine.*

*d That is, some strong and violent death shall consume his strength: or as the Hebrew word signifieth, his members or partes.*

*e That is, with most great feare.*

*f Meaning, not truly come by. I Though all the world would fauour him, yet God would destroye him and his.*

*g He shall fall from prosperitie to aduersitie.*

*h When they shall see what came vnto him.*

*i That which should nourish him, shalbe consumed by famine.*

*j That is, some strong and violent death shall consume his strength: or as the Hebrew word signifieth, his members or partes.*

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*bb Meaning, not truly come by. I Though all the world would fauour him, yet God would destroye him and his.*

*bc He shall fall from prosperitie to aduersitie.*

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*cb When they shall see what came vnto him.*

*cc That which should nourish him, shalbe consumed by famine.*

*cd That is, some strong and violent death shall consume his strength: or as the Hebrew word signifieth, his members or partes.*

*ce That is, with most great feare.*

*cf Meaning, not truly come by. I Though all the world would fauour him, yet God would destroye him and his.*

*cg He shall fall from prosperitie to aduersitie.*

*ch When they shall see what came vnto him.*

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*ce That is, with most great feare.*

*cf Meaning, not truly come by. I Though all the world would fauour him, yet God would destroye him and his.*

*cg He*

## CHAP. XX.

1 Zophar sheweth, that the wicked and the counsellors shall have a short end, 21 Though for a time they flourish.

1 Then answered Zophar the Naamathite and said,

2 Doubtles my thoughts cause mee to answer, and therefore I make haste.

3 I haue heard \*the correction of my reproche: therefore the spirit of mine vnderstanding causeth me to answer.

4 Knowest thou not this of olde? and since God placed man vpon the earth?

5 That the reioicing of the wicked is short, and that the ioye of hypocrites is but a moment?

6 Though<sup>b</sup> his excellencie mount vp to the heauen, and his head reache vnto the cloudes,

7 Yet shall he perishe for euer, like his dung, and they which haue seene him, shall saye, Where is he?

8 He shall flee away as a dreame, and they shall not finde him, and shall passe away as a vision of the night.

9 So that the eye which had seene him, shall do so no more, and his place shall see him no more.

10 His children shall flatter the poore, and his hands shall restore his substance.

11 His bones are full of the sinne of his youth, and \*it shall lie downe with him in the dust.

12 When wickednes<sup>c</sup> was sweet in his mouth, and he hid it vnder his tongue,

13 And fauoured it, and would not forsake it, but kept it close in his mouth,

14 Then his meat in his bowels was turned: the gall of Aspes was in the middes of him.

15 He hath deuoured substance, and he shall vomit it: for God shall drawe it out of his bellie.

16 He shall sucke the gall of Aspes, and the vipers tongue shall flay him.

17 He shall not see the ryuers, nor the floods and streames of honie and butter.

18 He shall restore the labour, & shall deuoure no more: *even* according to the substance shall be his exchange, and he shall enjoy it no more.

19 For he hath vndone manie: he hath forsaken the poore, and hath spoyled houses & he buylded not.

20 Surely he shall seele no quietnes in his bodie, neither shall he referue of that which he desired.

21 There shall none of his meate be left: therefore none shall hope for his goods.

22 When he shall be filled with his abundance, he shall be in paine, and the hand<sup>d</sup> of all the wicked shall assaile him.

23 He shall be about to fill his belly, but God shall send vpon him his feare wrath, and shall cause to raine vpon him, *even* vpon his meate.

24 He shall flee from the yron weapons, and

they shall but for a time: for after God will take it from them and cause them to make restitution, so that it is but an exchange. k He shall leaue nothing to his posteritie. l The wicked shall neuer be in rest: for one wicked man shall seeke to destroy another. m Some reade, vpon his flesh, alluding to Iob, whose flesh was smitten with a scabbe.

the bowe of Steele shall strike him through.

25 The arrow is drawn out, and commeth forth of the<sup>n</sup> bodie, and thineeth of his gall, so feare commeth vpon him.

26 All darkenes shall be hid in his secreete places: the fire that is not<sup>p</sup> blowen, shall deuoure him, and that which remaineth in his tabernacle, shall be destroyed.

27 The heauen shall declare his wickednes, and the earth shall rise vp against him.

28 The increase of his house shall go away: it shall flowe away in the day of his wrath.

29 This is the porcion of the wicked man frō<sup>q</sup> God, and the heritage *that he shall haue* flow away like riuers & be dispersed in diuers places. r Thus God wil plague the wicked. f Against God, thinking to excuse him selfe and to escape Gods hand.

## CHAP. XXI.

7 Iob declareth how the prosperitie of the wicked maketh them proude, 15 In so much that they blaspheme God.

16 Their destruction is at hand, 23 None ought to be iudged wicked for affliction, neither good for prosperitie.

1 But Iob answered, and said, 2 Heare diligently my wordes, and this

shall be in stead of your consolations.

3 Suffer me, that I may speake, and when I haue spoken, mocke on.

4 Do I direct my talke to man? If it<sup>b</sup> were so, howe should not my spirit be troubled?

5 Marke me, and be abashed, and lay your hand vpon your<sup>c</sup> mouth.

6 Euen when I remember, I am afraide, and feare taketh holde on my flesh.

7 Wherefore do the wicked<sup>d</sup> lye, and waxe olde, and growe in welth?

8 Their seede is established in their sight with them, and their generation before their eyes.

9 Their houses are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke gendred, and faileth not: their cow calueth, & casteth not her calfe.

11 They send forth their childre<sup>e</sup> like sheep, and their sonnes dance.

12 They take the tabret and harpe, and reioyce in the sound of the organs.

13 They spend their daies in welth, and suddenly<sup>f</sup> they go downe to the graue.

14 They say also vnto God, Depart frō vs: for we desire not the<sup>g</sup> knowledge of thy waies.

15 Who is the Almighty, that we shoulde serue him? and what profit shoulde we haue, if we shoulde pray vnto him?

16 Lo, their welth is not in their hand: *therefore* let the counsell of the wicked<sup>h</sup> be farre from me.

17 How oft shall the candle of the wicked be put out? and their destruction come vpon them? hee will deuide their liues in his wrath.

18 They shall be as stubble before the wind, & as chaffe that the storme carrieth away.

19 God wil lay vp the sorowe of the father for his childre: when he rewardeth him, hee shall know it.

this Iob sheweth his aduersaries, that if they reasonably by which is seene by common experience, y wicked that hate God, are better dealt withall, then they that loue him. h It is not their owne, but God onely lendeth it vnto them. i God keepe me from their prosperitie.

M. iij.

n Some reade, of the quier.

o All feare & sorrow shall light vpon him, when he thinketh to escape.

p That is, fire from heauen, or the fire of Gods wrath.

q Meaning, the children of the wicked shall flow away like riuers & be dispersed in diuers places.

r Thus God wil plague the wicked.

f Against God, thinking to excuse him selfe and to escape Gods hand.

g They desire nothing more frō al subiection that they should beare to God:

h It is not their owne, but God onely lendeth it vnto them.

i God keepe me from their prosperitie.

a Your diligens marking of my wordes shall be to me a great consolation.

b As though hee would say, I do not talke w man, but w God, who wil not answer me, and therefore my mind must needs be troubled.

c He chargeth them as though they were not able to comprehend this feeling of Gods iudgement, and exhorteth them therefore to silence.

d Iob proueth against his aduersaries that God punisheth not straight wayes y wicked, but oft times giueth the long life, & prosperitie: so y we must not iudge God iust or vniust by y things that appeare to our eye.

e They haue store of childre, lusty & healthful, & in these points he answereth to y which Zophar alleaged before.

f Not being tormented w long sicknesses.

g They desire nothing more frō al subiection that they should beare to God:

h It is not their owne, but God onely lendeth it vnto them.

i God keepe me from their prosperitie.

j The prosperitie of the wicked shall laste not. as. i. 20. j

k The prosperitie of the wicked shall laste not. as. i. 20. j

l The prosperitie of the wicked shall laste not. as. i. 20. j

m The prosperitie of the wicked shall laste not. as. i. 20. j

n The prosperitie of the wicked shall laste not. as. i. 20. j

o The prosperitie of the wicked shall laste not. as. i. 20. j

p The prosperitie of the wicked shall laste not. as. i. 20. j

q The prosperitie of the wicked shall laste not. as. i. 20. j

r The prosperitie of the wicked shall laste not. as. i. 20. j

s The prosperitie of the wicked shall laste not. as. i. 20. j

t The prosperitie of the wicked shall laste not. as. i. 20. j

u The prosperitie of the wicked shall laste not. as. i. 20. j

v The prosperitie of the wicked shall laste not. as. i. 20. j

w The prosperitie of the wicked shall laste not. as. i. 20. j

x The prosperitie of the wicked shall laste not. as. i. 20. j

y The prosperitie of the wicked shall laste not. as. i. 20. j

z The prosperitie of the wicked shall laste not. as. i. 20. j



## The wicked kept to destruction.

Job.

Job exhorted to repentance.

**k** When God recompenseth his wickednes he shall knowe that his prosperitie was but vanitie. **l** Who sendeth to the wicked prosperitie, and punisheth the godly. **m** Meaning, the wicked. **n** To wit, the godly. **o** As concerning their bodies: and this he speaketh according to the common iudgement. **p** Thus they called Iobs house in derision, concluding that it was destroyed because he was wicked. **q** Which through long traueling haue experience and tokens hereof, to wit, that the wicked do prosper and the godly liue in affliction. **r** Though the wicked flourish here, yet God will punish him in the last day. **s** Though men do flatter him, and none dare reprove him in this world, yet death is taken, that God will bring him to an account. **t** He shall be glad to lie in a slimie pit, which before could not be content with a royal palace. **u** Saying, that the iust in this world haue prosperitie and the wicked aduersitie.

### CHAP. XXII.

**a** Eliphaz affirmeth that Iob is punished for his finnes. **b** He accuseth him of vniuersallnes. **c** And that he denied Gods providence. **d** He exhorteth him to repentance.

**1** Then Eliphaz the Temanite answered, and said,

**2** May a man be profitable vnto God, as he that is wise, may be profitable to himselfe?

**3** \* Is it anie thing vnto the Almighty, that thou art righteous? or is it profitable to him, that thou makest thy wayes vpright?

**4** Is it for feare of thee that he will accuse thee? or go with thee into iudgement?

**5** Is not thy wickednes great, and thine iniquities innumerable?

**6** For thou hast taken the pledge from thy brother for nought, & spoiled the clothes of the naked.

**7** To such as were wearie, thou hast not giuen water to drinke, and hast withdrawn bread from the hungrie.

**8** But the mighty man had the earth, and he that was in autoritie, dwelt in it.

**9** Thou hast cast out widowes emptie, and the armes of the fatherles were broken.

**10** Therefore snares are round about thee,

and feare shall suddenly trouble thee:

**11** Or darkeneth that thou shouldest not see, and abundance of waters shall couer thee. **f** That is, trouble. **g** That is, afflictions. **h** He accuseth Iob of impietie and contempt of God, as though he would say, li thou passest not for men, yet consider the height of Gods maiestie. **i** That so much the more by that excellencie worke thou maiest feare God and reuerence him. **j** He reproveth Iob as though he denied Gods providence, and that he could not see things that were done in this world. **k** How God hath punished them from the beginning. **l** He proueth Gods providence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe. **m** He answereth to that, which Iob had said Chap. xxi. that the wicked haue prosperitie in this world, desiring that he might not be partaker of the like. **n** The iust reioyce at the destruction of the wicked for two causes: first, because God sheweth himself iudge of the world, and by this means continueth his honor & glory: secondly, because God sheweth

**12** Is not God on high in the heauen? and beholdeth the height of the starres how high they are.

**13** But thou saiest, How should God knowe? can he iudge through the darke cloude?

**14** The cloudes hide him that hee can not see, and he walketh in the circle of heauen.

**15** Hast thou marked the way of the world, wherein wicked men haue walked?

**16** Which were cut downe before the time, whose fundation was as a riuer that overflowed:

**17** Which said vnto God, Depart from vs, and asked what the Almighty could do for them.

**18** Yet he filled their houses with good things: but let the counsel of the wicked be farre from me.

**19** The righteous shall see them, and shall reioyce, and the innocent shall laugh them to scorn.

**20** Surely our substance is hid: but the fire hath deuoured the remnant of them.

**21** Therefore acquaint thy selfe, I pray thee, with him, and make peace: thereby thou shalt haue prosperitie.

**22** Receiue, I pray thee, the lawe of his mouth, and laye vp his wordes in thine heart.

**23** If thou returne to the Almighty, thou shalt be buylt vp, and thou shalt put iniquitie farre from thy tabernacle.

**24** Thou shalt lay vp golde for dust, and the golde of Ophir, as the flintes of the riueres.

**25** Yea, the Almighty shall be thy defence, and thou shalt haue plentie of siluer.

**26** And thou shalt then delite in the Almighty, and lift vp thy face vnto God.

**27** Thou shalt make thy praier vnto him, and he shall heare thee, and thou shalt render thy vowes.

**28** Thou shalt also decree a thing, and he shall establish it vnto thee, and the light shall shine vpon thy wayes.

**29** \* When others are cast downe, then shalt thou say, I am lifted vp: and God shall saue the humble person.

**30** The innocent shall deliuer the yland, & it shall be preferred by the purenes of thine hands.

he hath care ouer him in that he punisheth their enemies. **o** That is, the state and preferment of the godly is hid vnder Gods wings. **p** Meaning, of the wicked. **q** He exhorteth Iob to repentance and to returne to God. **r** God will restore vnto thee all thy substance. **s** Which shall be in abundance like dust. **t** That is, the fauour of God. **u** God will deliuer him when the wicked are destroyed round about them, as in the flood and in Sodom. **x** God will deliuer a whole countrey from peril, even for the iust mans sake.

### CHAP. XXIII.

**a** Iob affirmeth that he both knoweth and feareth this power and sentence of the Iudge. **b** And that hee is not punished onely for his finnes.

**1** But Iob answered and said,

**2** Though my talke bee this daye in bitternes,

All dys, but with difference.

the wicked,

the fruits of ripen-

**Jobs confidence.**

•bitternes, and my plague greater then my

growing.

Would God yet I knew how to finde him,

I would enter vnto his place.

I would plead the cause before him, & fill

my mouth with arguments.

I would know the wordes, that he would

answer me, and would vnderstand what he

would say vnto me.

Would he <sup>b</sup>plead against me with his great

power? No, but he would <sup>c</sup>put strength in

me.

<sup>d</sup>There the righteous might reason with

him, so I should be deliuered for euer from

my Iudge.

•Beholde, if I goe to the East, he is not

there: if to the West, yet I cannot perceiue

him:

If to the North where he worketh, yet I

cannot see him: he wil hide himselfe in the

South, and I cannot behold him.

But he knoweth my way, and tryeth me,

and I shall come forth like the gold.

My foote hath followed his steps: his way

haue I kept, and haue not declined.

Neither haue I departed from the com-

mandement of his lips, & I haue esteemed

the wordes of his mouth more then mine

appointed foode.

Yet he is in one minde, & who can <sup>b</sup>turne

him? yea, he doeth what his mynde desi-

reth.

For he will performe that, which is decre-

ed of me, and <sup>c</sup>many such things are with

him.

Therefore I am troubled at his presence, &

in considering it, I am affrayd of him.

For God hath softened mine heart, & the

Almightie hath troubled me.

For I am not cut of in darkenes, but hee

hath hid the darkenes from my face.

His word is more precious vnto me, then the meat wherewith the bo-

dy is sustained. <sup>h</sup> Job confesseth that at this present he felt not Gods

favour, and yet was assured, that he had appointed him to a good ende.

In many pointes man is not able to attaine to Gods iudgements.

That I should not be without feare. <sup>1</sup> He sheweth the cause of his

feare, which is, that he bryng in trouble, feeth none ende, neyther yet

knoweth the cause.

CHAP. XXIIII.

<sup>a</sup> Job describeth the wickednesse of men, and sheweth what

curse belongeth to the wicked. <sup>12</sup> How all things are

gouerned by Gods providence, <sup>17</sup> And the destruction of

the wicked.

How should not the tymes <sup>a</sup>be hid from

the Almighty, seeing that they which

know him, see not his dayes?

Some remoue the lande markes, that robbe

the flockes and feede thereof.

They lead away the asse of the fatherles:

and take the widowes oxe to pledge.

They make the poore to turne out of the

way, so that the poore of y<sup>e</sup> earth hide the-

selves together.

Beholde, others as wilde asses in the wil-

dernes, go forth to their businesse, and rise

early for a pray: the wildernes <sup>c</sup>giueth him

and his children foode.

And for crueltie and oppression dare not shew their faces. <sup>d</sup> That is,

spare no diligence. <sup>e</sup> He and his, liue by robbing and murdering.

They reape <sup>c</sup>his prouision in the field, but

they gather the late <sup>a</sup>vintage of the wicked.

They cause the naked to lodge without

garment, & without couering in the colde.

They are wet with the showres of the

mountaines, <sup>b</sup> and they imbrace the rocke

for want of a couering.

They plucke the fatherles <sup>i</sup> from y<sup>e</sup> breast,

and take the pledge <sup>h</sup> of the poore.

They cause him to goe naked without clo-

thing, and take the gleining from the

hungrie.

They that make oile betwene their walles,

and treade their wine presses, suffer thirst.

Men <sup>m</sup> crye out of the citie, & the soules

of the slayne <sup>n</sup> crye out: yet God doeth <sup>n</sup> not

charge them with follie.

These are they, that abhorre the <sup>p</sup> light:

they know not the wayes thereof, nor con-

tinue in the pathes thereof.

The murderer riseth early and killeth the

poore and the needie: & in the night he is

as a theefe.

The eye also of the <sup>q</sup> adulterer waiteth

for the twilight, and sayeth, None eye shall

see me, and disguiseth his face.

They digge through houses in the darke,

which they marked for themselves in the

day: they know not the light.

But the morning is euen to them as the

shadow of death: if one knowe them, they

are in the terrours of the shadow of death.

He is swift vp<sup>o</sup> the waters: their por-

cion shalbe curled in the earth: he will not

beholde the waye of the vineyardes.

As the drie ground & heate consume the

snow waters, so <sup>u</sup>shal the graue the sinners.

The pitifull man shall forget him: the

worme <sup>v</sup>shall feelee his sweetnes: he shalbe no

more remembred, and the wicked shall be

broken like a tree.

He doth euil intreat the baren, that doth

not beare, neither doth he good to the wi-

dowe.

He draweth also the <sup>y</sup> mighty by his power,

& when he riseth vp, none is sure of life.

Though men giue him assurance to be in

safetie, yet his eyes are vpon thei wayes.

They are exalted for a litle, but they are

gone, & are brought low as all others: they

are destroyed, and cut of as the top of an

care of corne.

But if it be not <sup>z</sup> so, where is he? or who

will prouee me a lyer, and make my wordes

of no value?

As the drie ground is neuer full with waters, so will they neuer cease

sinning, til they come to the graue. <sup>u</sup> Though God suffer y<sup>e</sup> wicked for

a tyme, yet their end shalbe most vile destruction, and in this point Job

commeth to himselfe, and sheweth his confidence. <sup>x</sup> He sheweth why

the wicked shall not be lamented, because he did not pitie others. <sup>y</sup> He

declareth that after y<sup>e</sup> wicked haue destroyed the weakest, they will

do like to the stronger, & therefore are iustly prevented by gods iudge-

ments. <sup>z</sup> That is, that contrary to your reasoning no man can giue a

perfitte reason of Gods iudgements, let me be reprooued.

CHAP. XXV.

Bildad proueth that no man is cleane nor without sinne

before God.

Then answered Bildad the Shuhite, and

said,

Mm.iiij.

2<sup>a</sup> Power

<sup>f</sup> Meaning the

poore mans.

<sup>g</sup> Signifying,

that one wicked

man wil not

spoule another,

but for necessity

<sup>h</sup> The poore are

driven by the

wicked into

rockes & holers,

where they can

not lye drye for

the rayne.

<sup>i</sup> That is, they

so powle & pille

the poore wi-

dow, that thee

can not haue to

sustaine her selfe

that she may be

able to giue her

childe sucke.

<sup>k</sup> That is, his

garment, where-

with hee should

be couered or

clad.

<sup>l</sup> In such places,

which are ap-

pointed for that

purpose: mean-

ing, that those

that labour for

the wicked, are

pined for hun-

ger.

<sup>m</sup> For the great

oppression and

extortion.

<sup>n</sup> Cry out and

call for venge-

ance.

<sup>o</sup> God doeth

not cōdemne y<sup>e</sup>

wicked, but fee-

meth to passe o-

uer it by his lōg

silence.

<sup>p</sup> That is, Gods

worde, because

they are repro-

ued thereby.

<sup>q</sup> By these par-

ticular vices, and

the licetie there-

vnto, he would

prooue y<sup>e</sup> God

punisheth not y<sup>e</sup>

wicked and re-

wardeth y<sup>e</sup> iust.

<sup>r</sup> He flecth to

y<sup>e</sup> waters for his

succour.

<sup>s</sup> They thinke

that all y<sup>e</sup> worlde

is bent against

him, and dare

not go by the

hie way.

oppression & murder  
crying sms.

Jobs confidence in his  
afflictions. c. 23. 10.

the adulterer.

hart. ch. 23. 16.

## Gods power.

a His purpose is to proue, that albeit God trie & afflict the iust, yet loone after he sendeth prosperitie, and because he did not so to Iob, he cōcludeth that he is wicked.  
b Who can hide him fro his presence?  
c That is, be iust in respect of God: d If God shew his power, y moone and starres can not haue that light, which is giuen them, much lesse can man haue any excellencie, but of God.

\* Power and feare is with him, that maketh peace in his hie places.  
Is there any number in his armies? and vpon whom<sup>b</sup> shall not his light arise?  
And how may a man<sup>c</sup> be iustified with God? or howe can he be cleane, that is borne of woman?  
Behold, he wil giue no light to the moone, and the starres are vnclane in his sight.  
How much more man, a worme, euen the sonne of man, which is but a worme?

## CHAP. XXVI.

Iob sheweth that man can not helpe God, and proueth it by his miracles.

**B**ut Iob answered, and saide,  
Whom helpest thou? him that hath no power? sauest thou the arme that hath no strength?  
Whom counselest thou? him that hath no wisdom? thou<sup>b</sup> shewest right well as the thing is.  
To whom doest thou declare these words? or whose spirite commeth out of thee?  
The<sup>d</sup> dead things are formed vnder the waters, and neere vnto them.  
The graue is naked before him, and there is no couering for destruction.  
He stretcheth out the North ouer the emptie place, and hangeth the earth vpon nothing.  
He bindeth the waters in his cloudes, & the cloude is not broken vnder them.  
He holdeth backe the face of his throne: and spreadeth his cloude vpon it.  
He hath set boundes about the waters, vntill the day and night come to an end.  
The pillars of heauen tremble & quake at his reproofe.  
The sea is calmed by his power, and by his vnderstanding he smiteth the pride thereof.  
His Spirit hath garnished the heauens, and his hande hath formed the crooked serpent.  
Lo, these are part of his wayes: but how little a portion heare we of him? & who can vnderstand his fearefull power?

## CHAP. XXVII.

The confidence and perfines of Iob. 13 The reward of the wicked and of the tyrants.

**M**oreouer Iob proceeded and continued his parable, saying,  
The liuing God hath take away my iudgement: for the Almighty hath put my soule in bitterness.  
Yet so long as my breath is in me, and the Spirit of God in my nostrils,  
My lips surely shall speake no wickednes,

## Iob.

and my tongue shall vtter no deceit.  
God forbid, that I should iustifie you: vntill I dye, I will neuer take away mine innocencie from my selfe.  
I wil keepe my righteousnes, and will not forsake it: mine heart shall not reprocue me of my dayes.  
Mine enemye shalbe as the wicked, & he that riseth against me, as the vnrighteous.  
For what hope hath the hypocrite when he hath heaped vp riches, if God take away his soule?  
Wil God heare his cry, when trouble cometh vpon him?  
Will he set his desire on the Almighty? will he call vpon God at all times?  
I will teache you what is in the hande of God, and I will not conceale that which is with the Almighty.  
Behold, all ye your selues haue seene it: why then do you thus vanish in vanitie?  
This is the portion of a wicked man with God, & the heritage of tyrants, which they shall receiue of the Almighty.  
If his children be in great number, the sword shall destroy them, and his posteritie shall not be satisfied with bread.  
His remnant shalbe buried in death, and his widowes shall not weepe.  
Though he should heape vp siluer as the dust, and prepare rayment as the clay,  
He may prepare it, but the iust shall put it on, & the innocent shall deuide the siluer.  
He buildeth his house as y<sup>m</sup> mothe, & as a lodge that the watchman maketh.  
When the riche man slepeth, he shal not be gathered to his fathers: they opened their eyes, and he was gone.  
Terrorours shal take him as waters, & a tempest shal cary him away by night.  
The East wind shal take him away, and he shal depart: and he shal hurle him out of his place.  
And God shal cast vpon him & not spare, though he would faine flee out of his hand.  
Every man shall clap their hands at him, & hisse at him out of their place.

## CHAP. XXVIII.

Iob sheweth that the wisdoms of God is vnsearchable.

**T**he siluer surely hath his wayne, & the gold his place, where they take it.  
Yron is taken out of the dust, and brasse is molten out of the stone.  
God putteth an ende to darkenes, and he tryeth the perfection of all things: he setteth a bonde of darkenes, & of the shadow of death.  
The flood breaketh out against the inhabitant, and the waters<sup>d</sup> forgotten of the foot, beyng higher then man, are gone away.  
Out of the same earth commeth bread, & vnder it, as it were fire is turned vp.  
The stones thereof are a place of safety, which a man cannot wade through.  
That is, come, & vnderneath is brimstone or cole, which easily conceiue fire.  
He alledeth to the mines & secrets of nature, which are vnder the earth, wherinto neither foules nor beastes can enter.

## The rewarde of the wicked.

Howfore men iudge of me, yet will I not speake contrary to that, which I haue sayd, and so do wickedly in betraying truth.  
Which commeth of God, because the wicked man, because the hand of God is vpon me.  
I will not confesse that God doeth thus vnto me for my finnes.  
Of my life putt I what advantage hath the dilember to gaine neuer so much, seeing he shall lose his owne soule?  
That is, what God reuerteth to himselfe, and wherof he giueth not the knowledge to all.  
That is, these secret indgements of God, yet do not vnderstand them.  
Why maintain you then this error?  
Thus wil God order the wicked, and punish him, euen vnto his posteritie.  
None shall lament him.  
Which breedeth in another mans possession or garment, but is loone shaken out.  
He meaneth that the wicked tyrants shal not haue a quiet death, nor be buried honorably.  
His purpose is to declare that man may attaine in this worlde to diuers secrets of nature, but man is neuer able to comprehend the wisdom of God.  
There is nothing but it is compassed with in certain limits, and hath an end, but Gods wisdom Meaning him that dwelleth thereby.  
Which a man cannot wade through.  
That is, come, & vnderneath is brimstone or cole, which easily conceiue fire.  
He alledeth to the mines & secrets of nature, which are vnder the earth, wherinto neither foules nor beastes can enter.

hart. c. 24. 6.

Man of himselfe can not be iustified before God.

the hope of his povertie is chaunc. c. 27. 8.

the punishment of Tyranny. c. 27. 13. ad finem.

Gods power.

the sea bounde

the wound of tongue

phirs,



phirs, and the dust of it is gold.

7 There is a path which no fowle hath known, neither hath the kites eie seene it.  
8 The lions whelps haue not walked it, nor the lion passed thereby.

9 He putteth his hande vpon the rocks, and ouerthroweth the mountaines by the rootes.

10 He breaketh riuers in the rockes, and his eye seeth euery precious thing.

11 He bindeth the floods, that they doe not ouerflow, & the thing that is hid, bringeth he to light.

12 But where is wisdom found? and where is the place of vnderstanding?

13 Man knoweth not the price thereof: for it is not found in the land of the liuing.

14 The depth saith, It is not in me: the sea also saith, It is not with me.

15 Gold shall not be giuen for it, neither shall siluer be weighed for the price thereof.

16 It shall not be valued with the wedge of golde of Ophir, nor with the precious onix, nor the saphir.

17 The golde nor the chrystall shall be equal vnto it, nor the exchange shall be for plate of fine gold.

18 No mention shall be made of coral, nor of the gabish: for wisdom is more precious then perles.

19 The Topaz of Ethiopia shall not be equal vnto it, neither shall it be valued with the wedge of pure gold.

20 Whence then cometh wisdom? & where is the place of vnderstanding,

21 Seeyng it is hid from the eyes of all the liuing, and is hidde from the foules of the heauen?

22 Destruction & death say, We haue heard the fame thereof with our eares.

23 But God vnderstandeth the way thereof, and he knoweth the place thereof.

24 For he beholdeth the endes of the world, and seeth all that is vnder heauen,

25 To make the weight of the windes, and to weigh the waters by measure.

26 When he made a decree for the raine, & a way for the lightening of the thunders,

27 Then did he see it, and counted it: he prepared it and also considered it.

28 And vnto man he said, Behold, \* y \* feare of the Lord is wisdom, and to depart from euill is vnderstanding.

CHAP. XXX.

1 Job complaineth of the prosperitie of the tyms past. 7. 21 His auaritie, 22 Iusticie and equitie.

2 So Job proceeded & continued his parable, saying,

3 Oh that I were as in times past, whē God preferred me!

4 When his light shined vpon mine head: and when by his light I walked through the darkenes,

5 As I was in the dayes of my youth: when Gods prouidence was vpo my tabernacle:

6 When the Almighty was yet with me, & my children round about me:

7 When I washed my paths with butter,

and when the rocke powred me out riuers of oyle:

8 When I went out to the gate, then to the iudgement seat, and when I caused them to prepare my seate in the streete.

9 The yong men saw me, & hid themselves, and the aged arose, and stood vpon.

10 The princes stayed talke, and layed their hand on their mouth.

11 The veye of princes was hid, and their tongue cleaued to the roofof their mouth.

12 And when the eare heard me, it blessed me: and when the eye saw me, it gaue witness to me.

13 For I deliuered the poore that cryed, and the fatherlesse; and him that had none to helpe him:

14 The blessing of him that was redy to perish, came vpon me, & I caused the widowes heart to reioyce.

15 I put on iustice, and it covered me: my iudgement was as a robe, and a crowne.

16 I was the eyes to the blinde, and I was the feete to the lame.

17 I was a father vnto the poore, and when I knewe nor the cause, I sought it out diligently.

18 I brake also the chawes of the vnrighteous man, and plucked the pray out of his teeth.

19 Then I said, I shall dye in my nest, & I shall multiply my dayes as the sand.

20 For my roote is spread out by the water, and the dew shall lye vpon my branche.

21 My glory shall renew toward me, and my bowe shall be restored in mine hand.

22 Vnto me men gaue eare, and waited, and held their tongue at my counsell.

23 After my wordes they replied nor, and my talke dropped vpon them.

24 And they waited for me, as for the raine, and they opened their mouth as for y later raine.

25 If I laughed on them, they beleueed it not: neither did they cause the light of my countenance to fall.

26 I appointed out of their way, and did siter as chiefe, and dwelt as a King in the army, and like him that comforteth the mourners.

CHAP. XXX.

1 Job complaineth that he is contemned of the most contemptible, 21. 22 Because of his aduersitie and affliction. 23 Death is the house of all flesh.

2 But now they that are yonger then I, mocke me: yea, they whose fathers I haue refused to set with the dogges of my flockes.

3 For whereto should the strength of their hands haue serued me, seeyng age perished in them?

4 For pouertie and famine they were solitary, fleeing into the wilderness, which is darke, desolate and waste.

5 They cut vpon nettels by the bushes, & the juniper rootes was their meate.

6 They were chased forth from among men: they shouted at them, as at a theefe.

7 Or, malous. d Job sheweth y thefe y mocked him in his affliction, were liket to their fathers, wicked, & lewd fellows, such as he here describeth.

e Being ashamed of their lightnes & afrayed of my grauie.

f Acknowledging my widd.

g All that heard me, praised me.

h Testifying y I did good iustice.

i Because his aduersaries dyed so much charge him w wickednes, he is compelled to render a count of his lyfe.

k That is, I did succour him y was in diffirelty, and so he had cause to praise me.

l I delited to do iustice, as others did to weare costly apparel.

m That is, at home in my bed wout al trouble, & vnquietnes.

n My felicitie doeth increase.

o That is, was pleasant vnto them.

p As the drie ground thirsteth for the raine.

q That is, they thought it not to be aieft, or thei thought not y I would condescend vnto them.

r They were afrayed to offend me, and cause me to be angrie: I had them at commandement

the ex of y Lord iustice al through. c. 28. 10

the duty of a good christian.

Jobs integrity.

Job seeth all things. c. 28. 24

the true wisdom is to feare the Lord, & keep his commandments. c. 28.

This is the portion of the saints in this life to be mocked and derided of y quiked.

6 Therefore they dwelt in the clefts of riuers, in the holes of the earth and rocks.

7 They roared among the bushes, and vnder the thistles they gathered themfelues.

8 They were the children of fooles and the childre of villaines, which were more vile then the earth.

9 And nowe am I their song, and I am their talke.

10 They abhorre me, and flee farre from me, and spare not to spit in my face.

11 Because that God hath loosed my corde and humbled me, they haue loosed the bridel before me.

12 The youth rise vp at my right hand: they haue pulst my feete, and haue trode on me as on the paths of their destruction.

13 They haue destroyed my paths: they tooke pleasure at my calamitie, they had none helpe.

14 They came as a greate breache of waters, and vnder this calamitie they come on heapes.

15 Feare is turned vpon me: and they pursue my soule as the winde, & mine health passeth away as a cloud.

16 Therefore my soule is now powred out vpon me, and the dayes of affliction haue taken holde on me.

17 It pearceh my bones in the night, and my sinewes take no rest.

18 For the great vehemencie is my garment changed, which compasseth me about as y color of my coate.

19 He hath cast me into the myre, and I am become like ashes and dust.

20 When I cry vnto thee, thou doest not heare mee, neither regardest me, when I stand vp.

21 Thou turnest thy self cruelly against me, and art enemie vnto me with the strength of thine hand.

22 Thou takest me vp and causest me to ride vpon the winde, and makest my strength to faile.

23 Surely I knowe that thou wilt bring me to death, and to the house appointed for all the liuing.

24 Doubtles none can stretch his hand vnto the graue, though they crye in his destruction.

25 Did not I weepe with him that was in trouble? was not my soule in heauines for the poore?

26 Yet when I looked for good, euil came vnto me: & when I waited for light, there came darknes.

27 My bowels did boyle without rest: for the dayes of affliction are come vpon me.

28 I went mourning without sunne: I stode vp in the congregation and cryed.

29 I am a brother to the dragons, and a companion to the ostriches.

30 My skinne is blacke vpon me, & my bones are burnt with heat.

31 Therefore mine harpe is turned to mourning, and mine organs into the voyce of them that weepe.

2 Iob recites the innocencie of his liuing, and number of his vertues, which declare what ought to be the life of the saythfull.

1 I Made a couenant with mine eyes: why then should I thinke on a mayde?

2 For what porcion should I haue of God if I aboute? and what inheritance of the Almighty from on hie?

3 Is not destruction to the wicked & strange punishment to the workers of iniquitie?

4 Doeth not he beholde my wayes and tell all my steps?

5 If I haue walked in vanitie, or if my foote hath made haste to deceite,

6 Let God weigh me in the iust balance, & he shall know myne vprightnes.

7 If my steppes hath turned out of the waye, or myne heart hath walked after myne eye, or if any blotte hath cleaued to myne handes,

8 Let me sowe, & let another eate: yea, let my plantes be rooted out.

9 If myne heart hath bene deceyued by a woman, or if I haue layd waite at the doore of my neighbour,

10 Let my wife grinde vnto another man, and let other men bow downe vpon her.

11 For this is a wickednes, and iniquitie to be condemned.

12 Yea, this is a fire that shall deuour to destruction, and which shall roote out all mine increase,

13 If I did contemne the iudgement of my seruant, and of my mayde, when they did contend with me.

14 What then shal I do when God standeth vp? and when he shall visite me, what shall I answer?

15 He hath made me in the wombe, hath he not made him? hath not he alone fashioned vs in the wombe?

16 If I restrained the poore of their desire, or haue caused the eyes of the widowe to faile,

17 Or haue eaten my morsels alone, and the fatherles hath not eaten thereof,

18 (For from my youth hee hath grown vp with me as with a father, & from my mothers wombe I haue bene a guide vnto her)

19 If I haue seene any perish for want of clothing, or any poore without couering,

20 If his loynes haue not blessed me, because he was warmed with the fleece of my sheep,

21 If I haue lift vpon mine hand against the fatherles, when I saw that I might helpe him in the gate,

22 Let mine arme fall from my shoulder, & mine arme be broken from the bone.

23 For gods punishment was feareful vnto me, & I could not be deliuered from his highnes.

24 If I made gold mine hope, or haue layd to the wedge of gold, Thou art my confidence,

25 If I reioyced because my substance was great, or because mine hande had gotten much,

26 If I did behold the sunne, when it shined, or the moone, walking in her brightnes,

out of the afflictions of the same is to be mocked in their misery.

hart. c. 31. v

the punishment of adultery c. 31. 11. 12.

the temptation arising from the sense of Gods wrath.

the fear of Gods wrath, should be kept from offending him.

e They make songs of me, and mockeat my miserie.  
f God hath taken from me the force, credit and autoritie, where with I kept the in subiection.  
g He said that the young men when they sawe him, hid themselves, as chap. 29. 8, and now in his miserie they were impudent and licentious.  
h That is, they sought by all means how they might destroye me.  
i They neede none to help the k By my calamitie they tooke an occasion against me.  
l My life faileth me, and I am as halfe dead.  
m Meaning, forowe.  
n That is, God hath brought me into contempt.  
o He speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby he was caried beside himselfe.  
p He comparth his afflictions to a tempest or whirl winde.  
q Or, wisdom, or Law.  
r None can deliuer me thence though they la- met at my death.  
s Instead of comforting they mocked at me.  
t Not deliting in any worldly thing, no not so much, as in the use of the sunne.  
u Lamenting the that were in affliction, and mouing others to pite them.  
v I am like the wilde beastes desire most solitary places.  
x With the heat of affliction.

Iobs vprightnes

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*Understanding is the gift of God.  
Hart. c. 31. 27.*

before men.

17 If mine heart did flatter me in secrete, or if my mouth did kisse mine hand,  
18 (This also had bene an iniquitie to be condemned: for I had denyed the God aboute)  
19 If I reioyced at his destruction that hated me, or was moued to say whē euill came vpon him,  
20 Neither haue I suffred my mouth to sinne, by withing a curse vnto his soule,  
21 Did not the men of my tabernacle say, Who shal giue vs of his flesh? we can not be sacrificed.  
22 The stranger did not lodge in the streete, but I opened my doores vnto him, that wēt by the way.  
23 If I haue hid my sinne, as Adam, concealing nine iniquitie in my bosome,  
24 Though I could haue made afraid a great multitude, yet the most contemptible of the families did feare me: so I kept silence, & went not out of the doore.  
25 Oh that I had some to heare me! beholde my signe that the Almighty will witness for me: though mine aduersary should write a booke against me,  
26 Would not I take it vpon my shoulder, & binde it as a crowne vnto me?  
27 I will tell him the number of my goings, and go vnto him as to a prince.  
28 If my land cry against me, or the furrowes thereof complaine together,  
29 If I haue eaten the fruites thereof without siluer: or if I haue griued the foules of the masters thereof,  
30 Let thistles grow in steade of wheate, and cockle in the stead of barley.  
THE WORDES OF IOB ARE ENDED.  
extortioner. That is, I talke which he had with his three friends.

CHAP. XXXII.

1 Elihu reproveth them of folly. 8 Age maketh not a man wise, but the Spirit of God.  
1 SO these three men ceased to answer Iob, because he esteemed himselfe iust.  
2 Then the wrath of Elihu the sonne of Barachel the Buzite, of the familie of Ram, was kindled: his wrath, I say, was kindled against Iob, because he justified himselfe more then God.  
3 Also his anger was kindled against his three friends, because they could not find an answer, and yet condemned Iob.  
4 (Now Elihu had waited till Iob had spoken: for they were more ancient in yecres then he)  
5 So when Elihu sawe, that there was none answer in the mouth of the three men, his wrath was kindled.  
6 Therefore Elihu the sonne of Barachel, the Buzite answered, and sayde, I am yong in yecres, and ye are aunient: therefore I doubted, and was afraid to shew you mine opinion.  
7 For I said, The dayes shall speake, and the multitude of yecres shall teach wisdome.  
8 Surely there is a spirite in man, but the

inspiration of the Almighty giueth vnderstanding.

9 Great men are not alway wise, neither doe the aged alway vnderstand iudgement.  
10 Therefore I say, Heare me, and I will shew also mine opinion.  
11 Behold, I did waite vpon your wordes, and hearkened vnto your knowledge, whiles you fought out reasons.  
12 Yea, when I had considered you, lo, there was none of you that reprooued Iob, nor answered his wordes;  
13 Left ye should say, We haue found wisdome: for God hath cast him downe, & no man.  
14 Yet hath he not directed his wordes to me, neither will I answer him by your wordes.  
15 Then they fearing, answered no more, but lest of their talke.  
16 When I had waited (for they spake not, but stode still and answered no more)  
17 Then answered I in my turne, and I shewed mine opinion.  
18 For I am full of matter, & the spirit within me compelleth me.  
19 Beholde, my belie is as the wine, which hath no vent, and like the new bottels that brast.  
20 Therefore will I speake, that I may take breath: I will open my lippes, and will answer.  
21 I will not now accept the person of man, neither will I giue titles to man.  
22 For I may not giue titles, lest my Maker should take me away sodenly.

CHAP. XXXIII.

1 Elihu accuseth Iob of ignorance. 14 He sheweth that God hath diuers meanes to instruct man and to draw him from sinne. 19. 19 He afflicteth man and sodenly deliuereth him. 26 Man being deliuered giueth thanks to God.

1 WHEREFORE, Iob, I pray thee, heare my talke & hearken vnto all my wordes.  
2 Beholde now, I haue opened my mouth: my tongue hath spoken in my mouth.  
3 My wordes are in the vprightnes of mine heart, & my lippes shall speake pure knowledge.  
4 The Spirit of God hath made mee, and the breath of the Almighty hath giuen me lyfe.  
5 If thou canst giue me answer, prepare thy selfe and stand before me.  
6 Beholde, I am according to thy wishe in Gods stead: I am also formed of the clay.  
7 Behold, my terrour shal not feare thee, neither shal mine hand be heauie vpon thee.  
8 Doubles thou hast spoken in mine eares, and I haue heard the voyce of thy wordes.  
9 I am cleane, without sinne: I am innocent, and there is none iniquitie in me.  
10 Lo, he hath found occasions against mee, and counted me for his enimie.  
11 He hath put my feete in the stockes, and looketh narrowly vnto all my paths.

To proue that Iobs affliction came for his finnes.

And flatter your selues, as though you had overcome him. To wit, Iob. He vseth almost the lyke arguments, without tanning, & reproches.

I haue conceyued in my minde great store of reasons. I will neither haue regard to riches, credit, nor authority, but will speake the verie truth. The Ebrewe word signifieth, to change the name, as to call a foole a wise man: meaning that he would not cloye the truth to flatter men.

*flattery depreisd.*

Because Iob had wished to dispute his cause with God, Chap 16. 21, so that he might do it with out feare, Elihu sayth, he will reason in Gods stead, whom he needeth not to feare, because he is a man made of the same matter that he is.

c I will not handle thee so roughly as these others haue done.  
d He repeateth Iobs wordes, whereby he protested his innocencie in diuers places, but specially in the 13. 16. & 30 Chapter.

12 Behold,

*He was iust in his own eyes.*

1 Which came of Iob the sonne of Nahor Abraham brother.  
2 Or, as if Chal-deparaphrast meaneth, Abraham.  
3 By making himselfe innocent, & by charging God of rigour.  
4 That is, the three mentioned before.

e Meaning, the ancient, which haue experience. f It is a special gift of God that man hath vnderstanding, & cometh neither of nature nor by age.



# A token of Gods mercie toward sinners.

Iob.

God is iust in his iudgements.

e The cause of his iudgements is not alwaies declared to man.  
f Though God by sundry exam- ples of his iudgements speake vnto man, yet the reason thereof is not known: yea and though god should speake, yet he is not vnderstand.  
g God, faith he, speake commonly, yet he by his messengers.

h That is, determined to send vpon them.  
i He sheweth for what end God sendeth afflictions: to beat downe mans pride, & to turne from euil.  
k That is, his painful & miserable lyfe.  
l To them that shall bury him.  
m A man sent of God to declare his will.  
n A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: and wherein mans righteousness standeth, which is through yfjustice of Iesus Christ & faith therein.  
o He sheweth yf it is a sure token of Gods mercie toward sinners, when he causeth his worde to be preached vnto them.  
p That is, the minister shall by the preaching of the word pronounce vnto him the forgiveness of his finnes.

q He shall feele Gods fauour and reioyce: declaring hereby, wherein standeth the true ioy of the faithful: and that God will restore him to health of body, which is a token of his blessing.  
r God will forgive his finnes & accept him as iust.  
s That is, done wickedly.  
t But my sinne hath bene the cause of Gods wrath toward me.  
u God will forgive the penitent sinner.  
x Meaning, oft times, euil as oft as a sinner doth repēt.  
y If thou dout of any thing, or see occasion to speake against it.  
z That is, to shewe thee, wherein mans iustification consisteth.

God will render to euery man according to his works. c. 34. 11.

particular confession of all euery sin that we know of, thus quill by of a speciall commandment to procure Gods pardon for our sinnes.

God seeth all the wayes of man. c. 34. 21.

Which are esteemed wife of the world.

- 12 Behold, in this hast thou not done right: I wil answer thee, that God is greater then man.
- 13 Why doest thou strue against him? for he doeth not giue account of all his matters.
- 14 For God speaketh once or twise, and one seeth it not.
- 15 In dreames & visions of the night, when sleepe falleth vpon men, & they sleep vpon their beds,
- 16 Then he openeth the eares of men, euen by their corrections, which he had sealed.
- 17 That he might cause man to turne away from his enterprise, and that he might hide the pride of man,
- 18 And keepe backe his soule from the pit, & that his life should not passe by the sword.
- 19 He is also stricken with sorow vpon his bed, and the griefe of his bones is sore,
- 20 So that his life causeth him to abhorre bread, and his soule daintie meat.
- 21 His flesh sayeth that it cannot be seene, & his bones which were not seene, clatter.
- 22 So his boult draweth to the graue, and his life to the buriers.
- 23 If there be a messenger with him, or an interpreter, one of a thousand to declare vnto man his righteousness,
- 24 Then will he haue mercy vpon him, & will say, Deliuier him, that he go not down into the pit: for I haue receyued a reconciliation.
- 25 Then shall his flesh be as fresh as a childes, & shall returne as in the dayes of his youth.
- 26 He shall pray vnto God, and he will be fauourable vnto him, and he shall see his face with ioy: for he will render vnto man his righteousness.
- 27 He looketh vpon men, and if one say, I haue sinned, and peruerterd righteousness, and it did not profit me,
- 28 He will deliuer his soule from going into the pit, and his life shall see the light.
- 29 Lo, all these things will God worke twice or thrise with a man,
- 30 That he may turne backe his soule from the pit, to be illuminate in the light of the liuing.
- 31 Marke well, O Iob, and heare me: keepe silence, and I will speake.
- 32 If there be matter, answer me, & speake: for I desire to iustifie thee.
- 33 If thou hast not, heare me: hold thy tongue, and I will teach thee wisdom.

## CHAP. XXXIII.

1 Elihu chargeth Iob, that he could himselfe be righteous. 23 He sheweth that God is iust in his iudgements. 24 God destroyeth the mighty. 30 By him the hypocrite reigneth.

1 **M**oreouer Elihu answered, and said, Heare my wordes, ye wife men, and

- hearken vnto me, ye that haue knowledge.
- 2 For the care tryeth the wordes, as the mouth tasteth meate.
- 3 Let vs seeke iudgement among vs, & let vs know among our selues what is good.
- 4 For Iob hath said, I am righteous, and God hath taken away my iudgement.
- 5 Should I lye in my right? my world of the arrowe is grieuous without my sinne.
- 6 What man is like Iob, y drinketh scornewfulness like water?
- 7 Which goeth in the companie of them that worke iniquitie, and walketh with wicked men?
- 8 For he hath said, It profiteth a man nothing that he should walke with God.
- 9 Therefore hearken vnto me, ye men of wisdom, God forbid that wickednes should be in God, and iniquitie in the Almighty.
- 10 For he will render vnto man according to his worke, and cause euery one to finde according to his way.
- 11 And certainly God wil not do wickedly, neither will the Almighty peruert iudgement.
- 12 Whome hath hee appointed ouer the earth beside him selfe? or who hath placed the whole worlde?
- 13 If he set his heart vpon man, and gather vnto him selfe his spirit, and his breath,
- 14 All flesh shall perish together, and man shall returne vnto dust.
- 15 And if thou hast vnderstanding, heare this, and hearken to the voyce of my wordes.
- 16 Shall hee that hateth iudgement, gouerne? and wilt thou iudge him wicked that is most iust?
- 17 Wilt thou say vnto a King, Thou art wicked? or to princes, Ye are vngodly?
- 18 How much lesse to him that accepteth not the persons of princes, and regardeth not riches, more then the poore? for they be all the worke of his handes.
- 19 They shall dye suddenly, and the people shall be troubled at midnight, and they shall passe forth and take away the mightie without hand.
- 20 For his eyes are vpon the wayes of man, & he seeth all his goings.
- 21 There is no darkenes nor shadow of death, that the workers of iniquitie might be hid therein.
- 22 For he will not lay on man so much, that he should enter into iudgement with God.
- 23 He shall breake the mightie without seeking, and shall set vp other in their stead.
- 24 Therefore shall he declare their workes: he shall turne the night, and they shall be destroyed.
- 25 He striketh them as wicked men in the places of the seers,
- 26 Because they haue turned backe fro him, and would not consider all his wayes:
- 27 So that they haue caused the voyce of the poore to come vnto him, & he hath heard the cry of the afflicted.
- 28 And when he giueth quietnes, who can make

b Let vs examine the matter vprightly.  
c That is, haue afflicted mens out measures.  
d Should I say I am wicked, being an innocent?  
e I am forsworned, when my sinne deserueth.  
f Which is compelled to measure the reproch and scores of many for his foolish wordes.  
g Meaning, that Iob was like to the wicked, because he seemed not to sinne with God, & thought himselfe to be iudged.

h He writheth Iobs wordes, who said, Gods children are often times punished in this world, & the wicked go free.  
i That is, true godly, as Gen. 22.

k To destroy him.  
l The breath of lyfe, which he gaue man.  
m If God were not iust, how could he gouerne the world?  
n If man of nature feare to speake euill of such as haue power, then much more ought they to be afraid to speake euill of God.

o Whether they look not for it.  
p The messengers or visitations.  
q God shall send affliction to those measure, for he should haue occasion to contend with him.  
r For all his creatures are as hand to serue him, so that he needeth not to seek for any other arme.

s Make them manifest that they are wicked.  
t Declare the things that were hid.  
u Meaning, openly in the light of all men.  
x By their cruel make, and extortion.

CHAP. XXXVI.

make trouble: and when he hideth his face,  
who can behold him: whether it be upon  
nations, or vpon a man onely?

30 Because the hypocrite doth reigne, and  
because the people are inared.

31 Surely it apperaineth vnto God: to say,  
I haue pardoned, I will not destroy.

32 But if I see not reach thou me: if I haue  
done wickedly, I will do no more.

33 Will he performe the thing through thee?  
for thou hast reprooued it, because thou  
hast chosen, and now I now speake what thou  
knowest.

34 Let men of vnderstanding tell me, and let  
a wise man hearken vnto me.

35 Job hath not spoken of knowledge, nei-  
ther were his wordes according to wise-  
dome.

36 I desire that Iob may bee <sup>tried</sup> vnto  
the ende touching the answeres for wicked  
men.

37 For he addeth rebellion vnto his sinnes:  
he doth plupp his hands among vs, & multi-  
plieth his wordes against God.

CHAP. XXXV.

1 <sup>Wicked</sup> doeth godlines <sup>professe</sup>, or <sup>ingodlynes</sup> hurt  
God, but man. 25 The wicked crye vnto God and are not  
heard.

2 Lihu spake moreover, and said,  
Thinkest thou this right, that thou hast  
said, I am <sup>more</sup> righteous then God?

3 For thou hast said, What profitech it thee  
and what auaileth it me, to <sup>purge</sup> me fro my  
sinne?

4 Therefore will I answer thee, & thy com-  
panions with thee.

5 Looke vnto the heauen, & see and behold  
the cloudes which are hier then thou.

6 If thou sinnest, what doest thou <sup>against</sup>  
him, yea, when thy sinnes be many, what  
doest thou vnto him?

7 If thou be righteous, what giuest thou vn-  
to him? or what receiuech he at thine hand?

8 Thy wickednesse may hurt a man as thou  
art: & thy righteounes may profite the sonne  
of man.

9 They cause many that are oppressed, to  
crye, which cry out for the violence of the  
mighty.

10 But none sayth, Where is God that made  
me, which giuech songs in the night?

11 Which teacheth vs more then the beastes  
of the earth, and giuech vs more wisdom  
then the foules of the heauen.

12 Then they cry because of the violence of  
the wicked, but he answereth not.

13 Surely God will not heare vanitie, neither  
will the Almighty regard it.

14 Although thou sayest to God, Thou wilt  
not regard it, byer iudgement is before him:  
trust thou in him.

15 But now because his anger hath not visi-  
ted, nor called to count she euil with great  
extremitie,

16 Therefore Iob <sup>openeth</sup> his mouth in  
vaine, & multiplieth wordes without know-  
ledge.

Eliah sheweth the power of God, 6 And his iustice,  
9 And wherefore he punisheth. 17 The prosperie of the  
wicked. 18 Iob doth saye, I will not be wise as thou art.

1 Lihu also proceeded and sayd,  
Suffer me a litle, & I will instruct thee:  
for I haue yet to speake on Gods behalfe.

2 I will fetch my knowledge afarre off, and  
will attribute righteounesse vnto my Ma-  
ker.

3 For truly my wordes shall nor be false,  
he that is perfect in knowledge, speaketh  
with thee.

4 Behold, my mighty God casteth away none  
that is mighty and valiant of courage.

5 He maintaineth not the wicked, but he  
giueth iudgement to the afflicted.

6 He withdraweth not his eyes from the  
righteous, but they are with Kinges in the  
throne, where he placeth them: for euer  
thus they are exalted.

7 And if they be bound in fetters and tryed  
with the cordes of affliction,

8 There will he shewe them their worke  
and their sinnes, because they haue bene  
proude.

9 He openeth also their eare to discipline, &  
commandeth them that they returne from  
iniquitie.

10 If they obey and serue him, they shal end  
their dayes in prosperie, and their yerres in  
pleasures.

11 But if they will not obey, they shall passe  
by the worde, and perishe without know-  
ledge.

12 But the hypocrites of heart increafe the  
wrath: for they call not when he byndeth  
them.

13 Their soule dieth in youth, & their life a-  
mong the whoremongers.

14 He deliuereth the poore in his affliction,  
and openeth their eare in trouble.

15 Euen so would he haue taken thee out of  
the streight place into a broad place and not  
shut vp beneath: & that which refresheth vp-  
on thy table, had bene ful of fat.

16 But thou art ful of the iudgement of the  
wicked, though iudgement & equitie main-  
taine all things.

17 For Gods wrath is, least he should take  
thee away in shine abundance: for no mul-  
titude of giftes can deliuet thee.

18 Will he regarde thy riches? he regardeth  
not golde, nor all them that excell in  
strength.

19 Be not careful in the night, how he de-  
stroyeth the people out of their place.

20 Take thou heede: looke not to iniquitie:  
for thou hast chosen it rather then afflic-  
tion.

21 Behold, God exalteth by his power: what  
teacher is like him?

22 Who hath appointed to him his waye,  
or who can say, Thou hast done wicked-  
ly?

23 Remember that thou magnifie his worke,  
which men behold.

24 curious in seeking cause of Gods iudgements, when he destroyeth any.  
p And so murmure against God through impaciencie.

He sheweth  
why we speake  
of God we must  
lift our spirits  
more hie, then  
our naturall sense  
is able to reach.  
I Thou shalt per-  
ceiue that I am a  
faithfull instruc-  
tor, and that I  
speaketh to thee in  
the name of God.  
Strong & con-  
stant, & of vnder-  
standing for these  
are the giftes of  
god, & he loueth  
them in man: but  
forasmuch as  
God punished  
now Iob, it is a  
signe that these  
men are in him.

He before he  
will not preferre  
the wicked: but  
to humble &  
afflicted hart he  
will shew grace.  
He preferreth  
the godly to ho-  
nour.

He will moue  
their heartes to  
feele their sinnes  
& they may come  
to him by repen-  
tance as he dyd  
Manselch.

That is in their  
folle or obstina-  
tion, & so shalbe  
cause of their  
owne destructio-  
n Which are ma-  
liciously bent a-  
gainst God and  
blatter themselves  
in their vices.  
When they are  
in affliction they  
seeke not to god  
for succour, as  
Asa. 2. Chro. 16.  
12. Reuel. 16. 11.

They die of  
some vile death  
& before they  
come to age.  
If thou hadst  
bene obedient  
to God, he wold  
haue brought  
thee to libertie  
and wealth.  
Thou art al-  
together after  
the maner of  
wicked: for thou  
doest murmure  
against the ius-  
tice of God.  
God doeth pun-  
nish thee, least  
thou shouldest  
forget God in  
thy wealth and so  
perishe.  
O Be not thou  
curious in seeking

God by afflictions  
bringeth man to repen-  
tance and obedience

Hypocrites  
hart.

God will not be  
bribed.

q The workes of God are so manifest, that a man may see them a farre off. r Our infirmities hindereth vs so, that we cannot attaine to y<sup>e</sup> perfect knowledge of God.

f That is, the raine commeth of those drops of water, which he keepeth in the cloudes. t Meaning, of y<sup>e</sup> cloudes, which he calleth the Tabernacle of God. u Upon the cloud.

x That men cannot come to the knowledge of the spring thereof. y He sheweth that the rayne fasth double vse: the one that it declareth Gods iudgements, when it doth ouerslow any places; & the other that it maketh the land fruitful. z That is, one cloud to dash against another. a The cold vapour sheweth him: that is, the cloudes of the hote exhalation, which being taken in the cold cloud mounteth vp toward the place where the fire is, and so anger is ingendred: that is, noyle & thunder claps.

a At the maruelling of the thunder, & lightning: whereby he declareth the faythfull are liuely touched withy maiestie of God, when they beholde his workes.

b That is, the thuder, whereby he speaketh to men to waken their dulnes, and to bring them to the consideration of his workes.

c Meaning, the raine and thunders.

d So that neither small rayne nor great, snowe nor any thing els cometh without Gods appointment.

e By raynes and thunders God causeth men to kepe themselves within their houses.

f In Hebrew it is called the scattering winde, because it driueth away the clouds and purgeth the eyes.

g That is, is frozen vp and dried. h Gather the vapours, & mooue to and fro to water the earth. i That is, the cloud that hath lightning in it. k Raine, colde, heat, tempests and such like are sent of God, eyther to punish man, or to profite the earth, or to declare his fauour towards man, as Chap. 36. 31.

25 All men see it, and men beholde it a farre off.  
26 Behold, God is excellent, and we knowe him not, neither can the nobel of his yerres be searched out.  
27 When he restraineth the drops of water, the raine powreth downe by the vapour thereof.  
28 Which <sup>is</sup> the cloudes do droppe & let fall abundantly vpon man.  
29 Who can know y<sup>e</sup> diuisions of the cloudes, and the thunders of his tabernacle?  
30 Behold he spreadeth his light vpon it, & couereth the bottome of the sea.  
31 For thereby he iudgeth the people, and giueth life abundantly.  
32 He connecteth the light with the cloudes, & commandeth them to go against it.  
33 His companion sheweth him thereof, & there is anger in rising vp.

CHAP. XXXVII.

a Elihu proueth that the unsearchable wisdom of God is manifest by his workes. a By the thunders, b The storm, c The whirle winde, d And the rayne.

1 A T this also min heart is a stonied, and is moued out of his place.  
2 Heare the s<sup>u</sup>ounde of his voyce, and the noyle that goeth out of his mouth.  
3 He directeth it ynder the whole heauen, and his light vnto the endes of the world.  
4 After it a noyle foundeth: he thundereth with the voyce of his maiestie, and he will not stay them when his voyce is heard.  
5 God thundereth maruellously wyth his voyce: he worketh great things, which we know not.

6 For he sayth to the snowe, Be thou vpon the earth: likewise to the small rayne and to the great rayne of his power.

7 With the force thereof he shutteth vp euerie man, that all men may knowe his worke.

8 Then the beastes go into the denne, and remaine in their places.

9 The whirlewind commeth out of y<sup>e</sup> South, and the cold from the North winde.

10 At the breath of God the frost is giuen, & the breadth of the waters is made narrowe.

11 He maketh also the cloudes to labour, to water the earth, and scattereth the cloudes of his light.

12 And it is turned about by his gouernment, that they may do whatsoeuer he commandeth them vpon the whole world:

13 Whether it be for punishment, or for his lande, or of mercie, he causeth it to come.

14 Hearken vnto this, O Iob: stand and consider the wonderous workes of God.  
15 Didest thou knowe when God disposed them? and caused the light of his cloud to shine?  
16 Hast thou knowen the varieties of the cloudes, and the wonderous workes of him, that is perfis in knowledge?  
17 Or how thy clothes are warme, when he maketh the earth quier through the South winde?  
18 Hast thou stretched out y<sup>e</sup> heauens, which are strong, and as a molten glasse?  
19 Tell vs what we shall say vnto him: for we cannot dispose our matter because of darknesse.  
20 Shal it be told him when I speake? or shal man speake when he shalbe destroyed?  
21 And now men see not the light, which shineth in the cloudes, but the wind pisseth and cleneth them.  
22 The brightnesse commeth out of the North: the prayse thereof is to God, which is terrible.  
23 It is the Almightye: we cannot finde him out: he is excellent in power & iudgement, & abundant in iustice: he afflicteth not.  
24 Let men therefore feare him: for he will him not regarde any that are wise in their owne conceit.

pine: (The cloudes stoppe the shining of the sunne, that men can see it till the winde haue chased away the cloud: and if man be not able to attayne to the knowledge of these things, howe much lesse of Gods iudgements: t In Hebrew golde: meaning faire weather and cleare in golde. u Meaning without cause.

CHAP. XXXVIII.

God speaketh to Iob, and declareth the weakness of man in the consideration of his creatures, by whose excellen is the power, iustice and prouidence of the Creator known.

1 T Hen answered the Lord vnto Iob out of the whirle winde, and said,  
2 Who is this that darkeneth the counsel by wordes without knowledge?  
3 Girde vp now thy loines like a man; I will demaunde of thee & declare thou vnto me.  
4 Where wast thou when I layed the foundations of the earth: declare, if thou hast vnderstanding,  
5 Who hath layed the measures thereof, if thou knowest, or who hath stretched y<sup>e</sup> line ouer it:  
6 Whereupon are the foundations thereof set: or who layed the corner stone thereof:  
7 When the starres of the morning praised me together, and al the children of God reioyced:  
8 Or who hath shut vp the sea with doores, when it issued and came forth as out of the wombe:  
9 When I made the cloudes as a covering thereof, and darkenede as the swadeling bandes thereof:  
10 When I stablished my commandement vpon it, and set barres and doores, his iudgements. e The starres and dumme creatures are sayd to praise God, because his power, wisdom and goodnes is manifest and known therein. f Meaning, the Angels. g As though the great sea were but a little babe in the handes of God to turne to and fro.

l That is, the lightning to breake forth in the cloudes. m Which sometime sheweth god in his power, or sheweth him of such like. n Why thy clothes should be warme, when the South winde bloweth, rather then when any other winde weh! o For thy clearenes. p That is, our ignorance in saying that we were so prouident, that we would command the workes of God. q Hath God decreed that we should tell him when man is muredh against him? If God would destroy a man, should he heare? a That his wordes myght haue greater might, and that Iob might know whom he had to do. b Which by speaking out the secret counsel of God by man reason, maketh it more obscure and sheweth his owne follie. c Because he had willed to dispute w God. Chap. 13. 2. d Reason with him to declare his raynes. e Seing he could not iudge of those things, which we doe so long before he was borne, he was not able to comprehend all Gods workes, much lesse the secret causes of the two signes. f The starres & that are him? g Canst thou confute the by bodies? h haue an ouer the bodies? i In the partes of



That is, Gods decree and commandment, as verse 10.  
 11 And sayd, Hether to shalt thou come, but no farther, and here <sup>a</sup> shal it stay thy proud waues.

12 Haft thou comanded the morning since thy dayes? haft thou caused the morning to know his place?

13 That it might take holde of the corners of the earth, and that the wicked might be shaken out of it?

14 It is turned as clay to facion, <sup>1</sup> & all stand vp as a garment.

15 And from the wicked their light shalbe taken away, and the hie arme shalbe broken.

16 Haft thou entred into the bottomes of the sea? or haft thou walked to seeke out the depth?

17 Hauē the gates of death bene opened vnto thee? or haft thou seene the gates of the shadowe of death?

18 Haft thou perceiued the breadth of the earth? tel if thou knowest all this.

19 Where is the way where light dwelleth? and where is the place of darknes,

20 That thou <sup>a</sup> shouldest receiue it in the boundes thereof, and that thou shouldest know the paths to the house thereof?

21 Knewest thou it, because thou wast then borne, and because the number of thy daies is great?

22 Haft thou entred into the treasures of the snow? or haft thou seene the treasures of the hayle,

23 Which I haue <sup>a</sup> hid agaynst the time of trouble, against the day of warre & battell?

24 By what way is the light parted, which scattereth the East winde vpon the earth?

25 Who hath deuised the spowes for the raine? or the way for the lightning of the thunders,

26 To cause it to rayne on the earth where no man is, & in the wilderness where there is no man?

27 To fulfill the wild and waste place, and to cause the bud of the herbe to spring forth?

28 Who is the father of the raine? or who hath begotten the dropes of the dewe?

29 Out of whose wombe came the yce? who hath ingendred the frost of the heauen?

30 The waters are hid <sup>a</sup> as with a stone: and the face of the depth is frozen.

31 Canst thou restraine the sweet influences of the Pleiades? or loose the bandes of Orion?

32 Canst thou bring forth Mazzaroth in their time? canst thou also guide Arcturus with his sonnes?

33 Knowest thou the course of heauen, or canst thou set <sup>a</sup> the rule thereof in the earth?

34 Canst thou lift vp thy voyce to the clouds that the abundance of water may couer thee?

35 Canst thou sende the lightnings that they may walke, and say vnto thee, Lo, here we are?

36 Who hath put wisdom in the <sup>a</sup> reines?

or who hath giuen the heart vnderstanding? y  
 37 Who can number cloudes by wisdom? or who can cause to cease the bottels of heauen,

38 When the earth groweth into hardnes, <sup>a</sup> and the clottes are fast together?

## CHAP. XXXIX.

The bounty and providence of God, which extendeth even to the yong rauens, giueth man full occasion to put his confidence in God. 37 Iob confesseth and humbleth himselfe.

Wilt thou hunt the pray for the lyon? or fill the appetite of the lions whelpes,

2 When they couche in their places, and remaine in the couert to lye in waite?

3 Who prepareth for the rauē his meat, when his birdes <sup>b</sup> cry vnto God, wandering for lacke of meate?

4 Knowest thou the time when the wilde goates bring forth yong? or doest thou marke when the <sup>c</sup> hinds doe calue?

5 Canst thou number the moneths that they <sup>d</sup> fulfill? or knowest thou the tyme whē they bring forth?

6 They bow themselves: they <sup>e</sup> bruiſe their yong and cast out their sorowes.

7 Yet their yong waxe fatte, and growe vp with corne: they goe forth and returne not vnto them.

8 Who hath set the wilde asse at libertie? or who hath loosed the bonds of the wilde asse?

9 Is it I which haue made the wilderness his house, and the <sup>f</sup> salte places his dwellings.

10 He derideth the multitude of the citie: he heareth not the cry of the drier.

11 He seeketh out the mountaine for his pasture, & searcheth after euery green thing.

12 Will the vnicorne <sup>g</sup> serue thee? or will hee tary by thy cribbe?

13 Canst thou bind the vnicorne w<sup>h</sup> his band <sup>h</sup> labour in the furrowe? or will he plow the valleys after thee?

14 Wilt thou trust in him, because his strength is great, and cast of thy labour vnto him?

15 Wilt thou beleue him, that he will bring home thy seede, and gather it vnto thy barne?

16 Haft thou giuen the pleasaunt winges vnto the peccocks? or winges & fethers vnto the ostriche?

17 Which leaueth his egges in the earth and maketh <sup>i</sup> them hote in the dust,

18 And forgetteth that the foote might scatter the, or that the wild beast might breake them.

19 He sheweth himselfe cruell vnto his yong ones, as they were not his, and is without feare, as if he trauailed in vaine.

20 For God had depriued him of <sup>j</sup> wisdom, and hath giuen him no part of vnderstanding.

21 When <sup>k</sup> tyme is, he mounteth on hye: he mocketh the horse and his rider.

22 Haft thou giuen the horse strength? or couered his necke with <sup>l</sup> neyings?

Nn.ij.

23

Haft

That is, the cloudes, where. the sea is bound by the power of God.

2 For whē God doeth not open these bottels, the earth cometh to this inconuenience.

After he had declared Gods workes in the heauens, he sheweth his marvellous providence in earth, euen toward the brute beasts. b Reade Psal. 147.9.

c He chiefly maketh mention of wilde goates & hinds, because they bring forth their yong wyth most difficultie. d That is, howe long they goe with yong? e They bring forth with great difficultie.

f That is, the barren groundes where no good fruits growe. g Is it possible to make the vnicorne tame? signifying that if man cannot rule a creature, that is much more impossible that he should appoint the wilddes of God, whereby he governeth all the worlde. h They write of the ostrich couereth her egges in the sand, and because the coltrey is hote and the sunne stil keepeth them warme, they are hatched. i If he shoulde take care for them.

k That is, to haue a care, & natural affectio towards his yong. l When the yong ostrich is grown vp, he outruneth the horse. m That is, gyue him courage which is ment by neying and shaking his mane: for wyth his breath he couereth his necke.

n He beateb  
with his hoofe.

● He so riddeth  
the ground that  
it seemeth no-  
thing vnder him

p That is, when  
colde commeth  
to flie into the  
warre countries

q Is this the  
way for a man  
that will learne  
to striue with  
God? which  
thing he repro-  
ueth in Iob.  
r Whereby he  
sheweth that he  
repented, and de-  
sired pardon for  
his fautes.

a Signifying that  
they that iustifie  
themselves, con-  
demne God as  
iniust.

b Meaning, that  
these were pro-  
per vnto God, &  
belonged to no  
man.

c Cause them to  
dye if thou canst  
d Prouing here-  
by that whosoe-  
uer attributeth  
to himselfe po-  
wer and abilitie  
to saue himselfe,  
maketh himselfe  
God.

e This beast is  
thought to be  
the elephant, or  
some other,  
which is vnko-  
wen.

f Whomel  
made as wel as  
thee.

g This commē-  
deth the prou-  
idence of God to-  
ward man: for  
if he were giuen  
to deuour as a  
liō, nothing were  
able to resist  
him or content  
him.

- 23 Hast thou made him afraid as the graf-  
hopper? his strong neying is fearful.
- 24 He<sup>a</sup> diggeth in the valley, and reioyceth  
in his strength: he goeth forth to meete the  
harrest man.
- 25 He mocketh at feare, & is not afraid, and  
turneth not backe from the sworde,
- 26 Though the quieter rattle against him, the  
glittering speare and shield.
- 27 He<sup>b</sup> swalloweth the ground for fearce-  
nes and rage, and he beleueth not that it is  
the noise of the trumpet.
- 28 He saith among the trumpets, Ha, ha: he  
smelleth the batel as farre of, and the noyse  
of the captaines, and the shouting.
- 29 Shal the hauke flie by thy wisdom, *stres-  
ching out* his wings toward the<sup>c</sup> South?
- 30 Doeth the egle mount vp at thy comman-  
dement, or make his nest on hie?
- 31 She abideth and remaineth in the rocke,  
euen vpon the toppes of the rocke, and the  
tower.
- 32 From thence she spyeth for meate, and  
her eyes beholde as farre of.
- 33 His young ones also sucke vp blood: and  
where the slayne are, there is she.
- 34 Moreouer the Lord spake vnto Iob, and  
sayd,
- 35 Is this to<sup>d</sup> learne to striue with the Al-  
mightie? he that reproveth God, let him  
answer to it.
- 36 ¶ Then Iob answered the Lord, saying,
- 37 Beholde, I am<sup>e</sup> vile: what shall I answer  
thee? I will lay myne hand vpon my mouth.
- 38 Once haue I spoken, but I will answer no  
more, yea twise, but I wil procede no farther.

CHAP. XL.

How weak mans power is, being compared to the workes of  
God: so VVhose power appeareth in the creation, & go-  
uerning of the great beastes.

- 1 **A** Gaine the Lord answered Iob out of  
the whirle winde, and said,
- 2 Gird vp now thy loynes like a man: I will  
demaund of thee, & declare thou vnto me.
- 3 Wilt thou difanul<sup>a</sup> my iudgement? or wilt  
thou condemne me, that thou maiest be ius-  
tified?
- 4 Or hast thou an arme like God? or doest  
thou thunder with a voyce like him?
- 5 Decke thy selfe now with<sup>b</sup> maiestie & ex-  
cellencie, & aray thy selfe with beautie and  
glory.
- 6 Cast abroad the indignation of thy wrath,  
and behold euery one that is proude, and a-  
buse him.
- 7 Looke on euery one that is arrogant, and  
bring him lowe: and destroy the wicked in  
their place.
- 8 Hide them in the dust together, & binde  
their faces in a secret place.
- 9 Then will I confesse vnto thee also, that  
thy right hand can<sup>c</sup> saue thee.
- 10 ¶ Beholde now<sup>d</sup> Behemoth, (whome I  
made<sup>e</sup> with thee) which eateth<sup>f</sup> grasse as  
an oxe.
- 11 Behold now, his strength is in his loynes,  
And his force is in the nautil of his belly.

- 12 *When* he taketh pleasure, his taile is like a  
ceder: the sinewes of his stones are wrapt  
together.
- 13 His bones are like stauces of brasse, & his  
small bones like stauces of yron.
- 14 He is the chiefe of the wayes of God: he  
that made him, will make his sworde to  
approch vnto him.
- 15 Surely y<sup>g</sup> mountains bring him forth grasse,  
where all the beasts of the field play.
- 16 Lyeth he vnder the trees in the couert of  
the reede and fennes?
- 17 Can the trees couer him with their sha-  
dow? or can the willowes of the riuier com-  
passe him about?
- 18 Behold, he spoileth the riuier,<sup>h</sup> and hasteth k  
not: he trusteth that he can draw vp Iorden  
into his mouth.
- 19 He taketh it with his eyes, & thrusteth his  
nose through whatsoeuer meeteth him.
- 20 ¶ Canst thou draw out<sup>i</sup> Liuiathan with an  
hooke, and with a line which thou shalt cast  
downe vnto his tongue?
- 21 Canst thou cast an hooke into his nose?  
canst thou perce his iawes with an angle?
- 22 Wil he make many<sup>j</sup> prayers vnto thee, or  
speake thee faire?
- 23 Will he make a couenant with thee? and  
wilt thou take<sup>k</sup> him as a seruant for euer?
- 24 Wilt thou play with him as with a bird? or  
wilt thou bind him for thy maydes?
- 25 Shal the companions baket with him? shall  
they deuide him among the marchants?
- 26 Canst thou fil the basket with his skinne?  
or the fishpanier with his head?
- 27 Lay thine hand vpon him: remember<sup>l</sup> the  
batel, and do no more so.
- 28 Behold, his hope is in vaine: for shal not  
one perish euen at the fight of him?

CHAP. XLI.

By the greatnes of this monster Liuiathan God sheweth his  
greatnes, and his power, which nothing can resist.

- 1 **N** One is so feare that dare stirre him  
vp. Who is he then that can stand be-  
fore me?
- 2 Who hath preuented me y<sup>g</sup> I should<sup>a</sup> make  
an ende? All vnder heauen is mine.
- 3 I will not keepe silence concerning<sup>b</sup> his  
partes, nor his power, nor his comely pro-  
portion.
- 4 Who can discouer the face<sup>c</sup> of his gar-  
ment? or who shal come to him with a dou-  
ble<sup>d</sup> bridle?
- 5 Who shall open the dores of his face? his  
teeth are fearefull round about.
- 6 The maiestie of his scales is like st<sup>e</sup> shields,  
and are sure sealed.
- 7 One is set to another, that no winde can  
come betwene them.
- 8 One is ioyned to another: they sticke to-  
gether, that they cannot be fondered.
- 9 His niesings make the light to shine, & his  
eyes are like the eye lids of the morning.
- 10 Out of his mouth goe lampes, and spaikes  
of fire leape out.
- 11 Out of his nostrils commeth out smoke,  
as out of a boyling pot or caldron.
- 12 His breath maketh the coales burne: for  
a flame

h He is one of  
the chiefe  
workes of God  
among beas-  
t. Though man  
dare not come  
nere him, yet  
God can kill  
him.

k He drieth  
at Iordan, & le-  
ueth no body.

l Meaning, the  
whale.

m Because he  
feareth lest thou  
shouldst take  
him.  
n To doo thy be-  
st, and be as  
thy command-  
ment!

o If thou couldest  
consider I dan-  
ger, thou wilt  
not medle with  
him.  
p To wit, that  
trusteth to take  
him.

a If none dare  
stand against a  
whale, which is  
but a creature,  
who is able to  
compare with  
God? Creature  
b Who hath  
taught me to ac-  
complish my  
workes?  
c The partes, &  
members of the  
whale.  
d That is, who  
dare pull of his  
skinn?

e Who dare put  
a bridle in his  
mouth?  
f Who dare  
looke in his  
mouth?  
g That is, callest  
out flames of  
fire.

13 In his necke remaineth strength, & <sup>h</sup> labour is reiectet before his face.  
14 The members of his bodie are ioynd: they are strong in themfelues, & cannot be moued.  
15 His heart is as strong as a stone, & as hard as the nether millstone.  
16 The mighty are afrayd of his maiestie, and for feare they faint in themfelues.  
17 When the sword doth touch him, he will not rise vp, nor for the speare, darte nor halbergeon.  
18 He esteemeth yron as strawe, and brasse as rotten wood.  
19 The archer can not make him flee: the stones of the sling are turned into stubble vnto him.  
20 The dartes are counted as strawe, and he laugheth at the shaking of the speare.  
21 Sharpe stones are vnder him, & he spreadeth sharpe things vpon the myre.  
22 He maketh the depth to <sup>a</sup>boile like a pot, and maketh the sea like a <sup>pot</sup> of oymment.  
23 He maketh a path to shine after him: one would thinke the depth as an hore head.  
24 In the earth there is none like him: he is made without feare.  
25 He beholdeth <sup>a</sup>ll his thide: he is a King ouer all the children of pride.

CHAP. XLII.

1 The report aunc of Iob. 9 He prayeth for his friends. 13 His childre, & god, are restored double vnto him. 17 His childre, & god, are restored double vnto him.  
1 Then Iob answered the Lord, & said,  
2 I know that thou canst doe all things, & that there is no <sup>a</sup> thought hidde from thee.  
3 Who is hee that hideth counsell without <sup>a</sup> knowledge? therefore haue I spoken that I vnderstood not, <sup>a</sup>en things to wonderfull for me, & which I knew not.  
4 Heare, I beseech thee, and I will speake: I will demaund of thee, & declare thou vnto me.  
5 I haue <sup>a</sup> heard of thee by the hearing of <sup>a</sup> care, but now mine eye seeth thee.  
6 Therefore I abhorre my self, and repent in dust and ashes.

7 ¶ Nowe after that the Lorde had spoken these wordes vnto Iob, the Lorde also said vnto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye haue not spoken of me the thing that is right, like my seruant Iob.  
8 Therefore take vnto you now seuen bullocks, and seuen rams, and goe to my seruant Iob, & offer vp for your selues a burnt offering, and my seruant Iob shall pray for you: for I will accept him, least I should put you to shame, because ye haue not spoken of me the thing, which is right, like my seruant Iob.  
9 So Eliphaz the Temanite, and Bildad the Shuhite, & Zophar the Naamathite went, and did according as the Lord had said vnto them, and the Lord accepted Iob.  
10 ¶ Then the Lord turned the captiuitie of Iob, when he prayed for his friends: also the Lord gaue Iob twife so much as he had before.  
11 Then came vnto him all his <sup>a</sup> brethren, & i his sisters, & al they that had bene of his acquaintance before, & did eat bread with him in his house, & had compassion of him, and comforted him for all the euil, that the Lord had brought vpon him, & euery man gaue him <sup>a</sup> piece of money, and euery one an earring of gold.  
12 So the Lord blessed the last dayes of Iob more then the first: for he had <sup>a</sup> fourteene thousand sheep, and fixe thousand camels, and a thousand yoke of oxen, and a thousand she asses.  
13 He had also seuen sonnes, & three daughters.  
14 And he called the name of one <sup>a</sup> Lemimah, and the name of the second <sup>a</sup> Keziah, and the name of the third <sup>a</sup> Keren-happuch.  
15 In all the land were no women found so faire as the daughters of Iob, and their father gaue them inheritance among their brethren.  
16 And after this liued Iob an hundredth & fourtie yeres, and sawe his sonnes, and his sonnes sonnes, <sup>a</sup>en foure generations.  
17 So Iob dyed, being old, and full of dayes.

*f You tooke in hand an euill cause, in y you condemned him by his outward afflictions & not comforted him w my mercyes. g Who had a good cause, but handle it euil. h When you haue reconciled your selues to him for the fautes y you haue committed against him, he shal pray for you, & I will heare him.*  
*How much more ouer man to fear the matter of God. c. 41. 16.*  
*The Lord promyseth to heare the prayer of his seruants, & to p. 16.*  
*The Lord delivereth those that trust in him out of all afflictions.*  
*I God made him twife so riche in cattell as he was afore, and gaue him as many children, as he had taken from him.*  
*m That is, of long life, or beautiful as the day.*  
*n As pleasant as cassia, or sweete spice.*  
*o That is, the horne of beauty*

THE \*PSALMES

of Dauid.

THE ARGUMENT.

**T**his booke of Psalmes is set forth vnto vs by the holy Ghost to be esteemed as a most precious treasure, wherein all things are contained that appertayne to true felicitie: as well in this life present as in the life to come. For the riches of true knowledge, and heavenly wisdom are here set open for vs, to take thereof most abundantly. If we would know the great, and his maiestie of God, here we may see the brightness thereof shine most clearly. If we would seeke his incomprehensible wisdom, here is the schole of the same profession. If we would comprehend his inestimable bountie, & approach neere thereto, & fill our hands with that treasure, here we may haue a most liuely, & comfortable taste thereof. If we would know wherein standeth our saluation, & how to attayne to life everlasting, here is Christ our only redeemer, & mediator most evidently described. The rich man may learne the true vse of his riches. The poore man may finde full contentation. He that wil reioyce, shall know the true ioy, and how to keepe measure therein. They that are afflicted and oppressed, shall see wherein standeth their comforte, and howe they ought to praise God when he sendeth them deliuerance. The wicked and the persecuters of the children

*\* Or, prayse, according to the Ebrews: & were chiefly institute to prayse, and giue thanks to God for his benedictes. They are called \* Psalmes or Songs of Dauid, because the most parte were made by him.*



of God shall see how the hand of God is euer against them: and though he suffer them to prosper for a while, yet he brideleth them, in so much as they can not touch an heere of ones head, except he permitt them, and how in the ende their destruction is most miserable. Briefly, here we haue most present remedies against all tentations, and troubles of minde and conscience, so that being well practised herein, we may be assured against all dangers in this life, liue in the true feare, and loue of God, and at length attaine to that incorruptible crowne of glorie, which is layd up for all them that loue the comming of our Lord Iesus Christ.

## PSALME I.

Whether it was Eliaz, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalm first in manner of a preface, to exhort all godly men to studie, and meditate the heavenly wisdoms. For the effect hereof is, That they bee blessed, which giue themselves wholly all their life to the holy Scriptures. And that the wicked, contempters of God, though they seeme for a while happy, yet at length shall come to miserable destruction.

A. 1.



Blessed is the man that doth not walke in the counsell of y wicked, nor stande in the way of sinners, nor sit in the seat of the scornfull: But his de-

lite is in the Law of the Lorde, and in his Law doth he meditate day and night.

For he shalbe like a tree planted by the riuers of waters, that will bring forth her fruite in due season: whose lease shall not fade: so whatsoeuer he shall do, shall prosper.

The wicked are not so, but as the chaffe, which the wind drieth away.

Therefore the wicked shall not stand in the iudgement, nor sinners in the assembly of the righteous.

For the Lorde knoweth the way of the righteous, and the way of the wicked shall perish.

Though the wicked seeme to beare the swinge in this world, yet the Lord drieth them downe that they shall not rise nor stand in the company of the righteous. But tremble when they see Gods wrath. Doth approue and prosper, lyke as not to know, is to reprocue and reiect.

## PSAL. II.

The Prophet Dauid reioyceth that notwithstanding his enemies rage, yet God will continue his kingdom for euer and aduance it euen to the ende of the world, so And therefore exhorteth Kings and rulers, that they would humbly submit themselves vnder Gods yoke, because it is in vaine to resist God. Herein is figured Christs kingdom.

Why do the heathen rage, and the people murmur in vaine?

The Kings of the earth band themselves, and the princes are assembled together against the Lord, and against his Christ.

Let vs breake their bandes, and cast their cordes from vs.

But he that dwelleth in the heauen shall laugh: the Lord shal haue them in derision.

Then shall hee speake vnto them in his wrath, & vex them in his sore displeasure, saying.

Euen I haue set my King vpon Zion mine holy mountaine.

I will declare the decree: that is, the Lord

hath sayde vnto me, Thou art my Sonne: this day haue I begotten thee.

Aske of me, and I shall giue thee the heathen for thine inheritance, and the endes of the earth for thy possession.

Thou shalt crush them with a scepter of yron, and breake them in peeces like a potters vessell.

Be wise now therefore, ye Kings: be learned ye Iudges of the earth.

Serue the Lord in feare, and reioyce in trembling.

Kisse the Sonne, least he be angry, and ye perish in the way, when his wrath shall suddenly burne. blessed are all that trust in him.

all rulers to repent in tyme. In signe of homage. The wicked shall say, Peace and rest, seeming yet to be but in the midway of their purposes, then shall destruction suddenly come.

## PSAL. III.

Dauid driuen forth of his kingdom, was greatly tormented in minde for his sinnes against God: And therefore calleth vpon God, and waxeth bold through his promission against the great raylings and terrours of his enemies, yet against death is selfe, which he saue present before his eyes. Finally he reioyceth for the good successe, that God gaue him, and all the Church.

A Psalm of Dauid, when he fled from his sonne Absalom.

Lord, how are mine aduersaries increased? how many rise against me?

Many say to my soule, There is no helpe for him in God. Selah.

But thou Lord art a buckler for me: my glory, and the lifter vp of mine head.

I did call vnto the Lord with my voyce, & he heard me out of his holy mountaine. Selah.

I layed me downe and slept, and rose vp againe: for the Lord susteyned me.

I will not be afraid for ten thousand of the people, that should beset me round about.

O Lord, arise: helpe me, my God: for thou hast smitten all mine enemies vpon y cheke bone: thou hast broken the teeth of the wicked.

Saluation belongeth vnto the Lord, & thy blessing is vpon thy people. Selah.

## PSAL. IIII.

When Saul persecuted him, he called vpon God, trusting most assuredly in his promise, and therefore boldly reproacheth his enemies, who wilfully resisted his dominion, and finally preferreth the fauour of God before all worldly treasures.

To him that excelleth on Neginoth. A Psalm of Dauid.

Heare me when I call, O God of my righteousness: thou hast set me at li- instruments, one was appointed chiefe to set the tune, & to begin: who had the charge, because he was most excellent, and he began this Psalm on the instrument called Neginoth, or in a tune so called. b Thou that art the defender of my iust cause.

A. 1. 3. 3.

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both of minde  
and bodie.

¶ Yet that thinke  
you ſeuer no-  
ble in this world

¶ Though your  
company pleaſe  
you neuer ſo

much, yet God  
will bring them  
to naught.

¶ A King that  
walketh in his  
recreation.

¶ For feare of  
Gods iudge-  
ment.

¶ Onely your  
righteous God  
purſue and not  
with outward  
argumēt.

¶ The multi-  
tude ſeekes  
worldly wealth,  
but Dauid ſet-  
teth his felicitie in Gods fauour.

¶ This word in Ebrew may be re-  
ferred to God, as it is here tranſlated, or to Dauid, ſignifying that hee  
ſhould dwell as ioyfully alone, as if he had manie about him, becauſe  
the Lord is with him.

bertie, when I was in diſtreſſe: haue mer-  
cie vpon me and hearken vnto my prayer.  
O ye ſonnes of men, how long will ye  
turne my glorie into ſhame, & louing vani-  
tie, and ſeeking lyes? Selah.

For be ye ſure that the Lord hath choſen  
to him ſelfe a godly man: the Lord will  
heare when I call vnto him.

Tremble, and ſinne not: examine your  
own heart vpon your bed, & be ſtil. Selah.

Offer the ſacrifices of righteouſnes, and  
truſt in the Lord.

Manie ſay, Who will ſhewe vs arie good?  
but Lord, liſt vp the light of thy countenance  
vpon vs.

Thou haſt giuen me more ioye of heart,  
then they haue had, when their wheat and  
their wine did abound.

I will laye me downe, and alſo ſleepe in  
peace: for thou, Lord, onely makeſt mee  
dwell in ſafety.

¶ This word in Ebrew may be re-  
ferred to God, as it is here tranſlated, or to Dauid, ſignifying that hee  
ſhould dwell as ioyfully alone, as if he had manie about him, becauſe  
the Lord is with him.

## P S A L. V.

¶ Dauid appreſſed with the crueltie of his enemies, and fea-  
ring greater dangers, calleth to God for ſuccour, ſhewing  
how requiſite it is that God ſhould puniſh the malice of hu-  
man aduerſaries. 7 After being aſſured of prosperous ſuc-  
ceſſe, he conceiueſt comfort, 10 Concluding that when  
God ſhall deliuer him, others alſo ſhall be partakers of the  
ſame mercie.

To him that excelleth vpon Nehiſh. A  
Pſalme of Dauid.

Hear my wordes, O Lord: vnderſtand  
my meditation.

Hearken vnto the voyce of my crie, my  
King and my God: for vnto thee do I pray.

Hear my voyce in the morning, O Lord:  
for in the morning will I direct me vnto thee  
and I will waite.

For thou art not a God that loueſt wic-  
kednes: neither ſhalt euil dwell with thee.

The fooliſh ſhall not ſtand in thy ſight:  
for thou hateſt all them that worke iniquitie.

Thou ſhalt deſtroy them that ſpeake lies:  
the Lord will abhorre the bloodie man and  
deceitfull.

But I will come into thine houſe in the  
multitude of thy mercie: and in thy feare  
will I worſhip toward thine holy Temple.

Leade me, O Lord, in thy righteouſnes,  
becauſe of mine enemies: make thy waye  
plaine before my face.

For no conſtancie is in their mouth: with-  
in they are verie corruption: their throte  
is an open ſepulchre, and they flatter with  
their tongue.

Deſtroye them, O God: let them fall  
from their counſels: caſt them out for the  
multitude of their iniquities, becauſe they  
haue rebelled againſt thee.

And let all them that truſt in thee, re-  
ioyce & triumph for euer, and couer thou  
them: and let them, that loue thy Name,  
reioyce in thee.

For thou Lord wilt bleſſe the righteous,  
ſo that he ſhall be ſafe from all dangers.

and with fauour wilt compaſſion him, as with  
a ſhield.

## P S A L. V I.

¶ When Dauid by his ſinnes had prouoked Gods wrath, and  
now felt not onely his hand againſt him, but alſo conceiued  
the horrors of death euermiſting, hee deſireth forgiveness,  
& bewaileth that if God took him away in his indigna-  
tion, he ſhould lacke occaſion to praife him as he was wont  
to do, whyles he was among men. 9 Then ſuddenly feeling  
Gods mercie, he ſharply rebuketh his enemies which re-  
ioyed in his affliction.

To him that excelleth on Neginoth vpon the  
eight tune. A Pſalme of Dauid.

Lord, rebuke me not in thine an-  
ger, neither chaſtiſe me in thy wrath.

Haue mercie vpon me, O Lord, for I am  
weake: O Lord heale me, for my bones  
are vexed.

My ſoule is alſo fore troubled: but Lord  
how long wilt thou delay?

Returne, O Lord: deliuer my ſoule: ſaue  
me for thy mercies ſake.

For in death there is no remembrance of  
thee: in the graue who ſhal praye thee?

I fainted in my mourning: I cauſe my bed  
euery night to ſwimme, & water my couch  
with my teares.

Mine eye is dimmed for deſpight, & ſunke  
in becauſe of all mine enemies.

Away from me all ye workers of iniquity:  
for the Lord hath heard the voyce of my  
weeping.

The Lord hath heard my petition: y Lord  
will receiue my prayer.

All mine enemies ſhall be confounded &  
fore vexed: they ſhall be turned backe, and  
put to ſhame ſuddenly.

Let them think that the godly ſhal periſh, God deliuereth them ſuddenly &  
deſtroyeth their enemies.

## P S A L. V I I.

¶ Being falſely accuſed by Chuiſh one of Sauls kiſsmen, he cal-  
leth to God to be his defender. 2 To whom hee com-  
mendeth his innocencie. 9 Firſt ſhewing that his conſcience  
did not accuſe him of any euil towardes Saul: 10 Next  
that it touched Gods glorie to award ſentence againſt the  
wicked. 12 And ſh entering into the conſideration of Gods  
mercies & promiſe, he waxeth bolde and deſidereth the vaine  
enterpriſes of his enemies. 16 Threatning that it ſhall  
fall on their owne necke that which they haue purpoſed for  
others.

Shigaion of Dauid, which he ſang vnto the Lord,  
concerning the wordes of Chuiſh the  
ſonne of Temini.

Lord my God, in thee I put my truſt:  
ſaue me from all that perſecute me, &  
deliuer me.

Leaſt he deuour my ſoule like a lion, and  
teare it in peeces, while there is none to  
helpe.

O Lord my God, if I haue done this  
thing: if there be any wickedneſſe in mine  
hands,

If I haue rewarded euill vnto him y haue  
peace with me, (yea I haue deliuered him  
that vexed me without cauſe)

Then let the enemy perſecute my ſoule &  
take it: yea, let him treade my life downe  
vpon the earth, and lay mine honour in  
the duſt. Selah.

Arise, O Lord, in thy wrath, and liſt vp  
thy ſelfe againſt the rage of mine enemies,  
and

He deſireth  
God to deliuer  
him from the  
rage of cruel  
Saul.

Where with  
Chuiſh chargeth  
me.

If I reuerenced  
not Saul for affi-  
nities ſake and  
preferred his  
life, 1. Sam. 26. 8.

Let me not  
onely dye, but  
be diſhonoured  
for euer.

1. promiſe. pſ. 12.

## E. 2.

¶ Though I de-  
ſerue deſtruction,  
yet let thy mer-  
cie pitie my  
frailtie.

For my whole  
ſtrength is aba-  
ted.

His conſcience  
is alſo touched  
with the feare of  
Gods iudgement.

He lamenteth  
that occaſion  
ſhould bee taken  
from him to  
praife God in  
the Congrega-  
tion.

Or mine eye is  
eaten as it were  
with wormes.

God ſendeth  
comfort & bold-  
nes in affliction,  
that we may tri-  
umph ouer our  
enemies.

When the wic-  
ked thinke that the godly ſhal periſh, God deliuereth them ſuddenly &  
deſtroyeth their enemies.

Or, kinde of tone.

Or, accuſation.

1. Sam. 16. 7.

Thiſtles of faithfull

1. promiſe. pſ. 12.

1. promiſe. pſ. 12.

1. promiſe. pſ. 12.

1. promiſe. pſ. 12.

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1. promiſe. pſ. 12.

1. promiſe. pſ. 12.

Mans dignitie. E: 1 day:

e In promising  
me y kingdom.

and awake for me according to the iudgement that thou hast appointed.

7 So shall the Congregation of the people  
compass thee about: for their sakes there-  
fore I returne on hie.

8 The Lord shall iudge the people: iudge  
thou me, O Lord, according to my righte-  
ousnes, and according to mine innocencie,  
that is in me.

9 Oh let the malice of the wicked come to  
an end: but guide thou the iust: for y right-  
eous God tryeth the hearts and reines.

10 My defence is in God, who preferueth the  
vpriight in heart.

11 God iudgeth the righteous, and him that  
contemneth God, i euery day.

12 Except he turne, he hath whet his sword:  
he hath bent his bowe and made it readie.

13 He hath also prepared him deadly wea-  
pons: he will ordeine his arrowes for them  
that persecute me.

14 Behold, he shal trauaile w wickednes: for  
he hath conceiued mischief, but he shal  
bring forth a lye.

15 He hath made a pit and digged it, and is  
fallen into the pit that he made.

16 His mischief shall returne vpon his owne  
head, and his crueltie shall fall vpon his  
owne pate.

17 I will praise the Lorde according to his  
righteousnes, and will sing praise to the  
Name of the Lorde most high.

PSAL. VIII.

1 The Prophet considering the excellent liberalitie and fa-  
therly prouidence of God towards man, whome he made,  
as it were a god ouer all his workes, doeth not onely give  
great thanks, but is astonish'd with the admiration of the  
same, as one nothing able to compass such great mercies.

To him that excelleth on Gaius.

A Psalme of David.

1 O Lord our Lorde, how excellent is thy  
Name in al the worlde! which hast set  
thy glorie about the heauens.

2 Out of the mouth of babes and suck-  
lings hast thou ordeined strength, because  
of thine enemies, that thou mightest still  
the enimie and the auenger.

3 When I beholde thine heauens, euen the  
workes of thy fingers, the moone and the  
starres which thou hast ordeined,

4 What is man, say I, that thou art minde-  
full of him? and the sonne of man, that thou  
visitest him?

5 For thou hast made him a litle lower then  
God, and crowned him with glorie and  
worship,

6 Thou hast made him to haue dominion in  
the workes of thine handes: thou hast put  
all things vnder his feete:

7 All sheepe and oxen: yea, & the beasts  
of the field:

8 The foules of the aire, and the fish of the  
sea, and that which passeth through the  
paths of the seas.

9 O Lord our Lorde, how excellent is thy  
Name in al the worlde!

PSAL. IX.

1 After he had giuen thanks to God for the sundrie victo-

Psalmes.

M: 2 day Destruction of the wicked.

ries that he had sent him against his enemies, and also pro-  
mised by mansfold experience how readie God was at hande  
in all his troubles: 14 He being now likewise in danger of  
new enemies, desireth God to helpe him according to his  
worte, 17 And to destroye the malicious arrogancie of  
his aduersaries.

To him that excelleth vpon Mush Labben.

A Psalme of David.

1 I Will praye the Lorde with my whole  
heart: I will speake of all thy marcuilous  
workes.

2 I will be glad, and reioyce in thee: I will  
sing praise to thy Name, O most high,

3 For that mine enemies are turned backe:  
they shall fall, and perishe at thy presence.

4 For thou hast maintained my right and  
my cause: thou art set in the throne, and  
iudgeth right.

5 Thou hast rebuked the heathen: thou  
hast destroyed the wicked: thou hast put  
out their name for euer and euer.

6 O enimie, destructions are come to a  
perpetual end, & thou hast destroyed the  
cities: their memorial is perished w them.

7 But the Lord shall sit for euer: he hath  
prepared his throne for iudgement.

8 For he shall iudge the worlde in righte-  
ousnes, and shall iudge the people with e-  
quitie.

9 The Lorde also wil be a refuge for y poore,  
a refuge in due time, euen in affliction.

10 And they that know thy Name, will trust  
in thee: for thou, Lorde, hast not fayled the  
that seeke thee.

11 Sing praises to the Lorde, which dwelleth  
in Zion: shew the people his workes.

12 For when hee maketh inquisition for  
blood, he remembreth it, and forgetteth  
not the complaint of the poore.

13 Haue mercie vpon me, O Lorde: consider  
my trouble, which I suffer of them that hate  
me, thou that listest me vp from the gates  
of death.

14 That I may shew al thy praises within the  
gates of the daughter of Zion, and reioyce  
in thy saluation.

15 The heathen are sunken downe in the  
pit, that they made in the net that they hid,  
in their foote taken.

16 The Lorde is known by executing iudge-  
ment: the wicked is snared in the worke of  
his owne hands. Higgaion. Selah.

17 The wicked shal turne into hell, and al na-  
tions that forget God.

18 For the poore shall not be alway forgot-  
ten: the hope of the afflicted shal not pe-  
rishe for euer.

19 Vp Lorde: let not man preuaile: let the  
heathen be iudged in thy sight.

20 Put them in feare, O Lorde, that the hea-  
then may knowe that they are but men.  
Selah.

PSAL. X.

1 He complayneth of the fraude, rapine, tyrannie, and all  
kinds of wrong, which worldly men vse, assigning the  
cause thereof, that wicked men, being as it were drunken  
with worldly presepitie, and therefore setting apart all  
fear and reuerence to wards God, thinke they may do all  
things without contrawling. 13 Therefore he calleth  
vpon God to sende some remedie against these desperate  
wils,

f Not onely for  
mine, but for thy  
Church sake de-  
clare thy power.

g Astouching  
my behaiour  
toward Saul and  
mine enemies.

h Though they  
pretend a iust  
cause against me  
yet God shall  
iudge their hy-  
pocrisie.

i He doeth con-  
tinually call the  
wicked to repen-  
tance by some  
signes of his  
iudgements.

k Except Saul  
turne his minde,  
I dye: for he  
hath both men  
& weapons to  
destroy me.

Thus confide-  
ring his great  
danger, he mag-  
nifieth Gods  
grace.

l As 39. 4.  
iob. 13. 35.  
In keeping  
faithfully his  
promises me.

Or, kinde of in-  
frament, or time.

Or, yoble, or mar-  
uiculous.

a Though the  
wicked woulde  
hide Gods pray-  
ses, yet the very  
babes are suffi-  
cient witness of  
the same.

b Or, establisht.

c Or, confound.

d It had bene  
sufficient for  
him to haue set  
forth his glorie  
by the heauens,

e Though he had  
not come so low  
as to man, which  
is but dust.

f Touching his  
first creation.

g By the tempo-  
rall gifts of mas  
creation he is  
led to consider

h The benefites which  
he hath by his  
regeneration  
through Christ.

i After he had giuen thanks to God for the sundrie victo-

Or, kinde of in-  
frament, or time:  
or for the death of  
Labben or Goliath  
a God is not  
prayed, except  
the whole glory  
be giuen to him  
alone.

Howfoert  
enemie seeme  
for a time to pre-  
uaile, yet God  
preferueth the  
iust.

A derision of  
the enimie, that  
minderh no-  
thing but de-  
struction: but  
the Lord wil  
deliuer him, and  
bring him into  
iudgement.

Or, reigns as  
Iudge.  
Our miseries  
are meanes to  
cause vs to feele  
Gods presec  
care ouer vs.

Though God  
reuengeth not  
soderly wrong  
done to his, yet  
he suffreth not  
the wicked vi-  
punished.

In the open af-  
semble of the  
Church.

g For God ouer  
throweth the  
wicked in their  
enterprises.

h The mercied  
God toward his  
Saintes must be  
declared, and the  
sal of the wicked  
must alway be  
considered.

Or, this is worthe  
to be noted.

i God promitteth  
not to helpe vs  
before we haue  
felt the crosse.

k Which they  
cannot leaue  
without y feare  
of thy iudge-  
ment.

l Or, this is worthe  
to be noted.

g For God ouer  
throweth the  
wicked in their  
enterprises.

h The mercied  
God toward his  
Saintes must be  
declared, and the  
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cannot leaue  
without y feare  
of thy iudge-  
ment.

l Or, this is worthe  
to be noted.

g For God ouer  
throweth the  
wicked in their  
enterprises.

h The mercied  
God toward his  
Saintes must be  
declared, and the  
sal of the wicked  
must alway be  
considered.

Or, this is worthe  
to be noted.



*Psalm 10. And at length comforteth him selfe with hope of deliuerance.*

1 **W**hy standest thou farre of, O Lord, and hidest thee in *a due time, euen in affliction?*

2 The wicked with pride doeth persecute the poore: let them be taken in the craftes that they haue imagined.

3 For the wicked hath *b* made boast of his owne hearts desire, and the couetous bleseth himselfe: he contemneth the Lord.

4 The wicked is so proude that hee seeketh not for God: he thinketh alwayes, There is no God.

5 His wayes alway prosper: thy iudgements are hie about his sight: therefore *c* desistieth he all his enemies.

6 He faith in his heart, I shal neuer be moued, *d* nor be in danger.

7 His mouth is full of cursing and deceite and fraude: vnder his tongue is mischief and iniquitie.

8 He lieth in waite in the villages: in the secrete places doeth he murder the innocent: his eyes are bent against the poore.

9 Helyeth in waite secretly, *e* euen as a lyon in his denne: helyeth in waite to spoyle the poore: he doeth spoyle the poore, when he draweth him into his net.

10 Hee croucheth and boweth: therefore heapes of the *f* poore do fall by his might.

11 He hath said in his heart, God hath forgotten me, he hideth away his face, *g* and wil neuer see.

12 *h* Arise, O Lord God: lift vp thine hand: forget not the poore.

13 Wherefore doeth the wicked contemne God? he sayeth in his heart, Thou wilt not regard me.

14 *i* Yes thou hast seene it: for thou beholdest mischief & wrong, that thou mayest take it into thine hands: the poore committeth himselfe vnto thee: for thou art the helper of the fatherles.

15 Breake thou the arme of the wicked and malicious: seache his wickednes, and thou shalt finde none.

16 The Lord is King for euer & euer: *k* hea, then are destroyed forth of his land.

17 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou benedict thine care to them.

18 *l* To iudge the fatherles and poore, that earthly man *m* causeth to feare no more.

*PSAL. XI.*

1 *This Psalm contemeth two parties. In the first David sheweth how hard assaults of tentations he sustained, & in how great anguish of minde he was, when Saul did persecute him. 4. Then next he reuiceth that God sent him succour in his necessity: declaring his iustice: aswell in punishing the good, and also wicked men, as the whole world.*

*To him that excelleth. A Psalm of David.*

1 **I**n the Lord put I my trust: how saye I then to my soule, *a* Flee to your mountaine as a bird?

2 For lo, the wicked bend their bowes, and make readie their arrowes vpon the string, that they may secretly shoote at the, which

are vpright in heart.

3 For the *b* fundations are cast downe: what hath the righteous done?

4 The Lord is in his holy palace: the Lords throne is in the heauen: his eyes wil consider: his eye lids will trie the children of men.

5 The Lord will trie the righteous: but the wicked and him that loueth iniquitie, doth his soule hate.

6 Vpon *c* wicked he shall raine snares, fire, and brimstone, and stormie tempest: this is the *d* portion of their cup.

7 For the righteous Lord loueth righteousnes: his countenance doeth beholde the iust.

*PSAL. XII.*

*The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children. 7. Then comforting himselfe and others with the assurance of Gods helpe, he commendeth the constant veritie that God obserueth in keeping his promises.*

*To him that excelleth vpon the eight tune. A Psalm of David.*

1 **H**elp Lord, for there is not *a* godlie man left: for the faithful are failed from among the children of men.

2 They speake deceitfully euerie one with his neighbour, *b* flattering with their lips, and speake with a double heart.

3 The Lord cut of all flattering lippes, and the tongue that speaketh proude things:

4 Which haue said, *c* With our tongue will we preuaile: our lippes are our owne: who is Lord ouer vs?

5 *d* Now for the oppression of the needie, and for the sighes of the poore, I wil vp saith the Lord, and will *e* set at libertie him, whom the wicked hath snared.

6 The wordes of the Lord are pure wordes, as the siluer, tryed in a fornaice of earth, *f* sined seven folde.

7 Thou wilt keepe *g* them, O Lord: thou wilt preserue him from this generation for euer.

8 The wicked walke on euerie side: when they are exalted, *h* it is a shame for *i* sonnes of men.

*PSAL. XIII.*

*David as it were overcome with iudicie and new afflictions, fleeth to God as his onely refuge. 3. And so at the length being encouraged through Gods promises, he conceiveth most sure confidence against the extreme horrors of death.*

*To him that excelleth. A Psalm of David.*

1 **H**ow long wilt thou forget me, O Lord, for euer? how long wilt thou hide thy face from me?

2 How long shall I take *b* counsell within my selfe, *c* having wearines dayly in mine heart: how long shall mine enemy be exalted about me?

3 Behold, and heare me, O Lord my God: lighten mine eyes, *d* I sleepe not in death: lest mine enemy say, I haue *e* preuailed against him: and they that afflict me, reioyce when I slide.

4 But I trust in thy *f* mercie: mine heart shall reioyce in thy saluation: I will sing to the

*b* All hope of succour is taken away.

*c* Yet am I innocent and my cause good.

*d* Though all things in earth be out of order, yet God will execute iudgement from heauen.

*e* As in the destruction of Sodom and Gomorra.

*f* Which they shal drinke euen to the dregs, Ezek. 23. 34.

*E. 2.*

*Which dare defend *f* truth, & shew mercie to *g* oppressed.*

*b* He meaneth *h* flatterers of the court, which hurt him more with their tongues then with their weapons.

*c* They thinke themselves able to perfwade whatsoeuer they take in hand.

*d* The Lord is moued with the complaints of his, & deliuereth in the end from all dangers.

*e* Because the Lords word and promise is true, & vnchangeable, he will performe it, and preserue the poore from this wicked generation.

*f* That is, thine, though he were but one man.

*g* For they suppose the godly to be weak, and maintaine the wicked.

*h* That is, thine, though he were but one man.

*i* For they suppose the godly to be weak, and maintaine the wicked.

*j* That is, thine, though he were but one man.

*k* For they suppose the godly to be weak, and maintaine the wicked.

*l* That is, thine, though he were but one man.

*m* For they suppose the godly to be weak, and maintaine the wicked.

*n* That is, thine, though he were but one man.

*o* For they suppose the godly to be weak, and maintaine the wicked.

*p* That is, thine, though he were but one man.

*q* For they suppose the godly to be weak, and maintaine the wicked.

*r* That is, thine, though he were but one man.

e Both by the  
benefites past &  
by others to  
come.

the Lord, because he hath<sup>a</sup> delt louingly  
with me.

## P S A L. XIII.

*He describeth the peruerse nature of men, which were so  
grown to licentiousnes, that God was brought to viter co-  
tempt. 7 For the which thing although he was greatly  
grieved, yet being perswaded that God would send some  
present remedie, he comforteth him selfe and others.*

*¶ To him that excelleth. A Psalm of David.*

*Psalm 13.*

a He sheweth  
the cause of all  
wickednes is to  
forget God.

b There is no  
thing but disor-  
der and wicked-  
nes among them  
c David here  
maketh compari-  
son between  
the faithful and  
the reprobate:

but S. Paul spea-  
keth the fame  
of all men natu-  
rally, Rom. 3. 10  
d Where they  
thinke them-  
selues most sure.

e You mocke  
them & put their  
trust in God.

f He praierh for  
whole church,  
whome he is as-  
sured God will  
deliuer: for none  
but he onely can  
do in

1 **T**He<sup>a</sup> foole hath said in his heart, <sup>a</sup> There  
is no God: they haue<sup>b</sup> corrupted, and  
done an abominable worke: there is none  
that doeth good.

2 The Lorde looked downe from heauen  
vpon the children of men, to see if there  
were any that would vnderstand, and seeke  
God.

3 All are gone out of the way: they are al  
corrupt: there is none that doeth good, no  
not one.

4 Do not all the workers of iniquitie know  
that they eat vp my people, as they eate  
bread? they call not vpon the Lord.

5 There they shalbe taken with feare, be-  
cause God is in the generation of the iust.

6 You haue made<sup>a</sup> a mocke at the counsell  
of the poore, because the Lord is his trust.

7 Oh giue saluation vnto<sup>f</sup> Israel out of Zi-  
on: when the Lord turneth the captiuitie  
of his people, then Iakob shal reioyce, and  
Israel shalbe glad.

## P S A L. XV.

*This Psalm teacheth on what condition God did chuse the  
Iewes for his peculiar people, and wherefore hee placed his  
Temple among them, which was to the intent that they  
by liuing vprightly and godly, might witness that they were  
his speciall and holie people.*

*¶ A Psalm of David.*

1 **L**Ord, who shall dwell in thy Taberna-  
cle? who shall rest in thine holy Moun-  
taine?

2 He that<sup>a</sup> walketh vprightly and worketh  
righteousnes, and speaketh the truth in  
his heart.

3 He that standeth not with his tongue,  
nor doeth euill to his neighbour, nor recei-  
ueth a false report against his neighbour.

4 In whose eyes a vile person is contēded,  
but he honoureth them that feare the Lord:  
he that sweareth with his owne hinderance &  
changeth not.

5 He that giueth not his money vnto vsu-  
rie, nor taketh reward against the innocēt:  
he that doeth these things, shall neuer be  
moued.

## P S A L. XVI.

*David prayeth to God for succour, not for his workes, but  
for his faiths sake, & protesteth that he hateth all idolatrie,  
taking God onely for his comfort and felicitie, & vnto  
suffreth him to lacke nothing.*

*¶ Michsam of David.*

1 **P**referue me, O God for in thee do I  
trust.

2 O my soule, thou hast said vnto the Lord,  
Thou art my Lord: my<sup>a</sup> welldoing extendeth  
not to thee,

3 But to the Saintes that are in the earth,  
and to the excellent: all my delite is in  
them.

4 The<sup>a</sup> sorowes of them, that offer to an-  
other god, shall be multiplied: <sup>a</sup> their of-  
frings of blood will I not offer, neither  
make<sup>a</sup> mention of their names with my  
lippes.

5 The Lord is the porcion of mine inheri-  
tance and of my cup: thou shalt mainteyne  
my lot.

6 The<sup>a</sup> lines are fallen vnto me in pleasant  
places: yea, I haue a faire heritage.

7 I will praise the Lord, who hath giuen me  
counsell: my<sup>a</sup> reines also teache me in the  
nights.

8 I haue set the Lord alwayes before me:  
for he is at my right hand: therefore I shal  
not slide.

9 Wherefore<sup>b</sup> mine heart is glad and my  
tongue reioyceth: my fleth also doeth rest  
in hope.

10 For thou wilt not leaue my soule in the  
grauē: neither wilt thou suffer thine holie  
one to see corruption.

11 Thou wilt shew me the path of life: in thy  
presence is the fulnes of ioye: and at thy  
right hande there are pleasures for euer-  
more.

## P S A L. XVII.

*Here he complaineth to God of the cruell pride and arro-  
gance of Saul, and the rest of his enemies, who thus ragd  
without any cause giuen on his part. 6 Therefore he de-  
sireth God to reuenge his innocencie, and deliuer him.*

*¶ The prayer of David.*

1 **H**Eare<sup>a</sup> the right, O Lord, consider my  
crie: hearken vnto my praier of lippes  
vntained.

2 Let my<sup>b</sup> sentence come forth from thy  
presence, and let thine eyes beholde equi-  
tie.

3 Thou hast<sup>c</sup> proued and visited mine heart  
in the night: thou hast tried me, and found  
nothing: for I was purposed that my  
mouth should not offend.

4 Concerning the workes of men, by the  
wordes of thy lippes I kept me from the  
paths of the cruel man.

5 Stay my steps in thy paths, that my feete  
do not slide.

6 I haue called vpon thee: surely thou wilt  
heare me, O God: incline thine care to  
me, and hearken vnto my wordes.

7 Shew thy marueilous mercies, thou that  
art the Sauour of them that trust in thee,  
from such as resist thy right hand.

8 Keepe me as the apple of the eye: hide  
me vnder the shadow of thy wings,

9 From the wicked that oppresse me, from  
mine enemies, which compass me rounde  
about for<sup>a</sup> my soule.

10 They are inclosed in their owne<sup>b</sup> fatte,  
and they haue spoken proudly with their  
mouth.

11 They haue compassed vs now in our steps:  
they haue fet their eyes to bring downe to  
the ground:

12 Like as a lyon that is greedie of pray, and  
as it were a lyons whelp lurking in secreete  
places:

13 Vp Lord, disappoint him: cast him downe: k<sup>a</sup> stop his  
deliuer

c As griefe of  
conscience and  
miserable do-  
struction.

d He would nei-  
ther by outward  
profection nor in  
heart nor in  
mouth confesse  
to their idola-  
tries.

e Where with  
my porcion is  
measured.

f God teacheth  
me continually  
by secreete inspi-  
ration.

g The faithful  
are iure to per-  
sue to the end  
h That is, in  
ioyce both in  
bodie and in  
soule.

i This is chiefly  
ment of Chri-  
by whose refu-  
rection all his  
members haue  
immortalitie.  
k Where God  
fauoreth, there  
is perfect felicity.

a My righteous  
cause.

b The vengeance  
that thou shalt  
shew against  
mine enemies.

c Why thy  
examined my  
conscience.

d I was innocēt  
toward mine ene-  
mies both in de-  
ed and thought.

e Though the  
wicked provoked  
me to do e-  
uill for euill, yet  
thy word kept  
me backe.

f He was silent  
that God would  
not refuse his  
request.

g For all rebell  
against thee,  
which trouble  
thy Church.

h For their en-  
emie cannot be  
satisfied but  
with my death.

i They are put  
vp with pride,  
the stomacke  
that is choled  
with fat.

k Stop his  
deliuer

*M. 3.*

a First God re-  
queth vpright-  
nes of life next  
doe wel to o-  
thers, & thirdly  
truth and sim-  
plicitie in our  
wordes.

b He that flatter-  
eth not the va-  
godly in their  
wickednes.

c To the hinde-  
rance of his  
neighbour.

d That is, shall  
not be cast forth  
of the Church  
at hypocrites.

e Or, a certaine  
same.

f He sheweth  
that we cannot  
call vpon God,  
except we trust  
in him.

g Though we  
cannot enrich  
God, yet we  
must bestow  
Gods ires to  
the vile of his  
children.

h Stop his  
deliuer





Gods excellent workes. *Thy day*

Psalmes. *M. 4 day.*

To trust in God only

Thou hast giuen me the neckes of mine enemies, that I might destroye them that hate me.  
They cryed; but there was none to saue them, euen vnto the Lord, but he answered them not.  
Then I did beate them small as the dust before the winde, I did treade them flat as the clay in the streetes.  
Thou hast deliuered me from the contentions of the people: thou hast made me the head of the heathen: a people, whome I knewe not, knowen, shall serue me.  
As soone as they heare, they shall obey me: the strange shall be in subiection to me.  
Strangers shall drinke away, and feare in their pittie chambers.  
Let the Lord liue, and blessed bee my strength, and the God of my saluation be exalted.  
It is God that giueth me power to auenge mine, and subdueth the people vnder me.  
O my deliuerer from mine enemies, euen thou hast feru'd from them; that rose against me: thou hast deliuered me from the cruel hand.  
Therefore I will praise thee, O Lord, among the nations, and will sing vnto thy Name.  
Great deliuerances giueth hee vnto his king; and sheweth mercie to his anoynted, euen to David, and to his seede for euer.

ioyce the heart: the commandment of the Lord is pure, and giueth light vnto the eyes.  
The feare of the Lord is cleane, and indureth for euer: the iudgements of the Lord are truth: they are righteous, all together,  
And more to be desired then golde, yea, then much fine gold: sweeter also then honye and the honye combe.  
Moreouer by them is thy seruant made circumspect, and in keeping of them there is great reward.  
Who can vnderstand his fautes? cleanse me from secrete fautes.  
Keep thy seruant also from presumptuousnes: let them not reigne ouer me: so shall I be vpright, and made cleane from wickednes.  
Let the wordes of my mouth, and the meditation of mine heart be acceptable in thy sight, O Lord, my strength, and my redeemer.

So that all men may see, and knowe, that it is God that doeth these things, and not we. For God is our Father, and we are his children. Therefore let us not be ashamed to call him Father. For as much as he hath loved us, and hath sent his Sonne to die for us, we ought to love him, and to keep his commandments. For this is the love of God, that we should do what he hath commanded us. And he that doeth these things, shall abide in him, and he shall see the Father, and the Father shall see him, and they shall be one.

PSAL. XX.

A prayer of the people vnto God, that it would please him to heare their King, and recite his sacrifice, which he offered before he went to battell against the Ammonites.  
To him that excelleth. A Psalm of David.  
The Lord heare thee in the day of trouble: the Name of the God of Iakob defend thee.  
Send thee helpe from the Sanctuary, and strengthen thee out of Zion.  
Let him remember all thine offerings, and turne thy burnt offerings into ashes. Selah.  
And grant thee according to thine heart, and fulfil all thy purpose.  
That we may reioyce in thy saluation, and set vp the banner in the Name of our God, when the Lord shall performe all thy petitions.  
Now knowe I that the Lord will helpe his anoynted, and will heare him from his Sanctuary, by the mightie helpe of his right hand.  
Some trust in chariots, and some in horses: but we will remember the Name of the Lord our God.  
They are brought downe and fallen, but we are risen, and stand vpright.  
Sawe Lord: let the King heare vs in the day that we call.

Hersey daye is alwaies spent in the service of God. He is alwaies ready to do the will of his Father, and to suffer for him. He is alwaies ready to be crucified for him, and to be buried with him. He is alwaies ready to rise againe for him, and to be glorified with him. He is alwaies ready to be with him, and to be one with him. He is alwaies ready to be in him, and to be of him. He is alwaies ready to be for him, and to be by him. He is alwaies ready to be in him, and to be of him. He is alwaies ready to be for him, and to be by him.

PSAL. XXI.

David in the person of the people praiseth God for the victory, attributing it to God, and not to the strength of man.  
To him that excelleth. A Psalm of David.  
The King shall reioyce in thy strength, O Lord: yea, how greatly shall hee reioyce in thy saluation!  
Thou hast giuen him his hearts desire; and hast not denied him the request of his lips. Selah.

When we are in trouble, let us remember the Name of the Lord our God. Let us remember that he is our Father, and that he is our King. Let us remember that he is our Redeemer, and that he is our Saviour. Let us remember that he is our Lord, and that he is our God. Let us remember that he is our Father, and that he is our King. Let us remember that he is our Redeemer, and that he is our Saviour. Let us remember that he is our Lord, and that he is our God.

Thou declar-  
est thy liberal  
favour toward  
him before he  
was.

David did not  
merely obey  
the Lord, but also  
showed that his  
prayer should  
be for ever.  
Thou hast  
shown him thy  
kindness to o-  
thers, and oper-  
ated an example  
of thy favour  
for us.

How he de-  
scribed the  
sinner's state  
in the Psalms  
is a great ex-  
ample.

Thou hast  
shown him thy  
kindness to o-  
thers, and oper-  
ated an example  
of thy favour  
for us.

They layde  
as it were their  
eyes to make  
God's power to  
be knowne to  
their wicked  
enemies.

It is a mark to  
showe.

Many saye they  
trust in God, yet  
they have no  
faith in his  
promises.

Thou hast  
shown him thy  
kindness to o-  
thers, and oper-  
ated an example  
of thy favour  
for us.

Thou hast  
shown him thy  
kindness to o-  
thers, and oper-  
ated an example  
of thy favour  
for us.

Thou hast  
shown him thy  
kindness to o-  
thers, and oper-  
ated an example  
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for us.

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kindness to o-  
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ated an example  
of thy favour  
for us.

Thou hast  
shown him thy  
kindness to o-  
thers, and oper-  
ated an example  
of thy favour  
for us.

For thou<sup>h</sup> didest prevent him with libe-  
ral blessings, & didest set a crowne of pure  
gold vpon his head.

He asked life of thee, and thou gauest  
him a long life for euer and euer.

His glorie is great in thy saluation: digni-  
tie and honour hast thou layed vpon him.

For thou hast set him as<sup>h</sup> blessings for e-  
uer: thou hast made him glad with the ioy  
of thy countenance.

Because the King trusteth in the Lord, &  
in the mercie of the most High, he shall not  
slide.

Thine hand shall finde out all thine ene-  
mies, & thy right hand shall finde out them  
that hate thee:

Thou shalt make them like a sfire ouen in  
time of thine anger: the Lord shall destroy  
them in his wrath, and the fire shall deu-  
oure them.

Their fruit shalt thou destroye from the  
earth, and their seede from the children  
of men.

For they intended euill against the, &  
imagined mischief, but they shall not pre-  
uaile.

Therefore shalt thou put them<sup>h</sup> aparte,  
& the stringes of thy bowe shalt thou make  
readie against their faces.

Be thou exalted, O Lord, in thy strength:  
so will we sing and prayse thy power.

PSAL. XXII.

David complained because he was brought into such  
tribulations, in which he was full of hope, but after he had  
heard the sorowes and griefes, whereunto he was vexed,  
he recouereth himselfe from the bottomles pit of tribu-  
lations and griefes with hope. And here vnder his owne  
person he testifieth forth the figure of Christ, whom he dyd fore-  
see by the spirite of prophesie, that he should inuinci-  
bly, & gloriously be deuiled, and shed blood, before his Father  
should raise and exalt him againe.

To him that excelleth vpon<sup>h</sup> Arieleth Has-  
habar. A Psalm of David.

MY<sup>e</sup> God, my God, why hast thou for-  
saken mee, and art so farre from  
mine heath, and from the woordes of my<sup>h</sup>  
roaring.

O my God, I crye by day, but thou hearest  
not, and by night, but<sup>h</sup> haue no audience.

But thou art holy, and dost inhabit the  
prayeres of Israel.

Our fathers trusted in thee: they trusted,  
and thou didest deliuer them.

They called vpon thee, and were deliue-  
red: they trusted in thee, and were not co-  
founde.

But I am as<sup>h</sup> a worme, & not a man: a shame  
of men, and the contempt of the people.

All they that see me, haue me in deri-  
sion: they make a mowe and nod the head,  
saying,

He trusted in the Lord, let him deliuer  
him: let him saue him, seeing he loueth him.

But thou didest drawe me out of the  
wombe: thou gauest me hope, euen at my  
mothers breasts.

I was cast vpon thee, euen from<sup>h</sup> the  
wombe: thou art my God from my mothers  
belly.

Be not farre from me, because trouble is  
nere: for there is none to helpe me.

Many yong bulles haue compassed me:  
mightie<sup>h</sup> bulles of Bashan haue closed me  
about.

They gape vpon me with their mouthes,  
as a ramping and roaring lyon.

I am like<sup>h</sup> water powred out, and all my  
bones are out of ioynt: mine heart is like  
waxe: it is molten in the middes of my<sup>h</sup>  
bowels.

My strength is dried vp like a potheard,  
& my tongue cleaueth to my iawes, & thou  
hast brought me into the dust of death.

For dogges haue compassed me, & the  
assemblie of the wicked haue inclosed me:  
they<sup>h</sup> perced mine handes and my seete.

I may tell all my bones: yet they behold,  
& looke vpon me.

They part my garments among them, &  
cast lottes vpon my vesture.

But be not thou farre of, O Lord, my  
strength: hasten to helpe me.

Deliuier my soule from the sworde: my  
desolate soule from the power of the dog.

Saue me from the lyons mouth, and  
answere me in<sup>h</sup> saving me from the hornes  
of the vnicornes.

I will declare thy Name vnto my bre-  
thren: in the middes of the Congregation  
will I praise thee, saying,

Praise the Lord, ye that feare him: mag-  
nifie ye him, all the seede of Iaakob, and  
feare ye him, all the seede of Israel.

For he hath not despised nor abhorred  
the affliction of the poore: neither hath  
he hid his face from him, but when he cal-  
led vnto him, he heard.

My praise shall be of thee in the great Co-  
gregation: my<sup>h</sup> vowe will I performe be-  
fore them that feare him.

The poore shall eate and be satisfied:  
they that seek after the Lord, shall prayse  
him: your hearts shall liue for euer.

All the ends of the world shall remem-  
ber themselves, and turne to the Lord: and  
all the kindreds of the nations shall worship  
before thee.

For the kingdom is the Lordes, and he  
ruleth among the nations.

All they that be far<sup>h</sup> in the earth, shall  
eate and worship: all they that go downe  
into the dust, shall bowe before him, euen  
he that can not quicken his owne soule.

Their seede shall serue him: it shall be  
counted vnto the Lord for a generation.

They shall come, and shall declare his  
righteousnes vnto a people that shall be  
borne, because he hath done it.

Meaning the posteritie, which the Lord keepeth as a seede to the  
Church to continue his praye among men. u That is, God hath ful-  
filled his promises.

For except  
Gods prouidence  
preserue the in-  
fants, they should  
perish a thousand  
times in the mo-  
thers wombe.

He meaneth,  
that his enemies  
were so fatte,  
proude & cruel,  
that they were  
rather beastes  
then men.

Before, he  
spake of the  
crueltye of his e-  
nemies, and now  
he declareth the  
inward griefe of  
his minde, so that  
Christ was tor-  
mented, both in  
soule and bodye.

Thou hast suf-  
fered me to be  
out all hope of  
lyfe.

Thus David  
complaineeth  
although he were  
nailed by his e-  
nemies both  
hands and feete:  
but this was ac-  
complished in  
Christ.

My life that is  
solitarie, left a-  
lone & forsaken  
of al, Psal. 35. 17.  
& 25. 16.

Christ is deli-  
uered a more  
mightie deliue-  
rance by othe-  
comming death,  
then if he had not  
tasted death at al.

He promisseth  
to exhort the  
Church, they  
by his example  
might praise the  
Lord.

The poore af-  
flicted are com-  
forted by this  
example of Da-  
uid, or Christ.

Which were  
sacrifices of  
thanksgiving,  
which they of-  
fered by gods co-  
mandement whi-  
they were deli-  
uered out of any  
great danger.

Hedoneth al-  
lude still to the  
sacrifice.

Though the  
poore be first af-  
flicted, as yet, so  
yet the wealthie  
are not forgot-  
ten.

In whom there is no hope  
that he shall resour-  
se life, so as the poore man  
shall be rejected from his kingdom.

Meaning the posteritie, which the Lord keepeth as a seede to the  
Church to continue his praye among men. u That is, God hath ful-  
filled his promises.

Meaning the posteritie, which the Lord keepeth as a seede to the  
Church to continue his praye among men. u That is, God hath ful-  
filled his promises.

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Church to continue his praye among men. u That is, God hath ful-  
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Meaning the posteritie, which the Lord keepeth as a seede to the  
Church to continue his praye among men. u That is, God hath ful-  
filled his promises.

## P S A L. XXIII.

*Because the Prophet had proude the great mercies of God as diuers times, and in sundrie maners, he gathereth a certain assurance, fully perswading him selfe that God will continue the verie same goodnes towards him for euer.*

## ¶ A Psalm of David.

1 **T**he Lord is my \* shepheard, I shal not want.

2 He maketh me to rest in greene pasture, and leadeth me by the stil waters.

3 He \* restoreth my soule, and leadeth me in the \* paths of righteousness for his Names sake.

4 Yes, though I should walke through the valley of the \* shadow of death, I wil feare no euil: for thou art with me: thy rod and thy staffe, they comfort me.

5 Thou doest prepare a \* table before me in the sight of mine aduersaries: thou doest \* anoint mine head with oyle, and my cup runneth ouer.

6 Doubtles kindnes, and mercie shal folow me all the dayes of my life, and I shal remaine a long season in the \* house of the Lord.

7 As was the manner of great feasts. *g* He setteth not his felicity in the pleasures of this worlde, but in the feare and seruice of God.

## P S A L. XXIII.

*Albeit the Lord God hath made, and governeth all the worlde, yet towards his chosen people his gracious goodnes doeth most abundantly appeare, in that among them he wil haue his dwelling place. VVhich though it was appointed among the children of Abraham, yet only they do enter aright into this Sanctuarie, which are the true worshippers of God, purged from the sinful filth of this worlde. Finally he magnifieth Gods grace for the building of the Temple, to the end he might surer vp all the faithful to the true seruice of God.*

## ¶ A Psalm of David.

1 **T**he earth \* is the Lords, and all that therein is: the worlde and they that dwell therein.

2 For he hath founded it vpon the \* seas, and established it vpon the floods.

3 **W**ho shall ascend into the mountaine of the Lord? and who shall stand in his holie place?

4 *Eluen he that hath innocent handes, and a pure heart: which hath not lift vp his mind vnto vanitie, nor sworne deceitfully.*

5 He shal receiue a blessing from the Lord, and righteousness from the God of his saluation.

6 This is the \* generation of them \* I seeke him, of them that seeke thy face, *this is Iacob. Selah.*

7 \* Lift vp your heads ye gates, and be ye lift vp ye euerglasting doores, and the King of glorie shall come in.

8 **W**ho is this King of glorie? the Lord, strôg & mightie, *even the Lord mightie in battell.*

9 Lift vp your heads, ye gates, and lift vp your euerglasting doores, and the King of glorie shall come in.

10 **W**ho is this King of glorie? the Lord of hostes, he is the King of glorie. *Selah.*

## P S A L. XXV.

*The Prophet touched with the consideration of his sinnes,*

*and also grieved with the cruel malice of his enemies, Preyeth to God most firmly to haue his sinnes forgiven, Especially such as he had committed in his youth. He beginneth euery verse according to the Ebrew letters two or three except.*

## ¶ A Psalm of David.

1 **V**nto thee, \* O Lord, lift I vp my soule. *a* I put not my trust in mine enemies: *b* I trust in thee: let me not be confounded: let not mine enemies reioyce ouer me.

2 *c* So all that hope in thee, shall not be ashamed: *d* but let them be confounded, that transgresse without cause.

3 *e* Shew me thy wayes, O Lord, and teach me thy pathes.

4 *f* Leade me forth in thy truth, and teach me: for thou art the God of my saluation: in thee do I trust \* all the day.

5 Remember, O Lord, thy tender mercies, & thy louing kindnes: for they haue bene for euer.

6 Remember not the \* sinnes of my youth, nor my rebellions, *but* according to thy kindnes remember thou me, *even for* thy goodnes sake, O Lord.

7 Gracious and righteous \* is the Lord: therefore wil he \* teach sinners in the way.

8 Them that be meeke, will hee \* guide in iudgement, and teach the humble his way.

9 All the paths of the Lord are mercie and truth vnto such as keepe his couenant & his testimonies.

10 For thy \* Names sake, O Lord, be mercifull vnto mine iniquitie, for it is great.

11 What \* man is he that feareth the Lord? him wil hee teach the waye, *that hee shall* *chuse.*

12 His soule shall dwell at ease, and his seede shal inherit the land.

13 The \* secretes of the Lord are reueiled to them, that feare him: and his couenant to giue them vnderstanding.

14 Mine eyes are euer towards the Lord: for he will bring my feete out of the net.

15 Turne thy face vnto me, and haue mercie vpon me: for I am desolate and poore.

16 The sorowes of mine heart \* are enlarged: drawe me out of my troubles.

17 Looke vpon mine affliction, and my trouble, and forgie all my sinnes.

18 Behold mine \* enemies, for they are manie, and they hate me with true hatred.

19 Keepe my soule, and deliuer me: let me not be confounded, for I trust in thee.

20 Let \* mine vprightnes and equitie preserue me: for mine hope is in thee.

21 Deliuer Israel, O God, out of all his troubles.

*more that his enemies increased, the more neere felt he Gods helpe.*

*For as much as I haue behaued my selfe vprightly towards mine enemies, let them know that thou art the defender of any iust cause.*

## P S A L. XXVI.

*David oppressed with manie iniuries, finding no helpe in the worlde, callith for aide from God: and assured of his integritie towards God, desireth God to be his iudge, and to defend his innocencie. Finally he maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to be in the companie of the faithful in the Congregation.*

*Isa. 40. 11.  
Iere. 33. 3.  
ezek. 34. 23.  
Iohn 10. 11.  
1. pet. 2. 25.*

*a* He hath care ouer me and ministrereth vnto me al things.

*b* He comforteth me as a Plaine, or streight waies.

*d* Though he were in danger of death, as the sheepe that wandred in a darke valley without his shepheard.

*e* Albeit his enemies sought to destroy him, yet God deliuereth him, and dealeth most liberally with him in despite of them.

*f* As was the manner of great feasts.

*g* He setteth not his felicity in the pleasures of this worlde, but in the feare and seruice of God.

*As in the rod, the Lord supporteth him, so in the staffe he supporteth him in all dangers.*

*the reward of humility ps. 25. 9.*

*Mat. 23. 12.*

*Deut. 10. 14.  
Job. 22. 28.  
1. cor. 10. 26.*

*a* He noteth two things: the one, that the earth to mans iudgement seemeth about the waters: and next, that God miraculously preferreth the earth, & it is not drowned with waters, which naturally are about it.

*b* Though circumcision separate the carnal seede of Iacob from I gentiles, yet he that feareth God, is the true Iacob, and Ieremy Israelite.

*c* David desireth the building vp of the temple, wherein the glory of God shal appeare, & vnder the figure of this temple he also prayeth for I spiritual temple, which is eternal, because of I promises which was made to I temple, as it is writtē, Psal. 132. 14.

*d* Though he were in danger of death, as the sheepe that wandred in a darke valley without his shepheard.

*e* Albeit his enemies sought to destroy him, yet God deliuereth him, and dealeth most liberally with him in despite of them.

*f* As was the manner of great feasts.

*g* He setteth not his felicity in the pleasures of this worlde, but in the feare and seruice of God.

*h* He setteth not his felicity in the pleasures of this worlde, but in the feare and seruice of God.

*i* He setteth not his felicity in the pleasures of this worlde, but in the feare and seruice of God.

*j* He setteth not his felicity in the pleasures of this worlde, but in the feare and seruice of God.



*gregation of God, whence he was banished by Saul, promising integritie of life, and open praises and thanksgiving.*

¶ A Psalm of Dauid.

1 **I**udge me, O Lord, for I haue walked in mine innocencie: my trust hath bene also in the Lord: therefore shall I not slide.  
2 Proue me, O Lord, and trie me: examine my <sup>b</sup>reines, and mine heart.

3 For thy <sup>b</sup>louing kindnes is before mine eyes: therefore haue I walked in thy trueth.

4 I haue not <sup>d</sup>hanted with vaine persons, neither kept companie with the dissemblers.

5 I haue hated the assemblie of the euil, & haue not companied with the wicked.

6 I wil <sup>w</sup>ash mine hands in innocencie, O Lord, and compasse thine altar,

7 That I maye declare with the voyce of thanksgiving, and set forth all thy wonderous workes.

8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.

9 Gather not my soule with the sinners, nor my life with the bloodie men:

10 In whose hands is <sup>w</sup>ickednes, and their right hand is full of bribes.

11 But I will walke in mine innocencie: redeme me <sup>therefore</sup>, & be merciful vnto me.

12 My foote standeth in <sup>b</sup>vprightnes: I will praise thee, O Lord, in the Congregations.

*I am preserued from mine enemies by the power of God, and therefore will praise him openly.*

PSAL. XXVII.

*Dauid maketh this Psalm being deliuered from great perils, as appeareth by the praises & thanksgiving annexed: 6 Wherein wee maye see the constant faith of Dauid against the assaults of all his enemies, 7 And altho the ends wherfore he desireth to lue & to be deliuered, only to worships God in his Congregation.*

¶ A Psalm of Dauid.

1 **T**he Lord is my <sup>a</sup>light and my saluation, whome shall I feare: the Lorde is the strength of my life, of whome shall I be afraide?

2 When the wicked, <sup>euen</sup> mine enemies & my foes came vpon me to eate vp my flesh, they stumbled and fell.

3 Though an host pitched against me, mine heart should not be afraide: though warre be raised against me, I wil trust in <sup>b</sup>this.

4 One thing haue I desired of the Lorde, that I will require, <sup>euen</sup> that I may dwell in the house of the Lord all the dayes of my life, to beholde the beautie of the Lord, & to visite his Temple.

5 For in the time of trouble he shall hide me in his Tabernacle: in the secrete place of his pavilion shall he hide me, and set me vp vpon a rocke.

6 And now shall he lift vp mine head aboue mine enemies round about me: therefore will I offer in his Tabernacle sacrifices of ioye: I will sing and praise the Lord.

7 Hearken vnto my voyce, O Lord, when I crye: haue mercie also vpon me and heare me.

8 **W**hen thou saidest, <sup>e</sup>Seeke ye my face, mine heart answered vnto thee, O Lord, I will seeke thy face.

9 Hide not <sup>therefore</sup> thy face from me, nor cast thy seruant away in displeasure: thou hast bene my succour: leaue me not, neither forsake me, O God of my saluation.

10 Though my father and my mother should forsake me, yet the Lord wil gather me vp.

11 Teache me thy waye, O Lord, and leade me in a right path, because of mine enemies.

12 Giue me not vnto the <sup>s</sup>lust of mine aduerfaries: for there are false witnessen vp against me, and such as speake cruelly.

13 I should haue fainted, except I had beleued to see the goodnes of the <sup>b</sup>Lord in the land of the liuing.

14 Hope in the Lord: be strong, & he shall comfort thine heart, and trust in the Lord.

PSAL. XXVIII.

*Being in great feare and heavines of heart to see God dishonored by the wicked, he desireth to be rid of the, 4 And cryeth for vengeance against them: and as length assures him selfe, that God hath heard his prayer. 9 Vnto whose tuition he commendeth all the faithfull.*

¶ A Psalm of Dauid.

1 **V**nto thee, O Lord, do I crie: O my strength, be not deafe toward me, lest, if thou answer mee not, I be <sup>a</sup>like them that go downe into the pit.

2 Heare the voyce of my petitions, when I crie vnto thee, when I hold vp mine hands toward thine <sup>b</sup>holy Oracle.

3 Drawe me not away with the wicked, & with the workers of iniquitie: which speake friendly to their neighbours, when malice is in their hearres.

4 Reward them according to their deeds, and according to the wickednes of their inuentions: recompence them after the worke of their hands: render them their rewarde.

5 For they regarde not the workes of the Lord, nor the operation of his hands: therefore <sup>b</sup>breake them downe, and buylde them not vp.

6 Praised be the Lord, for hee hath heard the voyce of my petitions.

7 The Lord is my strength and my shield: therefore mine heart shall reioyce, and with my song will I praise him.

8 The Lord is <sup>s</sup>their strength, and he is the strength of <sup>y</sup>deliuerances of his anointed.

9 Saue thy people, and blesse thine inheritance: feede them also, and exalte them for euer.

*g Meaning, his souldiers, who were as meanes, by whom God declared his power.*

PSAL. XXIX.

*The Prophet exhorteth the princes and rulers of the world, (which for the most part thinke there is no God) 2 As the least to feare him for the sounders and tempests, for feare wherof all creatures tremble. 11 And though thereby God threateneth sinners, yet is he alwayes mercifull to his, and moueth them thereby to praise his Name.*

He groundeth vpon Gods promes & sheweth that he is most willing to obey his commandment.

He magnifieth Gods loue towards his,

which farre surpasseth <sup>y</sup> most tender loue of parents towards their children.

But either pacifie their wrath, or bridle their rage.

In this present life before I dye,

as Isa. 38. 17.

He exhorteth himselfe to depend on <sup>y</sup> Lord,

seeing he neuer failed in his promises.

obdience hart.

hart. ps. 26. 2.

faith confirmed security in all dangers.

ps. 1.

hart.

disimulation, and propriety of the word.

hart.

Howe we are bound that we must pray against the wrath of God, but as they are bound to God.

hart. 8. 27. 3.

God is our strength and our salvation, as Malact. 1. 4.

Because he feedeth the assurance of Gods helpe in his heart, his mouth was opened to sing his praises.

*A Psalme of David.*

**G**lue vnto the Lord, ye <sup>a</sup>sonnes of the mightie: giue vnto the Lord glorie and strength.  
 Giue vnto the Lord glorie <sup>b</sup>due vnto his Name: worship the Lorde in the glorious Sanctuarie.  
 The <sup>c</sup>voice of the Lord is vpon the waters: the God of glorie maketh it to thunder: the Lord is vpon the great waters.  
 The voice of the Lord is mightie: the voice of the Lord is glorious.  
 The <sup>d</sup>voice of the Lord breaketh the ceders: yea, the Lorde breaketh the ceders of Lebanon.  
 He maketh them also to leape like a calfe: Lebanon also and <sup>e</sup>Shirion like a yong vnicorne.  
 The voice of the Lord deuiceth the <sup>f</sup>flames of fire.  
 The voice of the Lord maketh the wilderness to tremble: the Lord maketh the wilderness of <sup>g</sup>Kadesh to tremble.  
 The voice of the Lord maketh the hinds to <sup>h</sup>calue, & <sup>i</sup>discouereth the forests: therefore in his <sup>j</sup>Temple doth euerie man speake of his glorie.  
 The Lord sitteth vpon the <sup>k</sup>flood, and the Lord doeth remaine King for euer.  
 The Lord shall giue strength vnto his people: the Lord shall blesse his people with peace.  
 Though the wicked are nothing moued with these sights, yet the faithful praise God.  
 To moderate the rage of the tempest and waters, that they destroy not all.

*P S A L. XXX.*

*When David was deliuered from great danger, he rendered thanks to God, exhorting others to do the like, and to learne by his example, that God is rather mercifull then severe and rigorous towards his children, & also that the fall from prosperitie to aduersitie is sudden. & This done, he returneth to prayer, promising to praise God for euer.*

*A Psalme or song of the dedication of the house of David.*

**I** wil magnifie thee, O Lord: <sup>a</sup>for thou hast exalted mee, and hast not made my foes to reioyce ouer me.  
 O Lord my God, I cried vnto thee, and thou hast <sup>b</sup>restored me.  
 O Lord, thou hast brought vp my <sup>c</sup>soule out of the graue: thou hast reuiued me from them that go downe into the pit.  
 Sing praises vnto the Lord, ye <sup>d</sup>his Saints, and giue thanks <sup>e</sup>before the remembrance of his Holines.  
<sup>f</sup>For he endureth but a while in his anger: but in his fauour is life: weeping may abide at euening, but ioy <sup>g</sup>cometh in the morning.  
 And in my <sup>h</sup>prosperitie I said, I shall neuer <sup>i</sup>be moued.  
 For thou Lord of thy goodnes hadest made my <sup>j</sup>mountaine to stand strong: but thou didest hide thy face, and I <sup>k</sup>was troubled.  
 I put too much confidence in my quiet state, as Iere. 37.  
 I thought thou hadest established me in Zion.  
 After that thou hadest withdrawn thine helpe, I

**8** Then cryed I vnto thee, O Lord, & praied to my Lord.  
**9** What profit is there in my blood, when I go downe to the pit? shall the dust <sup>a</sup>giue k David meeth that the dead are not profitable to the Congregation of the Lord here in earth: therefore he would liue to praise his Name which is the end of mans creation.  
 or shall it declare thy truth?  
**10** Heare, O Lord, and haue mercie vpon me: Lord, be thou mine helper.  
**11** Thou hast turned my mourning into ioy: thou hast loosed my sacke and girded mee with gladnes.  
**12** Therefore shall my <sup>b</sup>tongue praise thee & not cease: O Lorde my God, I will giue of thanks vnto thee for euer.  
 I haue preferred me, that my tongue should praise thee, I will not be mindefull of my dutie.

*P S A L. XXXI.*

*David deliuered from some great danger, first rehearseth what meditation hee had by the power of faith, when death was before his eyes, his enemy being ready to take him. 15 Then he affirmeth that the fauour of God is alwayes ready to those that feare him. 20 Finally he exhorteth all the faithful to trust in God and to loue him, because he preferreth and strengtheneth them, as they may see by his example.*

*A Psalme of David.*

**I**N <sup>a</sup>thee, O Lord, haue I put my trust: let me neuer be confounded: deliuer me in thy <sup>b</sup>righteousnes.  
 Bow downe thine care to me: make haste to deliuer me: be vnto me a strong rocke, and an house of defence to saue me.  
 For thou art my rocke and my fortress: therefore for thy Names sake direct me & guide me.  
 Draw me out of the <sup>c</sup>net, that they haue layde priuily for mee: for thou art my strength.  
 Into thine <sup>d</sup>hande I commend my spirit: mine enemies for thou hast redeemed me, O Lord God of truth.  
 I haue hated them that giue themselves to deceitfull vanities: for I <sup>e</sup>trust in the Lord.  
 I wil be glad and reioyce in thy mercie: for thou hast seene my trouble: thou hast known my soule in aduersities,  
 And thou hast not shur me vp in <sup>f</sup>the hand of the enemy, but hast set my feete at <sup>g</sup>large.  
 Haue mercie vpon me, O Lord: for I am in trouble: mine <sup>h</sup>eye, my soule and my bellic are consumed with griefe.  
 For my life is wasted with heauines, and my yeres with mourning: my strength faileth for my payne, and my bones are consumed.  
 I was a <sup>i</sup>reproch among all mine enemies: but specially among my neighbours: and a feared to mine acquaintance, <sup>j</sup>who seeing me in the streete, fled from me.  
 I am forgotten, as a dead man out of mind: I am like a broken vessel.  
 For I haue heard the rayling of <sup>k</sup>great me: feare was on euerie side, while they conspired together against me, and consulted to take my life.  
 But I trusted in thee, O Lord: I said, <sup>l</sup>Thou art my God.  
 Me as a wicked doer. I had this testimonie of conscience, that thou

Man's life is in the hand of God p. 31. 15

- 15 My times are in thine hand: deliuer me from the hand of mine enemies, and from them that persecute me.
- 16 Make thy face to shine vpon thy seruant, and saue me through thy mercie.
- 17 Let me not be confounded, O Lord: for I haue called vpon thee: let the wicked be put to confusion, & to silence in y<sup>e</sup> graue.
- 18 Let the lying lips be made dumme, which cruelly, proudly and spitefully speake against the righteous.
- 19 How great is thy goodnes, which thou hast layed vp for them, that feare thee! and done to them, that trust in thee, euens before the sonnes of men!

20 Thou doest hide them \* priuily in thy presence from the pride of men: thou keepest them secretly in thy Tabernacle from the strife of tongues.

21 Blessed be the Lord: for he hath shewed his marueilous kindnes towarde mee in a strong citie.

22 Though I said in mine haste, I am cast out of thy sight, yet thou heardest the voice of my praiser, when I cryed vnto thee.

23 Loue ye the Lord all his Saints: for the Lord preferueth the faithful, and rewardeth abundantly the proude doer.

24 All ye that trust in the Lord, be strong, & he shall establish your heart.

Be constant in your vocation, and God will confirme you with heavenly strength.

PSALM XXXII.

David punished with grievous sickness for his sinnes, counsell them blessed, to whom God doeth not impute their transgressions. 5 And after that he had confessed his sinnes and obtained pardon, 6 He exhorteth the wicked men to lue godly, 11 And the good to reioyce.

A Psalm of David to giue instruction.

Blessed is he whose wickednes is forgiven, and whose sinne is couered.

Blessed is the man, vnto whome the Lord imputeth not iniquitie, and in whose spirit there is no guile.

When I helde my tongue, my bones consumed, or when I roared all the day,

(For thine hand is heauie vpon me, day and night: and my moysture is turned into the drought of summer. Selah)

Then I acknowledged my sinne vnto thee, neither hid I mine iniquitie: for I thought, I wil confesse against my selfe my wickednes vnto the Lord, and thou forgavest the punishment of my sinne. Selah.

Therefore shall euerie one, that is godly, make his praiser vnto thee in a time, when thou mayest be found: surely in the flood of great waters: they shall not come nere him.

Thou art my secrete place: thou preferuest me from trouble: thou compassdest me about with ioyfull deliuerance. Selah.

I will instruct thee, and teach thee in the way of faith.

When needfullie causeth him to seeke to thee for helpe, I will. 5. 6. To wit, the waters and great dangers.

David promisseth to make the rest of Gods children partakers of the benefites, which he felt, and that he will diligently looke and take care to direct them in the way of saluation.

way, that thou shalt go, and I wil guide thee with mine eye.

9 Be ye not like an horse, or like a mule, which vnderstand not: whose mouthes thou doest binde with bit and bridle, least they come neere thee.

10 Manie sorowes shall come to the wicked: but he, that trusteth in the Lorde, mercie shall compass him.

11 Be glad ye righteous, and reioyce in the Lord, and be ioyfull all ye, that are vpriight in heart.

PSALM XXXIII.

He exhorteth good men to praise God for that he hath not only created all things, and by his providence governeth the same, but also is faithfull in his promises, 10 He understandeth mans heart, and scattereth the counsel of the wicked, 16 So that no man can be preferred by any creature or mans strength: but they, that put their confidence in him mercie, shalbe preserved from all aduersities.

Reioyce in the Lord, O ye righteous: for it becommeth vpriight men to bee thankfull.

2 Praise the Lord with harpes: sing vnto him with viole and instrument of ten strings.

3 Sing vnto him a new song: sing cheerefully with a loude voyce.

4 For the word of the Lord is righteous, and all his workes are faithful.

5 He loueth righteousness and iudgement: the earth is full of the goodnes of the Lord.

6 By the word of the Lord were the heauens made, and al the hoste of them by the breath of his mouth.

7 He gathereth the waters of the sea together as vpon an heape, and layeth vp the depths in his treasures.

8 Let all the earth feare the Lord: let all them, that dwell in the world, feare him.

9 For he spake, and it was done: he commanded, and it stood.

10 The Lord breaketh the counsel of the heathen, and bringeth to nought the desires of the people.

11 The counsel of the Lord shall stand for euer, & the thoughts of his heart throughout all ages.

12 Blessed is that nation, whose God is the Lord: euen the people, that he hath chosen for his inheritance.

13 The Lord looketh downe from heauen, and beholdeth all the children of men.

14 From the habitation of his dwelling hee beholdeth all them, that dwel in the earth.

15 He facioneth their hearts euerie one, & vnderstandeth all their workes.

16 The King is not saued by the multitude of an hoste, neither is the mightie man deliuered by great strength.

17 A horse is a vaine helpe, and shall not deliuer any by his great strength.

18 Beholde, the eye of the Lord is vpon them that feare him, and vpon them, that

He prometh that all things are governed by Gods providence and not by fortune. k Therefore he knoweth their wicked enterprises.

l If Kings and the mightie of the world can not be saued by worldly meanes, but onely by Gods providence, what haue others to trust in, that haue not like meanes? m God sheweth that toward his of his mercie, which man by no meanes is able to compass.

19 He sheweth that all our felicitie standeth in this, that God is our God.

20 The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

21 The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

22 The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

23 The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

24 The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

25 The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

26 The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

if men can rule brute beastes, thinke they, that God wil not bridle and tame their rage?

k He sheweth peace and ioy of conscience in the holy Ghost is the fruite of faith.

It is the dutie of the godly to set forth the praises of God for his mercie and power shewed toward them.

b To sing on instruments was a part of the ceremonial service of the Temple, which doeth no more appertaine vnto vs, then sacrifices, censings and lights.

c That is, counsel or commandement in governing the world.

d That is, the effect and execution.

e Howsoever the world iudgeth of Gods works, yet he doeth all things according to iustice and mercie.

f By the creatio of the heauens and beautiful ornament, with gathering also of the waters he setteth forth the power of God, that al creatures might feare him.

g No counsel can preuaile against God, but he defeateth it and it shall haue euil successe.

h He sheweth that all our felicitie standeth in this, that God is our God.

i The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

j The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

k The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

l The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

m The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

n The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

o The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

p The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

q The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

r The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

s The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

t The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

u The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

v The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

w The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

x The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

y The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

z The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

aa The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

ab The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

ac The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

ad The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

ae The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

a gracious promise.

Part

Justification p. 31. 22

Sinners p. 31. 23

a sweet promise p. 31. 24

Part p. 31. 24

Justification by faith in Christ p. 31. 2.

Part. 2. 15.

p. 144. 15.

particular confession of all our known sinnes p. 31. 2.

Or, was created, No counsel can preuaile against God, but he defeateth it and it shall haue euil successe.

h He sheweth that all our felicitie standeth in this, that God is our God.

i The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

j The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

k The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

l The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

m The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

n The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.

o The Lord watcheth the righteous: the Lord the Lord watcheth the righteous.



# The safetie of the godly. E: 6 Day.

## Psalmes. M: 7: Day.

### Dauids complaint.

- trust in his mercie,  
 19 To deliuer their foules from death, and to  
 preferre them in famine.  
 20 Our soule waiteth for the Lord: for he is  
 our helpe and our shield.  
 21 Surely our heart shall reioyce in him, be-  
 cause we trusted in his holie Name.  
 22 Eet thy mercie, O Lord, be vpon vs, as we  
 trust in thee.

#### P S A L. XXXIII.

After David had escaped Achish, according as it is writ-  
 ten in the 1. Sam. 21. 11, where in this title he calleth Abi-  
 melech (which was a general name to all the Kings of the  
 Philistines) he praiseth God for his deliuerance, 2. Prou-  
 king all others by his example to trust in God, to feare and  
 serue him: 14. Who defendeth the godly with his An-  
 gels, 15. And vnto the wicked in their sinnes.

A Psalm of David, when he changed his beha-  
 viour before Abimelech, who drone him  
 away, and he departed.

- a He promisseth  
 neuer to become  
 vaine of all of  
 Gods great be-  
 nefite for his de-  
 liuerance.  
 b They that are  
 beaten downe  
 with the experi-  
 ence of their  
 owne euils.  
 c Which I concei-  
 ued for the  
 dangers wherein  
 I was.  
 d They shalbe  
 bolde to flee to  
 thee for succour,  
 when they shall  
 see thy mercies  
 toward me.  
 e Though  
 Gods power be  
 sufficient to go-  
 uerne vs, yet for  
 mas infirmity he  
 appointeth his  
 Angels to watch  
 ouer vs.  
 f The godly by  
 their patient o-  
 bedience profite  
 more then they,  
 which rauine &  
 spoyle.  
 g If they abide  
 the last triall.  
 h That is, the  
 true religion &  
 worship of God.  
 i. Pet. 1. 5.  
 i Seeing all men  
 naturally desire  
 felicitie, he won-  
 dereth why  
 they cast them-  
 selues willingly  
 into miserie.  
 k The anger of  
 God doeth not  
 onely destroye  
 the wicked, but  
 also abolisheth  
 their name for  
 euer.  
 l When they  
 seeme to be wal-  
 lowed vp with  
 afflictions, then  
 God is at hand to deliuer them.  
 m And as Christ saith, all the heares  
 of his head.
- I Will<sup>a</sup> alway giue thanks vnto the Lord:  
 his praise shall be in my mouth continually.  
 2 My soule shal glorie in the Lord: <sup>b</sup> humble  
 shall heare it, and be glad.  
 3 Praise ye the Lorde with mee, and let vs  
 magnifie his Name together.  
 4 I sought the Lord, and he heard me: yea,  
 he deliuered me out of all my feare.  
 5 They<sup>c</sup> shall looke vnto him, and runne to  
 him: and their faces shall not be ashamed,  
 saying,  
 6 This poore man cryed, & the Lord heard  
 him, and saued him out of all his troubles.  
 7 The<sup>d</sup> Angel of the Lord pitcheth round  
 about them, that feare him, and deliuereth  
 them.  
 8 Tasse ye and see, how gracious the Lord  
 is: blessed is the man that trusteth in him.  
 9 Feare the Lorde, yee his Saintes: for no-  
 thing wanteth to them that feare him.  
 10 The<sup>e</sup> Lyons do lacke and suffer hunger,  
 but they, which seeke the Lord, shall want  
 nothing that is good.  
 11 Come children, hearken vnto me: I will  
 teache you the<sup>f</sup> feare of the Lord.  
 12 What man is he, that desireth life, and  
 lough long dayes for to<sup>g</sup> see good?  
 13 Keepe thy tongue from euil, and thy lips,  
 that they speake no guile.  
 14 Echew euil and do good: seeke peace &  
 followe after it.  
 15 The eyes of the Lord are vpon the righte-  
 ous, and his eares are open vnto their crie.  
 16 But the<sup>h</sup> face of the Lord is against them  
 that do euil, to cut of their remembrance  
 from the earth.  
 17 The righteous crie, and the Lord heareth  
 them, and deliuereth them out of all their  
 troubles.  
 18 The Lord is neere vnto them that are of  
 a contrite heart, and will saue such as bee  
 afflicted in spirit.  
 19 Great are the troubles of the righteous:  
 but the Lord deliuereth him out of them  
 all.  
 20 He keepeth all his bones: not one of  
 them is broken.

- 21 But malice shall slay the wicked: and they  
 that hate the righteous, shall perish.  
 22 The Lord<sup>a</sup> redeemeth the foules of his  
 seruants: and none, that trust in him, shall  
 perish.

dangers and death it selfe, then God sheweth himselfe their redeemer.

#### P S A L. XXXV.

So long as Saul was enemie to David, all that had an  
 aueritie vnder him to flatter their King (as in the course  
 of the worlde) did also most cruelly persecute David: a-  
 gainst whom he prayeth God to pleade and to auenge his  
 cause, 8 That they may be taken in their nets and snares,  
 which they layed for him, that his innocencie may be decla-  
 red, 27 And that the innocent, which taketh part with  
 him, may reioyce and praise the Name of the Lord, that  
 thus deliuereth his seruants. 28 And so he promisseth to  
 speake forth the iustice of the Lord, and to magnifie his  
 Name all the dayes of his life.

#### A Psalm of David.

- I Pleade thou my<sup>a</sup> cause, O Lord, with  
 them that strue with me: fight thou a-  
 gainst them, that fight against me.  
 2 Lay hand vpon the shield and buckler,  
 and stand vp for mine helpe.  
 3 Bring out also the speare and stoppe the  
 way against them, that persecute me: saye  
 vnto my<sup>b</sup> soule, I am thy saluation.  
 4 Let them be confounded & put to shame,  
 that seeke after my soule: let them be tur-  
 ned backe, and brought to confusion, that  
 imagine mine hurt.  
 5 Let them be as chaffe before the winde,  
 & let the Angel of the Lord<sup>c</sup> scatter them.  
 6 Let their way be darke and slipperie: and  
 let the Angel of the Lord persecute them.  
 7 For without cause they haue hid the pit  
 and their net for me: without cause haue  
 they digged a pit for my soule.  
 8 Let destruction come vpon<sup>d</sup> him at vn-  
 wares, and let his net, that he hath layed  
 priuily, take him: let him fall into<sup>e</sup> the  
 same destruction.  
 9 Then my soule shalbe ioyful in the Lord:  
 it shall reioyce in his saluation.  
 10 All my<sup>f</sup> bones shall say, Lord, who is like  
 vnto thee, which deliuereth the poore from  
 him, that is to strong for him? yea, y<sup>g</sup> poore  
 and him that is in miserie, from him that  
 spoyleth him!  
 11 Cruel witnesses did rise vp: they asked  
 of me things that I knew not.  
 12 They rewarded me euil for good, to<sup>h</sup> haue  
 spoyled my soule.  
 13 Yet I, when they were sicke, I was clothed  
 with a sacke: I humbled my soule with fa-  
 sting: and<sup>i</sup> my prayer was turned vpon my  
 bosome.  
 14 I behaued my selfe as to my friend, or as to  
 my brother: I humbled my selfe, mourning  
 as one that bewaileth his mother.  
 15 But in mine<sup>j</sup> aduersitie they reioiced, and  
 gathered them selues together: the abiects  
 assembled themselves against me, and I  
 knew not: they tare<sup>k</sup> me and ceased not,  
 16 With the false skoffers at<sup>l</sup> bankets gna-  
 shing their teeth against me.

for my selfe: or, I declared mine affliction with bowing downe mine  
 head. m When they saw me ready to slip and as one that halted for  
 infirmity. n With their rayling wordes. o The worde signifieth  
 raile, meaning, that the proud courtiers at their deintie feasts coolly  
 raile, and conspire his death.

M: 7

p. In token of contempt and mocking.  
 Or, left of the wickeds meaning himselfe & others in their miserie.  
 They reioyced as though they had now seene David overthrown.  
 It is the iustice of God to giue to the oppressors affliction & torment, and to the oppressed aide & helpe. 2. Thel. 16.  
 Because we haue, which we sought for, seeing he is destroyed.  
 That is, at once, were they neuer in many of might.  
 A this prayer shall alwayes be verified agaynst them, that perse ouerfaithful.  
 That at least fauour my right, though they be notable to helpe me.  
 He exhorte the Church to praye for God for the deuorance of his seruants, and for the destruction of his aduersaries.

- 17 Lord, how long wilt thou behold this? deliuer my soule from their tumult, *enemys* my desolate soule from the lions.
- 18 So will I giue thee thanks in a great Congregation: I will praye thee among much people.
- 19 Let not them that are mine enemies, vnjustly reioyce ouer me, neither let them winke with the eye, that hate me without a cause.
- 20 For they speake not as friendes: but they imagine deceitful words against the quiet of the land.
- 21 And they gaped on me with their mouthes, saying, Aha, aha, *our* eye hath seene.
- 22 Thou hast seene it, O Lord: keepe not silence: be not farre from me, O Lord.
- 23 Arise and wake to my iudgement, *euen* to my cause, my God, and my Lord.
- 24 Iudge me, O Lord my God, according to thy righteousnes, & let them not reioyce ouer me.
- 25 Let them not say in their heartes, 'O our soule reioyce: neither let the say, We haue deuoured him.
- 26 Let them be confounded, & put to shame together, that reioyce at mine hurt: let the be clothed with confusion and shame, that lift vp themselves against me.
- 27 But let them be ioyfull & glad, that loue my righteousnes: yea, let them say alway, Let the Lord be magnified, which loueth y prosperitie of his seruant.
- 28 And my tongue shall vtter thy righteousnes, and thy praye euery day.

PSAL. XXXVL

1 The Prophet grievously vexed by the wicked, doeth complaints of their malicious wickednes. 2 Then he turneth to consider the vnspokeable goodnes of God towards all creatures. 3 But specially towards his children, that by the faith thereof he may be comforted and assured of his deliuerance by the ordinary course of Gods worke. 13 VVho in the ends deserveth the wicked and saue the iust.

¶ To him that excellen. A Psalm of David, the seruant of the Lord.

- Wickednes sayeth to the wicked man, *as* euen in mine heart, *that* there is no feare of God before his eyes.
- For he flattereth himselfe in his owne eyes, while his iniquitie is found worthy to be hated.
- The wordes of his mouth are iniquitie & deceit: he hath left of to vnderstand & to do good.
- He imagineth mischief vpon his bed: he setteth himself vpon a way, *that* is not good and doth not abhorre euil.
- Thy mercy, O Lorde, reacheth vnto the heauens, and thy faithfullnesse vnto the cloudes.
- Thy righteousnesse is lyke the mightie mountains: thy iudgements are like a great deepe: thou, Lord, doest saue man & beast.
- How excellent is thy mercy, O God! therewith godly to beware of these vices. e Though wickednes semeth to ouerthrowe all y world, yet by thine heauely prouidence thou gouernest heaue & earth. *For the mountains of God: for what seruic is excellent, is thus called. f The depth of thy prouidence gouerneth all things, & disposeth them, albeit the wicked seeme to ouerwhelme the world.*

- fore the children of men trust vnder y shadow of thy wings.
- They shalbe satisfied with the fatnesse of thine house, & thou shalt giue them drinke out of the riuier of thy pleasures.
- For with thee is the well of life, and in thy light shall we see light.
- Extend thy louing kindnes vnto the that know thee, and thy righteousnes vnto the that are vpright in heart.
- Let not the foote of pride come against me, and let not the hand of the wicked moue me.
- There they are fallen that worke iniquitie: they are cast downe, and shall not be able to rise.

¶ That is, in their pride wherein they flatter themselves.

PSAL. XXXVII.

1 This Psalm containeth exhortation and consolation for the weakes, that are grieved at the prosperitie of the wicked, and the affliction of the godly. 7 For how prosperously soeuer the wicked do line for the time, he doth assure their felicitie to be vaine and transitorie, because they are not in the fauour of God, but in the ends they are destroyed as his enemies. 11 And how miserably that the righteous semeth to line in the world, yet his end is peace, & hee is in the fauour of God, he is deliuered from the wicked & persecuted.

¶ A Psalm of David.

- Freat not thy selfe because of the wicked men, neither be enuious for the euill doers.
- For they shall soone be cut downe like graspe, & shall wither as the greene herbe.
- Trust thou in the Lord & do good: dwell in the lande, and thou shalt be fed assuredly.
- And delite thy selfe in the Lord, and hee shall giue thee thine hearts desire.
- Commit thy way vnto the Lord, & trust in him, and he shall bring it to passe.
- And he shall bring forth thy righteousnes as the light, & thy iudgement as the noone day.
- Waite patiently vpon the Lord and hope in him: freat not thy selfe for him which prospereth in his way: nor for the man that bringeth his enterprises to passe.
- Cease from anger, & leaue of wrath: freat not thy selfe also to do euill.
- For euill doers shalbe cut of, and they that waite vpon the Lord, they shal inherite the land.
- Therefore yet a litle while, and the wicked shall not appeare, & thou shalt looke after his place, and he shal not be found.
- But meeke men shall possesse the earth, and shall haue their delite in the multitude of peace.
- The wicked practiseth against the iust, & gnatheth his teeth against him.
- But the Lord shal laugh him to scorne: for he seeth, that his day is coming.
- The wicked haue drawn their sword, & haue bent their bowe, to cast downe the poore and needie, and to slay such as be of vpright conuersation.

g Ouely Gods children haue y enough of all things both concerning this life and the life to come.  
 h He sheweth who are Gods children, to wit, they that know him, and leade their liues vprightly.  
 i Let not the proude aduance himselfe against me, neither the power of y wicked driue me away.

the true felicity of this samer

hart.

hart. p. 35. 25.

E. 7.

the prosperitie of the wicked is short.

agromyse.

hart

pro. 16. 9.

gatiues. p. 35.

hart. p. 36. 2.

euill doers.

Misbest.

The mercy of the Lord is aboue all his iudgements. p. 36.

assured th at the power and craft of the wicked shal not preuaile against them, but fall on their own neckes, and therefore ought patiently to abide Gods time, and in the meane while bewaile their sinnes, and offer vp their teares as a sacrifice of their obedience.

k For they are dayly fed as w

15 But their sword shall enter into their owne heart, and their bowes shall be broken.

16 A small thing vnto the iust man is better, the great riches to the wicked & mightie.

17 For the armes of the wicked shall bee broken: but the Lord vpholdeth the iust men.

18 The Lord knoweth the dayes of vpright men, and their inheritance shall be perpetual.

19 They shall not be confounded in the perillous time, & in the dayes offamine they shall haue ynough.

20 But the wicked shall perish, and the enemies of the Lord shall be consumed as the fat of lambes: *euē* with the smoke shall they consume away.

21 The wicked boroweth and payeth not againe: but the righteous is mercifull, and giueth.

22 For such as be blessed of God, shall inherit the land, and they that be cursed of him, shall be cut off.

23 The paths of man are directed by the Lord: for he loueth his way.

24 Though he fall, he shall not be cast off: for the Lord purrēth vnder his hand.

25 I haue bene yong and am olde: yet I saw neuer the righteous forsaken, nor his seed begging bread.

26 But he is euer mercifull and lendeth, and his seed enioyeth the blessing.

27 Flee from euill and do good, and dwell for euer.

28 For the Lord loueth iudgement, and forsaketh not his Saintes: they shall be preferred for euermore: but the seed of the wicked shall be cut off.

29 The righteous men shall inherit the land, and dwell therein for euer.

30 The mouth of the righteous wil speake of wisdom, and his tongue wil talke of iudgement.

31 For the Law of his God is in his heart, & his steppes shall not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But the Lord wil not leaue him in his hād, nor condemne him, when he is iudged.

34 Waite thou on the Lord, and keepe his way, and he shall exalt thee, that thou shalt inherite the land: when the wicked men shall perish, thou shalt see.

35 I haue seene the wicked strong, and spreading himselfe like a greene bay tree.

36 Yet he passed away, and lo, he was gone, & I sought him, but he could not be found.

37 Marke the vpright man, and behold the iust: for the end of that man is peace.

38 But the transgressours shall bee destroyed together, and the end of the wicked shall be cut off.

39 But the saluation of the righteous men shall be of the Lord: he shall be their strength in the time of trouble.

40 For the Lord shall helpe them, and deliuer them: he shall be their strength, and deliuer them: he shall be their strength, and deliuer them.

41 He shall be their strength, and deliuer them: he shall be their strength, and deliuer them: he shall be their strength, and deliuer them.

42 He shall be their strength, and deliuer them: he shall be their strength, and deliuer them: he shall be their strength, and deliuer them.

43 He shall be their strength, and deliuer them: he shall be their strength, and deliuer them: he shall be their strength, and deliuer them.

44 He shall be their strength, and deliuer them: he shall be their strength, and deliuer them: he shall be their strength, and deliuer them.

45 He shall be their strength, and deliuer them: he shall be their strength, and deliuer them: he shall be their strength, and deliuer them.

uer them: he shall deliuer them from the wicked, and shall saue them, because they trust in him.

P S A L. XXXVIII.

David hying sicke of some grievous disease, acknowledgeth himselfe to be chastised of the Lord for his sinnes, and therefore prayeth God to turne away his wrath. s He uttereth the greatnes of his griefe by many wordes and circumstances, as wounded with the arrowes of Gods ire, forsaken of his friends, euill intreated of his enemies. 22 But in the ende with firme confidence he commendeth his cause to God, and hopeth for speedie helpe at his hand.

A Psalm of David for remembrance.

1 O Lord, rebuke me not in thine anger, neither chastise me in thy wrath.

2 For thine arrowes haue light vpon me, and thine hand lyeth vpon me.

3 There is nothing found in my flesh, because of thine anger: neither is there rest in my bones because of my sinne.

4 For mine iniquities are gone ouer mine head, and as a weightie burden they are to heaue for me.

5 My woundes are purified, and corrupted because of my foolishnes.

6 I am bowed, and crooked very sore: I go mourning all the day.

7 For my reines are full of burning, & there is nothing found in my flesh.

8 I am weakened & sore broken: I roar for the very griefe of mine heart.

9 Lord, I powre my whole desire before thee, and my sighing is not hid from thee.

10 Mine heart panteth: my strength faileth me, and the light of mine eyes, *euē* they are not mine owne.

11 My louers and my friends stande aside from my plague, and my kinsmen stande farre off.

12 They also, that seeke after my lyfe, laye snares, and they that goe about to doe me euill, talke wicked thinges and imagine deceit continually.

13 But I as a deafe man heard not, and as a dumme man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whose mouth are no reproofes.

15 For on thee, O Lord, do I waite: thou wilt heare me, my Lord, my God.

16 For I said, Heare me, least they reioyce ouer me: for when my foote slippeth, they extoll themselves against me.

17 Surely I am ready to halke, and my sorrow is euer before me.

18 When I declare my paine, and am sorry for my sinne,

19 Then mine enemies are aliue and are mightie, and they that hate me wrongfully are many.

20 They also, that reward euill for good, are mine aduersaries, because I follow goodnesse.

21 Forsake me not, O Lord: be not thou farre from me, my God.

22 Hasten thee to helpe me, O my Lorde, my saluation.

most reioyce. o He had rather haue hatred of all world, the to faile in any part of his dutie to Godward. p Which art author of my saluation: & this declareth he prayed with sure hope of deliuerance.

to put himselfe in mind of Gods chastisement, sine.

b He desireth not to be exempted from Gods rod, but that he would so moderate his hād, that he might be able to beare it.

c Thy sickness, wherewith thou hast visited me. d David acknowledgeth God to be iust in his punishments: because his sinnes had deserved much more.

e He confesseth his sinnes, Gods iustice, & maketh prayer his refuge.

f That rather gaue place to mine owne iust, then to the will of God.

g Or, blacke as that is disfigured & consumed with sickness.

h This example warneth vs neuer to despise the forme neuer to grieve but alwayes to cry vnto God with sure trust for deliuerance.

i Euer, as it is signified, that he was desirous of all helpe to himselfe.

k My fight faileth me for very sorrow.

l Partly for feare and partly for pride they deuised all durtie and friendship.

m For I can haue no audience before men, and therefore patiently waite for the help of god.

n That is, if they see thou fauour me not in time, they will mocke and triumph, as though thou hadst forsaken me.

o I am without hope to recouer my strength.

p In my present misery they

PSAL



PSAL. XXXIX.

David uttereth with what great griefe and bitternesse of mynde he was druen to these outrageous complaints of his infirmities. 2 For he confesseth that when he had determined silence, that he brast forth yet into wordes that he would not, through the greatnes of his griefe. 4 Then he rehearseth certaine requests which table of the infirmities of man, 8 And mixeth with them many prayers: but all do shew a mind wonderfully troubled, that is may plainly appeare how he did strive mightily against death & desperation.

¶ To the excellens musician. A Psalm of David.

I Thought, I will take heede to my wayes, that I sinne not with my tongue: I will keepe my mouth bridle, while the wicked is in my sight.

I was dumme and spake nothing: I kept silence even from good, and my sorow was more stirred.

Mine heart was hote within me, while I was musing, the fire kindled, and I spake with my tongue, saying,

Lord, let me know mine end, & the measure of my dayes, what it is: let me knowe how long I haue to liue.

Beholde, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely euery man in his best state is altogether vanitie. Selah.

Doubles man walketh in a shadowe, and disquieteth himselfe in vaine: he heapeth vp riches, and can not tell who shall gather them.

And now Lord, what waite I for? mine hope is euen in thee.

Deliuere me from all my transgressions, and make me not a rebuke vnto the foolishe.

I should haue bene dumme, and not haue opened my mouth, because thou didest it.

Take thy plague away from me: for I am consumed by the stroke of thine hand.

When thou wilt rebukes dost chastise man for iniquitie, thou as a mothe makest his beautie to consume: surely euery man is vanitie. Selah.

Hear my prayer, O Lord, & hearken vnto my cry: keepe not silence at my teares, for I am a stranger with thee, & a sojourner as all my fathers.

Stay shine anger from me, that I may recover my strength, before I go hence and be not.

¶ The worde signifieth al that he desireth, as health, force, strength, beautie, and in whatsoeuer he hath desired, so that the rod of God taketh away all that is desired in this world. For his sorow caused him to think that God would destroy him utterly: whereby we see how hard it is for the very Saints to keepe a measure in their wordes, when death and despaire attayle them.

PSAL. XL.

David deliuered from great danger, doeth magnifie and prayes the grace of God for his deliuerance, and commendeth his providence towards all mankind. 3 Then doeth he promise to giue himselfe wholly to Gods seruice, and so declareth how God is truly worshipped. 14 Afterward he giueth thanks and prayeth God, and hauing employed of his enemies, with good courage he calleth for ayde and succour.

¶ To him that excelleth. A Psalm of David.

I Waited patiently for the Lorde, and he inclined vnto me, and heard my cry. He brought me also out of horrible pit, out of the myrie claie, and set my feete vpon the rocke, and ordred my goings.

And he hath put in my mouth a newe song of praise vnto our God: many shall see it and feare, and shall trust in the Lord.

Blessed is the man that maketh the Lord his trust, and regardeth not the proude, nor such as turne aside to lyes.

O Lord my God, thou hast made thy wonderfull workes so many, that none can couit in order to thee thy thoughts toward vs: I would declare, and speake of them, but they are mo then I am able to expresse.

Sacrifice & offering thou didest not desire: for mine eares hast thou prepared) burnt offering and sinne offering hast thou not required.

Then said I, Lo, I come: for in the rolle of the booke it is written of me,

I desired to do thy good will, O my God: yea, thy Law is within mine heart.

I haue declared thy righteousness in the great Congregation: loe, I will not refraine my lippes: O Lord, thou knowest.

I haue not hid thy righteousness within mine heart, but I haue declared thy truth and thy saluation: I haue not concealed thy mercy and thy truth from the great Congregation.

Withdraw not thou thy tender mercy from me, O Lord: let thy mercy and thy truth alway preserue me.

For innumerable troubles haue compassed me: my sinnes haue taken such hold vpon me, that I am not able to looke vp: yea, they are mo in number then the heares of mine head: therefore mine heart hath failed me.

Let it please thee, O Lord, to deliuere me: make haste, O Lord, to helpe me.

Let the be confounded & put to shame together, that seeke my soule to destroy it: let them be druen backward & put to rebuke, that desire mine hurt.

Let them be destroyed for a reward of their shame, which say vnto me, Aha, aha.

Let all them, that seeke thee, reioyce and be glad in thee: and let them, that loue thy saluation, say alway, The Lord be praised.

Though I be poore and needy, the Lord thinketh on me: thou art mine helper and my deliuerer: my God, make no taryng.

¶ As touching the iudgement of the flesh, I was utterly destitute of al counsell: yet sayth inwardly moued mine heart to pray. I He desireth that gods mercy may content for him against the rage of his enemies. m Let the same shame, and confusion light vpon the, which they intended to haue brought vpon me. n As the faithful alway praye God for his benefites; so the wicked mocke Gods children in their afflictions.

PSAL. XLII.

David being grievously afflicted, blesteth them, that pite his case. 9 And compleyneth of the treason of his own friends, as came to passe in Iudas Iohn 13. 18. After heaping the great mercies of God gently chastising him, and not suffering his enemies to triumph against him, 13 Giueth most hearty thanks vnto God.

Though God deferred his help yet he patiently abode, til he was heard. He hath deliuered me from most great dangers.

That is, a speciall occasion to prayse him: for Gods benefites are so manie occasions for vsto to follow their example, which he must needs do, that trusteth not only in the Lord. c David goeth from one kinde of Gods fauour to the contemplation of his providence ouer al, & confesseth that his counsels towards vs are farre aboue our capacities: we can not so much as tel the in order.

Thou hast opened mine eares to vnderstand the spiritual meanig of the sacrifices: and here David esteemeth the ceremonies of the Law nothing in respect of the spiritual seruice.

When thou hadst opened mine eares and heart, I was ready to obey thee being assured that I was written in the booke of thine elect for this ende. h In the Church assembled in the Sanctuarie.

David here numbeth 3 degrees of our salvation: Gods mercy, whereby he pitieth vs: his righteousness, which signifieth his continual protection, and his truth, whereby appeareth

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¶ To

confidence in God  
all tribulations. 11. 42.  
11. 43. 5.

a gromy.

Rest.

11. 43. 13.

the assurance of the  
children of God arising  
from that he rideth with  
the insolvency of thine  
enemies.

# The nature of flatterers, E. 8: 1-13.

a Not condemning him as accursed, whom God doeth visit, knowing y there are diuers causes, why god laith his hand vpon vs: yea, & afterward he restoreth vs. b When for sorrow & griefe of minde he casteth himselfe vpon his bed. c Thou hast restored him in his sicke bed & sent him comfort. d That is, curse me, and can not haue their cruel hate quenched, but with my shameful death. e For pretending to comfort me, he conspireth my death in his heart, and braggeth thereof. f The enemies thought by his sharpe punishments that God was become his mortall enemy. g As David felt this fallhood, & as it was chiefly accomplished in Christ, Ioh 13. 18 so shall his members continually prouoe the same. h Meaning, eyther in prosperitie of lyfe, or in y true feare of God against all tentations. i Shewing me euident signes of thy Fatherly prouidence. k By this repetition he stirreth vp the faythfull to prayse God.

## To him that excelleth. A Psalm of David.

Blessed is he that iudgeth wisely of the poore: the Lord shall deliuer him in the tyme of trouble.

The Lord wil kepe him, and preserue him aliuie: he shalbe blessed vpon the earth, and thou wilt not deliuer him vnto the will of his enemies.

The Lord wil strengthen him vpon y bed of sorrow: thou hast turned all his bed in his sickness.

Therefore I sayd, Lord haue mercy vpon me: heale my soule, for I haue sinned against thee.

Mine enemies aspeake euill of me, saying, When shal he dye, and his name perish?

And if he come to see mee, he speaketh lies, but his heart heapeeth iniquitie within him, and when he commeth forth, he telleth it.

All they that hate me, whisper together against me: euen against me do they imagine mine hurt.

A mischief is light vpon him, & he that lyeth, shall no more rise.

Yea, my familiar friend, whome I trusted, which did eate of my bread, hath lifted vp the heele against me.

Therefore, O Lord, haue mercy vpon me, & raise me vp: so I shall reward them.

By this I know that thou fauourest mee, because mine enemy doth not triumph against me.

And as for me, y vpholdest me in myne integritie, and dost set me before thy face for euer.

Blessed be the Lord God of Israel world without end. So be it, euen so be it.

h Meaning, eyther in prosperitie of lyfe, or in y true feare of God against all tentations. i Shewing me euident signes of thy Fatherly prouidence. k By this repetition he stirreth vp the faythfull to prayse God.

## PSAL. XLII.

The Prophet grievously complaineth, that being left by his persecutors, he could not be present in the Congregation of Gods people, protesting that although he was separated in body from them, yet his heart was witherward affectioned. 7 And last of all he sheweth, that he was not so farre overcome with these sorowes and thoughts, 8 But that he continually put his confidence in the Lord.

To him that excelleth. A Psalm to giue instruction, committed to the sonnes of Korah.

As the hart brayeth for the riuers of water, so panteth my soule after thee, O God.

My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God?

My teares haue bene my meate day and night, while they daily say vnto me, Where is thy God?

When I remembered these things, I powdered out my verie heart, because I had gone with the multitude, and ledde them into the House of God with y voyce of singing, and prayse, as a multitude that keepeth a feast.

Why art thou cast downe, my soule, & vn-

## Psalmes. M. 9. Day.

quiet within me? waite on God: for I will yet giue him thanks for the helpe of his preference.

My God, my soule is cast down within me, because I remember thee, from the land of Iordan, and Hermonim, & from the mount Mizar.

One deepe calleth another deepe by the noyse of thy water spoutes: all thy waues & thy floods are gone ouer mee.

The Lord shall graunt his louing kindness in the day, and in the night shall I sing of him, euen a prayer vnto the God of my life.

I will saye vnto God, which is my rocke, Why hast thou forgotten mee? why goe I mourning, whē the enemy oppresseth me?

My bones are cut asunder, while mine enemies reproch me, saying daily vnto me, Where is thy God?

Why art thou cast downe, my soule? and why art thou disquieted within me? waite on God: for I will yet giue him thanks: he is my present helpe, and my God.

most grievously tormented. k This repetition doth declare that David did not overcome at once: to teach vs to be constant for as much as God will certainly deliuer his.

## PSAL. XLIII.

He prayeth to be deliuered from them which conspire against him, that he might iustly praise God in his holy Congregation.

Iudge me, O God, and defend my cause against the vnnmerciful people: deliuer me from the deceitfull and wicked man.

For thou art the God of my strength: why hast thou put me away? why go I to mourning, when the enemy oppresseth me?

Send thy light and thy truth: let the lead me: let the bring me vnto thine holy Mountaine and to thy Tabernacles.

Then I will go vnto the altar of God, euen vnto the God of my ioy & gladnes: & vpon the harpe will I giue thanks vnto thee, O God, my God.

Why art thou cast downe, my soule? and why art thou disquieted within me? waite on God: for I will yet giue him thanks, he giuing in token of his great diuinitie.

Whereby he admonisheth the faithfull not to relent, but constantly waite on the Lord, though their troubles be long and great.

## PSAL. XLIIII.

The faithfull remember the great mercy of God towards his people. 9 After they complain because they feele it no more. 17 Also they alledge the covenant made with Abraham, for the keeping whereof they shew what grievous things they suffered. 23 Finally they praye vnto God not to contemne their affliction, saying the same redoundeth to the contempt of his honour.

To him that excelleth. A Psalm to giue instruction, committed to the sonnes of Korah.

WE haue heard with our eares, O God: our fathers haue tolde vs the workes, that thou hast done in their dayes, in the olde time:

How thou hast driuen out the heathen Church was in extreme miserie, eyther at their returne from Babylon, or vnder Antiochus, or in such like affliction. b That is, the Canaanites.

## Dauids constant hope.

Though he is afflicted with griefe of heart, yet he is comforted with the promise of Gods mercie, which he receiveth.

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with

To win, our  
fathers.

Of Canaan.

That is, our  
fathers.

God free mer-

cy and love is

the only foun-

taine and begin-

ning of church

Deut. 10. 17.

Because thou

art our King,

therefore deliver

thy people from

their miserie.

Salomon thei &

their forefathers

made both one

Church; they ap-

pear thus to the

Israhel, which be-

fore they did at-

tend to their

fathers.

As they confes-

sed before, that

their strength

came of God, so

now they ac-

knowledge that

this affliction

came by his iust

judgement.

Or, a thirplea-

son. J. 24.

Knowing God

to be author of

this calamitie,

they murmure

not, because

persecute in his

hands, who wou-

lded them.

As times

which are sold

for a lowe price,

neither lookest

thou for him, if

offend most, but

takest the first

chapsin.

all date not lift

up mine head for

shame.

a Meaning, the

pride & cruel

tyrant.

They boast

not of their ver-

ties, but declare

that they rest vp-

on God in the

midles of they

afflictions: who

punished not

how their sinnes,

but by hard af-

flictions called

them to the con-

sideration of the

heavenly ioyes.

Or, who desire

not the betterment

of thy nation.

how was for the

power of Ioyes,

which can be over-

come by perils.

They there that

they honoured God

aright because they trusted in

him alone. q They take God to witness that they were vp-right to him

ward. r The faithful make this their comfort, that the wicked punish

them not for their sinnes, but for Gods curse, Mat. 5. 10. 1 Pet. 4. 14.

with thine hand, and plantest them: howe  
thou hast destroyed the people, and caused  
them to grow.

For they inherited not the lande by their  
owne sword, neither did their owne arme  
saue them: but thy right hande, and thine  
arme and the light of thy countenance, be-  
cause thou didest fauour them.

Thou art my King, O God: send helpe vn-  
to Iacob.

Through thee haue we thrust backe our  
aduersaries: by thy Name haue we troden  
downe them that rose vp against vs.

For I do not trust in my bow, neither can  
my sword saue me.

But thou hast saued vs from our aduersa-  
ries, and hast put them to confusion that  
hate vs.

Therefore will we praise God continually,  
and will confesse thy name for euer. Selah.

But now thou art farre of, and puttest vs to  
confusio, and goest not forth with our ar-  
mies.

Thou makest vs to turne backe from the  
aduersarie, and they, which hate vs, spoyle  
for themselves.

Thou giuest vs as sheepe to be eaten, &  
doest scatter vs among the nations.

Thou sellest thy people without gaine, &  
doest not increase their price.

Thou makest vs a reproche to our neigh-  
bours, a iest and a laughing stocke to them  
that are round about vs.

Thou makest vs a prouerbe among the  
nations, and a nodding of the head among  
the people.

My confusion is daily before me, & the  
shame of my face hath couered me,

For the voyce of the slaunderer and re-  
bucker, for the enemy and auenger.

All this is come vpon vs, yet doe we not  
forget thee, neither deale we falsely coe-  
cerning thy covenant.

Our heart is not turned backe: neither  
our steps gone out of thy paths.

Albeit thou hast smitten vs down into the  
place of dragons, and couered vs with the  
shadow of death.

If we haue forgotten the Name of our  
God, & holden vp our hands to a strange  
God,

Shall not God search this out? for hee  
knoweth the secrets of the heart.

Surely for thy sake are we slayne con-  
tinually, and are counted as sheepe for the  
laughter.

Vp, why sleepest thou, O Lord? awake, be  
not farre of for euer.

Wherefore hiddest thou thy face? & forget-  
test our miserie and our affliction?

For our soule is beaten downe vnto the  
dust: our bellie cleaueth vnto the ground.

Rise vp for our succour, and redeeme vs  
for thy mercies sake.

They there that they honoured God aright because they trusted in  
him alone. q They take God to witness that they were vp-right to him  
ward. r The faithful make this their comfort, that the wicked punish

them not for their sinnes, but for Gods curse, Mat. 5. 10. 1 Pet. 4. 14.  
I there hope of recouerie, except thou put to thine iad & rayse  
vp. t Which is only and sufficient ranfome to deliuer both bodie  
and soule from all kinde of slauey & miserie.

The maiestie of Salomon, his honour, strength, ri-  
ches and power are praised, & also his marriage with the  
Egyptian being an heathen woman is blessed, so If that  
she can renounce her people & the loue of her country, and  
giue her self wholly to her husband. Vnder the which figure  
the wonderfull maiestie and increase of the kingdom of  
Christ and the Church his spouse now taken of the Gentiles  
is described.

To him that excelleth on a Shoshannim a song  
of loue to giue instruction, committed  
to the formes of Korah.

My heart will vtter forth a good mat-  
ter: I will intreat in my workes of the  
King: my tongue is as the penne of a swift  
writer.

Thou art sayrer then the children of me-  
dice: grace is powred in thy lips, because God  
hath blessed thee for euer.

Gird thy sword vpon thy thigh, O most  
mightie, to wis, thy worship and thy glory.

And prosper with thy glorie: ride vpon  
the word of truth and of meekenes & of  
righteousnes: so thy right hand shall teach  
these terrible things.

Thine arrowes are sharpe to percey heart  
of the Kings enemies: therefore the people  
shall fall vnder thee.

Thy throne, O God, is for euer and euer:  
the scepter of thy kingdom is a scepter of  
righteousnes.

Thou louest righteousness, and hatest wic-  
kednesse, because God, even thy God hath  
anointed thee with the oyle of gladnes a-  
boue thy fellows.

All thy garments smell of myrrhe & aloes,  
and cassia, when thou comest out of the yu-  
rie palaces, where they haue made thee  
glad.

Kings daughters were among thine hono-  
rable wives: vpon thy right hand did stand y  
Queene in a vesture of gold of Ophir.

Hearken, O daughter, and consider, and  
incline thine eare: forget also thine owne  
people and thy fathers house.

So shall y King haue pleasure in thy beau-  
tie: for he is thy Lord, and reuerence thou  
him.

And the daughter of Tyrus wish y riche  
of the people shall doe homage before thy  
face with presents.

The Kings daughter is all glorious within:  
her clothing is of broyded gold.

She shall be brought vnto the King in ray-  
ment of needle worke: the virgins that fol-  
low after her, and her companions shall bee  
brought vnto thee.

With ioye and gladnesse shall they bee  
brought, and shall enter into the kings pa-  
lace.

In steade of thy fathers shall thy children  
be: thou shalt make them princes through  
all the earth.

I will make thy Name to bee remem-  
bered for euer.

There is nothing feyned nor hypocritical, but she is glorious both  
within & without: & howbeit the Church hath not at all times this  
outward glory, & saue is to be imputed only to their owne ingratitude.

They shall haue greater graces then their fathers. n He signifieth  
the great compasse of Christes kingdom, which shall be sufficient to enrich al  
his members. o This must only be referred to Christ & not to Salomons  
bred

a This was ac-  
certaine tune or an  
instrument.

b Of that peris-  
loue that ought  
to be betweene  
the husband and  
the wyfe.

c Salomons beau-  
tie & eloquence  
to winne fauour  
with his people,  
& his power to  
ouercome hise-  
nomies, is here  
described.

d He alludeth to  
them y ride in  
chariots in their  
triumphes, shew-  
ing that the quiet  
state of a king-  
dome standeth  
in truth, meekne-  
nes and iustice,

e Vnder this fi-  
gure of this ki-  
ngdome of iustice  
is set forth the e-  
uerlasting king-  
dome of Christ.

f Hath esta-  
blished this ki-  
ngdome as the fi-  
gure of Christ,  
which is y peace  
and ioye of the  
Church.

g In the which  
palace y people  
made these ioyes  
to see them giue  
thanks and re-  
ioyce for thee.

h Though he  
had many kings  
daughters among  
his wives, yet he  
loued Pharaohs  
daughter best.

i Vnder y figure  
of Pharaohs  
daughter he  
sheweth that y  
church must cast  
of al carnal affec-  
tions to obey  
Christ only.

k He signifieth  
y diuers of them  
y be rich, shall be  
benefactors to  
the church, al-  
though they giue  
not perfect obedi-  
ence to the Gospell.

l Or, 2or.

How wout the apostles  
of Iesus, can we say they  
ye. 44. 3.

hart

hart

Christ

hart. pl. 44. 28.

It is the best of the  
of God in that word  
for all manner of  
yea come forth  
the profession of  
ye. 44. 32. Ro. 8. 31.

Christ



bred through all generations: therefore shal the people giue thanks vnto thee worlde without ende.

PSAL XLVI.

*A song of triumph or thanksgiving for the deliuerance of Ierusalem, after Sennacherib with his armie was drinen away, or some other like sodaine and maruelous deliuerance by the mighty hand of God. A VVherely the Prophete commending this great benefite, doth exhort the iustfull to giue themselves wholly vnto the hands of God, doubting nothing but that vnder his protection they shall be safe against all the assaults of their enemies, because this is his delite to assuage the rage of the wicked, when they are most busie against the iust.*

*To him that excelleth vpon a Alamorh a song committed to the somes of Korah.*

God is our hope and strength, & helpe in all troubles, readie to be found.

Therefore will not we feare, though the earth be moued, and though the mountaines fall into the middes of the sea.

Though the waters thereof rage and be troubled & the mountaines shake at the surges of the same, Selah,

Yes there is a Riuer, whose streames shall make glad the cite of God: euen the Sanctuary of the Tabernacles of the most High.

God is in the middes of it: therefore shal it not be moued: God shall helpe it very earely.

When the nations raged, and the kingdoms were moued, God thundred, and the earth melted.

The Lord of hostes is with vs: the God of Iaakob is our refuge. Selah.

Come, & behold the workes of the Lord, what desolations he hath made in the earth.

He maketh warres to cease vnto the ends of the world: he breaketh the bowe and curteth the speare, & burneth the chariots with fire.

Be still and knowe that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

The Lord of hostes is with vs: the God of Iaakob is our refuge. Selah.

PSAL XLVII.

*The Prophete exhorteth all people to the worship of the true and euertlasting God, commending the mercy of God toward the posteritie of Iaakob: 9 And after prophesie of the kingdom of Christ in this time of the Gospel.*

*To him that excelleth. A Psalm committed to the somes of Korah.*

All people clap your hands: sing loud vnto God with a ioyfull voyce.

For the Lord is high, & terrible: a great King ouer all the earth.

He hath subdued the people vnder vs, and the nations vnder our feete.

He hath chosen our inheritance for vs: euen the glorie of Iaakob whome he loued. Selah.

God is gone vp with triumph, euen the meekness of the Gentiles: they should with gladnes obey them. God hath chosen vs above all other nations to enioy a most glorious inheritance.

Lord, with the sound of the trumpet.

Sing praises to God, sing prayles: sing prayles vnto our King, sing prayles.

For God is the King of all the earth: sing praises euerie one that hath vnderstanding.

God reigneth ouer the heathen: God sitteth vpon his holy throne.

The princes of the people are gathered vnto the people of the God of Abraham: for the shields of the world belong to God: he is greatly to be exalted.

derstanding be ioyned with singing, lest the Name of God be profaned with vayne crying. f He prayeth Gods highnes, for that he knoweth the great prizes of the world (whom he calleth shields) to the ship of his Church.

PSAL XLVIII.

*A notable deliuerance of Ierusalem from the hands of manie Kinges is mentioned, for the which thanks are giuen to God, and the state of that cite is praised, that hath God so presently at all tymes readie to defend them. The Psalmes former to be made in the time of Aha, Iosaphat, Asa or Ezechiah: for in their times chiefly was the citie by forraign princes assaulted.*

*A Song or Psalm committed to the somes of a Some put this difference betweene a song, & Psalm, saying that it is called a song, wherethere is no instrument, but the voice: & the Psalm, the contrary. The song of Psalm is when the instrument beginneth, and the voyce followeth. The Psalm of the song, the contrary.*

Great is the Lord, and greatly to be prayed, in the Citie of our God, euen vpon his holy Mountaine.

Mount Zion, lying Northwarde, is faire in situation: it is the ioy of the whole earth, and the citie of the great King.

In the palaces therof God is knowne for a refuge.

For lo, the Kings were gathered, & went together.

When they sawe it, they marueiled: they were astonied, & suddenly driuen backe,

as vpon a woman in trauaile.

As with an East winde thou breakest the shippes of Tarshish, so were they destroyed.

As we haue heard, so haue we seene in the Citie of the Lord of hostes, in the Citie of our God: God will stablish it for euer. Selah.

We waite for thy louing kindnes, O God, in the middes of thy Temple.

O God, according vnto thy Name, so is thy praye vnto the worlds end: thy right hand is full of righteousness.

Let mount Zion reioyce, & the daughters of Iudah be glad, because of thy iudgements.

Compasse about Zion, and goe round about it, and tell the towers therof.

Marke well the wall therof: beholde her towers, that ye may tell your posteritie.

For this God is our God for euer & euer: he shall be our guide vnto the death.

terrameum. h To wit, of our fathers, so haue we proued: or, god hath performed his promes. i In all places where thy Name shall be heard of, men shall praye thee, when they heare of thy maruelous workes. k Let Ierusalem and the cities of Iudea reioyce for thy iust iudgements against thine enemies. l For in this outward defence & strength Gods blessings did also appeare: but the chief is to be referred to Gods fauour and secret defence, who neuer leaueh his.

PSAL XLIX.

*The holie Ghost calleth all men to the consideration of mans life, 7 Shewing them not to be most blessed, that are most wealthie, and therefore not to be feared: but to be feared of God.*

God is the refuge of his seruants in all inward and outward afflictions

a Which was either a musical instrument or a solenne tune, vnto the which this Psalm was sung. b Or, protection. c In all manner of troubles God sheweth his speedy mercy and power in defending his. d That is, we will not be overcome with feare. e Though the afflictions rage neuer so much, yet the riuers of Gods mercies bring sufficient comfort to his. f The riuers of Shiloah, which passed through Ierusalem: meaning, though defence seeme neuer so small, yet if God haue appointed it, it is sufficient. g Always when neede requireth. h To wit, how oft he hath destroyed his enemies & deliuered his people. i He warneth them that persecute the Church to cease their crueltie: for els they shall feele that God is to strong for them, against who they fight.

E: 9

a Here is ingred Christ, vnto whom all his should giue willing obedience, who would shew himselfe terrible to the wicked. b He hath made the lesser, who were the heres of the Law and Prophets, schollers. c God is gone vp with triumph, euen the meekness of the Gentiles: they should with gladnes obey them. d God hath chosen vs above all other nations to enioy a most glorious inheritance.

God  
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travellers he lieth up our myndes to consider howe all things are ruled by Gods providence: 14 VVho as he iudgeth this worldly miserie to everlasting torment, 15 So doth he preserve his will reward them in the day of the resurrection. 16 The. 1. 6.

To him that excelleth. A Psalm committed to the sonnes of Korah.

**H**EARE this, all ye people: giue care, all ye that dwell in the world,  
As well lowe as he, both riche and poore.  
My mouth shall speake of wisdom, & the meditation of mine heart is of knowledge.  
I will incline mine care to a parable, & vtter my graue matter vpon the harpe.  
Wherefore should I feare in the euill daies, when iniquitie shall compasse me about, as mine heeles?  
They trust in their goods, & boast themselves in the multitude of their riches.  
Yet a man can by no meanes redeeme his brother: he can not giue his raunsome to God,  
(So precious is the redemption of their soules, & the continuance for euer)  
That he may liue still for euer, and not see the graue.  
For he seeth that wise men dye, & also that the ignorant and foolish perish, and leaue their riches for others.  
Yet they thinke, their houses, & their habitations shall continue for euer, even from generation to generation, & call their lands by their names.  
But man shall not continue in honour: he is like the beastes that dye.  
This their way vttereth their foolishnes: yet their posteritie delite in their talke. Selah.  
Like sheepe they lie in graue: death deuoureth them, and the righteous hath haue domination ouer them in the morning: for their beautie shall consume, while they shall go from their house to graue.  
But God shall deliuer my soule from the power of the graue: for he wil receiue me. Selah.  
Be not thou afrayed when one is made riche, & when the glorie of his house is increased.  
For he shall take nothing away when he dyeth, neither shall his pompe descend after him.  
For while he liued, he reioyced himself: & men will praye thee, when thou makest much of thy selfe.  
He shall enter into the generation of his fathers, and they shall not liue for euer.  
Man is in honour, & vnderstandeth not: he is like to beastes that perish.

He will intreat how God gouerneth the world by his promise which can not be perjured by the iudgement of the flesh. b Though wicked men reign & exult, yet God will execute his iudgements against the wicked in time convenient. c To trust in riches is more madnes, seeing they can neither rescue life nor bring it. d That is, for as much as they are not to be found, as the promise was precious in the dayes of Eli. Sam. 1. e Meaning, it is impossible to liue for euer: al- (b) life & death are only in Gods hands. f That is, that death maketh no difference between the persons. g That is, not to their children, but to strangers. Yet the wicked profit not by their examples, but still dream of immortalitie. h Or, I know that their name may be famous in earth. i Approaching the death of the body. j They speake and do the same thing that their fathers dyd. k As there are gathered into folds, so shall they be brought to the graue. l Because they haue no part of life everlasting. m Christs coming is as the morning, when the elect shall reigne & Christ their head ouer the wicked. n Or, because he hath receiued me. Job 37. 19. 23. m. 8. y. o He believeth his soule. p The flatterers praise them: that liue in deluges and pleasures. q Or, his soule. o And not passe the terme appointed for life. p Both they and their fathers shall liue here but a while, and at length dye for euer. q He condemneth man's ingratitude, who having receiued excellent gifts of God, abuseth them like a beast to his owne condemnation.

PSAL. L.

Because the Church is alway full of hypocrites, 8 VVhich do imagine that God wil be worshipped with outward ceremonies onely, without the heart: and especially the Iewes were of this opinion, because of their figures and ceremonies of the law, thinking that their sacrifices were sufficient, 21 Therefore the Prophet doth reprove this grosse error, and pronounceth the Name of God to be blasphemed, where he liues in ceremonies. 23 For he declareth the worship of God to be spiritual, wherof are two principall partes, inuocation, and thanksgiving.

A Psalm of Asaph.

**T**HE God of gods, euen the Lorde hath spoken and called the earth from the rising vp of the sunne vnto the going down thereof.  
Out of Zion, which is the perfection of beautie, hath God shined.  
Our God shall come and shall not keepe silence: a fire shall deuour before him, and a mighty tempest shall be moued round about him.  
He shall call the heauen above, and the earth to iudge his people.  
Gather my Saintes together vnto mee, those that make a couenaut with me with sacrifice.  
And the heauens shall declare his righteousness: for God is iudge himselfe. Selah.  
Hear, O my people, & I will speake, heare, O Israel, and I will testifie vnto thee: for I am God, euen thy God.  
I wil not reprove thee for thy sacrifices, or thy burnt offerings, that haue not bene continually before me.  
I will take no bullocke out of thine house, nor goates out of thy folds.  
For all the beasts of the forest are mine, and the beasts on a thousand mountaines: and the wilde beasts of the field are mine.  
If I be hungrie, I wil not tell thee: for the world is mine, and all that therein is.  
Wil I eate the flesh of bulles? or drinke the blood of goates?  
Offer vnto God praise, & pay thy vowes vnto the most High,  
And call vpon me in the day of trouble: so will I deliuer thee, and thou shalt glorifie me.  
But vnto the wicked saide God, What hast thou to do to declare mine ordinances, that thou shouldest take my couenaut in thy mouth,  
Seeing thou hatest to be reformed, and hast cast my wordes behind thee?  
For when thou seest a theefe, thou runnest with him, and thou art partaker wyth the adulterers.  
Thou giuest thy mouth to euill, and with thy tongue thou forgetst deceit.  
Thou art fittest, and speakest against thy brother, and slanderest thy mothers sonne.  
These things hast thou done, and I helde my tongue: therefore thou thoughtest that

M. 10.

a Who was eyther the autor, or a chiefe singer, to whom it was committed.  
b To plead against his dissembling people before heauen and earth.  
c Because God had chosen it to haue his Name there called vpon, and also his image shined there in the doctrine of law.  
d As when, God gaue his Law in mount Sinai, he appeared terrible with thunder and tempest, so wil he appeare terrible to take account for the keeping thereof.  
e As witnesses against the hypocrites.  
f God in respect of his elect, calleth the whole body holy, Saints and his people.  
g Which should know that sacrifices are seals of the couenant between God and his people, and not for religion therein.  
h For I passe not for sacrifices, except the true vse be there which is to confirme your faith in my promises.  
i Though he did delite in sacrifice, yet had he no need of mans help thereunto.  
k Though mans life for the iniquitie thereof hath neede of foode, yet God, whose life quickeneth all the world, hath no neede of such meanes.  
l Shew thy selfe mindful of Gods benefites by thanksgiving.  
m Why dost thou faile to be of my people & talkest of my couenant, seeing thou art but an hypocrite? n And to liue according to my word.  
o He sheweth what are the fruites of them that conternie Gods word.  
p He noteth the crueltie of hypocrites, which spare not in their talke or iudgement their owne mothers sonne.

not 11. 49. 9.  
the day of iudgment.  
the true confidence of the wicked. ps. 10.  
Saints  
a promise. ps. 49. 14.  
& ps. 50. 14. 15.

q I will write all thy wicked deeds in a rolle and make thee to reade & acknowledge them whe ther thou wilt or no.

I was like thee: *but* I will reprocue thee, & set them in order before thee.

22 Oh consider this, ye that forget God, leaſt I teare you in pieces, & there be none that can deliuer you.

23 He that offeth praise, shall glorifie me: and to him, that disposeth his way aright, will I shew the saluation of God.

PSAL. LI.

¶ When David was rebuked by the Prophete Nathan, for his great offences, he did not onely acknowledge the same to God with protestation of his naturall corruption and iniquitie, but also left a memoriall thereof to his posteritie.

7 Therefore first he desireth God to forgive his finnes, 10 And to reue in him his holy Spirit, 12 VVith promises that he will not be vniuersall of those great graces. 18 Finally fearing leaſt God would punish the whole Church for his fault, he requireth that he would rather increase his graces towards the same.

¶ To him that excelleth. A Psalm of David, when the Prophet Nathan came unto him, after he had gone in to Bath-sheba.

1 H Aue mercy vpon me, O God, according to thy louing kindnes: according to the multitude of thy compassions put away mine iniquities.

2 Wash me thoroughly from mine iniquity, and cleanse me from my sinne.

3 For I know mine iniquities, and my sinne is euer before me.

4 Against thee, against thee onely haue I sinned, and done euill in thy sight, that thou maist be iust when thou speakest, and pure when thou iudgeth.

5 Beholde, I was borne in iniquitie, and in sinne hath my mother conceyued me.

6 Behold, thou louest truth in the inward affections: therefore hast thou taught me wisdom in the secret of mine heare.

7 Purge me with hyssope, and I shall bee cleane: wash me, and I shall be whiter then snowe.

8 Make me to heare ioy and gladnes, that the bones, which thou hast broken, may reioyce.

9 Hide thy face from my finnes, and put away all mine iniquities.

10 Create in me a cleane heart, O God, and reneue a right spirit within me.

11 Cast me not away from thy presence, and take not thine holy Spirit from me.

12 Restore to me the ioy of thy saluation, and stablish me with thy free Spirit.

13 Then shall I teach thy wayes vnto the wicked, and sinners shalbe conuerted vnto thee.

14 Deliuer me from blood, O God, which are the God of my saluation, and my tongue shall sing ioyfully of thy righteousness.

15 Open thou my lippes, O Lord, and my mouth shall shew forth thy prayse.

16 For thou desirest no sacrifice, though I tant sinners. h By the bones he vnderstandeth all strength of soule and body, which by cares & mourning are consumed. i He confesseth that when Gods Spirit is colde in vs, to haue it againe reuiued is as a new creation. k Which may assure me that I am drawn out of the slauerie of sinne. l He promisseth to endeuour others by his example may turne to God. m Frod the murder of Uriah, & the others that were slayne with him, 2 Sam. 11. 17. n By giuing me occasion to prayse thee, when thou shalt forgive my finnes.

would giue it: thou delitest not in burnt offering.

17 The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.

18 Be fauourable vnto Zion for thy good pleasure: build the walles of Ierusalem.

19 Then shalt thou accept the sacrifices of righteousness, euen the burnt offering and oblation: then shall they offer calues vpon thine altar.

lawfull, applied to their right ender, which is the exercise of faith and repentance.

PSAL. LII.

¶ David describeth the arrogant tyranny of his aduersarie Doeg: who by false surmises caused Ahimelech with the rest of the Priests to be slayne. 5 David protesteth his destruction, 6 And encourageth the faithful to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 9 And finally he rendereth thanks to God for his deliuerance. In this Psalm is lively set forth the kingdome of Antichrist.

¶ To him that excelleth. A Psalm of David to giue instruction. When Doeg the Edomite came and shewed Saul, and said to him, David is come to the house of Ahimelech.

W Hy boastest thou thy self in thy wickednes, O man of power? y louing kindnes of God indureth daily.

2 Thy tongue imagineth mischief, and is like a sharp razor, that cutteth deceitfully.

3 Thou doest loue euill more then good, & lies, more then to speake y truth. Selah.

4 Thou louest all wordes that may destroy, O deceitfull tongue!

5 So shall God destroy thee for euen: he shall take thee and plucke thee out of thy tabernacle, & roote thee out of the land of the liuing Selah.

6 The righteous also shall see it, & feare, and shall laugh at him, saying,

7 Behold the man that tooke not God for his strength, but trusted vnto the multitude of his riches, and put his strength in his malice.

8 But I shalbe like a green oliue tree in the house of God: for I trusted in the mercie of God for euer and euer.

9 I will alway prayse thee, for that thou hast done this, and I will hope in thy Name, because it is good before thy Saints.

their part against the wicked. Or, in his substance. g He reioyceth to haue a place among the seruantes of God, that he may growe in the knowledge of godlines. h Executed this vengeance. Or, requited thy grace and promises.

PSAL. LIII.

¶ He describeth the crooked nature, & the crueltie, & And punishment of the wicked, when they looke not for it, 6 And desireth the deliuerance of the godly, that they may reioyce together.

¶ To him that excelleth on Mahalath. A Psalm of David to giue instruction.

T He foole hath said in his heart, There is no God: they haue corrupted and done abominable wickednes: there is none that doeth good.

2 God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, & seeke God.

people haue no God. e Whereby he condemneth all knowledge & the derstanding, that tendeth not to seeke God.

The excellency of humi-  
litation in regard of the  
promis. ps. 51. 17.  
Kart. p. 51. 17.  
a promist. & p. 51. 17.

Partly confession of in-  
firmities and repentance for our  
particular sin, prours  
in forgiveness of a pardon.

Kart.

Kart.

saints. Ps. 52. 9.

Kart. p. 53. 1



*David pro- nounceth Gods vengeance against cruel gouerners* 4 who hauing charge to defend the people, do most cruelly deuour them. *When they thought there was no occasion to feare, the fudden vengeance of God lighted vpon them.* *Be the enemies power neuer so great, nor the danger so fearefull, yet God deliue- reth his in due time.*

PSAL. LIIII.

*David brought into great danger by the reason of the Ziphims, 3 Calleth vpon the Name of God to destroy his enemies, 6 Promising sacrifice & free offerings for so great deliuerance.*

*To him that excelleth on Neginoth. A Psalm of David, to giue instruction. When the Ziphims came and said vnto Saul, \* Is not David hid among vs?*

*He declareth that when all men do forsake him, God will deliuer him as it were by miracle them that call vnto him with an vpright confidence.*

*Towit, the Ziphims, a Sland and his name, which were like cruell hounds & could not be satisfied by his death & Betray neuer so lowe as he was with lonathans.*

*According to thy faithfull promise for my defence. f For hypocrites serue God for fauour, or vpon conditions. g We may lawfully reioyce for Gods iudgement against the wicked, if our affections be pure.*

PSAL. LV.

*David being in great heauines and distress complayneth of the crueltie of Saul, 12 And of the falschoode of his familiar acquaintance, 17 Uttering most ardent affections to moue the Lord to pittie him. 22 After being assured of deliuerance, he setteth forth the grace of God as though he had already obtained his request.*

*To him that excelleth on Neginoth. A Psalm of David to giue instruction.*

*The earnestnes of his prayer declareth the vehemencie of his griefe, inasmuch as he is compelled to burst out into cries.*

*For the threatenings of Saul & his adherents. 4 They haue defamed me as a wicked person; or, they haue imagined my destruction. d Extreme feare.*

doue: then would I \* flie away and rest. Behold, I would take my flight farre of, lodge in the wildernesses. Selah.

He would make haste for my deliuerance from the stormie wind and tempest.

Destroy, O Lord, & deuide their tógues: for I haue seene crueltie and strife in the citie.

Day and night they go about it vpon the walles thereof: both iniquitie & mischief are in the middes of it.

Wickednes is in the middes thereof: deceit and guile depart not from her streetes.

Surely mine enemy did not detame me: for I could haue borne it: neither did mine aduersarie exalt himselfe against me: for I would haue hid me from him.

But it was thou, O man, euen my companion, my guide and my familiar:

Which delighted in consulting together, and went into the House of God as companions.

Let death seale vpon them: let them go downe quicke into the graue: for wickednes is in their dwellings, euen in the middes of them.

But I will call vnto God, and the Lord will saue me.

Euening and morning, and at noone will I pray, and make a noyse, & he will heare my voyce.

He hath deliuered my soule in peace from the battell, *that was against me:* for many were with me.

God shall heare and afflict them, euen he that reigneth of olde, Selah. because they haue no changes, therefore they feare not God.

He played his hande vpon such, as bee at peace with him, and he brake his couenant.

The wordes of his mouth were softer then butter, yet warre was in his heart: his words were more gentle then oyle, yet they were swordes.

Cast thy burden vpon the Lord, & he shall nourish thee: he will not suffer the righteous to fall for euer.

And thou, O God, shalt bring them down into the pit of corruption: the bloudie, and deceitful men shall not liue half their daies: but I will trust in thee.

*Gift: to wit, which thou wouldest that God should giue thee. q Though for their bettering & trial he suffer them to slippe for a tyme.*

Though they sometime liue longer, yet their life is cursed of God, vnquiet & worse then any death.

PSAL. LVI.

*David being brought to Achish the King of Gath, a Samuel. 21. 22. complaineth of his enemies, demandeth succour, 2. Putteth his trust in God & in his promises, 12 And promisseth to performe his vowes, which he had taken vpon him, whereof this was the effect to praise God in his Church.*

*To him that excelleth. A Psalm of David on Michtam, concerning the dumme done in a Being chased farre counrey, when the Philistines took him in Gath.*

trety, he was as a dumme doue, not seeking reuengence.

*Feare had driuen him to so great distress, that he wished to be hid in some wilderness, and to be banished from that Kingdom, which God had promised he should enioy.*

*From the cruel rage and tyranny of Saul.*

*As in the confusion of Babylon, when the wicked conspired against God.*

*All lawes and good orders are broken, and onely vice and dissolution reigneth vnder Saul. If mine enemy had sought mine hurte, I could the better haue toyed with him.*

*Which was not only ioyned to me in friendship and counsell in worldly matters, but also in religion. As Korah, Dathan and Abiram.*

*Which signifieth a seruile minde and sure trust to obayne his petition, which thing made him earnest at all tymes in prayer.*

*Euen the Angels of God fought on my side against mine enemies, 2. King. 6. 16.*

*But their prosperous estate still continueth.*

*I did not proue him, but was at peace with him, yet he made warre against me.*

*Though for their bettering & trial he suffer them to slippe for a tyme.*

*Though they sometime liue longer, yet their life is cursed of God, vnquiet & worse then any death.*

M. 11.

*Ps. 55. 4*

The teares of the Saintes. *M. n. day.*

Psalmes. *M. n. day.*

The wicked described.

b He sheweth that it is either now time, or neuer, that God helpe him: for all the world is against him and ready to deuour him. c He stayeth his conscience vpon Gods promises, though he see not present helpe. d All my counsels haue euill successe & turne to mine owne sorrowe. e As all the worlde against one man, & can not be faciat, except they haue my life. f They think not onely to escape punishment, but the more wicked they are, y more impudent they waxe. g If God kepe teares of his Saintes in store, much more will he remember their blood to avenge it: and though tyrants burne the bones, yet can they not blot the teares & blood out of Gods register. h Having receyued that which I required, I am bounde to pay my vovyes of thanksgiuing, as I promised. i As mindfull of his great mercies, and giuing him thanks for the same. k That is, in this life & light of the sunne.

PSAL LVII.

*David being in the desert of Ziph, where the inhabitants did betray him, & at length in the same case with Saul, called most earnestly vnto God with full confidence, that he will performe his promises & take his cause in hand: Also that he will shew his glory in the heauens and the earth against his cruell enemies. Therefore doth he render laude and prayse.*

*To him that excelleth. A Psalm of David on Michsam. \* When he fled fro Saul in the case.*

**H**Aue mercie vpon mee, O God, haue mercy vpon me: for my soule trusteth in thee, and in the shadowe of thy winges will I trust, till these afflictions ouerpass. 2 I will call vnto the most high God, euen to the God, that performeth his promises toward me. 3 He will send from heauen, and saue me from the reproofe of him that would swallow me. Selah. God will send his mercy, and his truth. 4 My soule is among lions: I lie among y childre of men, that are set on fire: whose teeth are speares and arrowes, and their tongue a sharpe sword. 5 Exalt thy selfe, O God, aboute the heauen,

and let thy glory be vpon all the earth. 6 They haue layd a net for my steppes: my soule is pressed downe: they haue digged a pit before me, and are fallē into the middes of it. Selah. 7 Mine heart is prepared, O God, myne heart is prepared: I will sing and giue prayse. 8 Awake my tongue, awake viole & harpe: I will awake early. 9 I wil prayse thee, O Lord, among the people, and I will sing vnto thee among the nations. 10 For thy mercy is great vnto the heauens, and thy truth vnto the cloudes. 11 Exalt thy selfe, O God, aboute the heauens, and let thy glory be vpon all the earth.

PSAL LVIII.

*He describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whence he appealeth to Gods iudgement, so shewing that the iust shall reioyce, when they see the punishment of the wicked to the glory of God.*

*To him that excelleth. Destroy not. A Psalm of David on Michsam.*

**I**s it true? O Congregation, speake ye iustly? O sonnes of men, iudge ye vprightly? 2 Yea, rather ye imagine mischief in your heart: your handes execute crueltie vpon the earth. 3 The wicked are strangers from the wōbe: euen from the belly haue they erred, and speake lies. 4 Their payson is euen like the payson of a serpent: like the deafe adder thus stoppeth his eare. 5 Which heareth not the voyce of the inchanter, though he be most expert in charming. 6 Breake their teeth, O G O D, in their mouthes: breake the iawes of the yong lions, O Lord. 7 Let them melt like the waters, let them passe away: when he shooteth his arrowes, let them be as broken. 8 Let him consume lyke a snayle that melteth, and like the vntimely fruit of a womā, that hath not seene the sunne. 9 As raw flesh before your pottes feelee the fire of thornes: so let him cary them away as with a whirlwinde in his wrath. 10 The righteous shall reioyce when he seeth the vengeance: he shal wash his feete in the bloud of the wicked. 11 And men shal say, Verily there is fruit for the righteous: doubtles there is a God that iudgeth in the earth.

*the water seeth so he desireth God to destroy their enterprises before they bring them to passe. h With a pure affection. i Their punishment and slaughter shal be so great. k Seeing God gouerneth all by his prouidence, he must needs put difference betweene the godly and the wicked.*

PSAL LIX.

*David being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God: Declareth his innocency, & his fury, Desiring God to destroy all those that sinne of malicious wickednes. YVhose though he keepe alwayes for a tyme to exercise his people, yet in the ende he will consume*

g For very fear, seeing the great dangers on all sides. h That is, wholly bent to giue thee praise for my deliuerance. i He sheweth that both by heart shall praise god & his tongue shal cōfesse him, and also that he wil vse other meanes to prouoke himselfe forward to the same. k Thy mercie do not onely pertaine to the iust, but also to the Gentiles.

a Ye counsellors of Saul, who vaunter preence of consulting for common welth, conspire my death being an innocent. b Ye are not ashamed to execute crueltie, which ye haue imagined in your heartes. c That is, enemies to the people of God, euen from their birth. d They perswade him, and subtilly the cruell serpent, which could perswade himselfe by flattery, ping his care from the iudgement. e Take away all occasions and meanes, whereby they hurt. f Considering Gods diuine power he sheweth that God in a moment can destroy their fort whereof they bragge. g As flesh is consumed by the sunne, so shall the wicked be consumed.

Bar. ps. 137.

Heb. 13. 6.

Bar. ps. 137. 2.

Ps. 116. 8. 9.

the properties of the wicked. ps. 137. 3. 4.

a This was either the beginning of a certain song, or y words which David vttered when he stayed his affliction on. i. Sam. 24. 4. \* Or dwell most safely.

b He compareth the afflictions, which God layeth vpon his children, to a storme that cometh & goeth.

c Who leaueth not his workes begun vnperfite. d He would rather deliuer mee by a miracle, than that I should be overcome. e He meaneth their calumnies & false reportes. f Suffer mee not to be destroyed to the contempt of thy Name.

righteous shall for afflictions receive. ps. 137. 11.

E. 11.

same them in his wrath, 13 That he may be knowne to be the God of Iakob to the end of the world. 16 For this he singeth prayes to God, assured of his mercies.

To him that excelleth. Destroy not. A Psalm of David on Michiam. When Saul sent to slay him.

O My God, deliver me from mine enemies: defend me from them that rise vp against me.

Deliver me from the wicked doers, & save me from the bloody men.

For lo, they haue laied waite for my soule: the mightie men are gathered against me, not for mine offence, nor for my sinne, O Lord.

They runne and prepare themselves without a fault on my part: arise therefore to assist me, and behold.

Euen thou, O Lord God of hostes, O God of Israel awake to visite all the heathen, and be not mercifull vnto all that transgresse maliciously. Selah.

They goe to and fro in the evening: they barke like dogs, and go about the cite.

Behold, they brag in their talk, & swords are in their lippes: for who say they, doeth heare?

But thou, O Lord, shalt haue them in derision, and thou shalt laughe at all the heathen.

He is strong: but I will waite vpon thee: for God is my defence.

My mercifull God will preuent me: God will let me see my desire vpon myne enemies.

Slay them not, least my people forget it: but scatter them abroad by thy power, and put them downe, O Lord our shield,

For the sinne of their mouth, & the words of their lips: and let them be taken in their pride, euen for their periurie and lies, that they speake.

Consume them in thy wrath: consume them that they be no more: and let them know that God ruleth in Iakob, euen vnto the ends of the world. Selah.

And in the evening they shall go to & fro, and barke like dogs, and goe about the cite.

They shall runne here & there for meate: and surely they shall not be satisfied, though they tary all night.

But I will sing of thy power, and will praye thy mercy in the morning: for thou hast bene my defence and refuge in the day of my trouble.

Vnto thee, O my Strength, will I sing: for God is my defence, and my mercifull God.

When they haue sufficientlye feared for an example of thy vengeance vnto other. m He mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe. n Which didest vse the policie of a weake woman to confound the enemies strength, as 1. Sam. 19. 17. o Confessing himselfe to be voyde of al vertue and strength, he attributeth the whole to God.

PSAL. LX.

David being now King over Iudah and having had many victories, sheweth by euident signes, that God elected him King, assuring the people that God will prosper them, if

they approve the same. 11 After he prayeth vnto God to finish that that he hath begunne.

To him that excelleth vpon Shushan Eduth, or Michiam. A Psalm of David to teach. When he fought against Aram Naharayim, & against Aram Zobah, when Ioab returned and slew twelve thousand Edomites in the salt valley.

O God, thou hast cast vs out, thou hast scattered vs, thou hast bene angry, turne againe vnto vs.

Thou hast made the land to tremble, and hast made it to gape: heale the breaches thereof, for it is shaken.

Thou hast shewed thy people heauy things: thou hast made vs to drinke wine of giddines.

But now thou hast giuen a banner to them that feare thee, that it may be displayed because of thy truth. Selah.

That thy beloued may be delivered, helpe with thy right hand and heare me.

God hath spoken in his holines: therefore I will reioyce: I shall deuide Shechem, and measure the valley of Succoth.

Gilead shall be mine, and Manassah shall be mine: Ephraim also shall be the strength of mine head: Iudah is my lawgiuer.

Moab shall be my wash pot: ouer Edom will I cast out my shoe: Palestina shew thy self ioyfull for me.

Who will lead me into the strong cite? who will bring me vnto Edom?

Wilt not thou, O God, which hadest cast vs of, and didest not go forth, O God, with our armies?

Giue vs helpe against trouble: for vaine is the helpe of man.

Through God we shall do valiantly: for he shall tread downe our enemies.

I shall possesse these places, which Saul had left to his children. h For it was strong and well peopled. i David meeneth, that in this tribe his kingdome shall be established, Gen. 49. 10. k In most vile infection. l For thou wilt dissemble, and faile as though thou werest glad. m He was assured that God would giue him strong cities of his enemies wherein they thought themselves sure.

PSAL. LXL.

Whether that he were in danger of the Ammonites, or being pursued of Absalom, here he cryeth to be heard and deliuered. 7 And confirmed in his kingdom. 8 He promyseth perpetual prayse.

To him that excelleth on Neginosh. A Psalm of David.

Hear my cry, O God: giue eare vnto my prayer.

From the endes of the earth will I cry vnto thee: when mine heart is oppressed, bring me vpon the rocke that is higher then I.

For thou hast bene mine hope, and a strong towre against the enemy.

I will dwell in thy Tabernacle for euer, & my trust shall be vnder the couering of thy wings. Selah.

For thou, O God, hast heard my desires: thou hast giue an heritage vnto those that feare thy Name.

the remembrance of Gods succour in times past.

Psal. lxi.

6 Thou

These were certaine songs asiet the noce whereof this psalme was sung 2 Sam. 8. 11.

Or, Syria, called Mesopotamia.

Called also Sophens which standeth by Euphrates.

For whe Saul was not able to resist enemy, the people fled thither: for they could not be safe in their owne houses.

As cleit with an earthquake.

Thou hast had led thy people sharply in taking from them sense and judgement, in they ayded Saul the wicked King, & pursued him, to whome God had giuen the iust title of the realme.

In making me King, thou hast performed thy promises, which seemed to haue lost the force.

It is so certain as if it were spoken by an oracle.

Dauid meeneth, that in this tribe his kingdome shall be established, Gen. 49. 10. k In most vile infection. l For thou wilt dissemble, and faile as though thou werest glad. m He was assured that God would giue him strong cities of his enemies wherein they thought themselves sure.

Mans power without Gods assistance is but mistrie in a thine & vanity.

psalm 61. King 11. 12.

hart.



d T his chiefly is 6  
referred to  
Christ, who li-  
ueth eternally  
not onely in him  
selfe, but also in  
his members.  
e For the stabili-  
tie of my King-  
dome standeth  
in thy mercie  
and truth.

*Ps. 12*

*1 Chron. 16. 41.*

Thou shalt giue the King a<sup>d</sup> long lyfe: his  
yeres shall be as many ages.  
7 Yet shall dwell before God for euer: pre-  
pare<sup>e</sup> mercy and faythfulnes that they may  
preferre him.  
8 So will I alway sing praise vnto thy Name  
in performing daily my vowes.

P A S L. LXII.

This Psalm partly concerneth meditation, whereby Da-  
uid encourageth himselfe to trust in God against the assaults  
of temptations. And because our mindes are easily drawen  
from God by the allurementes of the worlde, he sharply re-  
prooueth this vanitie, to the intent he might cleane fast to  
the Lord.

To the excellent musician \* Ieduthun. A Psalm  
of David.

1 Y Et<sup>e</sup> my soule kepeth silence vnto God:  
of him commeth my saluation.  
2 Yet he is my strength and my saluation,  
and my defence: therefore I shall not much  
be moued.  
3 How long wil ye imagine mischief against  
a man? ye shall be all slaine: ye shall be as a  
bowed walke, or as a wall shaken.  
4 Yet they consule to cast him downe from  
his dignitie: their delight is in lies, they  
blesse with their mouthes, but curse with  
their hearts. Selah.

5 Yet my soule keepe thou silence vnto God:  
for mine hope is in him.

6 Yet is he my strength, and my saluation,  
and my defence: therefore I shall not be mo-  
ued.

7 In God is my saluation and my<sup>e</sup> glorie,  
the rocke of my strength: in God is my  
trust.

8 Trust in him alway, ye people: powre out  
your hearts before him, for god is our hope.  
Selah.

9 Yet the children of men are vanitie, the  
chiefest men are lies: to lay them vpon a ba-  
lance they are altogether lighter then vani-  
tie.

10 Trust not in oppression nor in robberie:  
be not vayne: if riches increafe, set not  
your heart thereon.

11 God spake<sup>e</sup> once or twise, I haue heard it,  
that power belongeth vnto God,

12 And to thee, O Lord, mercy: for thou<sup>e</sup> re-  
wardest euery one according to his worke.

13 David against the horrible assaults of Satan. g He admonisheth vs of  
our wicked nature, which rather hide our sorow, and bite on the bridle,  
then vter our griefe to God to obtaine remedie. h Giue your selues  
wholy to God by putting away all things that are contrary to his Law.  
i He hath plainly borne witness of his power, so that none needeth to  
dout thereof. k So that the wicked shall see thy power, and the god-  
ly thy mercie.

P A S L. LXIII.

David when he had bene in great danger by Saul in the  
desert of Ziph, made this psalm. a VV herein he giueth  
thanks to God for his wonderfull deliuerance, in whose  
mercies he trusted, euen in the midst of his miseries.  
b Prophecying the destruction of Gods enemies: c And  
contrasting his happiness to all them that trust in the Lord.

A Psalm of David. When he was in the<sup>e</sup> wil-  
dernesse of Iudah.

1 O God, thou art my God, earely will I  
seeke thee: my soule b<sup>e</sup> thirsteth for  
thee: my flesh longeth greatly after thee in  
griefe & in great distresse, yet he made God his sufficiency and aboue all  
meate and drinke.

a barren and drye land without water.  
2 Thus I beholde thee as in the Sanctua-  
rie, whē I beholde thy power & thy glorie.  
3 For thy louing kindnes is better the life:  
therefore my lippes shall praise thee.  
4 Thus will I magnifie thee all my life, and  
lift vp mine hands in thy name.

5 My soule shall be satisfied, as with<sup>d</sup> marrow  
and fatnes, and my mouth shall praise thee  
with ioyfull lippes,

6 When I remember thee on my bed, and  
when I thinke vpon thee in the night wa-  
ches.

7 Because thou hast bene mine helper, there-  
fore vnder the shadowe of thy winges will I  
reioyce.

8 My soule cleaueth vnto thee: for thy right  
hand vpholdeth me.

9 Therefore they that seeke my soule to de-  
stroy it, they shall go into the lowest partes  
of the earth.

10 They shall cast him down with the edge  
of the sword, and they shall be a portion for  
foxes.

11 But the King shall reioyce in God, and all  
that sweare by him shall reioyce in him:  
for the mouth of them that speake lyes,  
shall be stopped.

P S A L. LXIIII.

David prayeth against the furie and false reportes of his  
enemies: f He declareth their punishment and destruction,  
to the comfort of the iust and the glorie of God.

To him that excellesh. A Psalm of David.

1 H Eare my<sup>e</sup> voyce, O God, in my prayer:  
I preferre my life from feare of the e-  
nemie.

2 Hide me from the<sup>b</sup> conspiracie of the wic-  
ked, and from the rage of the workers of  
iniquitie.

3 Which haue whetted their tongue lyke a  
sword, and shot for their arrowes<sup>d</sup> bitter  
wordes:

4 To shoote at the vpright in secrete: they  
shoot at him suddenly, and<sup>e</sup> feare not.

5 They encourage themselves in a wicked  
purpose: they commune together to laye  
snares priuily, & say, Who shall see them?

6 They haue sought out iniquities, & haue  
accomplished that which they sought out,  
euen euery one this secret thought, and the  
depth of his heart.

7 But God wil shoote an arrow at them so-  
denly: their strokes shall be as once.

8 They shall cause their owne tongue to fall  
vpon them: & whosoever shall see the<sup>e</sup>, shall  
see away.

9 And all men shall see it, & declare the worke  
of God, and they shall vnderstand, what he  
hath wrought.

10 But the righteous shall be glad in<sup>f</sup> Lord,  
and trust in him: and all that are vpright of h<sup>e</sup>  
heart, shall reioyce.

them, and how he hath caught them in their owne snares. i When  
they shall consider that he wil be fauourable to them, as he was to his  
seruant Dauid.

P S A L. LXV.

A praise and thanks giuing vnto God by the saythfull,  
who are signified by Zion, & for the choyse, preferment

In this miserie  
I exercise my  
selfe in the con-  
templation of  
thy power and  
glorie, as if  
I were in thy  
Sanctuarie.  
d The remem-  
brance of thy  
vowes is more  
sweete vnto me  
then all the plea-  
sures & delecta-  
tions of the worlde.  
e He assureth  
himselfe by the  
Spirit of God to  
haue the gift of  
confidence.  
f He prophesi-  
eth of the de-  
struction of Saul  
and them that  
take his parte,  
whose bodies  
shall not be bu-  
ried, but be de-  
voured with  
wild beasts.  
g All that were  
by God might,  
or professe him,  
shall reioyce in  
this worthe  
King.

a In that he al-  
leth to god with  
his voyce, it is a  
signe that his  
prayer was whe-  
ment, and that  
his life was in  
danger.  
b That is, from  
their secret ma-  
lice.  
c To wit, their  
outward violence  
d False reportes  
& slanders.  
e To be without  
feare of God &  
reuerence of  
man, is a signe  
of reprobation.  
f The more that  
the wicked see  
Gods child in  
miserie, & more  
bolde and impu-  
dent are they in  
oppressing the  
G There is no  
way to feare &  
subtil to doe  
harm, which  
they inuented  
not for his de-  
struction.  
h To fee Gods  
heauie iudge-  
ments against  
them, and how he hath caught them in their owne snares. i When  
they shall consider that he wil be fauourable to them, as he was to his  
seruant Dauid.

in and gouernance of them, 9. And for the plentifulle-  
fong poured forth vpon all the earth, but specially toward  
his Church.

E. 12.

¶ To him that excelleth. A Psalme or  
song of David.

a Thou giuest  
daily new occa-  
sion to thy  
church to praise  
thee.

1 O God, praise waiteth for thee in Zion,  
and vnto thee shall the vowe be per-  
formed.

2 Because thou hearest the praiser, vnto thee  
shall all flesh come.

3 Wicked deedes haue preuailed against  
me: but thou wilt be merciful vnto our trans-  
gressions.

4 Blessed is he, whom thou chusest and cau-  
sest to come to thee: he shall dwell in thy  
courtes, and shall be satisfied with the  
pleasures of thine House, euen of thine ho-  
lie Temple.

5 O God of our saluatiō, thou wilt answer  
vs with feareful signes in thy righteousness,  
O thou the hope of al the ends of the earth,  
and of them that are farre off in the sea.

6 He stablisheth the mountaines by his po-  
wer: and is girded about with strength.

7 He appealeth the noise of the seas, & the  
noise of the waues therof, and the tumults  
of the people.

8 They also, that dwell in the vttermoſt parts  
of the earth, shall be afraid of thy signes: thou  
shalt make the East & the West to reioyce.

9 Thou visitest the earth, and waterest it:  
thou makest it very riche: the Riuer of  
God is full of water: thou preparest them  
corne: for so thou appointest it.

10 Thou waterest abundantly the furrowes  
thereof: thou causest the raine to descende  
into the valleys thereof: thou makest it soft  
with shoures, and bleisest the bud thereof.

11 Thou crownest the yere with thy goodnes,  
and thy steppes drop fatnes.

12 They drop vpon the pastures of the wil-  
dernes: and the hills shall be compassed with  
gladnes.

13 The pastures are clad with sheepe: the  
valleys also shall be couered w corne: there-  
fore thy shoute for ioye, and sing.

¶ By this description he sheweth that all the order of nature  
is a testimonie of Gods loue towards vs, who causeth all creatures to  
serue our necessitie. 1 That is, the dumme creatures shall not onely re-  
ioyce for a time for Gods benefites, but shall continually sing.

PSAL. LXVI.

1 He prouoketh all men to praise the Lord, and to consider  
his workes. 6 He setteth forth the power of God to affraye  
the rebels, 10 And sheweth how God hath deliuered Is-  
rael from great bondage and afflictions, 13 He promisseth  
to geue sacrifice, 16 And prouoketh all men to heare what  
God hath done for him and to praise his Name.

¶ To him that excelleth. A song, or Psalme.

1 Reioyce in God, al ye inhabitants of the  
earth.

2 Sing forth the glorie of his name: make  
his praise glorious.

3 Say vnto God, How terrible art thou in  
thy workes! through the greatnes of thy  
power shall thine enemies be in subiection  
vnto thee.

4 All the world shall worship thee, and sing  
vnto thee, euen sing of thy Name. Selah.

a He prophesi-  
eth that all nati-  
ons shall come to  
knowledge of  
God, who then  
was only know-  
n in Iudea.  
b As the faith-  
full shall obey  
God willingly:  
so y inwardly  
fear shall diffu-  
se themselves  
in subiects.

5 Come and beholde the workes of God:  
he is terrible in his doing toward y sonnes  
of men.

6 He hath turned the Sea into drie land: they  
passe through the riuer on foote: there did  
we reioyce in him.

7 He ruleth the worlde with his power: his  
eyes beholde the nations: the rebellious  
shall not exalt them selues. Selah.

8 Praise our God, ye people, and make the  
voyce of his praise to be heard.

9 Which holdeth our soules in life, & sus-  
fereth not our feet to slippe.

10 For thou, O God, hast proued vs, thou  
hast tryed vs as siluer is tryed.

11 Thou hast brought vs into the snare, and  
laid a strait chaine vpon our loines.

12 Thou hast caused men to ride ouer our  
heads: we went into fire & into water, but  
thou broughtest vs out into a welchic place.

13 I wil go into thine House with burnt of-  
frings, and wil pay thee my vowes,

14 Which my lippes haue promised, and my  
mouth hath spoken in mine affliction.

15 I will offer vnto thee the burnt offerings of  
fat rams w incense: I wil prepare bullockes  
and goates. Selah.

16 Come and hearken, al ye that feare God,  
and I wil tel you what he hath done to my  
soule.

17 I called vnto him with my mouth, and hee  
was exalted with my tongue.

18 If I regard wickednes in mine heart, the  
Lord wil not heare me.

19 But God hath heard me, and considered y  
voyce of my prayer.

20 Praised be God, which hath not put backe  
my praiser, nor his mercie from me.

¶ It is not ynough to haue receiued  
Gods benefites & to be mindfull thereof, but also we are bound to make  
others to profit thereby, and prayse God. k If I delite in wickednes,  
God wil not heare me: but if I confesse it, he wil receiue me.

¶ If I delite in wickednes,  
God wil not heare me: but if I confesse it, he wil receiue me.

PSAL. LXVII.

1 A praiser of the Church to obtaine the fauour of God and  
to be lightened with his countenance, 2 To the end that his  
way & iudgements may be known throughout the earth,  
7 And finally declared the kingdom of God, which  
should be vniuersally eructed at the coming of Christ.

¶ To him that excelleth in Negroth.

A Psalme or song.

1 God be merciful vnto vs, & blesse vs, and  
cause his face to shine among vs. Selah.

2 That they may know thy way vpon earth,  
and thy sauing health among all nations:

3 Let the people praise thee, O God: let all  
the people praise thee.

4 Let the people be glad and reioyce: for y  
shalt iudge the people righteously, and gou-  
erne the nations vpon the earth. Selah.

5 Let the people praise thee, O God: let all  
the people praise thee.

6 Then shall the earth bring forth her in-  
crease, & God, euen our God shall blesse vs.

7 God shall blesse vs, and all the ends of the  
earth shall feare him.

¶ That they shall receiue vnder the kingdome of Christ: d He sheweth  
that where God fauoureth, there shall be abundance of all other things.

¶ When they feele his great benefites both spirituall and corporall to-  
wardes them.

c He toucheth  
the fleshful dul-  
nes of man, who  
is colde in the  
consideration of  
Gods workes.

d His prouidence  
is wonderfull in  
maintaining their  
estate.

e He proueth  
that God wil ex-  
tend his grace  
also to the Gen-  
tiles, because hee  
punisheth among  
them such as wil  
not obey his  
calling.

f He signifyeth  
some special be-  
nefit, that God  
had shewed to  
his Church of y  
Iewes, in deliue-  
ring them from  
some great dan-  
ger: whereof or  
of the like he  
promisseth that y  
Gentiles shall be  
partakers.

g The condicio-  
of the Church is  
here described,  
which is to be  
led by gods pro-  
uidence into trou-  
bles, to be sub-  
iect vnder try-  
alls, & to enter  
into manifold  
dangers.

h The dutie of  
the faithfull is  
here defended,  
which are neuer  
vniuersally  
reder God praise for his benefites.

i It is not ynough to haue receiued  
Gods benefites & to be mindfull thereof, but also we are bound to make  
others to profit thereby, and prayse God. k If I delite in wickednes,  
God wil not heare me: but if I confesse it, he wil receiue me.

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l The dutie of  
the faithfull is  
here defended,  
which are neuer  
vniuersally  
reder God praise for his benefites.

m That is, moue  
our hearts with  
his holy Spirit,  
that we may  
feele his fauour  
toward vs.

n That both  
Iewes and Gen-  
tiles may knowe  
Gods couenant  
made with the.

o By these oft  
repetitions he  
sheweth, that y  
people can neuer  
reioyce suffici-  
ently, and giue  
thanks for the  
great benefites

p He sheweth  
that where God fauoureth, there shall be abundance of all other things.

q When they feele his great benefites both spirituall and corporall to-  
wardes them.

PSAL. LXVIII.

*In this Psalme David setteth forth as in a glasse the wonderful mercies of God toward his people: VVho by all meanes and most strange sortes declared him selfe to them. 13 And therefore Gods Church by reason of his promises, graces and victories doeth excell without comparison all worldly things. 24 He exhorteth therefore all men to praye for ever.*

*M: 13*

*To him that excelleth. A Psalme or song of David.*

*a* The Prophet sheweth that albeit God suffreth the wicked tyrants to oppress his Church for a time, yet at length he will be reuenged of them.

*b* He sheweth that when God declareth his power against the wicked, that it is for the commodity and saluation of his Church, which praise him therefore.

*c* Iah & Iehouah are the names of God, which do signify his essence and maiestie incōprehensible, so that hereby is declared, that all idols are but vanitie, and that the God of Israel is the only true God.

*d* He giueth childre to them that be childles, and increaseth their families. *e* Which is barren of Gods blessings, which before they had abused.

*f* He teacheth that gods fauour peculiarly belongeth to his Church, as appeareth by their wonderfull deliuerance out of Egypt. *g* God blessed the land of Canaan because he had chosen that place for his Church.

*h* The facion then was y women sang songs after y victorie, as Miriam, Deborah, Iudith & others.

*i* The pray was so great that not only the soldiers, but women also had parte thereof. *k* Though God suffer his Church for a time to lie in blacke darkenes, yet he will restore it, and make it most shining & white. 1 In the land of Canaan, where his Church was. m Zion the Church of God doth excel all worldly things, not in pomp & outward shew, but by y inward grace of God, which there remaineth because of his dwelling therein.

*n* Why boast ye of your strength & beautie against this Mountaine of God? o As God ouercame y enemies of his Church, took the prisoners, and made them tributaries: so Christ, which is God manifested in flesh, subdued Satan & sinne vnder vs, and gaue vnto his Church most liberrall gifts of his spirit, Eph. 4.8.

*G*od wil arise, and his enemies shalbe scattered: they also that hate him, shal flee before him.

As the smoke vanisheth, so shalt thou driue them away: and as waxe melteth before the fire, so shall the wicked perish at the presence of God.

But the righteous shalbe glad, and reioice before God: yea, they shall leape for ioye. Sing vnto God, and sing praises vnto his name: exalt him, y rideth vpō the heauens, in his Name Iah, and reioyce before him.

He is a Father of y fatherles, & a ludge of y widowes, euen God in his holy habitatio. God maketh the solitarie to dwell in families, and deliuereth them that were prisoners in stockes: but the rebellious shall dwell in a drie lande.

O God, when thou wentest forth before thy people: when thou wentest through the wilderness, (Selah)

The earth shooke, and the heauens dropped at the presence of this God: euen Sinai was moued at the presence of God, euen the God of Israel.

Thou, O God, sendest a gracious raine vpon thine inheritance, and thou didest refresh it when it was wearie.

Thy Congregation dwelled therein: for thou, O God, hast of thy goodnes prepared it for the poore.

The Lord gaue matter to the women to tel of the great armie.

Kings of the armies did flee: they did flee and the that remained in the house, deuided the spoyle.

Though ye haue lien among pots, yet shall ye be as the wings of a doue that is couered with bluer, and whose fethers are like yellow golde.

When the Almighty scattered Kings in it, it was white as the snow in Zalmon.

The mountaine of God is like the mountaine of Bashan: it is an high Mountaine, as mount Bashan.

Why leape ye, ye high mountaines? as for this Mountaine, God deliteth to dwell in it: yea, the Lord wil dwell in it for euer.

The charers of God are twentie thousand thousand Angels, and the Lord is among them, as in the Sanctuarie of Sinai.

Thou art gone vp on high: thou hast led to great that not only the soldiers, but women also had parte thereof.

Though God suffer his Church for a time to lie in blacke darkenes, yet he will restore it, and make it most shining & white. 1 In the land of Canaan, where his Church was. m Zion the Church of God doth excel all worldly things, not in pomp & outward shew, but by y inward grace of God, which there remaineth because of his dwelling therein. n Why boast ye of your strength & beautie against this Mountaine of God? o As God ouercame y enemies of his Church, took the prisoners, and made them tributaries: so Christ, which is God manifested in flesh, subdued Satan & sinne vnder vs, and gaue vnto his Church most liberrall gifts of his spirit, Eph. 4.8.

captiuitie captiue, and received gifts for men: yea, euen the rebellious haue thou led, that the Lord God might dwell there.

19 Prayed be the Lord, euen the God of our saluation, which ladeth vs daily with benefis. Selah.

20 This is our God, euen the God that saueth vs: and to the Lord God belonge the issues of death.

21 Surely God will wound the head of his enemies, and the heary pate of him that walketh in his sinnes.

22 The Lord hath said, I will bring my people againe from Bashan: I will bring them againe from the depths of the Sea:

23 That thy foote may be dipped in blood, & the tongue of thy dogges in the blood of the enemies, euen in it.

24 They haue seene, O God, thy goings, the goings of my God, and my King, which are in the Sanctuarie.

25 The singers went before, the plaiers of instruments after: in the middes were the maides playing with timbrels.

26 Prayse ye God in the assemblies, and the Lord, ye that are of the fountaine of Israel.

27 There was a litle Benjamin with their ruler, and the princes of Iudah with their assemblie, the princes of Zebulun, and the princes of Naphtali.

28 Thy God hath appointed thy strength: stablish, O God, that, which y haue wrought in vs,

29 Out of thy Temple vpon Ierusalem: and Kings shall bring presents vnto thee.

30 Destroy the companie of the spearmen, and multitude of the mightie bulles w the calues of the people, that tread vnder feet pieces of siluer: scatter the people that delight in warre.

31 Then shall the princes come out of Egypt: Ethiopia shal haste to stretch her handes vnto God.

32 Sing vnto God, O ye kingdomes of the earth: sing praise vnto the Lord, (Selah)

33 To him that rideth vpon the most high heauens, which were from the beginning: beholde, he will sende out by his voyce a mightie found.

34 Ascribe the power to God: for his maiestie is vpon Israel, and his strength is in the cloudes.

35 O God, thou art terrible out of thine holie places: the God of Israel is he that giueth strength and power vnto the people: praised be God.

thunders he will make himself to be knowne y God of al y world. 2 In shewing fearfull iudgements against thine enemies for y saluation of thy people. e He alludeth to y Tabernacle which was deuided into y parts.

PSAL. LXIX.

The complaints, prayers, feruent zeale and great anguish of David is set forth as a figure of Christ and all his members: 21 The malicious crueltie of the enemies, 22 And their punishment also, 26 VVhere Iudas and such traitours are accused. 30 He gathereth courage in his affliction, and offereth praises vnto God, 32 VVhich are more acceptable then all sacrifices: whereof all the afflicted may take comfort. 35 Finally he doeth proue all creatures to praisse, prophesying of the kingdome of Christ, and the preservation of the Church, where all the faithfull, 37 And their seeds shall dwell for euer.



Of Sholhan-  
am, read  
Psalm 45.

To him that excelleth upon Shofhamim.  
A Psalm of David.

1 **S**AUE me, O God: for the waters are en-  
tered euen to my soule.  
2 I sticke fast in the deepe myre, where no  
stay is: I am come into deepe waters, and  
the streames runne ouer me.  
3 I am wearie of crying: my throte is drie:  
mine eyes faile, whiles I waite for my God.  
4 They that hate me without a cause, are mo-  
then the hearers of mine head: they that  
would destroy me, and are mine enemies  
falsly, are mightie, so that I restored that  
which I tooke not.  
5 O God, thou knowest my foolishnes, &  
my fautes are not hid from thee.  
6 Let not them that trust in thee, O Lord  
God of hostes, bee ashamed for me: let  
not those that seeke thee, be confounded  
through me, O God of Israel.  
7 For thy sake haue I suffered reproofe: shame  
hath couered my face.  
8 I am become a stranger vnto my brethren,  
euen an aliant vnto my mothers sonnes.  
9 For the zeale of thine house hath eaten  
me, and the rebukes of them that rebuked  
thee, are fallen vpon me.  
10 I wept and my soule fasted, but that was  
to my reproofe.  
11 I put on a sacke also: and I became a pro-  
uerbe vnto them.  
12 They that fate in the gate, spake of me,  
and the drunkardes sang of me.  
13 But Lord, I make my prayer vnto thee in an  
acceptable time, euen in the multitude of  
thy mercie: O God, heare me in the truth  
of thy saluation.  
14 Deliuer me out of the myre, that I sinke  
not: let me be deliuered from them that  
hate me, and out of the deepe waters.  
15 Let not the water flood drowne me, nei-  
ther let the deepe swallowe me vp: and let  
not the pit shut her mouth vpon me.  
16 Heare me, O Lord, for thy louing kindnes  
is good: turne vnto me according to the  
multitude of thy tender mercies.  
17 And hide not thy face from thy seruant,  
for I am in trouble: make haste & heare me.  
18 Draw neere vnto my soule and redeme it:  
deliuer me because of mine enemies.  
19 Thou hast known my reproofe and my  
shame, and my dishonour: all mine aduer-  
saries are before thee.  
20 Rebuke hath broken mine heart, and I  
am full of heauines, and I looked for some  
to haue pitie on me, but there was none: and  
for comforters, but I found none.  
21 For they gaue me gall in my meat, and in  
my thirste they gaue me vineger to drinke.  
22 Let their table be a snare before them, &  
their prosperitie their ruine.  
23 Not that he feared that God would not heare him, but  
that care made him to thinke that God deferred long. p Thou seest  
that I am beset as a sheepe among manie wolues. q He sheweth  
that it is in vaine to put our trust in me in our great necessities, but that  
our comfort onely dependeth of God: for man rather increaseth our  
sorowes, then diminisheth them. John 19. 29. r He desireth God  
to execute his iudgements against the reprobate, which cannot by anie  
means be turned. Rom. 11. 9.

23 Let their eyes be blinded that they see not:  
and make their ioyes alway to tremble.  
24 Powre out thine anger vpon them, & let  
thy wrathful displeasure take them.  
25 Let their habitation be voyde, and let  
none dwell in their tents.  
26 For they persecute him, whome thou hast  
smitten: and they adde vnto the sorowe of  
them, whome thou hast wounded.  
27 Lay iniquitie vpon their iniquitie, and  
let them not come into thy righteousnes.  
28 Let them be put out of the booke of life,  
neither let them be written with the righte-  
ous.  
29 When I am poore and in heauines, thine  
helpe, O God, shall exalt me.  
30 I wil praise the Name of God with a song,  
and magnifie him with thankesgiuing.  
31 This also shall please the Lord better then  
a yong bullocke, that hath hornes and  
hoofes.  
32 The humble shall see this, and they y seeke  
God, shall be glad, and your heart shall liue.  
33 For the Lord heareth the poore, and de-  
spiseth not his prisoners.  
34 Let heauen and earth praise him: the seas  
and all that moueth in them.  
35 For God will saue Zion, and buyld the  
cities of Iudah, that men may dwell there  
and haue it in possession.  
36 The seede also of his seruants shall in-  
herit it: and they that loue his Name, shall  
dwell therein.

the land of Canaan he comprehendeth the promes of  
the faithfull and their posteritie.

PSAL. LXX.

1 He prayeth to be right speedily deliuered. 2 He desireth the  
shame of his enemies. 3 And the vsfull comforts of all  
those that seeke the Lord.

To him that excelleth. A Psalm of David  
to put in remembrance.

1 **O**\* haste thee to deliuer me: make  
haste to helpe me, O Lord.  
2 Let them be confounded and put to  
shame, that seeke my soule: let them bee  
turned backward and put to rebuke, that  
desire mine hurt.  
3 Let them be turned backe for a reward of  
their shame, which said, Aha, aha.  
4 But let all those that seeke thee, be ioyfull  
and glad in thee, and let all that loue thy  
saluation, say alwayes, God be praised.  
5 Now I am poore and needie: O God,  
make haste to me: thou art mine helper, &  
my deliuerer: O Lord, make no tarying.  
6 Hereby we are taught not to mocke at others in their miserie, least  
fame fall on our owne necks. e Because he had felt Gods help before,  
he groundeth on experience and boldly seeketh vnto him for succour.

PSAL. LXXI.

1 He prayeth in faith, established by the word of the promes.  
2 And confirmed by the works of God from his youth. 3  
He complaineth of the crueltie of his enemies. 4 And  
desireth God to continue his graces toward him. 5 Pro-  
mising to be mindfull and thankfull for the same.

1 **I**N\* thee, O Lord, I trust: let me neuer  
be ashamed.  
2 Rescue me and deliuer me in thy righte-  
ousnes: incline thine care vnto me and  
saue me.

Take both  
iudgement and  
power from the  
reprobate.  
Punish not on-  
ly them, but  
their posteritie,  
which shalbe  
like vnto them.  
By their con-  
tinuance and in-  
creasing in their  
sinnes let it bee  
knowne y they  
be of the repro-  
bate.  
They which  
seemed by their  
profession to  
haue bene writ-  
ten in thy booke,  
yet by their  
fruites proue y  
contrarie, let the  
be knowne as re-  
probate.  
There is no sa-  
crifice, which  
God more esteem-  
meth, then thank-  
giuing for his  
benefits.  
For as he deli-  
uered his seruant  
David, so wil he  
do all that are in  
distres, and call  
vpon him.  
Vnder the tem-  
poral promes of  
life euertlasting to

Judas.

a promise. d. 236.  
hart

of christ 2. 12. d. 21.

a Which might  
put him in re-  
membrance of  
his deliuerance.  
Psalm 119.  
b He teacheth  
vs to be earnest  
in prayer, though  
God seeme to  
stay: for at his  
time he wil  
heare vs.  
c He was as-  
sured that y more  
they ragged, the  
nearer they were  
to destruction &  
he the nearer to  
his deliuerance.

Psalm 114.

a He praeth to  
God w full as-  
surance of faith, y  
he wil deliuer  
him from his  
aduersaries.  
b By declaring  
thy gift true of  
promes.

c Thou hast infinite meanes, & all creatures are at thy commandement: therefore shew some signe, whereby I shalbe deliuered d That is, from Abfolom, Ahiathophel & that conspiracie.

e He strengtheneth his faith by the experience of Gods benefites, who did not onely preferre him in his moethers belly, but toke him thence and euer since hath preferred him.

f All the worlde wondereth at me because of my miseries, as well they in authority, as the common people, yet being assured of thy fauour I remained stedfast.

g Thou y didest helpe me in my youth, whē I had more strength, helpe me now so much y more in mine old age and weakenes.

h Thus the wicked both blaspheme God and triumph against his Saintes, as though he had forsaken them, if he suffer them to fall into their hands.

i In calling him his God, he putteth backe the false reportes of the aduersaries, that said, God had forsake him.

k Because thy benefites toward me are innumerable, I cannot but continually meditate and rehearse them.

l I will remaine stedfast, being vpholden w the power of God, m He desireth y as he hath begun, he woulde so continue his benefites, that his liberality may haue perfit praise.

n Thy iust performance of thy promises. o His faith breaketh through all tentations, and by this exclamation he prayeth the power of God. p As he confesseth that God is the onely autor of his deliuerance: so he acknowledgeth that these euils were sent vnto him by Gods prouidence.

q He confesseth that his long tianance was well recompensed, when God performed his promises. r For there is no true praying of God, except it come from the heart: and therefore he promitteth to deliue in nothing, but wherein God may be glorified.

3 Be thou my strong rocke, whereunto I may alway resort: thou hast giuen commandement to saue me: for thou art my rocke, and my fortesse.

4 Deliuer me, O my God, out of the hande d of the wicked: out of the hand of the euil and cruel man.

5 For thou art mine hope, O Lord God, eue my trust from my youth.

6 Vpon thee haue I bene stayed from the wombe: thou art he that tooke me out of my mothers bowels: my praise shall be alwayes of thee.

7 I am become as it were a monster vnto many: but thou art my sure trust.

8 Let my mouth be filled with thy praise, & with thy glorie euerly day.

9 Cast me not of in the time of age: forsake me not when my strength faileth.

10 For mine enemies speake of me, and they that lay waite for my soule, take their counsel together,

11 Saying, b God hath forsake him: pursue & take him, for there is none to deliuer him.

12 Go not farre from me, O God: i my God, haste thee to helpe me.

13 Let them bee confounded and consumed that are against my soule: let them be couered with reproofe and confusion, that seeke mine hurt.

14 But I wil waite continually, and wil praise thee more and more.

15 My mouth shall daily rehearse thy righteousness, thy saluation: k for I know not the number.

16 I wil go forward in the strength of the Lord God, and will make mention of thy righteousness, euen of thine onely.

17 O God, thou hast taught me fro my youth euen vntil now: therefore wil I tell of thy wonderous workes,

18 Yea, euen vnto mine olde age and graye head, O God: forsake me not, vntil I haue declared thine arme vnto this generation, and thy power to all them, that shall come.

19 And thy righteousness, O God, I wil exalt on high: for thou hast done great things: o O God, who is like vnto thee!

20 Which hast shewed me great troubles & aduersities, but thou wilt returne and reuiue me, and wilt come againe, and take me vp from the depth of the earth.

21 Thou wilt increase mine honour, and returne and comfort me.

22 Therefore wil I praise thee for thy faithfulness, O God, vpon instrument and viole: vnto thee wil I sing vpon the harpe, O Holie one of Israel.

23 My lips wil reioyce when I sing vnto thee, & my soule, which thou hast deliuered.

24 My tongue also shall talke of thy righteousness dayly: for they are confounded and brought vnto shame, that seeke mine hurt.

P S A L. LXXII.

1 He prayeth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ. 4 Vnder whom shal be righteousness, peace and felicitie, 10 Vnto whom all kings and all nations shall do homage, 17 VVhose name and power shall indure for euer, and in whom all nations shall be blessed.

A Psalm of Salomon.

1 Glue thy iudgements to the King, O God, and thy righteousness to y Kings sonne.

2 Then shall he iudge thy people in righteousness, and thy poore with equitie.

3 The mountaines & the hilles shal bring peace to the people by iustice.

4 He shall iudge the poore of the people: he shall saue the children of the needie, & shall subdue the oppressor.

5 They shal feare thee as long as the sunne and moone endureth, from generation to generation.

6 He shal come downe like the rayne vpon the mowen grasse, and as the showres that water the earth.

7 In his dayes shall the righteous florish, & abundance of peace shalbe so long as the moone endureth.

8 His dominion shalbe also from sea to sea, and from the Riuer vnto the endes of the land.

9 They that dwell in the wildernes, shall kneele before him, and his enemies shall like the dust.

10 The Kings of Tarshish and of the yles shal bring presents: the Kings of Sheba and Seba shal bring gifts.

11 Yea, all Kings shal worship him: all nations shal serue him.

12 For he shall deliuer the poore when he cryeth: the needie also, and him that hath no helper.

13 He shalbe merciful to the poore and needie, and shal preferue the foules of the poore.

14 He shall redeeme their soules from deceit and violence, and deare shall their blood be in his sight.

15 Yea, he shall liue, and vnto him shall they giue of the golde of Sheba: they shall also pray for him continually, and daily blesse him.

16 An handfull of corne shall be sown in the earth, euen in the toppes of the mountaines, and the fruite thereof shal shake like the trees of Lebanon: and the children shal florish out of the citie like the grasse of the earth.

17 His name shalbe for euer: his name shall indure as long as the sunne: al nations shal blesse him, and be blessed in him.

1 Though tyrants passe not to shed blood, yet this godly King shal preferue his subiects from all kinde of wrong. m God wil both prosper his life, and also make the people most willing to obey him. n Vnder such a King shalbe most great plentie, both of fruite and also of increase of mankind. o They shall pray to God for his continuance, and know that God doeth prosper them for his sake.

a Composed by David as touching the reign of his sonne Salomon.

b Endue the King with the Spirit of wisdom.

c And as he reigneth, so he reigne not as do the wealthy tyrants.

d To wit, to his posteritie.

e When iustice reigneth, euen the places most barren shalbe enriched with thy blessings.

f He sheweth wherefore the sword is committed to Kings: to wit, to defend the innocent and suppress the wicked.

g The people shal embrace thy true religion, when thou giuest a King, that ruleth according to thy word.

h As this is true in all godly Kings: so is it chiefly verified in Christ, who is heavenly dew maketh his Church euer to florish.

i That is, from the red Sea to the sea called Syria, and from Euphrates forward: meaning, that Christs kingdome should be large and vniuersal.

k Of Cilicia and of all other countries beyond the seas, which he meameth by the yles.

l That is, of Arabia that rich country, whereof Sheba was a part bordering vpon Ethiopia.

m Of all other countries beyond the seas, which he meameth by the yles.

n That is, of Arabia that rich country, whereof Sheba was a part bordering vpon Ethiopia.

o They shall pray to God for his continuance, and know that God doeth prosper them for his sake.

18 Blessed

He confesseth that except God miraculously preferre his people, that neither the King nor y<sup>e</sup> Kingdome can continue.

Concerning his sonne Salomon.

PSAL. LXXIII.

The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly, nor yet the affliction of the good ought to discourage Gods children: but rather ought to moue vs to consider our Fathers providence, and to cause vs to reuerence Gods iudgements, as Erasmus as the wicked vanish away, 24. And the godly enter into life everlasting, 25. In hope whereof he comforteth himselfe into Gods hands.

A Psalm committed to Asaph.

Y<sup>e</sup> God is good to Israel: *them* to the pure in heart.

As for me, my feete were almost gone: my steps had well nere slipped.

For I treated at the foolish, when I saw the prosperitie of the wicked.

For there are no bandes in their death, but they are lustie and strong.

They are not in trouble as other men, neither are they plagued with other men.

Therefore pride is as a chayne vnto them, and crueltie couereth them as a garment.

Their eyes stand out for fatnes: they haue more then heart can with.

They are licentious, and speake wickedly of their oppression: they talke presumptuously.

They set their mouth against heauen, & their tongue walketh through the earth.

Therefore his people turne hither: for waters of a full cup are wrung out to them.

And they say, How doeth God knowe it? or is there knowledge in the masse High?

Lo, these are the wicked, yet prosper they alway, and increase in riches.

Certainely I haue clenfed mine heart in vaine, and washed mine handes in innocencie.

For daylie haue I bene punished, and chastened euery morning.

If I say, I will iudge thus, beholde the generation of thy children: I haue trespassed.

Then thought I to know this, but it was to painefull for me.

Vntill I went into the Sanctuary of God: when vnder stood I their end.

Surely thou hast set them in slipperie places, and castest them downe into desolation.

How suddenly are they destroyed, perished and horribly consumed,

As a dreame when one awaketh! O Lord,

the godly to dispute with God touching their poore estate and the prosperitie of the wicked.

If I giue place to this wicked thought, I offend against thy providence, seeing thou disposest all things most wisely, and preseruest thy children in their greatest dangers.

Vntill I entered into thy schoole and learned by thy word and holie Spirit, that thou orderest all things most wisely and iustly.

By thy fearfull iudgements.

when thou raisest vs vp, thou shalt make their image despised.

Certainely mine heart was vexed, and I was pricked in my reins:

So foolish was I and ignorant: I was a beast before thee.

Yet I was alway with thee: thou hast holden me by my right hand.

Thou wilt guide me by thy counsel, and afterward receiue me to glorie.

Whome haue I in heauen but thee? and I haue desired none in the earth with thee.

My flesh sayeth and mine heart also: but God is the strength of mine heart, and my portion for euer.

For lo, they that withdrawe themselves from thee, shall perish: thou destroyest all them that go a whoring from thee.

As for me, it is good for me to draw nere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

As for me, it is good for me to draw nere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

As for me, it is good for me to draw nere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

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As for me, it is good for me to draw nere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

When thou openest our eyes to consider thy heavenly felicitie, we cōterme all their vaine pompe.

For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doeth he declare himselfe a beast.

By faith I was assured that thy prouidence did ouer me at all wayes.

Which me to preserve me from all danger.

He fought neither help nor comfort of any (sane of God only.

He teacheth vs to denie our selves, to haue God our whole sufficiency, and onely contentment.

That is, forsake thee to seeke others. Though all the world shake from God, yet he promiseth to trust in him and to magnifie his workes.

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Part.

Part.

Part. ps. 73. 1.

Part. 73. 1.

Part. ps. 73. 13.

Part.



- 11 Why withdrawest thou thine hand, euen thy right hand: *drawe is out of thy bosome, and consume them.*
- 12 Euen God is my King of olde, working saluation in the middes of the earth.
- 13 Thou didest deuide the sea by thy power: thou brakest the heads of the dragons in the waters.
- 14 Thou brakest the head of *Liuiathan* in pieces, and gauest him to be *meate* for the people in wilderness.
- 15 Thou brakest vp the fountaine and riuier: thou driedst vp mightie riuers.
- 16 The *day* is thine, & the night is thine: thou hast prepared the light & the sunne.
- 17 Thou hast set all the borders of the earth: thou hast made sommer and winter.
- 18 Remember this, *that* the enimie hath reproched the Lord, and the foolish people hath blasphemed thy Name.
- 19 Giue not the soule of thy *purple* doue vnto the beast, and forget not the Congregation of thy poore for euer.
- 20 Consider thy *couenant*: for *the* darke places of the earth are full of the habitations of the cruel.
- 21 Oh let not the oppressed returne ashamed, *but* let the poore & needie praise thy Name.
- 22 Arise, O God: mainteyne thine *owne* cause: remember thy daily reproch by the foolish man.
- 23 Forget not the voyce of thine enemies: for the tumult of them, that rise against thee, ascendeth continually.

PSAL. LXXV.

*The faithful do praise the Name of the Lord, & which shall come to iudge at the time appointed, & VVhen the wicked shall put to confusion, and drinke of the cup of his wrath, 10 Their pride shall be abated, and the righteous shall be exalted to honour.*

*To him that exallesh. A Psalm of song committed to Asaph.*

- 1 **W**E will praye thee, O God, we will praise thee, for thy Name is neere: therefore they will declare thy wonderous workes.
- 2 When I shall take a conuenient time, I will iudge rightously.
- 3 The earth and all the inhabitants thereof are dissolued: *but* I will establish the pillars of it. Selah.
- 4 I sayd vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horne.
- 5 Lift not vp your *horne* on high, neither speake with a stifte necke.
- 6 For so come to preferment *is* neither fro the East, nor from the West, nor from the South.
- 7 But God *is* the iudge: he maketh low and he maketh hie.
- 8 For in the hand of the Lord *is* a cup, and they themselves against Gods people, seing that God at his time destroyeth them that rule wickedly. *f* Gods wrath is compared to a cup of strög and delicate wine, wherewith the wicked are made so drunke, that by drinking till they come to the very dregs, they are vtterly destroyed.

the wine is red: it is full mixt, and he poureth out of the same: surely all the wicked of the earth shall wring out and drinke the dregges thereof.

9 But I will declare for euer, and sing praises vnto the God of Iakob.

10 All the hornes of the wicked also will I breake: *but* the hornes of the *righteous* shall be exalted.

PSAL. LXXVI.

*This Psalm setteth forth the power of God and care for the defence of his people in Ierusalem, in the destruction of the arme of Sennacherib: 11 And exhorteth his faithful to be thankful for the same.*

*To him that exallesh on Negineth. A Psalm of song committed to Asaph.*

- 1 **G**ods *known* in Iudah: his Name is great in Israel.
- 2 For in *Shalem* is his Tabernacle, and his dwelling in Zion.
- 3 There brake he the arrowes of the bow, the shielde and the sworde and the bangel. Selah.
- 4 Thou art more bright and puissant, then the mountaines of pray.
- 5 The stout hearted are spoyled: they haue slept their sleepe, & al the men of strength haue not found their hands.
- 6 At thy rebuke, O God of Iakob, both the chariot and horse are cast a sleepe.
- 7 Thou, *euen* thou art to be feared: and who shall stand in thy *fight*, when thou art angry!
- 8 Thou didest cause thy iudgement to be heard from heauen: therefore the earth feared and was still.
- 9 When thou, O God, arose to iudgement, to helpe all the mecke of the earth. Selah.
- 10 Surely the *rage* of man shall turne to thy praye: the remnant of the rage shalt thou restrayne.
- 11 Vowe and performe vnto the Lord your God, al ye that be round about him: let them bring presents vnto him that ought to be feared.
- 12 He shall cut off the spirit of princes: he is terrible to the Kings of the earth.

PSAL. LXXVII.

*The Prophet in the name of the Church rebaseth the greatness of his affliction, and his grievous temptations, & VVhen he was driven to this and to consider his former conversion, 11 And the continuall course of Gods work in the preservation of his seruants, and so he confirmeth his faith against these temptations.*

*For the excellent musician. A Psalm committed to Asaph.*

- 1 **M**y voyce came to God, when I cryed: my voyce came to God, and he heard me.
- 2 In the day of my trouble I fought the Lord: my fore ranne and ceased not in the night: my soule refused comfort.

*The godly shall be preserved by their innocent simplicitie, then the wicked shall by all their craft, subtiltie.*

*That gods power is evidently seene in preserving his people and destroying his enemies. Which afterward was called Ierusalem. He compares the kingdom full of extortion & rapine to the mountaines that are full of raring beasts. God hath taken their spirit & strength from them, as though their hidden were cut off.*

*God with a looke is able to destroy all the power & authority of the enemies, were they neuer so many or mightie. To reuenge the wrongs done to thy Church.*

*For the end shall shew that the enemy was able to bring no thing to passe: The rebewe word signifieth, to vintage, or gather grapes: meaning that he shall make the compasses and enterprises of wicked tyrants foolish and wayne.*

*Psal 77. & 11. 1. 2. 3. 4. 5.*

*The Prophet teacheth us by his example to see vnto God for helpe in our necessities. Or, mine hand was stretched out.*

*M. 15.*

*Read Pl. 57. 1.*

*b* He declareth how the faithful shall euer haue iust occasion to praise God, for as much as in their neede they shall feeble his power at hand to helpe them.

*c* When I see my time (sayth God) to helpe your miseries, I will come & set all things in good order.

*d* Though all things bee brought to ruine yet I can restore and preferue them.

*e* The Prophet warneth the wicked that they would not see themselves against Gods people, seing that God at his time destroyeth them that rule wickedly.

*f* Gods wrath is compared to a cup of strög and delicate wine, wherewith the wicked are made so drunke, that by drinking till they come to the very dregs, they are vtterly destroyed.

*preferment is of God.*

*of Gods wrath, and further wisheth.*

*Read 13. The vnder of a re. Jeth ch. his, and trine h. called pel his.*

1 He sheweth how God of his mercie chose his Church of the posteritie of Abraham, & Reprehending the suborne rebellion of their fathers, that the children might not only understand, 11 That God of his free mercie made his covenant with their ancestors, 17 But also seeing them so malicious and perverse, might be ashamed, and so turne wholly to God. In this Psalm the holy Ghost hath comprehended, as it were, the summe of all Gods benefites, to the intent the ignorant and grosse people might see in few words the effect of the whole histories of the Bible.

2 I did thinke vpon God, and was troubled: I prayed, and my spirit was full of anguish. Selah.

3 Thou keepst mine eyes waking: I was affonied and could not speake.

4 Then I considered the daies of old, & the yeres of ancient time.

5 I called to remembrance my song in the night: I communed with mine own heart, and my spirit searched diligently.

6 Will the Lord absent himselfe for euer? and will he shew no more fauour?

7 Is his mercie cleane gone for euer? doth his promises faile for euermore?

8 Hath God forgotten to be mercifull? hath he shut vp his tender mercies in displeasure? Selah.

9 And I said, This is my death: yet I remembered the yeres of the right hande of the most High.

10 I remembered the workes of the Lorde: cerreinly I remembered thy wonders of olde.

11 I did also meditate all thy workes, and did deuise of thine actes, saying,

12 Thy way, O God, is in the Sanctuary: who is so great a God as our God!

13 Thou art the God that doest wonders: thou hast declared thy power among the people.

14 Thou hast redeemed thy people with thine arme, when the sonnes of Iaakob & Ioseph. Selah.

15 The waters saw thee, O God: the waters saw thee, and were afraide: yea, the depths trembled.

16 The cloudes poured out water: the heauens gaue a found: yea, thine arrowes went abroade.

17 The voyce of thy thunder was round about: the lightnings lightened the world: the earth trembled and shooke.

18 Thy way is in the Sea, and thy paths in the great waters, and thy footesteps are not knowne.

19 Thou didest leade thy people like sheepe by the hand of Moses and Aaron.

20 Thou didest leade thy people like sheepe by the hand of Moses and Aaron.

21 That is, thundred and lightened.

22 For when thou hadest brought ouer thy people, the water returned to her course, and the enemies that thought to haue followed them, could not passe through, Exod. 14. 19.

PSAL. LXXVIII.

He sheweth how God of his mercie chose his Church of the posteritie of Abraham, & Reprehending the suborne rebellion of their fathers, that the children might not only understand, 11 That God of his free mercie made his covenant with their ancestors, 17 But also seeing them so malicious and perverse, might be ashamed, and so turne wholly to God. In this Psalm the holy Ghost hath comprehended, as it were, the summe of all Gods benefites, to the intent the ignorant and grosse people might see in few words the effect of the whole histories of the Bible.

E: 15.

Read Psalm.

The Prophet vnder the Name of a teacher calleth the people his, and the doctrine his, as Paul calleth y<sup>e</sup> Gos.

1 A Psalm to give instruction committed to Asaph.

2 Heare my doctrine, O my people: incline vpon eares vnto the words of my mouth.

3 I will open my mouth in a parable: I will declare high sentences of olde.

4 pel his, whereof he was but y<sup>e</sup> preacher, as Rom. 2. 16. & 16. 25.

Which we haue heard and knowne, and our fathers haue tolde vs.

2 We will not hide them from their children, but to the generation to come we will shew the praises of the Lord, his power also, & his wonderful workes that he hath done:

3 How he established a testimonie in Iaakob, & ordeined a Law in Israel, which he commanded our fathers, that they should teache their children:

4 That the posteritie might know it, and the childre, which should be borne, should stand vp, and declare it to their children:

5 That they might set their hope on God, & not forget the workes of God but keepe his commandmentes:

6 And not to be as their fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirit was not faithful vnto God.

7 The children of Ephraim being armed and shooting with the bowe, turned backe in the day of battell.

8 They kept not the covenant of God, but refused to walke in his Lawe,

9 And forgate his Actes, and his wonderful workes that he had shewed them.

10 He did marueilous things in the sight of their fathers in the land of Egypt: euen in the fieldes of Zoan.

11 He deuised the Sea, and led them through: he made also the waters to stand as an heape.

12 In the day time also he led them with a cloude, and at the night w<sup>th</sup> a light of fire.

13 He claued the rockes in the wilderness, and gaue them drinke as of the great depths.

14 He brought floods also out of the stony rocke, so that he made the waters to descend like the riuers.

15 Yet they sinned still against him, and prouoked the Highest in the wilderness,

16 And tempted God in their hearts in requiring meat for their lust.

17 They spake against God also, saying,

18 Can God prepare a table in wilderness?

19 Beholde, he smote the rocke, that the water gushed out, and the streames ouerflowed: can he giue bread also? or prepare flesh for his people?

20 Therefore the Lord heard and was angrie, and the fire was kindled in Iaakob, and also wrath came vpon Israel,

21 Because they beleecued not in God, and trusted not in his helpe.

22 Yet he had commanded the cloudes to bring him rain, and opened the doores of heauen, & had denied them.

Which were the people of God.

By the testimonie and lawe, he meaneth the lawe written, which they were commanded to teache their children, Deut. 6. 7.

He sheweth wherein the children should be like their fathers that is, in maintaining Gods pure religion.

He sheweth wherein the vice of this doctrine standeth: in faith in the meditation of Gods benefites and in obedience.

Though these fathers were the seedes of Abraham and the chosen people, yet he sheweth by their rebellion, prouocation, falshode, & hypocrisie, that the children ought not to followe their examples.

By Ephraim he meaneth also the rest of the tribes, because they were most in number: whose punishment declareth that they were vnfaitfull to God, and by their multitude and autoritie had corrupted also others.

He proueth that not only the posteritie, but also their forefathers were wicked and rebellious to God.

Exod. 14. 21. Exod. 14. 22. Exod. 17. 6. Num. 20. 11. Psal. 105. 41. 1 Cor. 10. 4. 11. 4.

That is, in his Fatherly prouidence, whereby he careth for his and prouideth sufficiently. So that they had that, which was necessarie and sufficient: but their lust made them to couet that which they knewe God had denied them.

griuous afflictions & temptations. gal. 3.

one duty of parents, is to teache & commaundements of God to their children.

Part.

the punishment of infidelity.

chil Angls. 6. 45

Iohn 6. 31.

1. cor. 10. 5.

p God vsed the means of the wind to teache them, that all elements were at his commandment, and that no distance of place could let his working.

q Such is the nature of concupiscence, that the more it hath the more it lusteth. r Though other were not spared, yet chiefly they suffered, which trusted in their strength against God. s Thus sinne by continuance maketh men insensible, so that by no plagues they can be amended. t Such was their hypocrisie, that they fought vnto God for feare of punishment, though in their heart they loved him not. u Whatsoeuer commeth not from the pure fountaine of the heart, is hypocrisie. x Because he would euer haue some remnant of a Church to praise his Name in earth, he suffered not their finnes to ouerscome his mercie. y That is, they tempted him oft times. z As they al do that measure y power of God by their capacitie. a The forgetfulness of Gods benedictions is the roote of rebellion and all vice. b This word significeth a confused mixture of flies and venomous wormes. Some take it for all sortes of serpents: some for all wilde beastes.

c Herepeateh not here all the miracles that God did in Egypt, but certaine which might be sufficient to conuince the people of malice and ingratitude.

24 And had rained downe many vpon them for to cate, and had giuen them of the wheat of heauen.

25 \* Man did eat the bread of Angels: hee sent them meat ynough.

26 He caused the Eastwinde to passe in the heauen, & through his power he brought in the Southwinde.

27 He rained flesh also vpon them as dust, & feathered foule as the sand of the sea.

28 And he made it fall in the middes of their campe, *euen* round about their habitations.

29 So they did eat and were wel filled: for he gaue them their desire.

30 They were not turned from their lust, but the meat was yet in their mouthes,

31 When the wrath of God came euen vpon them, and slewe the strongest of them, & smote downe the chosen men in Israel.

32 For all this, they sinned still, & beleued not his wonderous workes.

33 Therefore their daies did he consume in vanitie, and their yeres hastily.

34 And when he slewe them, they fought him and they returned, and sought God early.

35 And they remembered that God was their strength, and the most high God their redeemer.

36 But they flattered him with their mouth & dissembled with him with their tongue.

37 For their heart was not vpriht with him: neither were they faithful in his couenant.

38 Yet he being mercifull forgave their iniquitie, and destroyed *them* not, but oft times called backe his anger, and did not stirre vp all his wrath.

39 For he remembered that they were flesh: yea, a wind that passeth and commeth not againe.

40 How oft did they prouoke him in the wilderness, and grieue him in the desert?

41 Yea, they returned, and tempted God, & limited the Holie one of Israel.

42 They remembered not his hand, nor the day when he deliuered them from the enemye.

43 Nor him that set his signes in Egypt, and his wonders in the fildes of Zoan,

44 And turned their riuers into blood, and their floods, that they could not drinke.

45 He sent a swarme of flies among them, which deuoured them, and frogges, which destroyed them.

46 He gaue also their fruites vnto the caterpillar, and their labour vnto the grasshopper.

47 He destroyed their vines with haile, and their wilde figge trees with the hailestone.

48 He gaue their cattel also to the haile, & their flockes to the thunderboltes.

49 He cast vpon them the fiercenes of his anger, indignation and wrath, and vexa-

c Herepeateh not here all the miracles that God did in Egypt, but certaine which might be sufficient to conuince the people of malice and ingratitude.

tion by the sending out of euil Angels.

50 He made a way to his anger: he spared not their soule from death, but gaue their life to the pestilence,

51 And smote all the firstborne in Egypt, *euen* the beginning of their strength in the tabernacles of Ham.

52 But he made his people to go our like sheepe, and led them in the wilderness like a flocke.

53 Yea, he caried them our safely, and they feared not, and the Sea couered their enemies.

54 And he brought them vnto the borders of his Sanctuarie: *euen* to this Mountaine, which his right hand purchased.

55 \* He cast out the heathen also before the, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and prouoked the most high God, and kept not his testimonies,

57 But turned backe & delt falsely like their fathers: they turned like a deceitful bow.

58 And they prouoked him to anger with their high places, and moued him to wrath with their grauen images.

59 God heard *this* and was wroth, & greatly abhorred Israel,

60 So that he forsoke the habitation of Shilo, *euen* the Tabernacle where he dwelt among men,

61 And deliuered his power into captiuitie, and his beautie into the enemies had.

62 And he gaue vp his people to the sword, and was angrie with his inheritance.

63 The fire deuoured their chosen men, & their maidens were not praised.

64 Their Priests fel by the sword, and their widowes lamented not.

65 But the Lord awaked as one out of sleepe, and as a strong man that after his wine crieth out,

66 And smote his enemies in the hinder partes, and put them to a perpetual shame.

67 Yet he refused the tabernacle of Ioseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, and mount Zion which he loued.

69 And he built his Sanctuarie as an high palace, like the earth, which he stablished for euer.

70 He chose Dauid also his seruant, & tooke him from the shepefolds.

71 Euen from behinde the ewes with yong brought he him to feed his people in Iacob, and his inheritance in Israel.

72 So he fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

and so were forbidden. q Because they were drunken in their finnes, they iudged Gods pacience to be a slumbering, as though he were drunken: therefore he answering their beastly iudgement, saith, he will awake and take sudden vengeance. r Shewing that he spared not altogether the Israelites, though he punished their enemies. s By building the Temple and establishing the kingdome, he declareth that y signes of his fauour were among them. t He sheweth wherein a King charge standeth: to wit, to prouide faithfully for his people, to gouerne them by counsel, and defend them by power.

d So called, either of the effect, that is, of punishing the wicked, or else because they were wicked spirits, whom God permitted to vex men. e The first borne are so called, as Gen. 49. 1. f That is, Egypt: for it was called Mizraim or Egypt of Mizraim, that was the sonne of Ham. g That is, they had none occasion to feare, forasmuch as God destroyed their enemies and deliuered them safely. h Meaning Canaan, which God had conuerate to himself, and appointed to his people. i Nothing more displeaseth God in the children, than when they continue in that wickednes, which their fathers had begun. k By seruing God otherwise, then he had appointed. l For their ingratitude he refused the Philistines to take the Arke, which was the signe of his presence, first among them. m The Arke is called his power and beautie, because thereby he defended his people, & beautifully appeared vnto them. n They were suddenly destroyed. o They had no marriage sought for, they were not married. p Either they were slaine before, or taken prisoners of their enemies.

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Rest. Repose.

by sinning unfaithfully for his people.

the office of a good king.

Rest. 2. 72.



PSAL. LXXIX.

*The Israelites complain to God for the great calamities & oppression that they suffered by Gods enemies: 1. And confessing their sinnes, see to Gods mercies with full hope of deliverance. 10 Because their calamities were ioynd with the contempt of his Name. 13 For the which they promise to be thankfull.*

*A Psalm committed to Asaph.*

**O** God, the heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Ierusalem heapes of stones.

The dead bodies of thy seruants haue they giuen to be meate, vnto foules of the heauen: and the flesh of thy Saintes, vnto the beastes of the earth.

Their blood haue they shed like waters round about Ierusalem, & there was none to burie them.

We are a reproche to our neighbours, euen a scorn and derision vnto them: that are round about vs.

Lord, how long wilt thou be angry, for euery shall thy gelousie: burne like fire?

Powre out thy wrath vpon the heathen that haue not known thee, and vpon the kingdomes that haue not called vpon thy Name.

For they haue deuoured Iakob & made his dwelling place desolate.

Remember not against vs the former iniquities, but make haste and let thy tender mercies preuent vs: for we are in great miserie.

Helpe vs, O God of our saluation, for the glorie of thy Name, and deliuer vs, & be merciful vnto our finnes for thy names sake.

Wherefore should y heathen say, Where is their God? let him be knowne among the heathen in our sight by the vengeance of the blood of thy seruants that is shed.

Let the sighing of the prisoners come before thee: according to thy mightie arme preserue the children of death,

And render to our neighbours seven folde into their bosome their reproche, wherewith they haue reproched thee, O Lord.

So we thy people, and sheepe of thy pasture shal praise thee for euer: and from generation to generation we wil set forth thy praise.

*Who though in respect of God they were iustly punished for their sinnes, yet in consideration of their cause, were vniuilly murdered. k Which were captiues among their enemies, and could looke for nothing but death. l We ought to desire no benefite of God, but on this condition to praise his name. (Isa. 44. 21.)*

PSAL. LXXX.

*Alamentable prayer to God to helpe the miseries of his Church. 3 Desiring him to consider their first estate, wher his fauour shined towards them, to the intent that he might finish that worke which he had begonne.*

*To him that excelleth on Shophanim Eduth. A Psalm committed to Asaph.*

**H**earc, O thou Shephard of Israel, thou that ledest Ioseph like sheepe: shewe thy brightnes, thou that sittest betwene the Cherubims.

Mouue their hearts that they may returne to worship God aright: that is, in the place where thou hast appointed.

**B**efore Ephraim and Beniamin and Manasse stirre vp thy strength, and come to helpe vs.

Turne vs againe, O God, and cause thy face to shine that we may be saued:

O Lord God of hostes, how long wilt thou be angry against the prayer of thy people?

Thou hast fed them with the bread of teares, and giuen them teares to drinke: w great measure.

Thou hast made vs a strife vnto our neighbours: and our enemies laugh at vs among them selues.

Turne vs againe, O God of hostes: cause thy face to shine, and we shal be saued.

Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

Thou madest boume for it, & didst cause it to take roote, and it filled the land.

The mountaines were couered with the shadow of it, and the boughs thereof were like the goodly ceders.

She stretched out her branches vnto the Sea, and her boughes vnto the Riuer.

Why hast thou then broken downe her hedges, so that all they, which passe by the way, haue plucked her?

The wilde bore out of the wood hath destroyed it, and the wilde beastes of the fildes haue eaten it vp.

Returne we beseech thee, O god of hosts: looke downe from heauen and beholde and visite this vine,

And the vineyard, that thy right hande hath planted, & the yong vine, which thou madest strong for thy selfe.

It is burnt with fire and cut downe: and they perish at the rebuke of thy countenance.

Let thine hand be vpon the man of thy right hand, and vpon the sonne of man, whome thou madest strong for thine owne selfe.

So wil not we go backe from thee: reuiue thou vs, and we shall call vpon thy Name.

Turne vs againe, O Lord God of hostes: cause thy face to shine and we shal be saued.

*of the burntashes. m. Onely when thou art angry, and not with the sword of the enemie. n. That is, vpon this vine, or people, whom thou hast planted with thy right hand, that they shuld be as one man or one bodie. o For none can call vpon God, but such as are raised vp, as it were, from death to life and regenerate by the holy Spirit.*

PSAL. LXXXI.

*An exhortation to praise God both in heart and voice for his benefites. 3 And to worship him onely. 11 God condemneth their ingratitude. 12 And sheweth what great benefites they haue left through their owne malice.*

*To him that excelleth vpon a Gishith. A Psalm committed to Asaph.*

**S**ing ioyfully vnto God our strength: sing loude vnto the God of Iakob.

Take the long and bring forth the timbrel, the pleasant harpe with the viole.

Assemblies of the people, to whome for a time these ceremonies were ordeined, but now vader the Gospell are abolished.

*Loyne thy whole people & al thy tribes together againe.*

*The faithful feare Gods anger, when they perseue: their prayers are not forthwith heard.*

*Our neighbours haue continual strife and warre against vs.*

*Because that repentance onely cometh of God: they must instantly and oft times call to God for it as a means, whereby they shal be saued.*

*Seeing that of thy mercie thou hast made vs a most deare possession to thee, & we through our finnes are made open for wyld beasts to deuour vs, declare againe thy loue and finish thy work that thou hast begun.*

*Our Ceders of God.*

*To wit, Ephraim.*

*That is, as wel they that hate our religion as they that hate our persons.*

*They gaue not place to temptation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen.*

*So y no power can preuaile against it, and which as a yong bud thou raised vp againe as out*

*of musike brought from Geth.*

*It seemeth that this Psalm was appointed for solemne feasts*

*and assemblies of the people, to whome for a time these ceremonies were ordeined, but now vader the Gospell are abolished.*

*Q. 9. j.*

*3 Blows*

*Saints. Ps. 79. 2.*

*repreacher, an affliction of the saints. Ps. 79. 4.*

c Under this  
feast he compre-  
hendeth al other  
solemne dayes.

d That is, in Is-  
rael: for Iosephs  
familie was cou-  
nted the chief be-  
fore that Iudah  
was preferred.

e God speaketh  
in the person of  
the people, be-  
cause he was  
their leader.  
f If they were  
never able to  
give sufficient  
thanks to  
God for this de-  
liverance from  
corporal bondage  
how much  
more are we in-  
debted to him  
for our spiritual  
deliverance from  
tyrannie of Satan  
and Sinne?

g By a strange &  
wonderful facio.  
Or contention,  
Exod. 17. 16.  
h He condemneth  
all assem-  
blies, where the  
people are not  
attentive to  
heare Gods  
voice, and to  
give obedience  
to the same.  
i God accuseth  
their increduli-  
tie, because they  
opened not their  
mouthes to re-  
ceiue Gods be-  
nefits in such abundance  
as he poureth them out.

k God by his word  
callecth al, but his secret  
election appointeth, who  
shall heare & fruite.  
l If their finnes had not  
letted. m If the Israe-  
lites had not broken  
covenant with God, he  
would haue giuen them  
victorie against their  
enemies. n That is, with  
most fine wheate and  
abundance of honie.

o That is, in Is-  
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familie was cou-  
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y That is, in Is-  
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3 Blowe the trumpet in the new moone,  
even in the time appointed, at our feast-  
daie.

4 For this is a statute for Israel, and a Lawe  
of the God of Iakob.

5 He set this in Ioseph for a testimonie,  
when he came out of the land of Egypt,  
where I heard a language, that I under-  
stood not.

6 I haue withdrawn his shoulder from the  
burden, & his hands haue left the pots.

7 Thou calledst in affliction & I deliuered  
thee, and answered thee in the secretes of  
the thunder: I proued thee at the waters  
of Meribah Selah.

8 Heare, O my people, and I wil protest  
vnto thee: O Israel, if thou wilt hearken  
vnto me,

9 Let there be no strange god in thee, nei-  
ther worship thou any strange god.

10 For I am y Lord thy God, which brought  
thee out of the land of Egypt: open thy  
mouth wide and I wil fill it.

11 But my people would not heare my voice,  
and Israel would none of me.

12 So I gaue them vp vnto the hardnes of  
their heart, and they haue walked in their  
owne counsels.

13 Oh that my people had hearkened vn-  
to me, and Israel had walked in my wayes.

14 I would soone haue humbled their ene-  
mies, and turned mine hand against their  
aduersaries.

15 The haters of the Lord should haue bene  
subiect vnto him, and their time should  
haue endured for euer.

16 And God would haue fed them with the  
far of wheate, and with honie out of the  
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18 The Prophet declaring God to be present among the  
Indees and Magistrates, 2 Reproves their partialitie, 3  
And exhorteth them to do iustice. 4 But seeing none  
amendment, 5 He desireth God to undertake the matter  
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O God, arise, therefore iudge thou the  
earth: for thou shalt inherite al nations.

27 The people of Israel pray vnto the Lord to deliuer them  
from their enemies both at home and furre of which im-  
agined nothing but their destruction. 9 And they desire  
that all such wicked people may, according as God was  
accustomed, be stricken with the stormie tempest of Gods  
wrath, 18 That they may knowe that the Lord is most  
high vpon the earth.

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*To him that excelleth upon Gittith. A Psalm committed to the sonnes of Korah.*

**O** Lord of hostes, how amiable are thy Tabernacles!

My soule longeth, yea, & fainteth for the courts of the Lord: for mine heart and my flesh reioyce in the living God.

Yea, the sparrow hath found her an house, and the swallow a nest for her, where she may lay her yong: *even by thine altars, O Lord of hostes, my King and my God.*

Blessed are they that dwell in thine house: they will euer praise thee. Selah.

Blessed is the man, whose strength is in thee, and in whose heart are thy wayes.

They going through the vale of *Baca*, make welles therein: the raine also couereth the pooles.

They go from strength to strength, till enuie appeare before God in Zion.

O Lord God of hostes, heare my prayer: hearken, O God of Iasakob. Selah.

Beholde, O God, our shield, and looke vpon the face of thine Anointed.

For a day in thy courts is better then a thousand *other where*: I had rather be a doore keeper in the House of my God, then to dwell in the Tabernacles of wickednes.

For the Lord God is the sunne & shield *vs*: the Lord will giue grace & glorie, and no good thing wil he withhold from them that walke vprightly.

O Lord of hostes, blessed is the man that trusteth in thee.

That is, for Christs sake, whose figure I represent. h He would wish to be but one day rather in Gods Church, then a thousand among the worldings. i But will from time to time increase his blessings towards his more and more.

PSAL. LXXXV.

*Breasts God withdrew not his hands from his Church after they returned from Babylon, shall they put him in mind of their deliuerance, to the intent shew he should not loose the work of his grace vnperfected. i Next they complaine of their long affliction: ii And thirdly they reioyce in hope of speedy redemption. iii For their deliuerance was a figure of Christs kingdom, vnder the which should be perfect felicity.*

*To him that excelleth upon Gittith. A Psalm committed to the sonnes of Korah.*

**L**ord, thou hast bene fauourable vnto thy hand: thou hast brought againe y captiuitie of Iasakob.

Thou hast forgien the iniquitie of thy people, & couered all their sinnes. Selah.

Thou hast withdrawn all thine anger, & hast turned backe from the fiercenes of thy wrath.

Turne vs, O God of our saluation, and relesse thine anger towards vs.

Wilt thou be angrie with vs for euer? & wilt thou prolong thy wrath from one generation to another?

Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

Shew vs thy mercie, O Lord, and graunt vs thy saluation.

As in times past they had felt Gods mercie: so now being oppressed by the long continuance of euils, they pray vnto God, that according to his nature he would be merciful vnto them. c He confesseth that our saluation cometh onely of Gods mercie.

I wil hearken what the Lord God wil say: for he wil speake peace vnto his people, and to his Saintes, that they turne not againe to folie.

Surely his saluation is nere to them that feare him, that glorie maye dwell in our lande.

Mercie and trueth shall meete: righteousness and peace shall kisse one another.

Trueth shall bud out of the earth, and righteousness shall looke downe fro heauē.

Yea, the Lord shall giue good things, and our land shall giue her increase.

Righteousnes shall go before him, and shall set her steppes in the way.

Iustice shall then sorow & haue free course & passage in euery place.

PSAL. LXXXVI.

*David sore afflicted and forsaken of all, prayeth earnestly for deliuerance: sometimes rehearsing his miseries, 3 Sometimes the mercies received, 11 Desiring also to be instructed of the Lord, that he may feare him and glorifie his Name. 14 He complaineth also of his many sorowes, and requesteth to be deliuered from them.*

*A prayer of David.*

**I**ncline thine eare, O Lord, and heare me: for I am poore and needie.

Preferre thou my soule, for I am merciful: my God, saue thou thy seruant, that trusteth in thee.

Be mercifull vnto me, O Lord: for I crie vpon thee continually.

Reioyce the soule of thy seruant: for vnto thee, O Lord, do I lift vp my soule.

For thou, Lord, art good and merciful, and of great kindnes vnto all them, that call vpon thee.

Giue eare, Lord, vnto my prayer, & hearken to the voyce of my supplication.

In the day of my trouble I will call vpon thee: for thou hearest me.

Among the gods there is none like thee, O Lord, and there is none that can do like thy workes.

All nations, whome thou hast made, shall come and worship before thee, O Lord, & shall glorifie thy Name.

For thou art great and doest wonderous things: thou art God alone.

Teach me thy way, O Lord, and I will walke in thy trueth: knir mine heart vnto thee, that I may feare thy Name.

I wil praise thee, O Lord my God, with al mine heart: yea, I wil glorifie thy Name for euer.

For great is thy mercie toward me, and thou hast deliuered my soule from the lowest graue.

O God, the proude are risen against me, and the assemblies of violent men haue sought my soule, & haue not set mee before them.

Barthou, O Lord, art a pitiful God and mercifull, slow to anger and great in kindnes and trueth.

He couldest himself ignorant til God hath taught him, & his heart variable & feparatefro God, til God ioyne it to him & confirme it in his obedience.

That is, from most great danger of death: out of the which none, but onely by his hand of God, could deliuer him. c He sheweth there can be no moderation nor equitie, where proud tyrants reigne: and that the lacke of Gods feare is as a priuledge to al vice & crueltie.

f He wil send all prosperitie to his church, when he hath fully corrected them, also by his punishment the faithful shall learne to beware they return not to like offences.

g Though for a time God thus exercise them with his rods, yet vnder his kingdom of Christ they should haue peace and ioye.

h Iustice shall then sorow & haue free course & passage in euery place.

i Desiring also to be instructed of the Lord, that he may feare him and glorifie his Name.

14 He complaineth also of his many sorowes, and requesteth to be deliuered from them.

M: 17

a David persecuted of Saul, thus praised, leaving the same to the church as a monument, how to seeke redresse against their miseries.

b I am not enuie to them, but pite the, though they be cruel toward me.

c Which was a sure token that he beleued that God would deliuer him.

d He doeth confesse that God is good to all, but onely merciful to poore sinners.

e By crying and calling continually, he sheweth how we may not be weary, though God grant not forthwith our request, but that we must earnestly, and often call vpon him.

f He condemneth al doctes, forasmuch as they can do no workes to declare that they are gods.

g This proueth that David praised in the name of Christ the Messiah, whose kingdom he sought in this prophetic.

h He couldest himself ignorant til God hath taught him, & his heart variable & feparatefro God, til God ioyne it to him & confirme it in his obedience.

i That is, from most great danger of death: out of the which none, but onely by his hand of God, could deliuer him.

c He sheweth there can be no moderation nor equitie, where proud tyrants reigne: and that the lacke of Gods feare is as a priuledge to al vice & crueltie.

Saints

Part. 15. 84. 2.

a promise.

Part. 15. 84. 5.

a promise. ps. 84. 11.

God

God



16 Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, & saue the sonne of thine handmaide.  
17 Shew a token of thy goodnes toward me, that they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen me and comforted me.  
The holie Ghost promisseth that the edition of the church, which was in miserie after the captiuitie of Babilon, should be restored to great excellencie. 4 So that there should be nothing more comfortable, then to be numbered among the members thereof.

PSAL. LXXXVII.

*The holie Ghost promisseth that the edition of the church, which was in miserie after the captiuitie of Babilon, should be restored to great excellencie. 4 So that there should be nothing more comfortable, then to be numbered among the members thereof.*

A Psalm or song committed to the sonnes of Korah.

God laid his foundations among the holie mountaines.  
2 The Lord loueth the gates of Zion about all the habitations of Iakob.  
3 Glorious things are spoken of thee, O citie of God. Selah.  
4 I will make mention of Rahab and Babel among them that know me: beholde Palestina & Tyrus with Ethiopia, There is he borne.  
5 And of Zion it shalbe said, Manie are borne in her: and he, even the most High shall stablish her.  
6 The Lord shall count, when he writeth the people, He was borne there. Selah.  
7 Aswell the fingers as the players on instruments shall praise thee: all my springs are in thee.  
8 Out of all quarters they shall come into the Church, and be counted as citizens. f When he calleth by his worde them into the Church, whom he had elected and written in his booke.  
g The Prophet setteth his whole affections and comfort in the church.

PSAL. LXXXVIII.

A grievous complaint of the faithful, sore afflicted by sickness, persecutions and aduersitie: 7 Being as it were left of God without aie consolation, 12 Yet he calleth on God by faith and strength against desperation, 18 Complaining him selfe to be forsaken of all earthly helpe.

A song or Psalm of Heman the Ezrahite to giue instruction, committed to the sonnes of Korah for him that excelleth vpon Malath Leannoth.

Lord God of my saluation, I crie day and night before thee.  
2 Let my praier enter into thy presence; incline thine eare vnto my crie.  
3 For my soule is filled with euils, and my life draweth nere to the graue.  
4 I am counted among them y go down vnto pit, and am as a man without strength:  
5 Free among the dead, like the slaine lying in the graue, whom thou rememberest no more; and they are cut of from thine hand.  
6 Thou hast layed me in the lowest pit, in darkness, and in the deepe.  
7 Thine indignation lyeth vpon me, and thou hast vexed me with all thy waues. Selah.  
8 For as much as I was cut of from this world, d That is, from thy providence and care, which is more according to the iudgement of the flesh. e The stormes of thy wrath haue ouerwhelmed me.

Thou hast put away mine acquaintance farre from me, and made me to be abhorred of them: I am shut vp, and cannot get forth.  
9 Mine eye is sorrowful through mine affliction: Lord, I call daily vpon thee: stretch out mine hands vnto thee.  
10 Wilt thou shew a miracle to the dead? or shall the dead rise & praise thee? Selah.  
11 Shall thy louing kindnes be declared in graue? or thy faithfulness in destruction?  
12 Shall thy wonderous workes be known in the darke? and thy righteousnes in the land of obliuion?  
13 But vnto thee haue I cryed, O Lord, and early shall my praier come before thee.  
14 Lord, why doest thou reiect my soule, and hidest thy face from me?  
15 I am afflicted and at the point of death: from my youth I suffer thy terrors, doubting of my life.  
16 Thine indignations go ouer me, and thy feare hath cut me of.  
17 They came round about me daily like water, and compassed me together.  
18 My louers & friends hast thou put away from me, and mine acquaintance hideth his felus.

PSAL. LXXXIX.

Vnto manie wardes doth the Prophet praise the goodness of God, 23 For his testament and covenant, that he had made betwene him and his eldēt by Iesus Christ the sonne of Dauid. 38 Then doth he complaine of the great ruine, and desolation of the kingdome of Dauid, so that so the outward appearance the promise was broken. 46 Finally he praith to be deliuered from his afflictions, making mention of the stormes of mans life, and confirming himselfe by Gods promises.

A Psalm to giue instruction, of Heman the Ezrahite.

I will sing the mercies of the Lorde for euer: with my mouth will I declare thy truth from generation to generation.  
2 For I said, Mercie shalbe set vp for euer: thy truth shalke thou stablish in the verie heauens.  
3 I haue made a couenant with my chosen: I haue sworne to Dauid my seruant,  
4 Thy seede will I stablish for euer, and set vp thy throne from generation to generation. Selah.  
5 O Lord, euen the heauens shall praise thy wonderous worke: yea, thy truth in the Congregation of the Sainres.  
6 For who is equal to the Lord in the heauen? and who is like the Lord among the sonnes of the gods?  
7 God is verie terrible in the assemblie of the Sainres, and to be reuerenced about al, that are about him.  
8 O Lord God of hostes, who is like vnto thee, which are a mightie Lord, and thy truth is about thee?  
9 Thou rulest the raging of the sea: when thou shalt praise thy power & faithfulness in deliuering thy Church, f That is, in the heauens. g Meaning, the Angels. h If the Angels tremble before Gods maiestie and infinite iustice, what earthly creature by oppressing the Church, dare set himselfe against God? i For as he deliuered the church by the red Sea, and by destroying Rahab, that is, the Egyptians: so will he esteeme deliuer it, when the dangers be great.

great conflict

Saints. Ps. 8. 7.

k Tabor is a mountain Westward from Ierusalem, & Hermon Eastward to the Prophet signifying al partes & places of world that obey Gods power for y<sup>e</sup> deliuerance of hys Church.  
l For hereby he iudgeth y<sup>e</sup> world & sheweth himselfe a mercifull Father and faithfull protector vnto his. asseing in their conscience that God is their Father.  
m They shalbe preferred by thy Fatherly providence.  
n In that they are preferred & exalted, they ought to giue y<sup>e</sup> profit & glory only to thee.  
o He that our King hath power to defend vs, is this gift of God.  
p To Samuel & to others, to asseure that Dauid was thy chosen one.  
q Whom I haue both chosen and giue him strength to execute his office, as verie at I thought these euermore enemies against Gods kingdom, yet his promise to overcome the y<sup>e</sup> will mercifull.  
r I performe my promises to him notwithstanding his iniquities & offences.  
s His power, glorie & maiestee.  
t He shal enioy the last round about.  
u Miscellaneous.  
v Digressions that appoyne herein that he shalbe named the King of God & the first borne, wherein he is a figure of Christ.  
w Though for the times of the people the state of this kingdom decayed, yet God referred still a more still he had accomplished this promise in Christ. 1 Sam. 7. 14. a Though the faithfull answered not in all paynes to their profession, yet God will not breake his couenant with them. b For God in promising hath respect to his mercy and not to mans power in performing.

the waues thereof arise, thou stillest them.  
10 Thou hast bearen downe Rahab as a man slaine: thou hast scattered thine enemies with thy mighty arme.  
11 The heauens are thine, the earth also is thine: thou hast layed the fundation of the worlde, and all that therein is.  
12 Thou hast created the North and the South: <sup>k</sup> Tabor and Hermon shall reioyce in thy Name.  
13 Thou hast a mightie arme: strong is thine hand, and high is thy right hand.  
14 Righteousnes & equitie are the establishment of thy throne: mercie and truth go before thy face.  
15 Blessed is the people, that can reioyce in thee: they shall walke in the light of thy countenance, O Lord.  
16 They shall reioyce continuallye in thy Name, and in thy righteousness shall they exalt themselves.  
17 For thou art the glory of their strength, and by thy fauour our hornes shalbe exalted.  
18 For our shield apperayneth to the Lord, and our King to the holy one of Israel.  
19 Thou spakest then in a vision vnto <sup>t</sup> thine Holy one, and saidst, I haue layed helpe vpon one that is <sup>t</sup> mightie: I haue exalted one chosen out of the people.  
20 I haue founde Dauid my seruant: wyth mine oyle haue I anointed him.  
21 Therefore mine hand shalbe established with him, and mine arme shall strengthen him.  
22 The enemy shall not oppresse him, neither shall the wicked hurt him.  
23 But I will destroye his foes before his face, and plague them that hate him.  
24 My truth also and my mercie shalbe with him, & in my Name shall his <sup>t</sup> horn be exalted.  
25 I will set his hand also in the sea, and his right hand in the floodes.  
26 He shall cry vnto me, Thou art my Father, my God and the rocke of my saluation.  
27 Also I will make him my first borne, higher then the Kings of the earth.  
28 My mercy will I keepe for him for euermore, and my couenant shal stand fast with him.  
29 His seede also will make to endure <sup>t</sup> for euer, & his throne as the dayes of heauen.  
30 But if his children forsake my Lawe, and walke not in my iudgements:  
31 If they breake my statutes, and keepe not my commandmentes:  
32 Then will I visite their transgression with the rod, and their iniquitie with strokes.  
33 Yet my louingkindnesse will I not take from him, neither will I falsifie my truth.  
34 My couenant will I not breake, nor alter the thing that is gone out of my

lippes.  
35 I haue sworne once by mine holines, I will not fayle Dauid, saying,  
36 His seede shall endure for euer, and his throne shalbe as the sunne before me.  
37 He shalbe established for euermore as <sup>t</sup> moone, and as a faithful witness in heauen. Selah.  
38 But thou hast reiected & abhorred, thou hast bene angry with thine Anointed.  
39 Thou hast broken the couenant of thy seruant, and profaned his crowne, casting it on the ground.  
40 Thou hast broken downe all his walles: thou hast layed his fortresses in ruine.  
41 All that go by the way, spoyle him: he is a rebuke vnto his neighbours.  
42 Thou hast set vp the right hande of his enemies, and made all his aduersaries to reioyce.  
43 Thou hast also turned the edge of his sword, and hast not made him to stande in the battell.  
44 Thou hast caused his dignitie to decay, and cast his throne to the ground.  
45 The dayes of his youth hast thou shortened, and couered him with shame. Selah.  
46 Lord, how long wilt thou hide thy self, for euer? shall thy wrath burne like fire?  
47 Remember of what time I am: wherefore shouldest thou create in vaine all the children of men?  
48 What man liueth, & shall not see death? shall he deliuer his soule from the hand of the graue: Selah.  
49 Lord, where are thy former mercies, which thou swarest vnto Dauid in thy truth?  
50 Remember, O Lord, the rebuke of thy seruantes, which I beare in my bosome of all the mighty people.  
51 For <sup>t</sup> thine enemies haue reproched thee, O Lord, because they haue reproched the footsteps of thine Anointed.  
52 Prayed be the Lord for euermore. So be it, euen so be it.  
that Gods enemies did not onely slander him behind his back: but also mocked him to his face, and as it were cast their injuries in his bosom.  
k So he calleth them that persecute the Church. l They laugh at vs, which patiently waite for the coming of thy Christ.

<sup>t</sup> Eter. If I lie onto Dauid: which is a manner of othe. c As long as the sunne & moone endure, they shal be witnesses to me of this promise. d Because of the horrible confusi on of things, the Prophet cōplayneth to God as though he sawe not the performance of his promise. And thus discharging bys carson God, he resisteth doubt & impacience. e By this he meaneth y<sup>e</sup> horrible dissipation and renting of the kingdome, which was vnder Ieroboam: or els by the Spirit of prophesie Ezechias spekech of those great miseries, which came soone afterward to passe at y<sup>e</sup> captiuitie of Babilon. f He sheweth y<sup>e</sup> kingdome fell before it came to perfecti on or was ripe. g The Prophet moynyng praier w<sup>th</sup> his complaint, sheweth that his faith neuer failed h Seeing mans life is short, and thou hast created man to bestowe thy bene. i fites vps him, except thou hast to helpe, death will preuent thee. l He meaneth that Gods enemies did not onely slander him behind his back: but also mocked him to his face, and as it were cast their injuries in his bosom. k So he calleth them that persecute the Church. l They laugh at vs, which patiently waite for the coming of thy Christ.

a promise.  
Christ p. 19. 20.  
the promise concerning the kingdome of Dauid which is persued in the kingdome of Christ p. 19. 20. &c.  
There is nothing more prohibited in the Lord, than a mans afflictions to remember him of his former mercies.  
reproches.  
M: 18  
transgressors shall surely be punished yet in mercy. ps. 139. 30. 31. 32. 33. 34. 35.

Qq. iij.

4 \* For

e Though man  
thinke his life  
long, which is in  
deed most short,  
yea though it  
were a thousand  
yeres: yet in  
Gods sight it is  
as nothing, & as  
the watch that  
lasteth but three  
houres.  
f Thou takest  
them away sud-  
denly as with a  
flood.

g Thou callest  
vs by thy rods  
to consider short-  
nes of our life, &  
for our finnes  
thou abridgest  
our dayes.  
h Our dayes are  
not onely short,  
but miserable,  
for as much as  
our finnes daily  
prouoke thy  
wrath.

i Meaning, accord-  
ing to y common  
state of  
lyfe.

k If mans lyfe  
for the breuitie  
be miserable,  
much more, if  
thy wrath lie  
vpon it, as they,  
which fear thee,  
only know.

l Which is, by  
considering the  
shortnes of our  
lyfe, & by me-  
ditating the hea-  
uily ioyes.

m Meaning, wilt  
thou be angry?  
Or, take comfort  
in thy seruants.  
n Euen thy mercy,  
which is thy chiefest worke.  
o As Gods promises appertaind awel  
to their posteritie, as to the, so Moses prayeth for y posteritie.  
p Mean-  
ing, this it was obscured, when he ceased to do good to his Church.  
q For except thou guide vs with thine holy Spirit, our enterprises can  
have no good successe.

\* For a thousand yeres in thy sight are as  
yesterday when it is past, and as a watch in  
the night.

5 Thou hast ouerflowed them: they are as  
a sleepe: in the morning he groweth like  
the grasie.

6 In the morning it flourisheth and groweth,  
but in the euening it is cut downe and wi-  
thereth.

7 For we are consumed by thine anger, &  
by thy wrath are we troubled.

8 Thou hast set our iniquities before thee,  
and our secret finnes in the light of thy  
countenance.

9 For all our dayes are past in thine anger:  
we haue spent our yeres as a thought.

10 The time of our life is three score yeres  
and ten, and if they be of strength, foure  
score yeres: yet their strength is but labour  
and sorowe: for it is cut of quickly, and we  
flee away.

11 Who knoweth the power of thy wrath?  
for according to thy feare is thine anger.

12 Teach vs so to number our dayes, that  
we may apply our hearts vnto wisdom.

13 Returne (O Lord, how long?) and be  
pacified toward thy seruants.

14 Fil vs with thy mercie in the morning:  
so shall wee reioyce and be glad all our  
dayes.

15 Comfort vs according to the dayes that  
thou hast afflicted vs, and according to the  
yeres that we haue scene euill.

16 Let thy worke be scene toward thy ser-  
uants, and thy glory vpon their children.

17 And let the beautie of the Lorde our  
God be vpon vs, and direct thou y worke  
of our hands vpon vs, eue direct the worke  
of our handes.

Or, take comfort in thy seruants. n Euen thy mercy,  
which is thy chiefest worke. o As Gods promises appertaind awel  
to their posteritie, as to the, so Moses prayeth for y posteritie. p Mean-  
ing, this it was obscured, when he ceased to do good to his Church.  
q For except thou guide vs with thine holy Spirit, our enterprises can  
have no good successe.

PSAL. XCI.

Here is described in what assurance he liueth that putteth  
his whole trust in God, and committeth himself wholly to  
his protection in all tentations. 14 A promise of Gods  
to those that loue him, know him and trust in him, to deli-  
uer them and giue them immortall glory.

a He y maketh  
God his defence  
& trust, shal per-  
ceiue his protec-  
tion to be a most  
sure safegard.

b Being assured  
of this protectio  
he prayeth vnto  
the Lord.

c That is, Gods  
help is most ree-  
die for vs, whe-  
ther Satan assaile  
vs secretly,  
which he calleth  
a snare: or openly  
which is here  
ment by the pe-  
stilence.

d That is, his faithful  
keeping of promises to help thee in thy necessitie.  
e The caref God hath ouer his, is most sufficient to defend them from  
all dangers.

1 W Ho so dwelleth in the secret of the  
most High, shal abide in y shadowe  
of the Almighty.

2 I will say vnto the Lord, O myne hope,  
& my fortresse: he is my God, in him will I  
trust.

3 Surely he will deliuer thee fro the snare of  
the hunter, and from the noysome pesti-  
lence.

4 He will couer thee vnder his wings, and  
thou shalt be sure vnder his feathers: his  
truth shalbe thy shield and buckler.

5 Thou shalt not be afraied of the feare of  
the night, nor of the arrowe that flyeth by  
day:

6 Nor of the pestilence that walketh in the

darknes: nor of the plague that destroyeth  
at noone daye.

7 A thousand shall fall at thy side, and ten  
thousand at thy right hand, but it shall not  
come neere thee.

8 Doubtles with thing eyes shalt thou be-  
holde and see the rewarde of the wicked.

9 For thou hast said, The Lord is mine hope:  
thou hast set the most high for thy re-  
fuge.

10 There shall none euil come vnto thee,  
neither shall any plague come nere thy ta-  
bernacl.

11 For he shall giue his Angels charge o-  
uer thee to keepe thee in all thy wayes.

12 They shal beare thee in their hands, that  
thou hurt not thy foote against a stone.

13 Thou shalt walke vpon the lion and aspe:  
the young lion and the dragon shalt thou  
treade vnder feete.

14 Because he hath loued me, therefore wil  
I deliuer him: I will exalt him because he  
hath known my name.

15 He shall call vpon me, and I will heare  
him: I will be with him in trouble: I will  
deliuer him, and glorifie him.

16 With long life will I satisfie him, & shew  
him my saluation.

k For he is contented with that life, that God giueth: forby death  
shortnes of this life is recompensed with immortallitie.

PSAL. XCII.

This Psalme was made to be song on the Sabbath, to  
stirre up the people to acknowledge God and to praise him  
in his workes: the Prophet reueryeth therein. 6 But the  
wicked is not able to consider that the vngodly, when he  
is most flourishing, shal most speedily perish. 12 In the ende  
is described the felicitie of the iust, planted in the house of  
God to praise the Lord.

A Psalme or song for the Sabbath day.

1 T is a good thing to praise the Lord,  
and to sing vnto thy Name, O most  
High,

2 To declare thy louing kindnes in the  
morning, and thy truth in the night,

3 Vpon an instrument of ten strings, and  
vpon the viole with the song vpon the  
harpe.

4 For thou, Lord, hast made me glad by thy  
workes, & I will reioyce in the workes of  
thyne hands.

5 O Lord, how glorious are thy workes! &  
thy thoughts are very deepe.

6 An vnwise man knoweth it not, and a  
foole doeth not vnderstande this.

7 (When the wicked grow as the grasie,  
& all the workers of wickednes do flourish)  
that they shalbe destroyed for euer.

8 But thou, O Lord, art most high for euer-  
more.

9 For lo, thine enemies, O Lord: for lo, thine  
enemies shall perish: all the workers of  
iniquitie shalbe destroyed.

10 But thou shalt exalt mine horne, lyke  
the vnicorne, & I shalbe anointed with  
fresh oyle.

ments are most constant against the wicked & passe our reach: g Thou  
wilt strengthen them with all power, and blesse them with all felicitie

f The godly shal  
haue some expe-  
rience of Gods  
iudgements a-  
gainst the wic-  
ked euen in this  
life, but fully  
they shal see it  
that day, when  
all things shal  
reueiled.  
g God hath  
appointed euer  
man one Angel,  
but many to be  
ministers of his  
providence to  
keepe him & de-  
fende them in  
their vocation,  
which is thersy  
to walke in li-  
out teping God  
h Thou shalt not  
onely be preser-  
ued from all euil,  
but overcome  
whether it be li-  
cret or open.  
i To assure  
him: I will be  
faithfull of gods  
protection, he  
bringeth in God  
to confirme the  
same.

Which re-  
cheeth that the  
vile off Sabbath  
standeth in pra-  
sing God, & not  
onely in cooing  
from worke.  
b For gods  
workes  
& felicity in  
his promises  
ward his bynde  
them to prai-  
him continually  
both day and  
night.  
c These instru-  
ments were then  
permitted iust  
at Christs com-  
ming obedi-  
d He sheweth  
what is the vi-  
of the Sabbath  
day: to wit, to  
meditate Gods  
workes.  
e That is, the  
wicked consider  
not gods workes,  
nor his iudge-  
ments against  
f they  
rate in  
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but gan-  
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do wicked  
fee & v  
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God w

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they f  
God w



1 Though the faithful seeme to wither & be cut down by the wicked yet they shall grow againe and flourish in the Church of God as Ceders do in mount Lebanon. 11 Mine eye also shall see my desire agaynst mine enemies: and mine eares shall heare my wishe against the wicked, that rise vp agaynst me. 12 The righteous shal flourish like a palme tree, and shall growe like a cedar in Lebanon. 13 Such as be platted in the house of y Lord, shal flourish in the courtes of our God. 14 They shall still bring forth fruite in their age: they shalbe fat and flourishing. 15 To declare that the Lorde my rocke is righteous, and that none iniquitie is in him.

PSAL. XCIII.

He prayeth the power of God in the creation of the world, and beareth downe all people which lift them vp against his maiestie, s And pronouketh to consider his promyses.

The Lord reigneth, & is clothed with maiestie: the Lord is clothed, and girded with power: the worlde also shall be established, that it cannot be moued. Thy throne is established of olde: thou art from euerlasting. The floods haue lifted vp, O Lord: the floods haue lifted vp their voice: the floods lift vp their waues. The waues of y sea are marueilous through the noyse of many waters, yet the Lord on high is more mighty. Thy testimonies are very sure: holynes becommeth thine Houle, O Lord, for euer. He sheweth wherin thy great mercy also appeareth in that he hath giuen his people his word and couenant.

PSAL. XCIII.

He prayeth vnto God against the violence and arrogancie of tyrants, 10 VVarning them of Gods iudgements. 11 Then doeth he comfort the afflicted by the good issue of their afflictions, as he felt in himselfe, and did see in others, and by the ruine of the wicked, 12 VVhose the Lord will destroy.

Lord God the aduenger, O God the aduenger, shew thy selfe clearely. Exalt thy selfe, O Iudge of the world, and render a reward to the proude. Lord, how long shall the wicked, how long shall the wicked triumph? They prate and speake fiercely: all the workers of iniquitie vaunt themselves. They smite downe thy people, O Lord, and trouble thine heritage. They slay the widow and the stranger, & murder the fatherles. Yet they say, The Lord shal not see: neither will the God of Isakob regard it. Vnderstand ye vnwise among the people: and ye fooles, when wil ye be wise? He that planted the care, shall he not heare? or he that formed the eye, shall he not see? Or he that chastiseth the nations, shall he not correct? he y teacheth man knowledge, shall he not know?

a whole office it is to take vengeance on the wicked. b shew by effect y shew art Iudge of the world to punish the wicked. c That is, brag of their crueltie & oppression: or etime themselves above al other. d Seeing the Church was the so fore oppressed it ought not to faine strange to vs, if we see it so now, & therefore we must call to God to take our cause in hand. e He sheweth y they are desperate in malice, for as much as they feared not God, but gaue them selves wholly to wickedly. f He sheweth that it is impossible, but God should heare, see & vnderstand their wickednes. g If God punish whole nations for they times, it is mere folly for any one man, or els a few to think that God will spare them.

The Lord knoweth the thoughts of man, that they are vanitie. Blessed is the man, whome thou chastisest, O Lord, and teachest him in thy Law, that thou maiest giue him rest from the dayes of euill, whiles the pit is digged for the wicked. Surely the Lord wil not faile his people, neither wil he forsake his inheritance. For iudgement shall returne to iustice, and all the vpriht in heart shall follow after it. Who will ryse vp with me against the wicked? or who will take my part agaynst the workers of iniquitie? If the Lorde had not holpen me, my soule had almost dwelt in silence. When I said, My foote slideth, thy mercy, O Lord, stayed me. In the multitude of my thoughts in mine heart, thy comfortes haue reioyced my soule. Hath the throne of iniquitie fellowship with thee, which forgeth wrong for a Law? They gather them together against the soule of the righteous, and condemne the innocent blood. But the Lord is my refuge, and my God is the rocke of mine hope. And he wil recompence the their wickednes, & destroy them in their own malice: yea, the Lord our God shal destroy them. iudgement, when the purpose of the wicked is broken, but most, when they are destroyed in theyr owne malice.

PSAL. XCV.

An earnest exhortation to prayse God. 4 For the gouernment of the worlde, and the election of his Church. 8 An admonition not to follow the rebellion of the olde fathers, that tempted God in the wilderness: 11 For the which they might not enter into the land of promises.

Come, let vs reioyce vnto the Lord: let vs sing aloude vnto the rocke of our saluation. Let vs come before his face with praise: let vs sing loude vnto him with Psalmes. For the Lord is a great God, and a great King about all gods. In whose hand are the deepe places of the earth, and the heights of the mountaines are his: To whom the Sea belongeth: for he made it, and his handes formed the dry land. Come, let vs worship and fal downe, and kneele before the Lord our maker. For he is our God, and we are the people of his pasture, & the sheepe of his hand: to day, if ye will heare his voyce, Harden not your heart, as in Meribah, and as in the day of Massah in the wilderness. Where your fathers tempted me, proued me, though they had seene my worke. Fourtie yeres haue I contended with this generation, & sayd, They are a people that

h God hath care ouer his & chastiseth them for their wealth, y they should not perish for euer the wicked. i God wil restore the state & gouernment of things to their right vse, & then the godly shal follow him cherefully. k He complaineth of them, which would not help him to resist the enemies: yet was assured that Gods helpe would not fayle. l Whe I thought there was no waie but death. m In my trouble & distresse I euer found thy present helpe. n Though the wicked iudges pretend iustice in oppressing the Church, yet they haue not that authority of God. o It is a great token of Gods iudgement, when the purpose of the wicked is broken, but most, when they are destroyed in theyr owne malice.

to this godly, the Lord chastiseth them for their wealth, y they should not perish for euer the wicked.

a promise

part.

part.

Al: 19.

a He sheweth that Gods seruice standeth not in dead ceremonies, but chiefly in y sacrifice of praise & thanksgiving. b Euen the Angels (who in respect of men are thought as gods) are nothing in his sight: much lesse the idoles, which mans brain inuenteth. c All things are gouerned by his prouidence. d By these three wordes he signifieth one thing: meaning, that they must wholly giue themselves to serue God. e That is, the flocke whom he gouerneth with his owne hand.

the qualities of y wicked p: 24. 4. 5. 6. 7.

part

He sheweth wherin they are gods flock: that is, if they heare his voyce, f By the contemning of Gods word. g Or, in strife: whoses the place was so called, Num. 14. 32. h Or, temptation, read Exod. 17. 7.

*hart*  
g They were w-  
our iudgement  
and reason.  
h That is, into  
the land of Cana-  
an, where he pro-  
mised them rest.

erre in heart, for they haue not known  
my wayes.  
11 Wherefore I sware in my wrath, saying,  
Surely they shall not enter into my rest.

PSAL. XCVI.

*An exhortation both to the Iewes & Gentils to praise God  
for his mercy. And this specially ought to bee referred to  
the kingdom of Christ.*

1 Sing vnto the Lorde a new song: sing  
vnto the Lorde, al the earth.  
2 Sing vnto the Lorde, and praise his Name:  
declare his saluation from day to day.  
3 Declare his glorie among al nations, and  
his wonders among al people.  
4 For the Lorde is great and much to bee  
prayed: he is to be feared aboue all gods.  
5 For al the gods of the people are idoles:  
but the Lorde made the heauens.  
6 Strength & glory are before him: power  
and beaunie are in his Sanctuarie.  
7 Giue vnto the Lorde, ye families of the  
people: giue vnto the Lorde glorie and  
power.  
8 Giue vnto the Lorde the glory of his  
Name: bring an offering, and enter into  
his courtes.

9 Worship the Lorde in the glorious Sanctu-  
arie: tremble before him al the earth.  
10 Say among the nations, The Lorde reig-  
neth: surely the world shal be stable, & not  
moue, and he shall iudge the people in  
righteousnes.  
11 Let the heauens reioyce, & let the earth  
be glad: let the sea roare, & all that there-  
in is.  
12 Let the field be ioiufull, and all that is in  
it: let all the trees of the woode then re-  
ioyce.  
13 Before the Lorde: for he commeth, for he  
commeth to iudge the earth: he will iudge  
the world with righteousness, & the peo-  
ple in his truth.

PSAL. XCVII.

*The Prophet exhorteth al to reioyce for the coming of  
the kingdom of Christ, 7 Dreadful to the rebels and id-  
olaters, 8 And useful to the iust, whome he exhorteth to  
innocencie, 12 To reioycing and thanksgiuing.*

1 The Lord reigneth: let the earth re-  
ioyce: let the multitude of the yles  
be glad.  
2 Cloudes and darkenes are round about  
him: righteousness and iudgement are the  
foundation of his throne.  
3 There shal go a fire before him, & burne  
vp his enemies round about.  
4 His lightnings gaue light vnto y world:  
the earth saw it and was afraid.  
5 The mountaines melted like waxe at the  
presence of the Lord, at the presence of  
the Lord of the whole earth.  
6 The heauens declare his righteousness, &  
al the people see his glorie.

a He sheweth  
where God reig-  
neth, there is al  
felicitie & spiri-  
tuall ioye.  
b For the Gos-  
pel shal not be  
only preached in  
Iudea, but thro-  
ugh all yles &  
countrys.  
c He is thus de-  
scribed to keepe  
his enemies in  
fear, which com-  
monly cōtēme  
Gods power.  
d This feare brin-  
geth not the wic-  
ked to true obe-  
dience, but ma-  
keth the to run  
away from god.

Confounded be al they that serue graue  
images, and that glorie in idoles: worship  
him al ye gods.  
8 Zion heard of it, and was glad: and the  
daughters of Iudah reioyced, because of  
thy iudgements, O Lord.  
9 For thou, Lorde, art most high aboue  
all the earth: thou art much exalted aboue  
all gods.

10 Ye that loue the Lorde, hate euill: he pre-  
serueth the soules of his Saintes: he will re-  
deliuer them from the hande of the wic-  
ked.  
11 Light is sowne for the righteous, and ioy  
for the vpright in heart.  
12 Reioyce ye righteous in the Lorde, & giue  
thanks for his holy remembrance:  
vice, the other, that they put their trust in God for their deliuerance.  
1 Though Gods deliuerance appeare not suddenly, yet it is sowne & hid  
vp in store for them. k Be mindfull of his benefites & only trust in his  
defence.

PSAL. XCVIII.

*An earnest exhortation to al creatures to praise the Lord  
for his power, mercy and fidelitie in his promises by Christ,  
to. By whom he hath communicated his saluation to all  
nations.*

A Psalme.

1 Sing vnto the Lorde a new song: for he  
hath done maruelous things: his right  
hand, and his holy arme haue gotten him  
the victorie.  
2 The Lord declared his saluation: his  
righteousnes hath he reueiled in the sight  
of the nations.  
3 He hath remembered his mercy and his  
truth toward the house of Israel: all the  
endes of the earth haue seene the saluati-  
on of our God.  
4 Al the earth, sing ye loud vnto the Lorde:  
crie out and reioyce, and sing praises.  
5 Sing praise to the Lorde vpon the harpe,  
euen vpon the harpe with a singing voyce.  
6 With shalmes and sound of trumpets  
sing loude before the Lorde the King.  
7 Let the sea roare, and al that therein is,  
world, and they that dwell therein.  
8 Let the floods clap their hands, & let the  
mountains reioyce together  
9 Before the Lorde: for he is come to iudge  
the earth: with righteousness shal he iudge  
the world, and the people with equitie.

PSAL. XCIX.

*He commendeth the power, equitie and excellencie of the  
kingdom of God by Christ ouer the Iewes and Gentiles,  
5 And prauotheth them to magnifie the same and to serue  
the Lord, 6 Following the example of the ancient  
Fathers, Moses, Aaron, Samuel, who calling vpon God, were  
heard in their prayer.*

1 The Lord reigneth, let the people tre-  
ble: he sitteth betweene the Cherubims,  
let the earth be moued.  
2 The Lord is great in Zion, and he is high  
aboue al the people.  
3 They shall praye thy great and fearefull  
Name (for it is holy)  
4 And the Kings power, that loueth iudge-  
ment: for thou hast prepared equitie: thou  
hast executed iudgement & iustice in Ia-  
kob.

*Hefignifieth  
Gods iudge-  
ments are in re-  
dines to destroy  
the idolaters.  
f Let al those  
which is eter-  
med in y world,  
fall down before  
him.  
g The Iewes  
that haue occa-  
sion to reioyce  
the Gentiles are  
made partakers  
with the good  
favour.  
h Here requir-  
two thing of his  
children: the one  
that they do  
vice, the other, that they put their trust in God for their deliuerance.  
1 Though Gods deliuerance appeare not suddenly, yet it is sowne & hid  
vp in store for them. k Be mindfull of his benefites & only trust in his  
defence.*

1 Exalt the Lord our God, and fall downe before his footstool: for he is holy.  
2 Moses & Aaron were among his Priestes, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.  
3 He spake vnto them in the cloudie pillar: they kept his testimonies, & the law that he gaue them.  
4 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou didst take vengeance for their inuentions.  
5 Exalt the Lord our God, and fall downe before his holy Mountaine: for the Lord our God is holie.  
6 For the more that he doeth with his people, the more doeth he punish them that abuse his benefices.

PSAL. C.

1 He exhorteth all to serue the Lord, 2 VVho hath chosen vs and preferred vs, 3 And to enter into his assembly to praise his Name.

A Psalm of praise.

1 Sing ye loude vnto the Lord, all the earth.  
2 Serue the Lord with gladnes: come before him with ioyfulness.  
3 Know ye that euen the Lord is God: he hath made vs, and not we our selues: we are his people, and the sheepe of his pasture.  
4 Enter into his gates with praise, and into his courtes with reioycing: praise him and blesse his Name.  
5 For the Lord is good: his mercy is euerlasting, and his truth is from generation to generation.  
6 He exhorteth all to serue the Lord, 2 VVho hath chosen vs and preferred vs, 3 And to enter into his assembly to praise his Name.

PSAL. CI.

1 David describeth what gouernment he wil obserue in his house and kingdome, 2 He wil punish and correct, by rooting forth the wicked, 3 And cherishing the godly person.

A Psalm of David.

1 I Will sing mercy and iudgement: vnto thee, O Lord, wil I sing.  
2 I will doe wisely in the perfit way: till thou comest to mee: I will walke in the vprightnes of mine heart in the middes of mine house.  
3 I will set no wicked thing before mine eyes: I hate the worke of them that fall away: it shall not cleaue vnto me.  
4 A froward heart shall depart from mee: I will know none euil.  
5 Him, that prouidly slandereth his neighbour, wil I destroy: him that hath a proude look and high heart, I cannot suffer.  
6 Mine eyes shall be vnto the faithful of the lande, that they may dwell with me: he that walketh in a perfit way, he shall serue me.  
7 There shall no deceitfull person dwell within mine house: he y relieth lies, shall not remaine in my sight.  
8 Betimes wil I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the Citie of the Lord.

that walketh in a perfit way, he shall serue me.  
7 There shall no deceitfull person dwell within mine house: he y relieth lies, shall not remaine in my sight.  
8 Betimes wil I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the Citie of the Lord.

PSAL. CII.

It seemeth that this prayer was appointed to the faithful to pray in the captiuitie of Babylon. 10 A consolation for the building of the Church: 18 VVhereof followeth the praise of God to be published vnto all posteritie. 23 The conversion of the Gentiles, 28 And the stabilitie of the Church.

A prayer of the afflicted, when he shall be in a wherey is distressed, and poure forth his meditation before the Lord.

1 O Lord, heare my prayer, and let my crye come vnto thee.  
2 Hide not thy face from me in the time of my trouble: incline thine eares vnto me: when I call, make haste to heare me.  
3 For my daies are consumed like smoke, and my bones are burnt like an herth.  
4 Mine heart is smitten and withereth like grasse, because I forgate to eat my bread.  
5 For the voice of my groning my bones do cleaue to my skinne.  
6 I am like a pelican of the wildernes: I am like an owle of the deserts.  
7 I watch and am as a sparrow alone vpon the house toppe.  
8 Mine enemies reuile me dayly, and they y rage against me, haue sworn against me.  
9 Surely I haue eaten ashes as bread, and mingled my drinke with weeping.  
10 Because of thine indignation and thy wrath: for thou hast heaued me vp, and cast me downe.  
11 My daies are like a shadowe that fadeth, and I am withered like grasse.  
12 But thou, O Lord, doest remain for euer, and thy remembrance from generation to generation.  
13 Thou wilt arise & haue mercie vpon Zion: for the time to haue mercie thereon, for the appointed time is come.  
14 For thy seruants deleyte in the stones thereof, and haue pitie on the dust therof.  
15 Then the heathen shall feare the Name of the Lord, and all the Kings of the earth thy glorie.  
16 When the Lord shall build vp Zion, and shall appeare in his glory.  
17 And shall turne vnto the prayer of the desolate, and not despise their prayer.  
18 This shalbe written for the generation to come: and the people, which shalbe created, the Church is in misery and desolation, the more ought the faithful to loue and pity it. m That is, when he shall haue drawne his Church out of the darkness of death. n The deliuerance of the Church is a most excellent benefite, and therefore he compareth it to a new creation: for in their banishment the body of the Church seemed to haue bene dead, which by deliuerance was as it were created anew.

Magistrates must immediately punish vice, lest it growe to farther incontinence: & if he then Magistrates are bound to do this, how much more they than haue the charge of the Church of God.

M. 20.

a prayer.

hart

Man's frailty

hart. ps. 101. 2. 4

ted,



o Who now in their banishment could looke for nothing but death.

p He sheweth y Gods Name is neuer more praised then whe religio flourisheth & y Church increaseth: which thing is chiefly accomplished vnder y kingdome of Christ.

q The Church lamet that they see not y time of Christ, which was promised, but haue but fewe yeres and short daies.

r If heauen and earth perish, much more man shall perish: but the Church by reason of Gods promes endureth for euer. s Seeing thou hast chose thi church out of y world, and ioined it to thee, it cannot but continue for euer: for thou art euerlasting.

ted, shal praye the Lord.

19 For he hath looked down fro the height of his Sanctuarie: out of the heauen did the Lord behold the earth,

20 That he might heare the mourning of the prisoner, and deliuer the children of death:

21 That they may declare the name of the Lorde in Zion, and his prayse in Ierusalem,

22 When the people shal be gathered together, and the kingdomes to serue the Lord.

23 He abated my strength in the way, and shortened my daies.

24 And I said, O my God, take me not away in y middes of my daies: thy yeres endure from generation to generation.

25 Thou hast aforetime laid the foundation of the earth, and the heauens are y worke of thine hands.

26 We thal perish, but thou shalt endure: euen they al shal waxe olde as doth a garment: as a vesture shalt thou change the, and they shalbe changed.

27 But thou art the same, and thy yeres shal not faile.

28 The children of thy seruants shal continue, and their seede shal stand fast in thy light.

PSAL CIII.

He prouoketh also praise the Lord, which hath pardoned his finnes, deliuered him from destruction, and giuen him sufficient of al good things. Then he addeth the tender mercies of God, which he sheweth like a most tender Father towards his children. 14 The frailtie of mans life. 20 An exhortation to man and Angels to prayse the Lord.

A Psalme of David.

MY soule, prayse thou the Lord, and all that is within me, praise his holie Name.

My soule, prayse thou the Lord, and forget not al his benefices.

Which forgiveth al thine iniquitie, and healeth al thine infirmities.

Which redemeth thy life fro the graue, and crowneth thee with mercy and compassions.

Which satisfieth thy mouth with good things: and thy youth is renewed like the egles.

The Lord executeth righteousnesse and iudgement to al that are oppressed.

He made his wayes known vnto Moses, & his workes vnto the children of Israel.

The Lord is full of compassion and mercy, slow to anger and of great kindnes.

He wil not alway chide, neither keepe he anger for euer.

He hath not dealt with vs after our finnes, nor rewarded vs according to our iniquities.

As to his chief minister and next to his people. He sheweth first his seuerer iudgement, but so soone as the sinner is humbled, he receiveth him to mercy. g We haue proved by continual experience, that his mercy hath euer prevailed against our offences.

11 For as high as the heauen is aboute the earth, so great is his mercy towards them that feare him.

12 As farre as the East is from the West: so farre hath he remoued our finnes fro vs.

13 As a father hath compassion on his children, so hath the Lord compassion on them that feare him.

14 For he knoweth whereof we be made: he remembereth that we are but dust.

15 The dayes of man are as grasse: as a flower of the field, so flourisheth he.

16 For the winde goeth ouer it, & it is gone, and the place thereof shall knowe it no more.

17 But the louing kindenes of the Lord endureth for euer & euer vpo them that feare him, & his righteousnes vpon childrens children,

18 Vnto them that keepe his couenant, and thinke vpon his commandements to do them.

19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.

20 Praise the Lord, ye his Angels, that excel in strength, y do his commandemets in obeying the voyce of his worde.

21 Praise the Lord, al ye his hostes, ye his seruants that do his pleasure.

22 Praise the Lord, al ye his workes, in all places of his dominion: my soule, prayse thou the Lord.

PSAL CIIII.

An excellent Psalme to praise God for the creation of the world, and the gouernance of the same by his maruallous providence. 35 VVherein the Prophet prayeth against the wicked, who are occasions that God diminisheth his blessings.

MY soule, praise thou the Lord: O Lord my God, thou art exceeding great, thou art clothed with glory and honour.

Which couereth himselfe with light as with a garment, & spreadeth the heauen like a curtaine.

Which layeth y beames of his chambers in the waters, and maketh the cloudes his charior, & walketh vpon the wings of the winde.

Which maketh the spirits his messengers, and a flaming fire his ministers.

He set the earth vpon her foundations, so that it shal neuer moue.

Thou coueredst it with the deep, as with a garment: the waters would stand about the mountains.

But at thy rebuke they flee: at y voyce of thy thunder they haste away.

And the mountains ascend, and the vallis descend to the place which thou hast established for them.

But thou hast set the a bounde, which they shall not passe: they shal not returne to couer the earth.

He sendeth the springs into the vallis, which runne betweene the mountaines.

11 They destroyed.

Mans frailty. ps 103. 15. 16.

the Lord of God to those y keep his commandments. ps. 103. 17. 18.

the prophets meditation. ps. 104. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200.

the Lord is merciful of God to his repentant sinners. ps. 104. 4. 5.

the Lord is founded by the power of God. ps. 104. 5.

elf God provide for the very beasts, much more will he extend his providence care to man. There is no part of this world so barren, where most evident signes of Gods blessings appear not. From the clouds he describeth Gods providence over man, who doeth not only provide necessary things for him, as herbs and other meates: but also things to comfort him, as wine & oyle or oymments. For, *Deus, Deus, and such like.* As to separate the night from the day, and to note dayes, monethes & yeeres. That is, by his course, either faire or deepe, either soother, winter & other seasons. That is, they only finde meane according to Gods providence, who can reth even for the brute beasts. To wit, when the day springeth: for light it is: where shield to defend him against the tyrannie and fiercenes of beasts. He confesseth that no tongue is able to expresse Gods works, nor mind to comprehend them. For, *Psalm.* God is a most nourishing Father, who provideth for all creatures their daily food. As by thy presence all things have life: so, if thou withdraw thy blessings, they all perish. As the death of creatures sheweth that we are nothing of our selves: so their generatio declareth thy receive all things of our Creator. Gods mercifull face giueth strength to the earth, but his severe countenance burneth the mountaynes. Who infect the world, and so cause God that he cannot reioyce in his workes.

11 They shall giue drinke to all the beasts of the field, and the wild asses shall quench their thirst.  
12 By these springs shall the foules of the heauen dwell, & sing among the braches.  
13 He watereth the mountaynes from his chambers, and the earth is filled with the fruit of thy workes.  
14 He causeth grasse to grow for the cattel, and herbe for the vse of man, that he may bring forth bread out of the earth,  
15 And wine that maketh glad the heart of man, and oyle to make the face to shine, & bread that strengtheneth mans heart.  
16 The high trees are satisfied, even the cedars of Lebanon, which he hath planted,  
17 That the birdes may make their nestes there: the stork dwelleth in the firre trees.  
18 The high mountains are for the goates: the rockes are a refuge for the conies.  
19 He appoynted the moone for certayne seasons: the sunne knoweth his goyng downe.  
20 Thou makest darkenes, and it is night, wherein all the beasts of the forest creepe forth.  
21 The lions roare after their pray, & seeke their meat at God.  
22 When the sunne riseth, they retire, and couche in their dennes.  
23 Then goeth man forth to his worke, and to his labour vntill the euening.  
24 O Lord, how manifolde are thy workes! in wisdom hast thou made them all: the earth is full of thy riches.  
25 So is this sea great and wide: for therein are things creeping innumerable, both small beasts and great.  
26 There go the ships, yea, that Leviathan, whome thou hast made to play therein.  
27 All these waite vpon thee, that thou mayest giue them food in due season.  
28 Thou giuest it to them, and they gather it: thou openest thine hand, and they are filled with good things.  
29 But if thou hide thy face, they are troubled: if thou take away their breath, they dye and returne to their dust.  
30 Again if thou send forth thy spirit, they are created, & thou renewest the face of the earth.  
31 Glory be to the Lord for euer: let the Lord reioyce in his workes.  
32 He looketh on the earth & it trembleth: he toucheth the mountaynes, & they smoke.  
33 I will sing vnto the Lord all my life: I will praye my God, while I liue.  
34 Let my wordes be acceptable vnto him: I will reioyce in the Lord.  
35 Let the sinners be consumed out of the earth, & the wicked till there be no more: O my foule, praye thou the Lord. Praye ye the Lord.

He prayeth the singular grace of God, who hath of all the people of the world chosen a peculiar people to himself, and having chosen them, neuer ceaseth to do them good. For his promises sake.  
1 Praye the Lord, & call vpon his Name: declare his workes among the people.  
2 Sing vnto him, sing praye vnto him, and talke of all his wonderous workes.  
3 Reioyce in his holy Name: let the heart of them that seeke the Lord, reioyce.  
4 Seeke the Lord and his strength: seeke his face continually.  
5 Remember his maruailous workes, that he hath done, his wonders & the iudgements of his mouth.  
6 Ye seede of Abraham his seruante, ye children of Iakob, which are his elect.  
7 He is the Lord our God: his iudgements are through all the earth.  
8 He hath alway remembered his couenant and promes, that he made to a thousand generations,  
9 Even that which he made with Abraham and his othe vnto Izhak:  
10 And since hath confirmed it to Iakob for a law, & to Israel for an euerlasting couenant,  
11 Saying, Vnto thee will I giue the land of Canaan, the lot of your inheritance.  
12 Albeit they were fewe in number, yea, very few and strangers in the land,  
13 And walked about from nation to nation, from one kingdome to another people,  
14 Yet suffred he no man to do them wrong, but reprocued Kings for their sakes, saying,  
15 Touch not mine anointed, and do my prophets no harme.  
16 Moreouer he called a famine vpon the land, & utterly brake the staffe of bread.  
17 But he sent a man before them: Ioseph was solde for a slaue.  
18 They held his feete in the stockes, & he was layed in yrons,  
19 Vntill his appointed time came, & the counsel of the Lord had tryed him.  
20 The King sent and loosed him: even the Ruler of the people deliuered him.  
21 He made him lord of his house, and ruler of all his substance,  
22 That he should binde his princes vnto his will, and teach his Ancientes wisdom.  
23 Then Israel came to Egypt, and Iakob was a stranger in the land of Ham.  
24 And he increased his people exceedingly, and made them stronger then their oppressours.  
25 He turned their heart to hate his people, and to deale craftily with his seruants.  
26 Then sent he Moses his seruante, and Aaron whome he had chosen.

As the Israelites were exempted from the common condemnation of the worlde, & were elected to be Gods people, & Prophet willett them to shewe themselves mindful by thanksgiving.  
By the strength & face, he meaneth the Arke where God declared his power & his presence.  
Which he hath wrought in the deliuerance of his people.  
Because his power was thereby as liuely declared, as if he should haue declared it by mouth.  
The promises which god made to Abraham to be his God, and the God of his seede after him, he renewed & repeated it agayne to his seede after him.  
He sheweth that they should not enioy the land of Canaan by any other means, but by reason of his couenant made with their fathers.  
That is, the King of Egypt & the King of Gerar, Gen. 17. & 20.3.  
Those whom I haue sanctified to be my people I meaning the olde fathers, to whom God shewed himselfe playnly, & who were setters forth of his worde.  
k Either by sending scarcitie, or by taking away the strength and nourishment thereof.  
I So long he suffered aduersitie, as God had appointed, and till he had tryed sufficiently his patience.  
m That the very princes of the country should be at Iosephs commandement and learne wisdom at him.  
n So it is in God, either to moue the hearts of the wicked to loue or to hate Gods children.

Gods great care & providence for man, both for things of necessity and delight. ps. 104. 14-18.

the Lord alway remembereth his promise.

himself may offer up this as an offering for all things.

ps. 104. 33. and ps. 136. 2.

Part

27 They shewed among them the message of his signes, and wonders in the lande of Ham.

28 He sent darkenes, and made it darke: & they were not<sup>a</sup> disobedient vnto his commission.

29 \* He turned their waters into blood, and slew their fish.

30 \* They also brought forth frogs, *euem* in their Kings chambers.

31 He spake, and there came swarmes of flies and lice in all their quarters.

32 He gaue the<sup>a</sup> haile for raine, and flames of fire in their land.

33 He smote their vines also and theyr fig trees, and brake downe the trees in their coastes.

34 \* He spake, and the grasshoppers came, & caterpillers innumerable,

35 And did eate vp all the grasse in theyr lande, and deuoured the fruite of theyr ground.

36 \* He smote also al the first borne in their lande, *euem* the beginning of all theyr strength.

37 He brought them forth also with siluer and golde, and there was none feeble among their tribes.

38 Egypt was glad at their departing: for the feare of them had fallen vpon them.

39 He spred a cloude to be a couering, and fire to giue light in the night.

40 They<sup>a</sup> asked, and he brought quails, and he filled them with the bread of heauen.

41 Hee opened the rocke, and the waters flowed out, and ran in the dry places like a riuer.

42 For he remembered his holy<sup>a</sup> promes to Abraham his seruant,

43 And he brought forth his people with ioy, and his chosen with gladnes,

44 And gaue the<sup>a</sup> lands of the heathen, & they tooke the labours of the people in possession,

45 That they might<sup>a</sup> keepe his statutes, and obserue his Lawes. Prayse ye the Lord.

*o Meaning, Mo-  
ses and Aaron,  
Exod. 7. 20.  
Exod. 8. 10.*

*p So that this  
vermine came  
not by fortune,  
but as God had  
appointed, and  
his Prophet  
Moses spake.*

*q It was strange  
to see raine in  
Egypt, much  
more it was fear-  
full to see hayle.*

*r He sheweth  
that al creatures  
are armed against  
man, when God  
is his enemy: as  
at his command-  
ment the grass-  
hoppers de-  
stroyed the land.*

*s When theyr  
enemies felt  
Gods plagues,  
his children by  
his prouidence  
were exempted.*

*t For Gods  
plagues caused  
them rather to  
depart with the  
Israelites then  
with their liues.*

*u Not for ne-  
cessitie, but for  
satisfying of  
their lust.*

*x Which he  
confirmeth to  
the posteritie,  
in whome after  
a sorte the dead  
liue and enioy  
the promises.*

*y When the E-  
gyptians lamen-  
ted and were de-  
stroyed.*

*z This is the ende,  
why God preferueth his Church,  
because they  
should worship, and call vpon him in this world.*

PSAL. CVI.

*1 The people disperd, vnder Antiochus do magnifie the  
goodnes of God among the iust and repentant: 4 Desiring  
to be brought againe into the land by Gods mercifull visi-  
tation. 8 And after the manifold maruells of God wrought  
in their deliuerance forth of Egypt, and the great ingra-  
titude of the people rehearsed, 47 They do pray & desire  
to be gathered frō among the heathen, so the intent they may  
praise the Name of the Lord of Israel.*

¶ Prayse ye the Lord.

1 PRAISE ye the Lord because he is good,  
for his mercy endureth for euer.

2 Who can expresse the noble actes of the  
Lord, or shew forth all his prayse?

*a The Prophet  
exhorteth the  
people to praise  
God for his be-  
nefices past,  
that thereby their  
minde may be strengthened  
against al present trou-  
bles and despaire.*

3 Blessed are they that<sup>b</sup> keep iudgement, &  
do righteousnes at all tymes.

4 Remember me, O Lord, with thy fauour  
of thy people: vilitate me with thy saluation,

5 That I may see the felicitie of thy chosen,  
and reioyce in the ioye of thy people, and  
glory with thine inheritance.

6 We haue<sup>c</sup> sinned with our fathers: wee  
haue committed iniquitie, and done wickedly.

7 Our fathers vnderstoode not thy won-  
ders in Egypt, neither remembered they<sup>d</sup>  
multitude of thy mercies, but rebelled at  
the Sea, *euem* at the red Sea.

8 Neuertheles he<sup>e</sup> saued the<sup>f</sup> for his Names  
sake, that he might make his power to be  
known.

9 And he rebuked the red Sea, and it was  
dried vp, and he led them in the deepe, as  
in the wilderness.

10 And he saued them from the aduersa-  
ries hand, & deliuered them frō the hande  
of the enemy.

11 \* And the waters couered their oppres-  
sours: not one of them was left.

12 Then<sup>g</sup> beleued they his wordes, & sang  
prays vnto him.

13 But incōtinently they forgate his works:  
they waited not for his<sup>h</sup> counsell,

14 But lusted with cōcupiscence in the wil-  
dernes, and tempted God in the desert.

15 Then he gaue them their desire: but he  
sent<sup>i</sup> leannes into their soule.

16 They eniued Moses also in the tents, &  
Aaron the holy one of the Lord.

17 Therefore the earth opened and<sup>j</sup> swal-  
owed vp Dathan, and couered the company  
of Abiram.

18 And the fire was kindled in their assem-  
bly: the flame burnt vp the wicked.

19 They made a calfe in Horeb, & worship-  
ped the molten image.

20 Thus they turned their<sup>k</sup> glory into the  
similitude of a bullocke, that eateth  
grasse.

21 They forgate God their Sauour, which  
had done great things in Egypt,

22 Wonderous workes in the land of Ham,  
and fearefull things by the red Sea.

23 Therefore he minded to destroy them,  
had<sup>l</sup> not Moses his chosen stande in the  
breache before him to turne away his  
wrath, least he should destroy them.

24 Also they contemned that<sup>m</sup> pleasaunt  
land, and beleued not his worde,

25 But murmured in their tents, & heark-  
ned not vnto the voyce of the Lord.

26 Therefore<sup>n</sup> he lifted vp his hand<sup>o</sup> against  
them, to destroy them in the wilderness,

27 And to destroy their seede among the  
nations, and to scatter them throughout  
the countries.

*b He sheweth  
that it is not y-  
nough to praise  
God w month,  
except y whole  
heart agree ther-  
vnto, and all one  
life be therewith  
framed.*

*c Let the good  
will that thou  
bearest to thy  
people, extend  
vnto me, that  
thereby I may  
be receiued into  
the number of  
thine.*

*d By earnest de-  
fessional well of  
their owne, and  
their fathers  
sinnes, they  
threw their  
hope that  
God according  
to his promise  
would piete his  
the iustice.*

*e The iustice  
of God appeari-  
th in this, that he  
would change  
the order of na-  
ture, rather then  
his people  
should not be  
deliuered, al-  
though they  
were wicked.*

*f Exod. 14. 17.  
The wonder-  
ful workes of  
God caused the  
to beleue for  
time & to praise  
him.*

*g They would  
present his wi-  
dome and pro-  
vidence.*

*h The abun-  
dance that God  
gaue them, pro-  
hied not, but  
made them pise  
away, because  
God curied it.*

*i By the great-  
nes of the pu-  
nishment the  
sinners office may  
be considered:  
for they that  
rise against God  
ministers, reioy-  
ce against him.*

*k He sheweth  
that all idolatry  
reunounce God  
to be their glo-  
rie, whē in deed  
of him they  
worship any  
creature, much  
more wood,  
stone, metal or  
calues.*

*l If Moses by  
his intercession  
had not obtayned  
Gods fauour against  
their rebellion,  
That is, Canaan,  
which was as it were  
an earnest peny of  
the heavenly  
inheritance. n That  
is, he sware. Some-  
tyme also it meaneth  
punishe.*

*o That is, he  
swore. Sometime  
also it meaneth  
punishe.*



o Which was the idole of the Moabites.  
p Sacrifices offered to the dead idoles.  
q Signifying, that whatsoeuer man inuentech of himselfe to serve God by, is detestable and reuoketh his anger.  
r When all o-ther neglected Gods glorie, hee in his zeale killed the adulterers and preuented Gods wrath.  
s That he declared his liue-ly faith, and for his synes sake was accepted.  
t When vs. 11. s. If I forgettable a Prophet of God escape not punishment though they provoked him to rage, how much more shal they be sub- iect to Gods iudgement, which cause their chil- drens shame.  
u He sheweth how monstrous a thing idola- try is, which can cause vs to thinke abhor- ring nature, wherby Gods worke can not be done most iust things.  
x Then true chastitie is to cleue wholly and onely vnto God.  
y The Prophet sheweth how they by men- ces, nor promi- ses we can come to God, except we be alto- gether newly re- formed, and that his mercie ouer- come and hide our malice.  
z Nor that God is changeable in himselfe, but that hee seemeth to vs to repent, when he altereth his punishment, & forgiveth vs. a Gather thy Church, which is dispersed, & giue vs the crosse, that with one consent we may all praye thee.

28 They ioyned themselues also vnto Ba- al-peor, and did eate the offerings of the dead.  
29 Thus they prouoked him vnto anger with their owne inuentions, & the plague brake in vpon them.  
30 But Phinchas stood vp, and executed iudgement, and the plague was stayed.  
31 And it was imputed vnto him for righteousness from generation to genera- tion for euer.  
32 They angered him also at the waters of Meribah, so that Moses was punished for their fakes,  
33 Because they vexed his spirit, so that he spake vnadvisedly with his lippes.  
34 Neither destroyed they the people, as the Lord had commanded them,  
35 But were mingled among the heathen, and learned their workes,  
36 And serued their idoles, which were their ruine.  
37 Yea, they offered their sonnes, and their daughters vnto deuils,  
38 And shed innocent blood, even the blood of their sonnes, and of their daughters, whome they offered vnto the idoles of Canaan, & the land was defiled with blood.  
39 Thus were they steined with their owne workes, and went a whoring with their owne inuentions.  
40 Therefore was the wrath of the Lord kindled against his people, and he abhorred his owne inheritance,  
41 And he gaue them into the hand of the heathen: and they that hated them, were lords ouer them.  
42 Their enemies also oppressed them, and they were humbled vnder their hand.  
43 Many a tyme did he deliuer them, but they prouoked him by their counsels: there- fore they were brought downe by their iniquitie.  
44 Yet he sawe when they were in afflictio, and he heard their crye.  
45 And he remebred his couenant toward them, & repented according to the mul- titude of his mercies,  
46 And gaue them fauour in the sight of al them, that lead them captiues.  
47 Saue vs, O Lord our God, and gather vs from among the heathen, that we may praye thine holy Natie, and glorie in thy praise.  
48 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Prayse ye the Lord.

1 Prayse the Lord, because he is good: for his mercy endureth for euer.  
2 Let them, which haue bene redeemed of the Lord, shew how he hath deliuered them from the hand of the oppressour,  
3 And gathered them out of the lands, fro the East & from the West, from the North and from the South.  
4 When they wandered in the desert & wil- dernes out of the way, and found no city to dwell in,  
5 Both hungry & thirstie, their soule faint- ed in them.  
6 Then they cryed vnto the Lord in their trouble, and he deliuered them from their distresse,  
7 And led them forth by the right way, that they might go to a citie of habitation.  
8 Let them therefore confesse before the Lord his louing kindnes, & his wonderful workes before the sonnes of men.  
9 For he satisfied the thirstie soules, and fil- led the hungry soule with goodnes.  
10 They that dwell in darkenes and in the shadow of death, being bound in misery & yron,  
11 Because they rebelled against his wordes of the Lorde, and despised the counsell of the most High,  
12 When he humbled their heart with hea- uines, then they fell downe & there was no helper.  
13 Then they cryed vnto the Lord in their trouble, and he deliuered them from their distresse.  
14 He brought them out of darkenes, and out of the shadowe of death, & brake their bandes asunder.  
15 Let them therefore confesse before the Lord his louing kindnes, and his wonder- full workes before the sonnes of men.  
16 For he hath broken the gates of brasie, and brast the barres of yron asunder.  
17 Fooles by reason of their transgression & because of their iniquities are afflicted, their soule abhorreth all meate, & they are brought to deaths doore.  
18 Then they crye vnto the Lorde in their trouble, & he deliuereth them from their distresse.  
19 He sendeth his worde & healeth them, and deliuereth them from their graues.  
20 Let them therefore confesse before the Lord his louing kindnes, and his wonder- full workes before the sonnes of men,  
21 And let them offer sacrifices of prayse, and declare his workes with reioicing.  
22 They that go downe to the sea in ships, and occupy by the great waters,  
23 They see the workes of the Lord, & his wonders in the deepe.  
24 For hee commandeth and rayseth the

a This notable sentence was in the beginning vsed, as a foote or tenour of the song, which was oftentimes re- peated.  
b As it was true in Iewes, so is in the sonnes of Gods elect, that hee not his helpe in their need.  
c Or, from the sea meaning the red sea, which is on the South part of the land.  
d He sheweth that there is no affliction so grie- uous, out of the which God will not deliuer his, and also exhor- teth them, that are deliuered, to be mindful of his great benefite.  
e Then the true way to obey God, is to fol- low his expresse commandment: also hereby all are exhorted to descend into the- selues, for as much as none are punished, but for their sinnes.  
f He sheweth that the cause why God doeth punish vs ex- tremely, is be- cause we can be brought vnto him by none o- ther meane.  
g When there seemeth to mans iudgement no re- couery, but all things are brought to de- spaire, then God chiefly shew- eth his mightie power.  
h They haue no feare of God, by his sharpe rods are brogh- t to call vpon him, and so fynd mer- cie.  
i By healing them he decla- reth his good will towards them.  
j Meaning, their diseases, which had almost brought them to the graue and corruption.  
k Prayse & confession of Gods benefites are the true sacrifices of the godly.  
l He sheweth by the sea what care God hath ouer man, for in that that he deliuereth them from the greas- daungers of the sea, he deliuereth them, as it were, from a thousand deaths.

the Lord deliuereth al- ly cry vnto him in their tribulations. *ps. 119. 28.*

idolatry brought them into a which nation *ps. 106.*

God onely can haue the hart of man. *Ps. 1.*

the Lord heareth the cry of the afflicted. *ps. 106. 40.*

the Lord requirith not to call vpon him, but thankefull hearts for all his benefites. *ps. 116. 12. & ps. 118. 21.*

PSAL. CVII.

The Prophet exhorteth all those that are redeemed by the Lord, & gathered vnto him, to giue thanks for his merciful promises of God, governing all things as his good pleasure, so sending good and euil, prosperitie and aduer- sity to bring men vnto him. 42 Therefore as the righteous shew reioyce, so shall the wicked haue their mouths stopped.

stormie winde, and it listeth vp the waues thereof.

26 They mount vp to the heauen, and descend to the deep, so that their soule melteth for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and all their cunning is gone.

28 Then they crye vnto the Lord in their trouble, and he bringeth them out of their distresse.

29 He turneth the storme to calme, so that the waues thereof are still.

30 When they are quieted, they are glad, and hee bringeth them vnto the haue, where they would be.

31 Let them therefore confesse before the Lord his louing kindnes, & his wonderfull workes before the fonnnes of men.

32 And let them exalt him in the Congregation of the people, and praise him in the assemblie of the Elders.

33 He turneth the floods into a wilderness, and the springs of waters into drienesse,

34 And a fruitfull land into barrennes for the wickednes of them that dwell therein.

35 Again he turneth the wilderness into pooles of water, & the drie land into water springs.

36 And there he placeth the hungrie, and they build a citie to dwell in,

37 And sowe the fields, and plant vineyards, which bring forth fruitfull increase.

38 For he blesteth them, and they multiply exceedingly, and he diminisheth not their cattel.

39 Again men are diminished, & brought low by oppression, euill and sorrow.

40 He powreth contempt vpon princes, & causeth them to erre in desert places out of the way.

41 Yet he raiseth vp the poore out of misery, and maketh him families like a flocke of sheepe.

42 The righteous shall see it, and reioyce, and all iniquitie shall stop her mouth.

43 Who is wise that he may obserue these things: for they shall vnderstand the louing kindnes of the Lord.

PSAL. CIII.

*This Psalm is composed of two or three Psalmes before, the seven and fiftieth and the sixtieth. The matter here contained is, That David giueth himselfe with heart and voyce to praise the Lord, 7 And assureth himselfe of the promises of God concerning his kingdom ouer Israel, & his power against other nations: 11 Vnto though he seeme to forsake vs for a tyme, yet he alone will in the ende cast downe our enemies.*

*A song or Psalm of David.*

1 O God, mine heart is prepared, so is my tongue: I will sing & giue praise.

2 Awake viole & harpe: I will awake early, I will praise thee, O Lord, among the people, and I will sing vnto thee among the nations.

*Or my glory, because chiefly streath forth the glory of God. b He prophesieth of the calling of the Gentiles: for except they were called, they could not heare the goodnes of God.*

4 For thy mercy is great about thy haues, and thy truth vnto the cloudes.

5 Exalt thy selfe, O God, about the heaues, and let thy glorie be vpō all the earth.

6 That thy beloued maye be deliuered: helpe with thy right hande and heare mee.

7 God hath spoken in his holines: therefore I will reioyce, I shall deuide Shechem and measure the valley of Succoth.

8 Gilead shall be mine, and Manasseh shall be mine: Ephraim also shall be the strength of mine head: Iuda is my lawgiuer.

9 Moab shall be my washpot: ouer Edom will I cast out my shoe: vpon Palestina will I triumph.

10 Who will leade me into the strong city: who will bring me vnto Edom?

11 Wilt not thou, O God, which hadest forsaken vs, and didest not go forth, O God, with our armies?

12 Giue vs helpe against trouble: for wayne is the helpe of man.

13 Through God we shall do valiantly: for he shall tread downe our enemies.

PSAL. CIX.

*David being falsly accused by flatterers vnto Saul, prayeth God to help him and to destroy his enemies. 1 And vnder them he speaketh of Iudas the traitor vnto Iesus Christ, and of all the like enemies of the children of God: 27 And desireth so to be deliuered, that his enemies may know the worke to be of God. 30 Then doeth he promise to giue prayse vnto God.*

*To him that excelleth. A Psalm of David.*

1 Holde not thy tongue, O God of my prayer.

2 For the mouth of the wicked, and the mouth full of deceit are opened vpon me: they haue spoken to me with a lying tongue.

3 They compassed me about also with wordes of hatred, and fought against me without a cause.

4 For my friendship they were mine aduersaries, but I gaue my selfe to prayer.

5 And they haue rewarded me euil for good, and hatred for my friendship.

6 Set thou the wicked ouer him, & let the aduersarie stand at his right hand.

7 When he shall be iudged, let him be condemned, and let his prayer be turned into sinne.

8 Let his dayes be few, and let another take his charge.

9 Let his children be fatherles, & his wyfe a widow.

10 Let his children be vagabonds & begges, and seeke bread, coming out of their places destroyed.

11 Let the extortioner catche all that hee hath, & let the strangers spoyle his labour.

*This was chiefly accomplished in Iudas, Act. 1. 20. f He declareth that the curse of God lyeth vpon the extortioners: who thinking to enrich their children by their vnlawful gotten goods, are by Gods iust iudgement deprived of all.*

wicked.

12 Let there be none to extend mercy vnto him: neither let there be any to shewe mercy vpon his fatherles children.

13 Let his posteritie be destroyed, & in the generation following let their name bee put out.

14 Let the iniquitie of his fathers be had in remembrance with the Lorde: and let not the sinne of his mother be done away.

15 But let them alway be before the Lorde, that he may cut of their memoriall from the earth.

16 Because he remembered not to shewe mercie, but persecuted the afflicted and poore man, & the sorrowfull hearted to slay him.

17 As he loued cursing, so shal it come vnto him, & as he loued not blessing, so shall it be farre from him.

18 As he clothed himselfe with cursing like a rayment, so shall it come into his bowels lyke water, and like oyle into his bones.

19 Let it be vnto him as a garment to couer him, and for a girdle, wherewith he shal be alway girded.

20 Let this be the reward of myne aduersarie from the Lorde, & of them, that speake euil against my soule.

21 But thou, O Lorde my God, deale with me according vnto thy Name: deliuer me, (for thy mercie is good)

22 Because I am poore and needie, & myne heart is wounded within me.

23 I depart lyke the shadow that declineth, and am shaken of as the grasshopper.

24 My knees are weake through fasting, and my flesh hath lost all fatnes.

25 I became also a rebuke vnto them: they that looked vpon me, shaked theiir heads.

26 Helpe me, O Lorde my God: o faue me according to thy mercie.

27 And they shall knowe, that this is thine hand, and that thou, Lorde, hast done it.

28 Though they curse, yet thou wilt blesse: they that arise and be confounded, but thy seruant shall reioyce.

29 Let mine aduersaries bee clothed with shame, & let them couer themselues with their confusion, as with a cloke.

30 I will giue thanks vnto the Lorde greatly with my mouth, and prayse him among the multitude.

31 For he wil stand at the right hand of the poore, to faue him from them that would condemne his soule.

32 Hereby he sheweth that he had nought to do with them, that were of little power, but with the iudges and princes of the world.

## PSAL. CX.

1 David prophesieth of the power and everlasting kingdome giuen to Christ, 4 And of his Priesthood, which should put an end to the Priesthood of Levi.

## A Psalm of David.

1 The Lorde said vnto my Lorde, Sitte thou at my right hande, vntill I make of God, which causeth them to delite only in the word of God.

thine enemies thy footstool.

2 The Lorde shal send the rod of thy power out of Zion: be thou ruler in the middes of thine enemies.

3 Thy people shal come willingly at thy time of assembling: thine armie in holie beautie: the youth of thy wombe shalbe as the morning dewe.

4 The Lorde sware and will not repēt, Thou art a Priest for euer after thy order of Melchizedek.

5 The Lorde, that is at thy right hand, shall wound Kings in the day of his wrath.

6 He shalbe iudge among the heathen: he shall fill all with dead bodies, and smite the head ouer great countreys.

7 He shal drinke of the brooke in the way: therefore shall he lift vp his head.

Priest: so the effect cannot be accomplished in any King, saue onely in Christ, 2. Chro. 26. 21. e No power shalbe able to resist him. f Vnder this similitude of a captaine, that is so greedy to destroy his enemies, that he will not scarce drinke by the way, he sheweth how God wil destroy his enemies.

## PSAL. CXI.

1 Hee giueth thanks to the Lorde for his mercifull workes toward his Church, 10 And declareth wherem true wisdom and right knowledge consisteth.

## Prayse ye the Lorde.

1 I Will praise the Lorde with my whole heart in the assembly and Congregation of the iust.

2 The workes of the Lorde are great, and ought to be sought out of all that loue them.

3 His worke is beautiful and glorious, and his righteousnes endureth for euer.

4 He hath made his wonderfull workes to be had in remembrance: the Lorde is mercifull and full of compassion.

5 He hath giuen a portion vnto them that feare him: he wil euer be mindefull of his couenant.

6 He hath shewed to his people the power of his workes in giuing vnto them the heritage of the heathen.

7 The workes of his hands are trueth and iudgement: all his statutes are true.

8 They are stablished for euer and euer, & are done in truth and equitie.

9 He sent redemption vnto his people: he hath commanded his couenant for euer: holie and feareful is his Name.

10 The beginning of wisdom is the feare of the Lorde: all they that obserue them, haue good vnderstanding: his prayse endureth for euer.

care of his Church: so in effect doeth he declare himselfe iust & true in the government of the same. e They onely are wise, that feare God, and none haue vnderstanding, but they that obey his word. f To wit, his commandements, as vers. 7.

## PSAL. CXII.

1 He prayeth the felicitie of them that feare God, 10 And condemneth the cursed state of the contemners of God.

## Prayse ye the Lorde.

1 Blessed is the man, that feareth the Lorde, and deliteth greatly in his commandements, as vers. 7.

b And thence is shal stretch through all the worlde: & this power chiefly standeth in the preaching of his worde.

c By thy worde thy people shalbe assembled in to thy Church, whose increase shalbe so abundant and wonderfull, as the drops of the dewe.

d As Melchizedek the figure of Christ was both King and

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part

part 102. 22

the Lord will be true to his covenant.

a promise. ps. 102. 21.

Christ. ps. 110. 1.



*the blessing of such as  
fear the Lord.*

b The godly shall haue abundance and contentment, because their heart is satisfied in God only.

c The faithfull in al their aduersities know that all shall goe well with them: for God will be mercifull and iust.

d He sheweth what is the fruit of mercie: to lend freely and not for gaine, and so to measure his doings, that he may be able to help where need requireth, & not to bestowe al on himselfe.

e The godly pinche not niggardly, but distribute liberally, as the necessity of the poore requireth, and as his power is able.

f His power and prosperous estate. g The blessings of God vpon his children shall cause the wicked to dye for enuy.

mandements.

2 His seede shalbe mighty vpon earth : the generation of the righteous shall be blessed.

3 Riches and treasures shalbe in his house, and his righteousnes endureth for euer.

4 Vnto the righteous ariseth light in darkness: he is merciful and full of compassion & righteous.

5 A good man is mercifull and lendeth, and will measure his affaires by iudgement.

6 Surely he shal neuer be mooued: but the righteous shalbe had in euerlasting remembrance.

7 He will not be afayed of euill tidings: for his heart is fixed, and belecueth in the Lord.

8 His heart is stablished: therefore he wil not feare, vntill he see his desire vpon his enemies.

9 Hee hath distributed and giuen to the poore: his righteousnes remayneth for euer: his thorne shall be exalted with glory.

10 The wicked shall see it and be angry: he shall gnash with his teeth, and consume away: the desire of the wicked shall perish.

f His power and prosperous estate. g The blessings of God vpon his children shall cause the wicked to dye for enuy.

PSAL CXIII.

1 An exhortation to prayse the Lord for his prouidence, 7 In that that contrary to the course of nature he worketh in his Church.

*Prayse ye the Lord.*

1 Praise, O ye seruants of the Lord, praise the Name of the Lord.

2 Blessed be the Name of the Lord from hence forth and for euer.

3 The Lords Name is praised from the rising of the sunne vnto the going downe of the same.

4 The Lord is high above all nations, & his glorie above the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling on high?

6 Who abaseth himselfe to beholde things in the heauen and in the earth.

7 He raiseth the needie out of the dust, and lifteth vp the poore out of the dung,

8 That he may set him with the princes, even with the princes of his people.

9 He maketh the baren woman to dwell in a familie, and a ioyfull mother of children.

10 Praise ye the Lord.

PSAL CXIIII.

1 How the Israelites were delivered forth of Egypt, and of the wonderfull miracles, that God wrought as that time. VVhich put vs in remembrance of Gods great mercie toward his Church, who, when the course of nature faileth, preferreth his miraculously.

1 When \* Israel went out of Egypt, and the house of Iaakob from the

\* barbarous people,

2 Iudah was his sanctification, and Israel his dominion.

3 The Sea saw it and fled: Iorden was turned backe.

4 The mountaines leaped like rams, & the hills as lambs.

5 What ailed thee, O Sea, that thou fleddest? O Iorden, why wast thou turned backe?

6 Ye mountaines, why leaped ye like rams, and ye hills as lambs?

7 The earth trembled at the presence of the Lord, at the presence of the God of Iaakob,

8 Which \* turneth the rocke into water-pool, and the flint into a fountaine of water.

the same. d Ought then his people to be insensible, when they see his power and maiestie? e That is, caused miraculously water to come out of the rocke in most abundance, Exod. 17. 6.

PSAL CXV.

1 A prayer of the faithfull oppressed by idolatrous tyrants, against whom they desire that God would succour them, 9 Trusting most constantly that God will preserve them in this their neede, seeing that he hath adopted and receiued them to his seruice, 13 Promising finally that they will not be vnmindfull of so great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

1 Not vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glorie, for thy louing mercie and for thy truethe sake.

2 Wherefore shall the heathen say, Where is now their God?

3 But our God is in heauen: he doth what he will.

4 Their idoles are siluer and gold, even the worke of mens hands.

5 They haue a mouth and speake not: they haue eyes and see not.

6 They haue eares & heare not: they haue noses and smell not.

7 They haue handes and touch not: they haue feete and walke not: neither make they a sound with their throte.

8 They that make them are like vnto them: so are all that trust in them.

9 O Israel, trust thou in the Lord: for he is their helpe and their shield.

10 O house of Aaron, trust ye in the Lord: for he is their helpe and their shield.

11 Ye that feare the Lord, trust in the Lord: for he is their helper and their shield.

12 The Lord hath bene mindfull of vs: he will blesse, he will blesse the house of Israel, he will blesse the house of Aaron.

13 He will blesse them that feare the Lord, both small and great.

14 The Lord will increase his graces toward you, even toward you and toward your children.

15 Ye are blessed of the Lord, which made the heauen and the earth.

appointed by God as instructors and teachers of faith and religion for others to followe. h That is, he will continue his graces toward his people. i And therefore doeth still gouerne and continue all things therein.

E: 23.

Exod. 13. 9.

And they de-  
dure yough  
his infirmities,  
to that the  
world ferueth  
him nothing  
but to their his  
fidelity care  
would them.  
I thought the  
dustier forth  
Gods glorie, yet hee meaneth here, that they praise him not in his  
Church and Congregation.

P S A L. CXVI.

*David being in great danger of Saul in the desert of Ma-  
an, perceiving the great and inestimable love of God to-  
ward him, magnifieth such great mercies, 13 And pro-  
testeth that he will be thankful for the same.*

**I** Loue the Lord, because he hath heard  
my voyce and my prayers.  
For he hath inclined his eare vnto mee,  
when I did call vpon him in my dayes.  
When the snares of death compassed me,  
and the griefes of the graue caught mee:  
when I found trouble and sorow,  
Then I called vpon the Name of the  
Lord, saying, I beseech thee, O Lord, deli-  
uer my soule.  
The Lord is merciful and righteous,  
and our God is full of compassion.  
The Lord preserueth the simple: I was in  
miserie and he saved me.  
Returne vnto thy rest, O my soule:  
for the Lord hath bene beneficiall vnto  
thee,  
Because thou hast deliuered my soule fro  
death, mine eyes from teares, and my feete  
from falling.  
I shall walke before the Lord in the land  
of the liuing.  
I beleueed, therefore did I speake: for I  
was fore troubled.  
I said in my feare, All men are liers.  
What shall I render vnto the Lord for all  
his benefices toward me?  
I will take the cup of saluation, and call  
vpon the Name of the Lord.  
I will pay my vowes vnto the Lord, *eu-  
en* now in the presence of all his people.  
Precious in the sight of the Lord is the  
death of his Saintes.  
Beholde, Lord: for I am thy seruant, I am  
thy seruant, and the sonne of thine hand-  
maide: thou hast broken my bonds.  
I will offer to thee a sacrifice of praise, &  
will call vpon the Name of the Lord.  
I will pay my vowes vnto the Lord, *eu-  
en* now in the presence of all his people,  
In the courtes of the Lords house, *eu-  
en* in  
the middes of thee, O Ierusalem. Praise  
ye the Lord.

P S A L. CXVII.

*He exhorteth the Gentiles to praise God, because hee hath  
accomplished as well to them as to the Iewes, the promises of  
life everlasting by Iesus Christ.*

**A** L nations, praise ye the Lord: all ye  
people, praise him.  
For his louing kindnes is great toward  
vs, and the truth of the Lord endureth  
for euer. Praise ye the Lord.

P S A L. CXVIII.

*David reuelled of Saul and of the people, at the time ap-  
pointed obtained the kingdom. 4 For the which he  
biddeth all them, that feare the Lord, to bee thankfull.  
And vnder his person in all this was Christ lively set forth,  
who should be of his people reuelled.*

**P**raise ye the Lord, because he is good:  
for his mercie endureth for euer.  
Let Israel now say, That his mercie en-  
dureth for euer.  
Let the house of Aaron now say, That his  
mercie endureth for euer.  
Let them, that feare the Lord, now saye,  
That his mercie endureth for euer.  
I called vpon the Lord in trouble, and  
the Lord heard me, and set me at large.  
The Lord is with me: therefore I will not  
feare what man can do vnto me.  
The Lord is with me among them that  
helpe me: therefore shall I see my desire vpon  
mine enemies.  
It is better to trust in the Lorde, then to  
haue confidence in man.  
It is better to trust in the Lord, then to  
haue confidence in princes.  
All nations haue compassed me: but in  
the Name of the Lorde shall I destroye  
them.  
They haue compassed me, yea they haue  
compassed me: but in the Name of the  
Lord I shall destroy them.  
They came about me like bees, but they  
were quenched as a fyre of thornes: for  
in the Name of the Lord I shall destroye  
them.  
Thou hast thrust sore at me that I might  
fall: but the Lord hath holpen me.  
The Lord is my strength, and song: for  
he hath bene my deliuerance.  
The voyce of ioye and deliuerance shall  
be in the tabernacles of the righteous, say-  
ing, The right hand of the Lord hath done  
valiantly.  
The right hand of the Lorde is exalted:  
the right hande of the Lord hath done  
valiantly.  
I shall not dye, but liue, and declare the  
workes of the Lord.  
The Lord hath chastened me sore, but  
he hath not deliuered me to death.  
Open ye vnto me the gates of righte-  
ousnes, that I may go into them, and praise  
the Lord.  
This is the gate of the Lord: the righte-  
ous shall enter into it.  
I will praise thee: for thou hast heard me,  
and hast bene my deliuerance.

Because God  
by creating Da-  
uid King, shewed  
his mercie to-  
ward his affli-  
cted Church: the  
Prophet doeth  
not onely him-  
selfe thanke

God, but exhor-  
teth all the peo-  
ple to do the  
same.  
We are here  
taught that the  
more that trou-  
bles oppresse vs,  
the more ought  
we to be instant  
in prayer.  
Being exalted  
to this estate, he  
assured himselfe  
to haue man e-  
uer to be his ene-  
mie. Yet he  
doubted not, but  
God would  
maintaine him,  
because he had  
placed him.

He sheweth  
that he had tru-  
sted in vaine, if  
he had put his  
confidence in  
man, to haue  
bene preferred  
to the kingdom,  
and therefore he  
put his trust in  
God and obtey-  
ned.

He noteth  
Saul his chiefe  
enemie.  
In that he was  
deliuered, it  
came out of him  
selfe, not of the  
power of man,  
but onely of  
Gods fauour:  
therefore he will  
praise him.

He promitteth  
both to render  
graces himselfe,  
and to cause o-  
thers to do the  
same, because  
that in his person  
the Church  
was restored.  
So that all,

afflictions cause vs to  
see, that we are ready to  
be found of those that seek  
him faithfully. ps. 116. 3-4  
5-6. ps. 118. 5-7

a great tribulation, overcome  
through faith. ps. 116. 11-12

ps. 116. 17. compared  
ps. 72. 14.

that are both farre and neere, may see his mightie power. He wil-  
leth the doores of the Tabernacle to be opened, that he may declare  
his thankfull minde.

Christ  
meditation. p. 110. 15.  
48. 78. 97.

Isa. 1. 16.  
mat. 21. 42.  
act. 4. 11.  
rom. 9. 33.  
1. pet. 2. 6.

k Though Saul  
and the chiefe  
powers refused  
me to be King,  
yet God hath  
preferred me a-  
bove them al.  
I Wherein God  
hath shewed  
chiefly his mer-  
cie by appoint-  
ing me King,  
and deliuering  
his Church.  
m The people  
pray for the  
prosperitie of  
Dauid's king-  
dome, who was the figure of Christ. n Which are the Priests and  
haue the charge thereof, as Nomb. 5. 23. o Because he hath restored  
vs from darkenes to light, we will offer sacrifices and praises vnto him.

hart. 1. 110. 20.

the Lord destroy the  
proud. ps. 110. 21.

- 22 \* The stone, which the buylders refused; is the head of the corner.  
23 This was the Lords doing, and it is mar-  
uclous in our eyes.  
24 This is the 1 daye, which the Lord hath  
made: let vs reioyce and be glad in it.  
25 O Lord, I pray thee; saue now: O Lord,  
I pray thee now giue prosperitie.  
26 Blessed be he, that commeth in the Name  
of the Lord: \* we haue believed you out of  
the house of the Lord.  
27 The Lord is mightie, and hath giuen vs  
light: binde the sacrifice with cordes vn-  
to the hornes of the altar.  
28 Thou art my God, and I will praise thee,  
ouer my God: therefore I will exalt thee.  
29 Praise ye the Lord, because he is good:  
for his mercie endureth for euer.

PSAL. CXIX.

The Prophet exhorteth the children of God to frame their  
lives according to his holie word. 123. Also he sheweth  
wherin the true fruite of God standeth: that is, when  
we sturme him according to his word, and not after our  
owne fantastie.

E. 24.

a Here they are  
not called bles-  
sed, which think  
themselves wise  
in their owne  
iudgement, nor  
which imagine  
to themselves a  
certain holines,  
but they whose  
conuersation is  
without hypo-  
cricie.  
b For they are  
ruled by Gods  
Spirit and im-  
brace no doc-  
trine but his.  
c Dauid acknow-  
ledgeh his im-  
perfection, desi-  
ring God to re-  
forme it, that his  
life may be con-  
formable to  
Gods word.

- Blessed are \* those that are vpriight in  
their way, and walke in the Lawe of the  
Lord.  
2 Blessed are they that keepe his testimo-  
nies, & seeke him with their whole heart.  
3 Surely they worke none iniquitie, that  
walke in his waies.  
4 Thou hast commanded to keepe thy pre-  
cepts diligently.  
5 O that my wayes were directed to keepe  
thy statutes.  
6 Then should I not be confounded, when  
I haue respect vnto all thy commaunde-  
ments.  
7 I will praise thee with an vpriight heart,  
when I shall learne the iudgements of  
thy righteousness.  
8 I will keepe thy statutes: forsake me not  
ouerlong.

d For true religion standeth in seruing God without  
hypocricie. e That is, thy precepts, which conserue perfit righte-  
ousnes. f He refuseth not to be tryed by tentations, but he feareth to  
faile if God succour not his infirmite in time.

BETH.

a Becauie youth  
is most given to  
licentiousnes, be-  
cause they want  
thei to frame  
thei liues be-  
come to Gods  
word.  
b If Gods word  
begraue in our  
hearts, we shal  
be more able to  
resist the assaies  
of Satan: and  
therefore the  
Prophet exhor-  
teth God to in-  
struct him daily  
more and more therein.  
c The Prophet doeth not boast of his  
vertues, but setteth forth an example for others to follow Gods word  
& leaue worldly vanities.

- Wherewith shall a yong man redresse  
his way? in taking heede thereto according  
to thy word.  
10 With my whole heart haue I sought  
thee: let me not wander from thy com-  
maundements.  
11 I haue hid thy promes in mine heart,  
that I might not sinne against thee.  
12 Blessed art thou, O Lord: teach mee thy  
statutes.  
13 With my lippes haue I declared all the  
iudgements of thy mouth.  
14 I haue had as great delight in the waye  
of thy testimonies, as in all riches.

The Prophet doeth not boast of his  
vertues, but setteth forth an example for others to follow Gods word  
& leaue worldly vanities.

- I will meditate in thy precepts, and confi-  
der thy waies.  
16 I will delite in thy statutes, and I will not  
forget thy word.

GIMEL.

- 17 Be beneficial vnto thy seruant, as I may  
\* iust and keepe thy word.  
18 Open mine eyes, that I may see the won-  
ders of thy Lawe.  
19 I am a stranger vpon earth: hide not thy  
commandements from me.  
20 Mine heart breaketh for the desire to  
thy iudgements alway.  
21 Thou hast destroyed the proud: cur-  
sed are they that doe erre from thy com-  
maundements.  
22 Remoue from me shame and contempt:  
for I haue kept thy testimonies.  
23 Princes also did sit, and speake against  
me: but thy seruant did meditate in thy  
statutes.  
24 Also thy testimonies are my delite, & my  
counselers.

When the powers of the worlde gaue false testimony against  
me, thy word was a guide and counsellor to teach me what to do, and  
to comfort me.

DALETH.

- 25 My soule cleaueth to the dust: quicken  
me according to thy word.  
26 I haue declared my waies, and thou  
heardest me: teache me thy statutes.  
27 Make me to vnderstand the waye of thy  
precepts, and I will meditate in thy won-  
derous workes.  
28 My soule melteth for heauines: raise me  
vp according vnto thy word.  
29 Take from me the waye of lying, and  
grant me graciously thy Lawe.  
30 I haue chosen the way of truth, and thy  
iudgements haue I layed before me.  
31 I haue cleaued to thy testimonies, O  
Lord: confound me not.  
32 I will runne the way of thy commaunde-  
ments, when thou shalt enlarge mine  
heart.

e By this he sheweth that we can neyther chiose good, cleaue to Gods  
word, nor runne forward in his way, except he make our hearts large  
to receiue his grace, and willing to obey.

HE.

- 33 Teache me, O Lord, the way of thy sta-  
tures, and I will keepe it vnto the end.  
34 Giue me vnderstanding, and I will keepe  
thy Law: yea, I wil keepe it with my whole  
heart.  
35 Direct me in the path of thy commaunde-  
ments: for therein is my delite.  
36 Incline mine heart vnto thy testimonies,  
and not to couetousnes.  
37 Turne away mine eyes from regarding  
vanitie, and quicken me in thy way.  
38 Stablish thy promes to thy seruant, be-  
cause he feareth thee.  
39 Take away my rebuke that I feare: for  
thy iudgements are good.  
40 Beholde, I desire thy commandements:  
quicken me in thy righteousness,

honour, but let mine heart fill delite in thy gracious word. f Giue  
me strength to continue in thy word euen to the ende.

a He sheweth  
we ought to  
desire to know  
but to know  
God, and thereby  
cannot serue him  
aright, except he  
open our eyes &  
minde.  
b Seeing man-  
life in this worlde  
is but a passing  
what though he  
come of himself  
thy work with  
not his guide  
c In al aggression  
hath plagued al  
such, which un-  
doubtedly & de-  
part from thy  
truth. d When the powers of the worlde gaue false testimony against  
me, thy word was a guide and counsellor to teach me what to do, and  
to comfort me.

a That is, it is  
almost brought  
to the grave, &  
without thy  
word I cannot  
liue.  
b I haue con-  
fessed mine offe-  
ces, and now de-  
pend wholly on  
thee.  
c If God did not  
maintaine vs by  
his word, our  
life would drop  
away like water.  
d Instruct me in  
thy word, where-  
by my minde  
may be purged  
from vanitie and  
taught to obey  
thy wil.

e By this he sheweth that we can neyther chiose good, cleaue to Gods  
word, nor runne forward in his way, except he make our hearts large  
to receiue his grace, and willing to obey.

JA.

a He sheweth  
he cannot follow  
on to the ende  
except God  
except God  
times and lea-  
him forward.  
b Not only in  
outward conuer-  
sation, but also  
with inward af-  
fection.  
c Hereby shew-  
ning all other vi-  
ces, because that  
couetousnes is  
the roote of all  
euil.  
d Meaning all  
his senses.  
e Let me not  
fall to thy dis-  
grace. f Giue  
me strength to continue in thy word euen to the ende.

the blessednes of those  
that walk of in the  
way of God without hy-  
pocricie. hart.

No man is so ready to cau-  
tion to hispe as to all  
afflictions as to put him in  
the minde of his growne.  
v. 2. 12. 38. 41. 69. 98. 76.  
101. 103. 116. 120. 174. 180.  
183. 189. 194.  
197. 201.

an Aupright hart. v. 80.

hart. v. 32.

and thus unable to  
any good duty, but is  
led by his spirit.  
64. 66. 68.

hart. v. 34.

hart. v. 34.

hart. v. 34.

hart. v. 34.

hart. v. 34.

hart. v. 34.

hart. v. 34.

hart. v. 34.

hart. v. 34.



V A V.

*He sheweth that Gods mercie and loue is the first cause of our saluation.*

*By trusting in Gods word he sheweth himselfe able to confute the slanders of his adversaries.*

*They that simply walke after Gods word haue no lets to iangle them, where as they, that do conuerse are euer in nets and snares. f He sheweth that the children of God ought not to suffer their Fathers glorie to be obscured by the wayne pompe of princes.*

- 41 And let thy louing kindnes come vnto me, O Lord, and thy saluation according to thy promes.
- 42 So shall I make answer vnto my blasphemers: for I trust in thy word.
- 43 And take not the word of truth vnto out of my mouth: for I waite for thy iudgements.
- 44 So shall I alway keepe thy Lawe for euer and euer.
- 45 And I wil walke at libertie: for I seeke thy precepts.
- 46 I will speake also of thy testimonies before Kings, and wil not be ashamed.
- 47 And my delite shalbe in thy commandements, which I haue loued.
- 48 Mine handes also will I lift vp vnto thy commandements, which I haue loued, and I will meditate in thy statutes.

Z A I N.

*Though he feele Gods hande all to lie vpon him, yet he reioiceth on his promes and comforteth himselfe therein.*

*Meaning the wicked, which contemne Gods word, & treade his religion vnder foote.*

*That is, the examples, whereby thou declarst thy selfe to be iudge of the world. d That is, a vehement zeale to thy glorie, and indignation against the wicked. e In the course of this life and sorowfull exile. f Euen when other sleepe. g That is, all these benefites.*

- 49 Remember the promes made to thy seruant, wherein thou hast caused me to trust.
- 50 It is my comfort in my trouble: for thy promes hath quickened me.
- 51 The proude haue had me exceedingly in derision: yet haue I not declined from thy Law.
- 52 I remembered thy iudgements of old, O Lord, and haue bene comforted.
- 53 Feare is come vpon me for the wicked, that forsake thy Law.
- 54 Thy statutes haue bene my songs in the house of my pilgrimage.
- 55 I haue remembered thy Name, O Lord, in the night, and haue kept thy Law.
- 56 This I had because I kept thy precepts.

C H E T H. \*

*I am persuaded that to keepe thy Law is an heritage and great gaine for me.*

*He sheweth that none can imitate the word of God, except he conuince his owne imperfections and wayes.*

*They haue gone about to draw me into their companie. d Not onely in natural confest, but also with side and fauour.*

- 57 O Lord, that art my portion, I haue determined to keepe thy wordes.
- 58 I made my supplication in thy presence with my whole heart: be merciful vnto me according to thy promes.
- 59 I haue considered my wayes, and turned my feete into thy testimonies.
- 60 I made haste and delayed not to keepe thy commandements.
- 61 The bands of the wicked haue robbed me: but I haue not forgotten thy Law.
- 62 At midnight will I rise to giue thanks vnto thee, because of thy righteous iudgements.
- 63 I am a companion of all them that feare thee, and keepe thy precepts.
- 64 The earth, O Lord, is full of thy mercies: teach me thy statutes.

*For the knowledge of Gods word is a singular token of his fauour.*

T E T H.

*Having proved by experience that God was true in his promes, he desireth he would increase in his knowledge and iudgement.*

- 65 O Lord, thou hast delt graciously with thy seruant according vnto thy word.

- 66 Teach me good iudgement and knowledge: for I haue beleued thy commandements.

- 67 Before I was afflicted, I went astray: but now I keepe thy word.

- 68 Thou art good and gracious: teach mee thy statutes.

- 69 The proud haue imagined a lye against me: but I will keepe thy precepts with my whole heart.

- 70 Their heart is fat as grease: but my delite is in thy Law.

- 71 It is good for me that I haue bene afflicted, that I may learne thy statutes.

- 72 The Law of thy mouth is better vnto me, then thousands of golde and siluer.

*d He confesseth that before that he was chastened, he was rebellious, as man by nature is.*

I O D.

- 73 Thine handes haue made me and fashioned me: giue me vnderstanding therefore, that I may learne thy commandements.

- 74 So they that feare thee, seeing mee shall reioyce, because I haue trusted in thy word.

- 75 I knowe, O Lorde, that thy iudgements are right, and that thou hast afflicted mee iustly.

- 76 I pray thee that thy mercie maye comfort me according to thy promes vnto thy seruant.

- 77 Let thy tender mercies come vnto mee, that I maye liue: for thy Lawe is my delite.

- 78 Let the proude be ashamed: for they haue dealt wickedly and falsly with me: but I meditate in thy precepts.

- 79 Let such as feare thee turne vnto me, & they that know thy testimonies.

- 80 Let mine heart bee vpright in thy statutes, that I be not ashamed.

C A P H.

- 81 My soule fainteth for thy saluation: yet I waite for thy word.

- 82 Mine eyes faile for thy promes, saying, When wilt thou comfort me?

- 83 For I am like a bottel in the smoke: yet do I not forget thy statutes.

- 84 How manie are the dayes of thy seruant? When wilt thou execute iudgement on them that persecute me?

- 85 The proud haue digged pitres for me, which is not after thy Law.

- 86 All thy commandements are true: they persecute me falsely: helpe me.

- 87 They had almost consumed me vpon the earth: but I forsooke not thy precepts.

- 88 Quicken mee according to thy louing kindnes: so shall I keepe the testimonie of thy mouth.

*f Finding no helpe in earth, he listeth vp his eyes to heauen.*

L A M E D.

- 89 O Lord, thy worde endureth for euer in

*b So Ieremie saith, that before the Lord touched him, he was like a calfe vntamed: so that the yfe of Gods rods is to call vs home to God.*

*c Their heart is indurate and hardened, puffed vp with prosperity and vaine estimation of them selues.*

*d He confesseth that before that he was chastened, he was rebellious, as man by nature is.*

*E. 25.*

*a Because God leaueth not his worke, that he hath begun, he desireth a new grace: that is, that he would continue his mercies.*

*b When God sheweth his grace toward a man, he testifieth to others that he faileth not thereof that trust in him.*

*c He declareth, that when he felt not Gods mercies, he was as dead.*

*d That is, be comforted by mine example.*

*e He sheweth that there can be no true feare of God without the knowledge of his word.*

*a Affliction bringeth us home to God for our good. 71. 75. 153.*

*Rart.*

*Rart.*

*in promise of the Lord comforted us in all tribulation. 45. 50. 52. 64. prouid. 71. 65. 78. 85.*

*remember the Lord in the night. 55. at midnight. 65.*

*hart.*

*I am. 9. 24.*

*hart. 2. 57.*

*not to delay to turne to the Lord. 60.*

*hart. 2. 57.*

*the word of the Lord endureth for euer.*

the Lord is my refuge of faithfull. 114.

a Because none should esteeme Gods word according to the chages of things in this worlde, he sheweth that it abyde in heauen & therefore is immutable. b Seing y earth and all creatures remaine in that estate, wherein thou hast created them, much more thy trueth remaineth constant and vouchangeable. c He proueth by effect, that he is Gods childe, because he seeketh to vnderstande his worde. d There is nothing so perfect in earth, but it hath an ende: onely Gods worde lasteth for euer.

in heauen.

- 90 Thy trueth is from generation to generation: thou hast layed the fundation of the earth, and it abideth.
- 91 They continue *euem* to this day by thine ordinances: for all are thy seruants.
- 92 Except thy Lawe had bene my delite, I shoulde now haue perished in mine affliction.
- 93 I will neuer forget thy precepts: for by them thou hast quickened me.
- 94 I am thyne, saue me: for I haue sought thy precepts.
- 95 The wicked haue waited for mee to destroye me: but I wil consider thy testimonies.
- 96 I haue seene an ende of all perfection: but thy commadement is exceeding large.

do I loue.

- 114 Thou art my refuge & shield, and I trust in thy word.
- 115 Away from me, ye wicked: for I will keepe the commandements of my God, not to keepe the law of the Lord.
- 116 Stablish me according to thy promises, that I may liue, and disappoint me not of mine hope.
- 117 Stay thou me, and I shalbe safe, and I will delite continually in thy statutes.
- 118 Thou hast troden downe all them that depart from thy statutes: for their deccit practises of them is vaine.
- 119 Thou hast taken away all the wicked of the earth like drosse: therefore I loue thy testimonies.
- 120 My flesh trembleth for feare of thee, & I am afraide of thy iudgements.
- Thy iudgements do not onely teache me obedience, but cause me to feare, considering mine owne weakenes, which feare causeth repentance.

M E M.

a He sheweth that we cannot loue Gods word except we exercise our selues therein and practise it. b Whosoever doeth submit himselfe onely to Gods word, that not onely be safe against the practises of his enemies, but also learne more wisdom, then they that professe it, and are men of experience. c So then of our selues we can do nothing, but when God doeth inwardly instruct vs with his Spirit, we feelee his graces sweeten then honie.

- 97 Oh how loue I thy Law! it is my meditation continually.
- 98 By thy commandements thou hast made me wiser then mine enemies: for they are euer with me.
- 99 I haue had more vnderstanding then all my teachers: for thy testimonies are my meditation.
- 100 I vnderstoode more then the ancient, because I kept thy precepts.
- 101 I haue refrayned my feete from euerie euil way, that I might keepe thy word.
- 102 I haue not declined from thy iudgements: for thou didest teach me.
- 103 How sweete are thy promises vnto my mouth! yea, more then honie vnto my mouth.
- 104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falsehoode.

A I N.

- 121 I haue executed iudgement and iustice: leaue me not to mine oppressours.
- 122 Answere for thy seruant in that, which is good, and let not the proude oppress me.
- 123 Mine eyes haue failed in waing for thy saluation, and for thy iust promises.
- 124 Deale with thy seruant according to thy mercie, and teache me thy statutes.
- 125 I am thy seruant: grant me therefore vnderstanding, that I may knowe thy testimonies.
- 126 It is time for thee Lord to worke: for they haue destroyed thy Law.
- 127 Therefore loue I thy commandements aboute golde, yea, aboute moste fine golde.
- 128 Therefore I esteeme all thy precepts most iust, and hate all false wayes.

fusion, and Gods word to vtter contempt, then is it Gods time to helpe and send remedie. d That is, whatsoeuer dissenteth from the partie of thy word.

N V N.

a Of our selues we are but darknes, and cannot see, except we be lightened with Gods word. b So all the faithful ought to binde themselves to God by a solemne othe & promises, to stirre vp their zeale to imbrace Gods word. c That is, my prayers and thanksgiving, which sacrifice Hofes calleth the calues of the lippes, Chap. 14. ver. 3.

- 105 Thy word is a lanterne vnto my feete, and a light vnto my path.
- 106 I haue sworne & will performe it, that I will keepe thy righteous iudgements.
- 107 I am verie fore afflicted: O Lord, quicken me according to thy word.
- 108 O Lord, I beseech thee accept the free offerings of my mouth, and teache me thy iudgements.
- 109 My soule is continually in mine hand: yet do I not forget thy Lawe.
- 110 The wicked haue layed a snare for me: but I swarued not from thy precepts.
- 111 Thy testimonies haue I taken as an heritage for euer: for they are the ioye of mine heart.
- 112 I haue applied mine heart to fulfil thy statutes alway, *euem* vnto the end.

P E.

- 129 Thy testimonies are wonderful: therefore doeth my soule keepe them.
- 130 The entrance into thy wordes sheweth light, and giueth vnderstanding to the simple.
- 131 I opened my mouth and panted, because I loued thy commandements.
- 132 Looke vpon me and bee merciful vnto me, as thou vtest to do vnto those that loue thy Name.
- 133 Direct my steppes in thy worde, and let none iniquitie haue dominion ouer me.
- 134 Deliuer me from the oppression of me, and I will keepe thy precepts.
- 135 Shew the light of thy countenance vpon thy seruant, and teache mee thy statutes.
- 136 Mine eyes gush out with riuers of water, because they keepe not thy Lawe.

a Contrarying high and secret mysteries, so that I am moued with admiuion and reuerence. b The simple idiots, that submit themselves to God, haue their eyes opened, and their mindes illuminated, so loone they begin to reade Gods word. c My zeale toward thy word was so great, d He sheweth what ought to be the zeale of Gods children, when they see his word contemned.

T S A D D I.

- 137 Righteous art thou, O Lord, and iust are thy iudgements.

138 Thou

a Whosoever will imbrace Gods word aright, must abhorre all fantasies and imaginations both of himselfe and of others.

hart. d. v. 112.

perforance.

*a* We cannot cō-  
fesse God to be  
neghous, ex-  
cept we liue vp-  
rightly & truly,  
as he hath com-  
manded.  
*Ps 119. 10.*  
*a* God hath  
need to be fined,  
but thy word is  
perfect in itselfe.  
*c* This is true  
truly, to praise  
God in aduer-  
sity.  
*d* To be life of  
man without  
knowledge of  
God's death.  
*Ps 119. 26.*

138 Thou hast commanded iustice by thy  
testimonies and truth especially.  
139 My zeale hath euen consumed me, be-  
cause mine enemies haue forgotten thy  
wordes.  
140 Thy worde is proued most pure, and  
thy seruant loueth it.  
141 I am small and despised: yet, do I not  
forget thy precepts.  
142 Thy righteounes is an euerlasting righte-  
ounes, and thy Law is truth.  
143 Trouble and anguish are come vpon me:  
yet are thy commandements my de-  
lite.  
144 The righteounes of thy testimonies is  
euerlasting: grant me vnderstanding, and  
I shall liue.

K O R H.

*a* He sheweth  
clear all his af-  
flictions and  
what heart  
were bent to  
Godward for to  
haue hope in  
his dangers.  
*b* He was more  
carefull in the  
studie of Gods  
word, then they  
that kept the  
watch, were in  
their charge.  
*c* Or, *psalms.*  
*d* He sheweth  
the nature of  
the wicked to be  
to persecute a-  
gainst their con-  
science.  
*e* His faith is  
grounded vpon  
Gods word, he would euer be at hand whē his children be oppressed

145 I haue cryed with my whole heart:  
heare me, O Lord, and I will keepe thy sta-  
tures.  
146 I called vpon thee: saue mee, and I will  
keepe thy testimonies.  
147 I preuented the morning light, and cri-  
ed for I waited on thy word.  
148 Mine eyes prevent the night watches  
to meditate in thy word.  
149 Heare my voyce according to thy louing  
kindnes: O Lord, quicken me according  
to thy iudgement.  
150 They draw neere, that followe after  
malice, and are farre from thy Lawe.  
151 Thou art neere, O Lord: for all thy  
commandements are true.  
152 I haue known long since by thy testi-  
monies, that thou hast established them  
for euer.

R E S H.

*a* For without  
Gods promises  
there is no hope  
of deliuerance.  
*b* According to  
thy promises  
made in thy Lawe,  
which because  
the wicked lack,  
they can  
haue no hope of  
saluation.  
*c* My zeale con-  
sumed me, when  
I saw their ma-  
lice & contempt  
of thy glorie.  
*d* I assure  
myselfe of our ad-  
option, when we  
loue the Lawe of God.  
*e* Since thou first promisedst, euen to the  
end all thy sayings are true.

153 Behold mine affliction, and deliuer me:  
for I haue not forgotten thy Law.  
154 Plead my cause, and deliuer me: quicken  
me according vnto thy word.  
155 Saluation is farre from the wicked, be-  
cause they seeke not thy statutes.  
156 Great are thy tender mercies, O Lord:  
quicken me according to thy iudgements.  
157 My persecutors and mine oppressours  
are manie: yet do I not swarue from thy  
testimonies.  
158 I sawe the transgressours and was grie-  
ued, because they kept not thy word.  
159 Consider, O Lord, how I loue thy pre-  
cepts: quicken me according to thy lou-  
ing kindnes.  
160 The beginning of thy word is truth,  
and all the iudgements of thy righteounes  
endure for euer.

S C H I N.

*a* The threate-  
nings and per-  
secutions of princes  
could not cause  
me to shrinke to  
conferre ther,  
whome I more  
feare then men.

161 Princes haue persecuted mee without  
cause, but mine heart stood in awe of thy  
wordes.  
162 I reioyce at thy worde, as one that fin-  
deth a great spoyle.  
163 I hate falshood and abhorre it, but thy  
Lawe do I loue.

164 Seuen times a day do I praise thee, be-  
cause of thy righteous iudgements.  
165 They, that loue thy Lawe, shall haue  
great prosperitie, and they shall haue none  
hurt.  
166 Lord, I haue trusted in thy saluation, &  
haue done thy commandements.  
167 My soule hath kept thy testimonies: for  
I loue them exceedingly.  
168 I haue kept thy precepts and thy testi-  
monies: for all my wayes are before  
thee.

*a* worke and please God. *e* I had no respect of men,  
wayes before mine eyes, as the iudge of my doings.

T A V.

169 Let my complaint come before thee, O  
Lord, and giue me vnderstanding, accord-  
ing vnto thy word.  
170 Let my supplication come before thee,  
and deliuer me according to thy promises.  
171 My lippes shall speake prayse, when  
thou hast taught me thy statutes.  
172 My tongue shall intreate of thy worde:  
for all thy commandements are righteous.  
173 Let thine hand helpe me: for I haue  
chosen thy precepts.  
174 I haue longed for thy saluation, O Lord,  
and thy Law is my delite.  
175 Let my soule liue, and it shall praise thee,  
and thy iudgements shall helpe me.  
176 I haue gone astray like a lost sheepe:  
seeke thy seruant, for I do not forget thy  
commandements,  
and hauing no place to rest in.

P S A L. C X X.

*a* The prayer of Dauid being vexed by the false reportes of  
Sauls flatterers. *b* And therefore he lamenteth his long  
abode among these infidels. *c* Who were giuen to all  
kinde of wickednes and contention.

*a* A song of degrees.

1 I Called vnto the Lord in my trouble,  
and he heard me.  
2 Deliuer my soule, O Lord, fro lying lips,  
and from a deceitful tongue.  
3 What doeth thy deceitfull tongue bring  
vnto thee? or what doeth it auail thee?  
4 It is as the sharpe arrowes of a nightie  
man, and as the coles of iuniper.  
5 Wo is to me that I remaine in Meshech,  
and dwell in the tentes of Kedar.  
6 My soule hath to long dwelt with him  
that hateth peace.  
7 I seeke peace, and when I speake thereof,  
they are bent to warre.

*a* That is, of list-  
ing vp the tune  
and rising in sin-  
gine.  
*b* Albeit the chil-  
dren of God  
ought to reioice  
when they suf-  
fer for righte-  
ousnes sake, yet  
it is a great grief  
to the flesh to  
heare euil for  
wel doing.  
*c* He assured  
himselfe that  
God would  
turne their craft  
to their owne  
destruction. *d* He sheweth that there is nothing so sharpe to pearce,  
nor so hote to set on fire as a slanderous tongue. *e* These were people  
of Arabia, which came of Iaphet, Gen. 10. 2. *f* That is, of the Ishmae-  
lites. *g* He declareth what he meaneth by Meshech, and Kedar: to  
wit, the Israelites, which had degenerate from their godly fathers and  
hated and contended against the faithful.

P S A L. C X X I.

*a* This Psalm teacheth that the faithful ought onely to  
looke for helpe at God, *b* VVho onely doeth maintaine,  
perferre and prosper his Church.

*a* A song of degrees.

1 I Will lift mine eyes vnto the moun-  
taines, from whence mine helpe shall  
come.  
*a* Or, about the  
mountaines: mean-  
ing, that there  
is nothing so high  
in this world, wherein he can trust, but onely in God.

*b* That is, often  
and sundrie  
times.  
*c* For their con-  
science assureth  
them, that they  
please thee,  
whereas they,  
that loue not  
thee, haue the  
contrarie.

*d* He sheweth  
that we must  
first haue faith,  
before we can  
but seee these al-

*a* As thou hast  
promised to be  
the scholemaster  
vnto all them,  
that depend vpon  
thee.  
*b* The word  
signifieth to  
pouer forth co-  
tinually.  
*c* All his praiser,  
and desire is, to  
profit in the  
word of God.  
*d* That is, thy  
prouident care  
ouer me, and  
wherewith thou  
wilt iudge mine  
enemies.  
*e* Being chased  
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destruction.

*a* promise.

*a* hart. 2. 145.

*M: 27.*

*a* The Lord hearth the cry of  
his afflicted.

*a* a slanderous tongue.

*a* hart. p. 119. 164.

*a* Mine



**a** He accuseth his ingratitude, which cannot depend on Gods power. **b** He sheweth that Gods providence not onely watcheth ouer his Church in general, but also ouer euery member thereof. **c** Neither heate nor colde, nor anie incommo- ditie shall be able to destroy Gods Church: albeit for a time they may molest it. **d** Whatsoever thou doest enterprise, shall haue good successe.

PSAL. CXXII.

*1 David reioyceth in the name of the faithful, that God hath accomplished his promises, and placed his Arke in Zion. 5 For the which he giueth thanks, 8 And praiseth for the prosperitie of the Church.*

*A Song of degrees, or Psalm of David.*

**a** He reioyceth that God hath appointed a place, where the Arke should stil remaine. **b** Which were wont to wander to and fro, as the Arke remoued. **c** By the artificial ioyning and beautie of the houses, he meaneth y concorde, and loue that was betwene the citizens. **d** All the Tribes according to Gods covenent shall come and pray there. **e** In whose house God placed the throne of Iustice, and made it a figure of Christs kingdom. **f** The fauour of God prosper thee both within and without. **g** Not onely for mine owne sake, but for all the faithful.

PSAL. CXXIII.

*1 A prayer of the faithful, which were afflicted either in Babylon or under Antiochus by the wicked worldlings and contemners of God.*

*A Song of degrees.*

**a** He compareth the condition of the godly to seruants: that are destitute of all helpe, assuring that when altho- ther helpe faile, God is euer at hand and like himselfe. **b** He declareth that when the faithful are so full, that they can no more endure the oppressions, and scornings of the wicked, there is alway helpe about, if w hungrie desires they cal for it.

*1 The people of God, escaping a great perill, do acknowledge them selues to be deliuered, not by their owne force, but by the power of God. 4 They declare the greatnes of the perill, 6 And praise the Name of God.*

*A Song of degrees or Psalm of David.*

**1** If the Lord had not bene on our side, **a** He sheweth that God was ready to helpe at neede, and that there was some other way to be taken, but by his onely mercie. **2** If the Lord had not bene on our side, when men rose vp against vs, **3** They had then swallowed vs vp quickie, when their wrath was kindled against vs. **4** Then the waters had drowned vs, and the streame had gone ouer our soule: **5** Then had the swelling waters gone ouer our soule. **6** Prayed be the Lord, which hath not giuen vs as a pray vnto their teeth. **7** Our soule is escaped, euen as a birde out of the snare of the fowlers: the snare is broken and we deliuered. **8** Our helpe is in the Name of the Lord, which hath made heauen and earth. **ly** furiously rage against the faithful, but craftily imagined to deliuey them.

PSAL. CXXV.

*1 He describeth the assurance of the faithful in their afflictions, 4 And desireth their welth, 5 And the destru- ction of the wicked.*

*A Song of degrees.*

**1** They that trust in the Lord, shall be as mount Zion, which can not be remo- ued, but remaineth for euer. **2** As the mountaynes are about Ierusalem: so is the Lord about his people fro hence forth and for euer. **3** For the rod of the wicked shall not rest on y lot of the righteous, lest y righteous put forth their hand vnto wickednes. **4** Do wel, O Lord, vnto those that be good and true in their hearts. **5** But these that turne aside by their crooked wayes, them shall the Lord leade with the workers of iniquitie: but peace shall be vpon Israel. **hope.** **c** He desireth God to purge his Church from hypocrites and such as haue no zeale of the truth.

PSAL. CXXVI.

*1 This Psalm was made after the returns of the people fro Babylon, and sheweth that the means of their deliuerance was wonderfull after the sentencie yeres of captiuitie fore- spoken by Ieremie chap. 25. 12. and 29. 10.*

*A Song of degrees or Psalm of David.*

**1** When the Lord brought againe the captiuitie of Zion, we were like the that dreame. **2** Then was our mouth filled with laughter, and our tongue with ioye: then sayd they among the heathen, The Lord hath done great things for them. **3** The Lord hath done great things for vs, whereof we reioyce. **4** O Lord, bring againe our captiuitie, as ought to be the riuers in the South. **Church or deliuereth it.** **c** If the infidels confesse gods wonderfull worke, the faithful can neuer shew themselves sufficiently thankfull. **d** It is no more impossible to God to deliuey his people, then to caule the riuers to runne in the wilderness and barren places.

E 27

a promise.

Pray for the peace of Christ Church.  
Rant. ps. 125. 4.

If the Ration from an out- ward apprehension can thus be made, then great may we be assured, that the same is of God, and not of our own spirit.

a That which scarce meaneth they w

a That were a peccat al- pertaining to the fauour of the Lord

b The other of mon w

c Which was also a and rui- cine.

d Euen which by hard or exte- griffe o

e Not a- ting ch labour, king th

f And ver the nos mouz

f God a- with no- excep- formed, ing to

b The w- frome- happie- line a w

and iust- the holie approue- bet, tha

the mean- of the i- c Becau- fauour a

meth in- ward this more the with this

made to re- pe God aling.

a The Ch- now affi- ought to- begining- it hath eu

§ Thy

1 They that sowe in teares, shall reape in ioye.  
2 They went weeping and caried \* precious seede: but they shall returne with ioy and bring their sheaues.  
3 That is, seede which was sence and deare: meaning, that they which trusted in Gods promes to returne, had their desire.

PSAL. CXXVII.

1 He sheweth that the whole estate of the worlde, both domesticall and politickall standeth by Gods mere providence and blessing. 2 And that to haue children well nurried is an especiall grace and gift of God.

A song of degrees or Psalm of Salomon.

1 Except the Lord \* buyld the house, they labour in vaine that builde it: except the Lord keepe the citie, the keeper watcheth in vaine.  
2 It is in vaine for you to rise early, and to lie downe late, and eate the bread of sorrow: but he will surely giue \* rest to his beloued.

Beholde, children are the inheritance of the Lord, and the frute of the wombe his reward.

As are the arrowes in the hand of \* strong man: so are the children of youth.

Blessed is the man, that hath his quier full of them: for they shall not be ashamed, whē they speake with their enemies in the gate.

That is, indued with strength and vertues from God: for these are signes of Gods blessings, and not the number. g Such children shall be able to stoppe their aduersaries mouths, when their godly life is maliciously accused before iudges.

PSAL. CXXVIII.

1 He sheweth that blessednes appertaineth not to all vniuersally, but to them only that feare the Lord, and walke in his wayes.

A song of degrees.

1 Blessed is euerie one that feareth the Lord and walketh in his wayes.

2 When thou eatest the labours of thine hands, thou shalt be blessed, and it shall be well with thee.

3 Thy wife shall be as the fruitful vine on the sides of thine house, and thy children like the oliue plantes round about thy table.

4 Lo, surely thus shall the man be blessed, that feareth the Lord.

5 The Lord out of Zion shall \* blesse thee, and thou shalt see the wealth of \* Ierusalem all the dayes of thy life.

6 Yea, thou shalt see thy childrens childre, and peace vpon Israel.

more them in increase of children, he promiset to enriche the faithful with this gift. d Because of the spiritual blessing, which God hath made to his Church, these temporal things shall be granted. e For except God blessed his Church publicly, this priuate blessing were nothing.

PSAL. CXXIX.

1 He admonisheth the Church to reioyce though it be afflicted. 4 For by the righteous Lord it shall be deliuered. 6 And the enemies for all their glorious shew, shall suddenly be destroyed.

A song of degrees.

1 They haue often times afflicted mee from my youth (may \* Israel now saye) ought to remember, how her condition hath ever bene such from the beginning: to be molested most grievously by the wicked: yet in time is hath ever bene deliuered.

2 They haue oftentimes afflicted me from my youth: but they could not preuaile against me.

3 The plowers plowed vpon my backe, and made long furrowes.

4 But the \* righteous Lord hath cut the cordes of the wicked.

5 They that hate Zion, shall be all ashamed and turned backward.

6 They shall be as the grasse on the house toppes, which withereth afore it commeth forth.

7 Wherof the mower filleth not his hand, neither the glainer his lap:

8 Neither they, which go by, say, The blessing of the Lord be vpon you, or, We blesse you in the Name of the Lord.

they are not grounded in godly humilitie. d That is, the wicked shall perish and none shall passe for them.

PSAL. CXXX.

1 The people of God from their bottomles miseries do cry vnto God, and are heard. 3 They confesse their finnes & see vnto Gods mercie.

A song of degrees.

1 Out of the \* deepe places haue I called vnto thee, O Lord.

2 Lord, heare my voyce: let thine eares attend to the voyce of my praiers.

3 If thou, O Lord, straitly markest iniquities, O Lord, \* who shall stand?

4 But mercie is with thee, that thou \* maiest be feared.

5 I haue waited on the Lord: my soule hath waited, and I haue trusted in his word.

6 My soule waiteth on the Lord more then the morning watch watcheth for \* morning.

7 Let Israel wait on the Lord: for with the Lord is \* mercie, and with him is great redemption.

8 And he shall redeeme Israel from all his iniquities.

PSAL. CXXXI.

1 Dauid charged with ambition and greedie desire to reigne, protesteth his humilitie and made his before God, and saith, cheth all men, what they should do.

A song of degrees or Psalm of Dauid.

1 Lord, \* mine heart is not haucie, neither are mine eies loftie, neither haue I walked in great matters and hid from me.

2 Surely I haue behaued my selfe, like one wained from his mother, and kept silence: I am in my selfe as one that is \* wained.

3 Let Israel waite on the Lord from henceforth and for euer.

PSAL. CXXXII.

1 The faithful, grounding on Gods promes made vnto Dauid, desire that he would establish the same, both as touching his posteritie and the bylding of the Temple, so pray there as was foretold, Dent. 17. 5.

A song of degrees.

1 Lord, remember Dauid with all his affliction.

2 W ho swaie vnto the Lord, & vowed vnto the kingdome, and with how great zeale and care hee went about to buyldeth the Temple.

b Because God is righteous, he cannot but plague his aduersaries, & deliuer his, as oxen out of \* plowe. c The enemies that lift them selues most high and as it were approche neere to the sunne, are consumed with \* heate of Gods wrath, because

a Being in great distresse and sorrow. b He declareth that we can not be iust before God, but by forgiveness of finnes. c Because of nature thou art merciful: therefore the faithful reuerence thee.

a most sweet prayer, in affliction with of 66 by or mmd.

see Perk. on this place. in his treatise of Mans imagination fol. 45. y. 2 D.

who are afflicted. p. 128. 1.

a promise.

a promise p. 128. 3. 4.

Humility. hart.

M. 28.

a That is, with how great difficultie he came to

b Because the chiefe charge of the King was to set forth Gods glorie, he sheweth, that he could take no rest, neither would go about anie worldly thing, were it neuer so necessarie, before he had executed his office.

c That is, the Arke, which was a signe of Gods presence. d The common brute was that the Arke should remaine in Ephrathah: that is, in Beth-lehem a plentiful place: but after we percieued that thou wouldest place it in Ierusalem, which was barren as a forest, and compassed about onely with hilles.

e That is, Ierusalem, because that afterward his Arke should remoue to none other place.

f Let the effect of thy grace both appeare in the Priests and in the people. g As thou first madeest promises to Dauid, so continue it to his posteritie, that whatsoever they shall aske for their people, it may be granted.

h Because this cannot be accomplished but in Christ, it followeth that the promises were spiritual. i Meaning, for his owne sake, and not for the plentifulnes of the place: for he promisseth to blesse it, declaring before, that it was barren. k That is, with my protection, whereby they shalbe safe.

l Though his force for a time seemed to be broken, yet he promisseth to restore it.

to the mightie God of Iacob, saying,

1 I will not enter into the tabernacle of mine house, nor come vpon my pallet or bed,

2 Nor suffer mine eyes to sleepe, nor mine eye lids to slumber,

3 Vntill I finde out a place for the Lord, an habitation for the mightie God of Iacob.

4 Lo, we heard of it in Ephrathah, and found it in the fieldes of the forest.

5 We will enter into his Tabernacles, and worship before his footestool.

6 Arise, O Lord, so come into thy rest, thou, and the Arke of thy strength.

7 Let thy Priests be clothed with righteousness, and let thy Saintes reioyce.

8 For thy seruant Dauids sake refuse not the face of thine Anointed.

9 The Lord hath sworne in trueth vnto Dauid, and he will not shrinke from it, saying, Of the fruite of thy bodie will I set vpon thy throne.

10 If thy sonnes keepe my couenant, and my testimonies, that I shall teach them, their sonnes also shall sit vpon thy throne for euer.

11 For the Lord hath chosen Zion, & loued to dwell in it, saying,

12 This is my rest for euer: here will I dwell, for I haue a delight therein.

13 I will surely blesse her vitayles, and will satisfie her poore with bread,

14 And will clothe her Priests with salvation, and her Saintes shall ioye.

15 There will I make the horne of Dauid to bud: for I haue ordeyned a light for mine Anointed.

16 His enemies will I clothe with shame, but on him his crowne shall flourish.

17 This Psalm containeth the commendation of brotherly amitie among the seruants of God.

PSAL. CXXXIII.

*A song of degrees or Psalme of Dauid.*

1 Beholde, how good and how comely a thing it is, brethren to dwell euen together.

2 It is like to the precious ointment vpon the head, that runneth downe vpon the beard, euen vnto Aarons beard, which went downe on the border of his garments:

3 And as the dewe of Hermon, which falleth vpon the mountaines of Zion: for there the Lord appointed the blessing & life for euer.

PSAL. CXXXIII.

He exhortheth the Leuites, watching in the Temple, to praise the Lord.

a Because the greatest part were against Dauid, though some fauored him, yet when he was established King, at length they ioyed all together like brethren: & therefore hee sheweth by these similitudes the commoditie of brotherly loue.

b The oymment was a figure of the graces, which come from Christ the head vnto his Church.

c By Hermon and Zion he meaneeth the plentiful countrey about Ierusalem.

d Where there is such concord.

Beholde, praise ye the Lord, all ye seruants of the Lord, ye that by night stand in the house of the Lord.

2 Lift vp your hands to the Sanctuarie, & prayse the Lord.

3 The Lord, that hath made heauen and earth, blesse thee out of Zion.

to giue God thanks. c And therefore hath all power, blesse thee with his Fatherly loue declared in Zion. Thus the Leuites vsed to praise the Lord, and blesse the people.

PSAL. CXXXV.

He exhortheth all the faithfull, of what estate soeuer they be, to praise God for his marvellous works, 12 And specially for his graces toward his people, wherein he hath declared his maiestie, 15 To the confusion of all idolaters, and their idoles.

*Praise ye the Lord.*

1 Praise the Name of the Lord: ye seruants of the Lord, praise him.

2 Ye that stand in the House of the Lord, and in the courtes of the House of our God,

3 Prayse ye the Lord: for the Lord is good: sing praises vnto his Name: for it is a comely thing.

4 For the Lord hath chosen Iacob to him selfe, and Israel for his chiefe treasure.

5 For I knowe that the Lord is great, and that our Lord is aboue all gods.

6 Whatsoeuer pleased the Lord, that did he in heauen and in earth, in the sea, and in all the depths.

7 He bringeth vp the cloudes from the ends of the earth, and maketh the lightnings with the raine: he draweth forth the wind out of his treasures.

8 He smote the first borne of Egypt both of man and beast.

9 He hath sent tokens and wonders into the middes of thee, O Egypt, vpon Pharaoh, and vpon all his seruants.

10 He smote manie nations, & slew mighty Kings:

11 As Sihon King of the Amorites, and Og King of Bashan, and all the kingdomes of Canaan:

12 And gaue their lande for an inheritance, euen an inheritance vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: O Lord, thy remembrance is from generation to generation.

14 For the Lord will iudge his people, and be pacified towards his seruants.

15 The idoles of the heathen are siluer & golde, euen the worke of mens hands.

16 They haue a mouth, and speake nothing: haue eyes and see not.

17 They haue eares and heare not, neither is there anie breath in their mouth.

18 They that make them, are like vnto the: so are all that trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Prayse

a Ye that are Leuites and chiefly appointed to this office. b For their charge was onely to keepe the Temple, but to pray there & to praise the Lord, and blesse the people.

a Ye Leuites that are in his Sanctuarie. b Meaning the people: for the people and Leuites had their courtes, which were places of rest separate. c That is, hath freely loued the posteritie of Abraham.

d He ioyneth Gods power & his will, to the intent that we should not separate them: and hereby he wil leth Gods people to depend on his power, which he confirmeth by examples.

1. Ier. 1. 13. Exod. 12. 29. Num. 1. 14. & 34.

e He sheweth what fruit the godly conceits of Gods power, whereby they see how he destroyeth his enemies, and deliuereth his people. f That is, to endure and defend his people. g By shewing what punishment God appointed for the heathen idolaters, he willeth his people to beware of like offence, seeing that idoles haue neither power nor life, and that their deliuerance came not by idoles, but by the mightie power of God.

h Psalms. viii. 4.



- 20 Praise the Lord, ye house of Leui: ye that feare the Lord, praise the Lord.  
21 Praised be the Lord out of Zion, which dwelleth in Ierusalem. Praise ye the Lord.

P S A L. CXXXVI.

1 A most earnest exhortation to give thanks vnto God for the creation and gouernance of all things which stand in confirming that he giueth vs all of his mere liberality.

1 Praise ye the Lord, because he is good: for his <sup>a</sup>mercie endureth for euer.

2 Praise ye the God of gods: for his mercie endureth for euer.

3 Praise ye the Lord of lords: for his mercie endureth for euer:

4 Which onely doeth great wonders: for his mercie endureth for euer:

5 Which by his wisedome made the heauens: for his mercie endureth for euer:

6 Which hath stretched out the earth vpon the waters: for his <sup>b</sup>mercie endureth for euer:

7 Which made great lights: for his mercie endureth for euer:

8 As the sunne to rule the day: for his mercie endureth for euer:

9 The moone and the starres to gouerne the night: for his mercie endureth for euer:

10 Which smote Egypt with their first borne (for his mercie endureth for euer)

11 And brought out Israel from among the (for his mercie endureth for euer)

12 With a mightie hande and <sup>d</sup> stretched out arme: for his mercie endureth for euer:

13 Which deuided the red Sea in two parts: for his mercie endureth for euer:

14 And made Israel to passe through the middes of it: for his mercie endureth for euer:

15 And ouerthrewe Pharaoh and his hoste in the red Sea: for his mercie endureth for euer:

16 Which led his people through the <sup>e</sup> wilderness: for his mercie endureth for euer:

17 Which smote great Kings: for his mercie endureth for euer.

18 And slew <sup>f</sup> mightie Kings: for his mercie endureth for euer:

19 As Sihon King of the Amorites: for his mercie endureth for euer:

20 And Og the King of Bashan: for his mercie endureth for euer:

21 And gaue their land for an heritage: for his mercie endureth for euer:

22 Euen an heritage vnto Israel his seruant: for his mercie endureth for euer:

23 Which remembered vs in our <sup>g</sup> base estate: for his mercie endureth for euer:

24 And hath rescued vs from our oppressours: for his mercie endureth for euer:

25 Which giueth foode to all <sup>h</sup> flesh: for his mercie endureth for euer.

26 <sup>i</sup> Praise ye the God of heauen: for his mercie endureth for euer.

a By this repetition he sheweth that the least of Gods benefites haue vs to thanksgiving: but chiefly his mercie, which is principally directed towards his Church.

b This was a common kind of thanksgiving, which whole people vied, when they had receiued any benefite of God as 2. Chro. 7. 6. & 20. meaning that God was not onely merciful to their fathers, but also continued the same to their posterity. c Gods merciful prouidence towards man appeareth in all his creatures, but chiefly in that he deliuered his church from the thraldome of their enemies. d In doing such a worke as was neuer done before, nor that any other could do. e Where for the space of fourtie yeres he shewed minde and most strange wonders f Declaring thereby that no power nor authority was so dore vnto him, as the loue of his Church. g In our greatest affliction and steruice, when we looked for nothing lesse than to haue had any succour. h Seeing that God prouideth them for the better: much more hath he care ouer his. i Seeing that all ages haue had most plaine testimonies of Gods benefites.

g In our greatest affliction and steruice, when we looked for nothing lesse than to haue had any succour. h Seeing that God prouideth them for the better: much more hath he care ouer his. i Seeing that all ages haue had most plaine testimonies of Gods benefites.

P S A L. CXXXVII.

1 The people of God in their banishment seeing Gods true religion decaye, lined in great anguish and sorrow of heart: the which grieft the Chaldeans did so liste pite, 2 That they rather increased the same dayly with taunts, reproches and blasphemies against God. 7 VV herefore the Israelites desire God, first to punish the Edomites, who provoked the Babylonians against them, 8 And moued by the Spirit of God, prophesie the destruction of Babylon, where they were handled so tyrannously.

1 BY the riuers of Babel we <sup>a</sup> sate, and there we wept, when we remembered Zion.

2 We hanged our harpes vp<sup>b</sup> the willowes in the middes <sup>c</sup> thereof.

3 Then they that led vs captiues, required of vs songs and mirth, when we had hanged vp our harpes, saying, Sing vs one of the songs of Zion.

4 How shal we sing, said we, a song of the Lord in a strange land?

5 <sup>d</sup> If I forget thee, O Ierusalem, let my right hand forget to play.

6 If I do not remember thee, let my tongue cleaue to the roofof my mouth: yea, if I preferre not Ierusalem to my <sup>e</sup> chiefe ioye.

7 Remember the children of <sup>f</sup> Edom, O Lord, in the <sup>g</sup> daye of Ierusalem, which said, Rase it, rase it to the foundation thereof.

8 O daughter of Babel, worthie to be destroyed, blessed <sup>h</sup> shall he be that rewardeth thee, as thou hast serued vs.

9 <sup>i</sup> Blessed <sup>j</sup> shall he be that taketh & dasheth thy children against the stones.

a That is, we abode a long time: and albeit that country was pleasant, yet could it not stay our teares, nor turne vs from the true seruice of our God. b To wit, of that country. c The Babylonians spake thus in mocking vs, as though by our silence we should signifie that we hoped no more in God. d Albeit the faithfull are touched with their particular griefs yet the common sorowe of the Church is most grievous vnto them, and are such as they can not but remember and lament. e The decaye of Gods religion in their country was so grievous, that no ioye could make them glad, except it were restored. f According as Ezekiel 25. 13, and Ieremie. 49. 7. ver. prophesied: and Abdias ver. 10. sheweth that the Edomites, which came of Esau, conspired with the Babylonians against their brethren and kinsfolke. g When thou didst visite Ierusalem. h He alludeth to Isaies prophesie chap. 13. & 16. ver. promising good successe to Cyrus and Darius, whome ambition moued to fight against Babylon: but God vsed them as his rods to punish his enemies.

P S A L. CXXXVIII.

1 David with great courage praiseth the goodness of God toward him, the which is so great, 4 That it is knowne to forren princes, who shall praise the Lord together with him. 6 And he is assured to haue like comfort of God in the time following, as he hath had heretofore.

A Psalm of David.

1 I Will prayse thee with my whole heart: I euen before the <sup>a</sup> goddes will I prayse thee.

2 I wil worship towarde thine holie <sup>b</sup> Temple and praise thy Name, because of thy louing kindnes & for thy truth: for thou hast magnified thy Name about al things by thy word.

3 When I called, then thou heardest me, & <sup>c</sup> hast <sup>d</sup> encreased strength in my soule.

4 All the <sup>e</sup> Kinges of the earth shall prayse thee, O Lorde: for they haue heard the wordes of thy mouth.

5 And they shall sing of the wayes of the Lorde, because the glory of the Lorde is great.

6 For the Lorde is high: yet he beholdeth shal confesse that thou hast wonderfully preferred me, and performed thy promes.

a Euen in the presence of Angels & of them, they haue autoritie among men. b Both the Temple & ceremonial seruice at Christs coming were abolished: so now God will be worshipped onely in spirite and truth. c Thou hast strengthened me against mine outward & inward enemies. d All the world

Mocking & saine in misery is our quality of wicked.

thou shalt have

Nothing secret to God. *M. 29. day.*

Psalmes. *M. 29. day.*

Praiers against the wicked.

*the Lord regardeth the lowly.*

*a promise.*

*Rart. ps. 139. 23.*

*e* Distance of place can not hinder God to shew mercie to his, & to iudge y wicked, though they thinke that he is farre of. *f* Though mine enemies rage ne-  
uer so much, yet the Lord, which hath begun his worke in me, will continue his grace to the end.

the lowly, but the proude he knoweth a-  
farre of.

7 Though I walke in the middes of trouble, yet wilt thou reuiue mee: thou wilt stretch forth thine hande vpon the wrath of mine enemies, and thy right hand shall saue me.

8 The Lord will performe his worke toward me: O Lord, thy mercie endureth for euer, forsake not the workes of thine hands.

PSAL. CXXXIX.

*David to close his heart from all hypocrites sheweth: that there is nothing so hid, which God seeth not. 13 VVhich he confirmeth by the creation of man. 14 After declaring his scale and feare of God, he protesteth to be enemie to all them that contemne God.*

*M. 29.*

*To him sheweth excellently. A Psalm of David.*

*I* O Lord, thou hast tryed me & knowen me.

Thou knowest my sitting and my rising: thou vnderstandest my thought as farre of.

3 Thou compassest my pathies, and my lying downe, and art accustomed to all my wayes.

4 For there is not a worde in my tongue, but lo, thou knowest it wholly, O Lord.

5 Thou holdest me straite behinde and before, and layest thine hand vpon me.

6 Thy knowledge is to wonderful for me: it is so high that I cannot attaine vnto it.

7 Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

8 If I ascend into heauen, thou art there: if I lye downe in hel, thou art there.

9 Let me take the wings of the morning, & dwell in the vntermost parts of the sea:

10 Yet thither shall thine hande lead me, and thy right hand holde me.

11 If I say, Yet the darkenes shall hyde me, even the night shall be light about me.

12 Yea, the darkenes hideth not from thee: but the night shineth as the day: the darkenes and light are both alike.

13 For thou hast possessed my reins: thou hast couered me in my mothers wombe.

14 I will praise thee, for I am fearefully and wonderously made: marueilous are thy workes, and my soule knoweth it well.

15 My bones are not hid from thee, though I was made in a secrete place, and facioned beneath in the earth.

16 Thine eyes did see me, when I was without forme: for in thy booke were all things written, which in continuance were facioned, when there was none of them before.

17 How deare therefore are thy thoughts vnto me, O God! how great is the summe of them!

18 If I should count them, they are mo then the sand: when I awake, I am still with thee.

19 Oh that thou wouldest slay, O God, the wicked and bloodie men, to whom I saye, Depart ye from me:

much more now must thou know me when thou hast facioned me.

20 How ought we to esteeme the excellent declaration of thy wisdom in the creation of man? I continually see new occasions to meditate in thy wisdom and to praise thee.

20 Which speake wickedly of thee, and being thine enemies are lifted vp in vaine.

21 Do not I hate them, O Lord, that hate thee? and do not I earnestly contend with those that rise vp against thee?

22 I hate them with an vnfaigned hatred, as they were mine vtter enemies.

23 Trye me, O God, and know mine heart: proue me and know my thoughts,

24 And consider if there be anie waye of wickednes in me, and lead me in the waye of rectitude for euer.

*he was subiect to sinne: yet was he not giuen to wickednes, as he prouoke God by rebellion. q That is, continue thy fauour towards me to the end.*

PSAL. CXL.

*David complaineth of the crueltie, fullshood and injuries of his enemies. 1 Against the which he prayeth vnto the Lord and assureth him selfe of his helpe and succour. 13 VVherefore he prouoketh the will to praise the Lord, and to assure himselfe of his tuition.*

*To him sheweth excellently. A Psalm of David.*

*D*eliver me, O Lord, from the euil man: preferue me from the cruel man:

2 Which imagineth euil things in their heart, and make warre continually.

3 They haue sharpened their tongues like a serpent: caddes payson is vnder their thicke lippes. Selah.

4 Keepe me, O Lord, from the handes of the wicked: preferue me from the cruel man, which purposeth to cause my steppes to slide.

5 The proud haue layd a snare for me and spread a net with cordes in my pathway, & set grennes for me. Selah.

6 Therefore I saide vnto the Lord, Thou art my God: heare, O Lord, the voyce of my praier.

7 O Lord God the strength of my saluation, thou hast couered mine head in the day of battell.

8 Let not the wicked haue his desire, O Lord: performe not his wicked thought, lest they be proude. Selah.

9 As for the chiefe of them, that compassed me about, let the mischief of their owne lippes come vpon them.

10 Let coles fall vpon them: let him cast them into the fire, & into the deepe pits, that they rise not.

11 For the backbiters shall not be established vpon the earth: euil shall hunt the cruel man to destruction.

12 I know that the Lord wil auenge the afflicted, and iudge the poore.

13 Surely the righteous shall praise thy Name, and the iust shall dwell in thy presence.

*reprobate and that there was no hope of repentance in them. i God plagues shall light vpon him in such sort, that he shall not escape. k That is, shall be defended and preferred by thy Fatherly prouidence and care.*

PSAL. CXLI.

*David being grievously persecuted vnder Saul, only fleeth vnto God to haue succour. 1 Desiring him to bridle his afflictions, that he may patiently abide till God take vengeance of his enemies.*

*A Psalm*

*the property of the wicked.*

*Rart. ps. 140. 2.*

*Amos. 3. 2. 3.*

*the backbiter, & the cruel man. ps. 140. 11.*

*David being afflicted.*

*ps. 140. 12.*

¶ A Psalm of David.

PSAL. CXLI.

1 O Lord, I call vpon thee: haste thee vnto me: heare my voyce, when I cry vnto thee.

1 An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. 2 He desireth to be restored to grace, 10 To be governed by his holie Spirit, that hee may spend the remanens of his life in the true feare and seruice of God.

¶ A Psalm of David.

1 Heare my prair, O Lord, and hearken vnto my supplication: answer me in thy<sup>a</sup> truth and in thy<sup>b</sup> righteousnes.

a That is, as thou hast promised to be faithful in thy promises to all that trust in thee.

no man shall iustified in Gods sight.

2 (And enter not into iudgement with thy seruant: for in thy<sup>c</sup> sight thal none that liueth, be iustified)

b That is, according to thy free goodnes, whereby thou defendest thine.

3 For the enemy hath persecuted my soule: he hath smitten my life downe to y<sup>d</sup> earth: he hath layed me in the darkenes, as they that haue bene dead<sup>e</sup> long ago:

c He knew that his afflictions were Gods messengers to call him to repentance for his sinnes, though toward his enemies he was innocent, and that in Gods sight all men are sinners.

4 And my spirit was in perplexitie in me, and mine<sup>f</sup> heart within me was amased.

d He acknowledged that God is the onely and true physician to heale him: and that he is able to raise him to life, though he were dead long ago, and turned to ashes.

5 Yet do I remember the time<sup>g</sup> past: I meditate in all thy workes, yea, I do meditate in the workes of thine hands.

e So that onely by faith, and by grace of Gods spirit he was uphelden.

6 I stretch forth mine hands vnto thee: my soule desireth after thee, as the thirstie land. Selah.

f To wit, thy great benefices of olde, and the manifold examples of thy fauour toward thine.

7 Heare me speedily, O Lord, for my spirit fayleth: hide not thy face from me, else I shalbe like vnto them that go downe into the pit.

g That is, speedily and in due season. h Lea thine holie Spirit counsel me how to come forth of these great cares & troubles. i I hid my self vnder the shadow of thy wings, that I might be defended by thy power. k He confesseth that both the knowledge and obedience of Gods will cometh by the Spirit of God, who teacheth vs by his word, giueth vnderstanding by his Spirit, and frameth our hearts by his grace to obey him.

8 Let me heare thy louing kindnes in the morning, for in thee is my trust: h<sup>i</sup> shewe me the way, that I should walke in, for I lift vp my soule vnto thee.

l That is, iustly and a right: for so soone as we decline from Gods wil, we fall into error.

9 Deliuier me, O Lord, from mine enemies: for I hid me with thee.

m Which shalbe a signe of thy Fatherly kindnes toward me. n Resigning my selfe wholly vnto thee, and trusting in thy protection.

10 Teache me to<sup>o</sup> do thy will, for thou art my God: let thy good Spirit leade me vnto the land of<sup>p</sup> righteousnes.

o He praiseth the Lord with great affection and humilitie for his kingdom restored, and for his victories obtained.

11 Quicken me, O Lord, for thy Names sake, and for thy righteousnes bring my soule out of trouble.

p Demanding helpe and the destruction of the wicked.

12 And for thy mercie<sup>q</sup> slay mine enemies, and destroye all them that oppresse my soule: for I am thy<sup>r</sup> seruant.

q Promising to acknowledge the same with songs of praises. r And declareth wherein the felicitie of anis people consisteth.

PSAL. CXLI.

1 He praiseth the Lord with great affection and humilitie for his kingdom restored, and for his victories obtained. 2 Demanding helpe and the destruction of the wicked. 3 Promising to acknowledge the same with songs of praises. 4 And declareth wherein the felicitie of anis people consisteth.

¶ A Psalm of David.

1 Blessed be the Lord my strength, which teacheth mine hands to fight, and my fingers to battell.

a Who of a poore shepheard hath made me a valiant warrior and my deliuerer, my shield, and in him I conquerour.

2 He is my goodnes & my fortres, my towre and my deliuerer, my shield, and in him I conquerour. b For my deliuerer vnto me: for the Prophet can not satisfie himselfe with any wordes.

S. liij. trust,

L: 29.

1 The Prophet neither asisted with feare, nor caried away with anger, nor forced by desperation, would kill Saal, but with a quiet minde directed his earnest prayer to God, who did preserve him.

¶ A Psalm of David, to giue instruction, and a prair, when he was in the cause.

1 Cryed vnto the Lord with my voyce: w<sup>a</sup> my voyce I<sup>b</sup> prayed vnto the Lord.

2 I powred out my meditation before him, and declared mine affliction in his presence.

3 Though my spirit<sup>c</sup> was in perplexitie in me, yet thou knewest my path: in the way, wherein I walked, haue they priuily layed a snare for me.

4 I looked vpon my right hande, and behelde, but there was none that would knowe me: all refuge fayled me, and none<sup>d</sup> cared for my soule.

5 Then cryed I vnto thee, O Lord, and said, Thou art mine<sup>e</sup> hope, and my portion in the land of the liuing.

6 Hearken vnto my crye, for I am brought verie lowe: deliuer me from my persecuters, for they are to strong for me.

7 Bring my soule out of<sup>f</sup> prison, that I may praise thy Name: then shall the righteous come about me, when thou art beneficial vnto me.

David pacified and instant prayer to God commendeth their wicked rage, which in their troubles either despaire against God, or dislike to o them, then to God, so haue redde in their miseries. b For was folded as wrapped in me: meaning, as a thing that could haue none issue. c Or, sought for my soule. d Though all meanes fayled him, yet he knew that God would neuer forsake him. e For he was on all sides beset with his enemies, as though hee had bene in a most straight prison. f Either to reioyce at my wonderful deliuerance, or to set a crowne vpon mine head.



ps. 8. 4

Man is vanity

Meditation. ps. 145. 5.

saints. ps. 145. 10

God is the only deliverer.

corners, as the kings translation hath it.

gromys. ps. 145. 10.

ps. 33. 12.

b He confesseth that neither by his owne autoritie, power nor policie his kingdom was quiet, but by the secret grace of God. c To giue vnto God iust praise is to confesse our felues to be vnworthie of so excellent benefites, and that he bestoweth them vpon vs of his free mercie. d He desireth God to continue his graces and to send helpe for the present necessitie. e By these manner of speeches he sheweth that all the lets in the worlde can not hinder Gods power, which he apprehended by faith. f That is, deliuer me from the tumults of the that should be my people, but are corrupt in their iudgement and enterprises, as though they were strangers. g For though they shake hds, yet they keepe not promises. h That is, a rare & excellent song, as thy great benefites deserue. i Though wicked kings be called Gods seruants, as Cyrus, Isai. 45. 1, forasmuch as he vseth them to execute his iudgements: yet Dauid because of Gods promises, and they, that rule godly, are properly so called, because they serue not their owne affections, but set forth Gods glorie. k He desireth God to continue his benefites toward his people, counting the procreation of children and their good education among the chiefest of Gods benefites. l That the verie corners of our houses may be full of store for the great abundance of thy blessings. m He attributeth not onely the great commodities, but euen the least also to Gods fauour. n And if God giue not to all his children all these blessings, yet he recompenseth them with better things.

trust, which subdueth my people vnder me. Lord, what is man that thou regardest him! or the sonne of man that thou thinkest vpon him! Man is like to vanitie: his dayes are like a shadow, that vanisheth. Bow thine heauens, O Lord, and come downe: touch the mountaines and they shall smoke. Cast forth the lightening and scatter them: shoote out thine arrowes, and consume them. Send thine hande from aboue: deliuer me, and take me out of the great waters, and from the hand of strangers, Whose mouth talketh vanitie, and their right hand is a right hand of falsehood. I will sing a new song vnto thee, O God, and sing vnto thee vpon a viole, and an instrument of ten strings. It is he that giueth deliuerance vnto Kings, and rescueth Dauid his seruant from the hurtfull sword. Rescue me, and deliuer me from the hande of strangers, whose mouth talketh vanitie, and their right hand is a right hande of falsehood: That our sonnes may be as the plantes growing vp in their youth, and our daughters as the corner stones, grauen after the similitude of a palace: That our corners may be full, and abounding with diuers sorts, and that our sheepe may bring forth thousands and ten thousand in our streetes: That our oxen may be strong to labour: that there be none inuasion, nor going out, nor no crying in our streetes. Blessed are the people, that be so, yea, blessed are the people, whose God is the Lord. This Psalm was composed, when the kingdom of Dauid flourished. VV herein he describeth the wonderful providence of God, asuel in governing man, as in preserving all the rest of his creatures. 17 He praiseth God for his iustice and mercie, 18 But especially for his loving kindness toward those that call vpon him, that feare him, and loue him: 21 For the which he promisseth to praise him for euer.

PSAL. CXLV.

This Psalm was composed, when the kingdom of Dauid flourished. VV herein he describeth the wonderful providence of God, asuel in governing man, as in preserving all the rest of his creatures. 17 He praiseth God for his iustice and mercie, 18 But especially for his loving kindness toward those that call vpon him, that feare him, and loue him: 21 For the which he promisseth to praise him for euer.

A Psalm of Dauid of praise.

He sheweth what sacrifices are pleasant and acceptable vnto God: euen praise and thanksgiving, and seeing that God still continueth his benefites towardes vs, we ought neuer to be wearie in praising him for the same.

Great is the Lord, and most worthie to be praised, and his greatnes is incomprehensible. Generation shall praise thy workes vnto generation, and declare thy power. I will meditate of the beautie of thy glorious maiestie, and thy wonderful workes, And they shall speake of the power of thy fearful Actes, & I will declare thy greatnes. They shall breake out into the mention of thy great goodnes, and shal sing aloud of thy righteousness. The Lord is gracious and merciful, slow to anger, and of great mercie. The Lord is good to all, and his mercies are ouer all his workes. All thy workes praise thee, O Lord, and thy Saintes blesse thee. They shew the glorie of thy kingdom and speake of thy power, To cause his power to be knowne to the sonnes of men, and the glorious renoume of his kingdom. Thy kingdom is an euertlasting kingdom, & thy dominion endureth throughout all ages. The Lord vpholdeth all that fall, and lifeth vp all that are ready to fall. The eyes of all waite vpon thee, and thou giuest them their meate in due season. Thou openest thine hand, and fillest all things liuing of thy good pleasure. The Lord is righteous in all his wayes, and holie in all his workes. The Lord is neere vnto all that call vpon him: yea, to all that call vpon him in truth. He will fulfil the desire of them that feare him: he also will heare their crie, & will saue them. The Lord preserveth all them that loue him: but he will destroy all the wicked. My mouth shall speake the praise of the Lord, and all flesh shall blesse his holie Name for euer and euer.

reigneth. Luke 1. 33. dan. 7. 14. h Who being in miserie and affliction would faint and fall away, if God did not vpholde them, and therefore they ought to reuerence him, that reigneth in heauen, and saue them felues to be gouerned by him. i To wit, as well of man, as of beast. k He praiseth God, not onely for that he is beneficial to all his creatures, but also in that that he iustly punisheth the wicked, and mercifully examineth his by the crosse, giuing them strength and deliuering them. l Which onely appertaineth to the faithful: and this vertue is contrarie to infidelitie, doubting, impacience & murmuring. m For they will aske or wish for nothing, but according to his will, 1 John. 5. 14. n That is, all men shalbe bound to praise him.

PSAL. CXLVI.

David declareth his great zeale that hee hath to praise God, 3 And teacheth, not to trust in man, but onely in God almightie, 7 VVhich deliuereth the afflicted, 9 Defendeth the strangers, comforteth the fatherles, and the widowes, 10 And reigneth for euer.

Praise ye the Lord.

Praise thou the Lord, O my soule. I will praise the Lord during my life:

He stirreth vp himselfe and all his affections to praise God. ps. 144. 33.

13 Let

The praise of God. E: 30: day.

Proverbes. E: 30: day.

h That is, the dignity, power and glory of his Church.  
i By reason of his couenant made with Abraham.

- 13 Let them prayse the Name of the Lord: for his Name only is to be exalted, and his prayse about the earth and the heauens.  
14 For he hath exalted the <sup>b</sup> horne of his people, which is a prayse for all his Saints, euen for the <sup>c</sup> children of Israel, a people that is nere vnto him. Praise ye the Lord.

PSAL. CXLIX.

*An exhortation to the Church to prayse the Lord for his victorie and conquest that he giueth his Saints against all manys power.*

*¶ Prayse ye the Lord.*

- a For his rare & manifold benefites bestowed on his Church.  
b In that that they were preferred before all other nations, it was as a new creatio<sup>n</sup>, & therefore Psal. 95. 6. they were called the worke of Gods hands.  
c For God as he is the Creator of the soule & body, so wil he <sup>b</sup> both two serue him, and that his people be continually (subiect) vnto him, as to their King.  
d He alludeth to that continuall rest, and quietnes, which they should haue, if they would suffer God to rule the<sup>m</sup>.  
e This is chiefly accomplished in the kingdom of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no liberty to any to reuenge their priuate iniuries.
- 1 Sing ye vnto the Lord <sup>a</sup> a newe song: let his praise be heard in the Congregation of Saints.  
2 Let Israel reioyce in him <sup>b</sup> made him, & let the children of Zion reioyce in their <sup>c</sup> King.  
3 Let them praise his Name with the flute: let them sing prayses vnto him with the timbrell and harpe.  
4 For the Lord hath pleasure in his people: he will make the mecke glorious by deliuerance.  
5 Let the Saints be ioyfull with glorie: let them sing loude vpon their <sup>d</sup> beddes.  
6 Let the high Actes of God be in their mouth, and a two edged sworde in their hands,  
7 <sup>e</sup> To execute vengeance vpon the hea-

then, and corrections among the people:  
To binde<sup>r</sup> their Kings in chaines, and their nobles with fetters of yron,  
That they may execute vpon them the iudgement that is <sup>a</sup> written: this honour shalbe to all his Saints. Praise ye the Lord.  
handes and myndes of all his to enterprife no farther then he appoynteth.

PSAL. CL.

*An exhortation to praise the Lord without cease by all manner of waies for all his mightie, and wonderfull workes.*

*¶ Praise ye the Lord.*

- 1 Praise ye God in his <sup>a</sup> Sanctuarie: praise ye him in the <sup>b</sup> firmament of his power.  
2 Praise ye him in his mighty Actes: praise ye him according to his excellent greatnes.  
3 Praise ye him in the sound of the <sup>c</sup> trumpet: prayse ye him vpon the viole and the harpe.  
4 Praise ye him with timbrell & flute: praise ye him with virginales and organs.  
5 Praise ye him with sounding cymbales: prayse ye him with high sounding cymbales.  
6 Let euery thing that hath <sup>d</sup> breath praise the Lord. Prayse ye the Lord.

in the olde Lawe, but vnder Christ the vse thereof is abolished in the Church. d He sheweth that all the order of nature is bounde to this dutie, & much more Gods childre, who ought neuer to cease to praise him, til they be gathered into that kingdom, which he hath prepared for his, where they shall sing euerlasting prayse.

# THE \* PROVERBES

of Salomon.

## THE ARGUMENT.

**T**He wonderfull love of God towards his Church is declared in this booke: forasmuch as the summe & effect of the whole Scriptures is here set forth in these brieue sentences, which partly containe doctrine, & partly maners, & also exhortations to both. Where of the nine first chapters are as a preface full of graue sentences, & deepe mysteries, to allure the heauens of men to the diligent reading of the parables that follow: which are left as a most precious iewel to the Church, of those three thousand parables mentioned 1. King. 4. 32. and were gathered and committed to writing by Salomons seruants and indited by him.

### CHAP. I.

*The power and vse of the word of God. 7 Of the feare of God and knowledge of his word. 10 VVhe may not consent to the intings of sinners. 10 VVhe may not consent to the intings of sinners. 10 VVhe may not consent to the intings of sinners. 10 VVhe may not consent to the intings of sinners.*



He Parables of Salomon the sonne of Dauid King of Israel,  
To knowe wisdom, & instructio<sup>n</sup>, to vnderstand y<sup>e</sup> wordes <sup>b</sup> of knowledge,

- 3 To receiue <sup>c</sup> instruction to do wisely, by <sup>d</sup> justice and iudgement and equitie,  
4 To giue vnto the <sup>e</sup> simple sharpenes of wit, & to the childe knowledge and discretion.  
5 A wise man shall heare and increas in learning, & a man of vnderstanding shall attayne vnto wise counsels,  
6 To vnderstand a parable, and the interpretation, the wordes of the wise, & their darke sayings.  
7 <sup>a</sup> The feare of the Lord is the beginning of knowledge: but fooles despise wisdom.

c To leane to submit our felues to correction of those that are wise.  
d By liuing iustly, and rendering to euery man which appertaineth vnto him.  
e To such as haue not discretion to rule themselves.  
f As he sheweth that these parables containing the effect of religion as touching maners & doctrine do appertaine to the simple people: so doth he declare that the same is also necessary for the that are wise and learned. \* Psalm. 119. ecclesi. 1. 10.

a That is, what we ought to know & follow, and what we ought to refuse.  
b Meaning, the word of God wherein is <sup>b</sup> only true knowledge.

only to be  
saints and ps. 143.

saints

a promise

saints

the feare of the Lord is  
the beginning of wisdom

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and instruction.

8 My sonne, heare thy fathers instruction,  
and forsake not thy mothers teaching.

9 For they shalbe a comely ornament vnto  
thine head, & as chaines for thy necke.

10 ¶ My sonne, if sinners do intile thee, con-  
sent thou not.

11 If they say, Come with vs, we will lay wait  
for blood, and lie priuily for the innocent  
without a cause:

12 We will swallowe them vp aliuelye like a  
grauel euen whole, as those that go downe  
into the pit:

13 We shall find all precious riches, & fill our  
houses with spoyle:

14 Cast in thy lot among vs: we will all haue  
one purpose:

15 My sonne, walke not thou in the waye  
with them: refraine thy foote from their  
path.

16 For their feete runne to euill, and make  
haste to shed blood.

17 Certeinly as without cause the net is  
spred before the eyes of al that hath wing:

18 So they lay waite for blood and lie priuily  
for their liues.

19 Such are the wayes of euery one that is  
greedie of gaine: he would take away the  
life of the owners thereof.

20 ¶ Wisdom cryeth without: she utte-  
reth her voyce in the streets.

21 She calleth in the hie streete among the  
prease in the entrings of y gates, and utte-  
reth her wordes in the citie, saying,

22 O ye foolish, how long will ye loue fool-  
ishnes? and the scornfull take their plea-  
sure in scorning, & the fooles hate know-  
ledge?

23 (Turne you at my correction: lo, I will  
pouere out my minde vnto you, and make  
you vnderstand my wordes)

24 Because I haue called, and ye refused: I  
haue stretched out mine hand, and none  
would regard.

25 But ye haue despised all my counsel, and  
would none of my correction.

26 I will also laugh at your destruction, and  
mocke, when your feare commeth.

27 When your feare commeth like sudden  
desolation, & your destruction shal come,  
like a whirle winde: when affliction and  
anguish shal come vpon you,

28 Then shall they call vpon me, but I will  
not answer: they shall seeke me early, but  
they shall not finde me,

29 Because they hated knowledge, and did  
not chuse the feare of the Lord.

30 They would none of my counsel, but de-  
spised all my correction,

31 Therefore shall they eate of the fruite  
of their owne way, and be filled with their  
owne deuises.

32 For ease slaieth the foolish, & the prospe-  
ritye of godlines.

This is spoken according to our capacitee, signifi-  
fying that the wicked, which mocke and iest at Gods word, shall haue  
y iust reward of their mocking. u That is, your destruction which thing  
you feared. x Because they fought not with an affection to God, but  
for ease of their owne greefe. y Shewing that without fayth and obedi-  
ence we cannot call vpon God aright. z They shall feeble what com-  
modities their wicked life shall giue them. a That is, the prosperitie,  
and sensualitie, wherein they delite.

riue of fooles destroyeth them.

33 But he that obeyeth me, shall dwell safe-  
ly, and be quiet from feare of euill.

## CHAP. II.

VVifdome exhorteth to obey her. 5 She teacheth the  
feare of God. 6 She giueth of God. 10 She preferueth  
from wickednes.

MY sonne, if y wilt receiue my wordes,  
and hide my commaundementes  
within thee,

2 And cause thine eares to hearken vnto  
wisdome, & encline thine heart to vn-  
derstanding,

3 (For if thou callest after knowledge, &  
cryest for vnderstanding:

4 If thou seekest her as siluer, & searchest  
for her as for treasures,

5 Then shalt thou vnderstand the feare of  
the Lorde, and finde the knowledge of  
God.

6 For the Lord giueth wisdom, out of his  
mouth commeth knowledge and vndersta-  
nding.

7 He preferueth the state of the righteous:  
he is a shield to them that walke vp-rightly,

8 That they may keepe the waies of iudge-  
ment: and he preferueth the way of his  
Saints)

9 Then shalt thou vnderstande righteous-  
nes, and iudgement, and equitie, & euery  
good path.

10 ¶ When wisdom entrencheth into thine heart,  
and knowledge deliteth thy soule,

11 Then shall counsel preferue thee, & vn-  
derstanding shall keepe thee,

12 And deliuer thee from the euill way, and  
from the man that speaketh frowarde  
things,

13 And from them that leaue the wayes of  
righteousnes to walke in y wayes of dar-  
kenes:

14 Which reioyce in doing euill, & deliue  
in the frowardnes of the wicked,

15 Whose wayes are crooked and they are  
lewd in their paths.

16 And it shal deliuer thee fro the strange  
woman, euen from the stranger which flat-  
tereth with her wordes.

17 Which forsaketh the guide of her youth,  
and forgetteth the couenant of her God.

18 Surely her house tendeth to death, and  
her paths vnto the dead.

19 All they that go vnto her, returne not a-  
gain, neither take they hold of the waies  
of life.

20 Therefore walke thou in the waye of  
good men, & keepe the wayes of the right-  
eous,

21 For the iust shall dwell in the land, and  
the vpright men shall remaine in it.

22 But the wicked shall be cut of from the  
earth and the transgressours shalbe rooted  
out of it.

that hant her. n To them that are dead in body and soule. o They shal  
enjoy the temporal and spirituall promises of God, as the wicked shal-  
be voyde of them.

a That is, keepe  
them in thine  
heart.

b If thou giue  
thy selfe to the  
true knowledge  
of God without  
hypocrisie.

c Meaning, that  
we must seeke  
the knowledge  
of god with care  
and diligence.

d Shewing that  
no labour must  
be spared.

e This (saith he)  
is the true wise-  
dome, to knowe  
and feare God.

f Or, hideth the  
saluation.

g The wordes of  
God shal teach  
thee and counsell  
thee how to go-  
uerne thy selfe.

h That is, the  
wordes of God,  
which is y only  
light, to folowe  
their owne fan-  
tasies which are  
darkenes.

i When they see  
any giuen to eu-  
ill as they are.

j Meaning, that  
wisdome, which  
is the worde of  
God, shal pre-  
serue vs from all  
vices: naming  
this vice of whor  
dome wherunto  
ma is most prone

k That is, her  
husband, which  
is her head and  
guide to gouern  
her, from whom  
she ought not to  
depart, but re-  
maine in his sub-  
jection.

l Which is, the  
promises made in  
marriage.

m Her acquain-  
tance with her  
familiaris & the

n To them that are  
dead in body and  
soule.

o They shal  
enjoy the temporal  
and spirituall pro-  
mises of God, as  
the wicked shal-  
be voyde of them.

p That is, the  
prosperitie, and  
sensualitye, wherein  
they delite.

q The fruites of  
wisdom.

r not to consent to the  
mischances of the  
wicked.

s hart

t a promise to the diligent

u the Lord only is the geve of  
wisdom.

v the covetous is a murd-  
rer.

w saint

x a promise

y Mothers and sisters of  
of god. His word, this word  
is sown by this at mid.

z the strange  
woman

aa promise

ab promise

ac promise

ad promise

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## CHAP. III.

*The words of God giueth life. 5 Trust in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 22 To them that followe the words of God, all things shall succede well.*

*Dim. 1. 1 & 20. 16.*

*a Long life is blessing of God which he giueth to his, so farre forth as it is expedient for the. b By mercie and truth, he meaneth the commandments of the first & second table: or els mercie & faithfulness. c Keep them as a most precious jewel. d Hauethem ever in remembrance. e By thispart he comprehendeth the whole body, as by health he meaneeth all the benefites promised in the Lawe both corporall & spiritual. f As was commanded in the Law, Exod. 23. 19. Deut. 26. 2. & by this they acknowledged & God was the giuer of all things, and y they were readie to bestow all at his commandement. g For to y faithful distributor God giueth in greater abidance. Ebr. 12. 5. rom. 2. 19.*

*h Meaning, that he that seeketh wisdom: that is, suffreth himselfe to be gouerned by the worde of God, shall haue all prosperitie both corporall & spiritual. i Which bringeth forth such fruite that they that eate thereof, haue life: and he alludeth to the tree of life in paradise.*

*k Hereby he sheweth y this wisdom, wherof he speaketh, is euerslasing, be cause it was before all creatures, & that all things, even the whole worlde were made by it.*

*Or, sheweth, read Chap. 1. 9.*

*l Promise to such as will be wise. c. 4. 5. 6. 8. 9.*

*m Great benefit of this wisdom is freedom.*

*n Or, sheweth, read Chap. 1. 9.*

**M**y sonne, forget not thou my Law, but let thine heart keepe my commandments.

For they shall increase the length of thy dayes & the yeres of life, and thy prosperitie.

Let not <sup>b</sup> mercie and truth forsake thee: binde them on thy <sup>c</sup> necke, & write them vpon the table of thine <sup>d</sup> heart:

So shalt thou finde fauour and good vnderstanding in the sight of GOD and man.

**T**rust in the Lord with all thine heart, and leane not vnto thine owne wisdom.

In all thy waies acknowledge him, & he shal directe thy wayes.

**B**e not wife in thine owne eyes: *but* feare the Lord, and depart from euill.

So health shal be vnto thy <sup>e</sup> naue, & marrowe vnto thy bones.

**H**onour the Lord with thy riches, & with the first frutes of all thine increase.

So shall thy barnes be filled with abundance, & thy pressess shal <sup>f</sup> burst with newe wine.

**M**y sonne, refuse not the chastening of the Lord, neither be grieued with his correction.

**F**or the Lord correcteth him, whom he loueth, euen as the father doeth the childe in whom he delieth.

Blessed is the man that findeth wisdom, and the man that getteth vnderstanding.

For the marchandise thereof is better then y marchandise of siluer, & the gaine thereof is better then golde.

It is more precious then pearles: and all things that thou canst desire, are not to be compared vnto her.

Length of dayes is in her right hand, & in her left hande riches and glorie.

Her wayes are wayes of pleasure, and all her pathes prosperitie.

She is a tree of life to them that laye holde on her, and blessed is he that retayneth her.

The Lorde by wisdom hath layed the <sup>g</sup> fundation of the earth, and hath stablished the heauens through vnderstanding.

By his knowledge the depths are broken vp, and the cloudes droppe downe the dewe.

My sonne, let not *these things* depart from thee: *but* obserue wisdom, and counsell.

So they shal be life to thy soule, and grace vnto thy <sup>h</sup> necke.

Then shalt thou walke safely by thy way: and thy foote shal not stumble.

If thou sleepest, thou shalt not be afayed, and when thou sleepest, thy sleepe shal be sweete.

Thou shalt not feare for any suddē feare, neither for the destruction of the wicked, when it commeth.

For the Lord shal be for thine assurance, and shal preferre thy foote from taking.

**W**ithholde not the good frō the owners thereof, though there be power in thine hand to do it.

Say not vnto thy neighbour, Go & come againe, & to morow will I giue thee, if thou now haue it.

**I**ntende none hurt against thy neighbour, seeing he doth dwell without feare by thee.

**S**trive not with a man causeles, when he hath done thee no harme.

**B**e not enuious for the wicked man, neither chuse any of his wayes.

For the froward is abomination vnto the Lord: but his <sup>i</sup> secrete is with the righteous.

The curse of the Lorde is in the house of the wicked: but he blessing the habitation of the righteous.

With the scornfull <sup>j</sup> he scorneth, but he giueth grace vnto the humble.

The wise shal inherite glory: but fooles dishonour, though they be exalted.

## CHAP. IIII.

*VVifedome and her frutes ought to be searched. 14 The way of the wicked must be refused. 20 By the words of God the heart, eyes and course of life must be guided.*

**H**ear, O ye children, the instruction of a father, and giue care to learne vnderstanding.

For I do giue you a good doctrine: shewe fore forsake ye not my law.

For I was my fathers sonne, tender and deare in the sight of my mother,

When he taught me, and sayd vnto me, Let thine heart holde fast my wordes:

keep my commandments, and thou shalt liue.

Get wisdom: get vnderstanding: forget not, neither decline from the words of my mouth.

Forsake her not, and she shall keepe thee: lose her and she shall perserue thee.

**W**isdom is the beginnyng: get wisdom therefore: and aboue all thy possession get vnderstanding.

**E**xalt her, and she shall exalt thee: she shal bring thee to honour, if thou embrace her.

Shee shall giue a comely ornament vnto thine head, yea, she shal giue thee a crowne of glorie.

**H**ear, my sonne, & receiue my wordes, and the yeres of thy life shalbe many.

I haue taught thee in the waye of wisdom, and led thee in the paths of righteousness.

When thou goest, thy gate shall not be strait, and when thou runnest, thou shalt not fall.

*For when God destroyeth the wicked, he will saue his, as he did Lot in Sodom.*

*Nor out of from them to whom the passion belongeth, but also those that not have need of the same.*

*That is, puerit that his trust is in the.*

*Desire to be like vnto him.*

*That is, his affection which is hid and secrete from the world.*

*He will shew by his plagues y their scorn shall turne to their owne destruction, as Chap. 1. 26.*

*He speaketh this in the person of a preacher, a minister which is as a father vnto the people, read Chap. 1. 1.*

*In Ebrew it is Only: for though she had three children by Vriah, yet Salomō was only her first by David.*

*Meaning, David his father, c He sheweth y we must first begin at Gods word, if so be we will that other things prosper with vs, contrary to y judgement of the worlde, which make it their last study, or els, care not for it at all.*

*Salomōs death, reth what care his father had to bring him vp in the true feare of god: for this was David's promission.*

*Thou shalt walke at libertie without offence.*

- 13 Take hold of instruction, and leaue not: keepe her, for she is thy life.
- 14 Enter not into the way of the wicked, and walke not in the way of euill men.
- 15 Auoid it, & go not by it: turne from it, and passe by.
- 16 For they can not sleepe, except they haue done euill, & their sleepe departeth, except they cause some to fall.
- 17 For they eate the bread of wickednes, and drinke the wine of violence.
- 18 But the way of the righteous shineth as the light, that shineth more & more vnto the perfite day.
- 19 The way of the wicked is as the darkenes: they know not wherein they shall fall.
- 20 My sonne, hearken vnto my wordes, incline thine eare vnto my sayings.
- 21 Let them not depart from thine eyes, but keepe them in the middes of thine heart.
- 22 For they are life vnto those that finde them, and health vnto all their flesh.
- 23 Keepe thine heart with all diligence: for thereout commeth life.
- 24 Put away from thee a froward mouth, & put wicked lips far from thee.
- 25 Let thine eyes behold the right, and let thine eyeliddes direct thy waye before thee.
- 26 Ponder the path of thy feete, and let all thy wayes be ordred aright.
- 27 Turne not to the right hand, nor to the left, but remouue thy foote from euill.

- 12 And say, How haue I hated instruction, and mine heart despised correction!
- 13 And haue not obeyed the voyce of the that taught me, nor enclined mine eare to them that instructed me!
- 14 I was almost brought into all euill in the middes of the Congregation and assemblie.
- 15 Drinke the water of thy cisterne, and of ryuers out of the middes of thine own well.
- 16 Let thy fountaines flow forth, and the ryuers of waters in the streetes.
- 17 But let them be thine, even thine onely, and not the strangers with thee.
- 18 Let thy fountaine be blessed, & reioyce with the wife of thy youth.
- 19 Let her be as the louing hinde & pleasant roe: let her breasts satisfie thee at all times, and delite in her loue continually.
- 20 For why shouldest thou delite, my sonne, in a strange woman, or embrace the bosome of a stranger?
- 21 For the wayes of man are before the eyes of the Lord, and he pondereth all his paths.
- 22 His owne iniquities shal take the wicked himselfe, and he shal be holden with the cordes of his owne sinne.
- 23 He shall die for faule of instruction, and shal go astray through his great folly.

Or go astray with a stranger? m He declareth that except man do ioyne to his wife both in heart and in outward conuersation, that he shall not escape the iudgements of God. n Because he wil not giue care to Gods word and be admonished.

g Although I was faithfully instructed in the truth, yet had I almost fallen to utter shame and destruction, notwithstanding my good bringing up in the assembly of godly. h He teacheth vs sobriety, exhorting vs to liue of our own labours and to be beneficiall to godly that want. i Distribute the not to the wicked & infidelles, but reserve the for thy selfe, thy familie and them that are of the household of faith. k Thy children which shal come of thee in great abundance, shewing God blessing thy marriage & curseth whoredome. l Which thou diddest marrie in thy youth.

first  
from wicked company. c. 4. v. 14. 15.

the way of the righteous  
meriteth more & more.  
c. 4. v. 18.

hab. c. 4. 21. 23.

the Lord sitteth all dayes.

a froward mouth. c. 4. 24.

CHAP. V.

- 1 Vnwhoredome forbidden. 9 And prodigality. 15 He wilth a woman to lue on his labours, and to helpe others, 18 To lue his wife. 21 The wicked taken in their owne wickednes.
- 1 My sonne, hearken vnto my wisdom, & incline thine eare vnto my knowledge,
- 2 That thou mayest regard counsell, & thy lips obserue knowledge.
- 3 For the lips of a strange woman drop as an honie combe, and her mouth is more soft then boyle.
- 4 But the ende of her is bitter as wormewood, and sharpe as a two edged sword.
- 5 Her feete go down to death, & her steps take hold on hel.
- 6 She weigheth not the waye of lyfe: her paths are moueable: thou canst not know them.
- 7 Heare ye me now therefore, O children, and depart not from the wordes of my mouth.
- 8 Keepe thy way farre from her, and come not neere the doore of her house,
- 9 Least thou giue thine honour vnto others, and thy yeres to the cruel:
- 10 Least the stranger should bee filled with thy strength, and thy labours be in the house of a stranger,
- 11 And thou mourne at thine ende, (when thou hast consumed thy flesh and thy bodye)

Instruction for sureties. 6 The slothfull and sluggard is stirred to worke. 12 He describeth the nature of the wicked. 16 The things that God hateth. 20 To obserue the wordes of God. 24 To flee adulterie.

CHAP. VI.

- 1 My sonne, if thou be suretie for thy neighbour, & hast striked hands with the stranger,
- 2 Thou art snared with the wordes of thy mouth: thou art taken with the wordes of thine owne mouth.
- 3 Do this now, my sonne, and deliuer thy selfe: feeling thou art come into the hande of thy neighbour, go, and humble thy selfe, and sollicite thy friends.
- 4 Giue no sleepe to thine eyes, nor slumber to thine eyeliddes.
- 5 Deliuer thy selfe as a doe from the hand of the hunter, and as a bird from the hand of the fowler.
- 6 Go to the pismire, O sluggard: behold her wayes, and be wise.
- 7 For the hauing no guide, gouernour, nor ruler,
- 8 Prepareth her meat in the sommer, and gathereth her foode in haruest.
- 9 Howe long wilt thou sleepe, O sluggard? when wilt thou arise out of thy sleepe?
- 10 Yea a litle sleepe, a litle slumber, a litle folding of the handes to sleepe.
- 11 Therefore thy pouertie commeth as one

a He forbiddeth vs not to become suretie one for another, according to the rule of charitie, but that we consider for whom and after what sort, so that the creditor may not be defrauded.

surety.

this strange woman. c. 5. 3.

a rule for the slothfull.

b If the word of God can not instruct thee, yet learne at the litle pismire to labour for thy selfe and not to burden others.

c Chap. 24. 33. He expretheth livelyly the nature of the sluggards, which though

poverty attendeth the slothfull.

they sleepe neuer so long, yet haue neuer ynough, but euer seeke occasions thereunto.

that



**Theft lesse then adulterie.**

**Proverbes.**

**CHAP. VII.**

d That is, suddenly, and when thou lookest nos for it.

e It shall come in such fort as thou art not able to resist it.

f He sheweth to what incontinence the idle persons & fluggards come, by calling them vathristie or the men of Belial, & slanderous.

g Thus all his gesture tendeth to wickednes.

h Meaning, the raging affectio, which caries a mans way in such fort that he can not tell what he doeth.

i Or, neighbours.

i Read Chap. 3.3

k By the commandement of God: and by the instruction, the preaching & declaration of same, which is committed to the Church.

l And reprehensions when the word is preached bring vs to life.

m With her wanton looks and gesture.

n Meaning, that she will neuer cease, till she haue brought thee to beggerie, & then seeketh destruction.

o He approueth not theft, but sheweth that it is not so abominable as whoredom, forasmuch as theft might be redeemed: but adulterie was a perpetual infamie, & death by the law of God.

p Meaning, for very needfullie.

q That is, death appointed by Law.

r He sheweth that man by nature seeketh his death, that hath abused his wife, and so concludeth that neither Gods Law nor the law of nature admitteth a. my raunfome for the adulterie.

that <sup>a</sup>trauaileth by the way, and thy necessity like <sup>c</sup>an armed man.

12 The vnthristie man <sup>e</sup>& the wicked man walketh with a froward mouth.

13 He maketh a signe with his eyes: he <sup>f</sup>signifieth with his feete: he instructeth with his fingers.

14 Lewde things <sup>g</sup>are in his heart: he imagineth euill at all times, and raiseth vp contentions.

15 Therefore shall his destruction come speedily: he shall be destroyed suddenly without recoverie.

16 <sup>h</sup>These fixe things doeth the Lord hate: yea, his soule abhorreth <sup>i</sup>seuen:

17 The haucie eyes, a lying tongue, and the hands that shed innocent blood.

18 An heart that imagineth wicked enterprises, <sup>k</sup>feete that be swift in running to mischief.

19 A false witnes that speaketh lyes, & him that raiseth vp contentions among <sup>l</sup>brethren.

20 <sup>m</sup>My sonne, keepe thy fathers commandement, and forsake not thy mothers instruction.

21 Binde them alway vpon thine <sup>n</sup>heart, and tye them about thy necke.

22 It shall leade thee, when thou walkest: it shall watch for thee, when thou sleepest, & when thou wakest, it shall talke with thee.

23 For the <sup>o</sup>commandement is a lanterne, and instruction a light: and <sup>p</sup>corrections for instruction are the way of life.

24 To kepe thee from the wicked woman, and from the flatterie of the tongue of a strange woman.

25 Desire not her beautie in thine heart, neither let her take thee with her <sup>q</sup>eye lids.

26 For because of the whorish woman, a man <sup>r</sup>is brought to a moriel of bread, & a woman will hunt for the precious life of a man.

27 <sup>s</sup>Can a man take fire in his bosome, and his clothes not be burnt?

28 Or can a man go vpon coles, & his feete not be burnt?

29 So he that goeth in to his neighbours wife, shall not be innocent, whosoever toucheth her.

30 Men do not <sup>t</sup>despise a thiefe, when he stealeth, to satisfie his <sup>u</sup>soule, because he is hungrie.

31 But if he be found, he shall restore <sup>v</sup>seuen folde, or he shall giue all the substance of his house.

32 But he that committeth adulterie with a woman, he <sup>w</sup>is destitute of vnderstanding: he that doeth it, destroyeth his owne soule.

33 He shall finde <sup>x</sup>a wound and dishonour, and his reproch shall neuer be put away.

34 For ielousie <sup>y</sup>is the rage of a man: therefore he will not <sup>z</sup>spare in the daye of vengeance.

35 He can not beare the sight of any raunfome: neither will he consent, though thou augment the giftes.

That man by nature seeketh his death, that hath abused his wife, and so concludeth that neither Gods Law nor the law of nature admitteth a. my raunfome for the adulterie.

<sup>a</sup> An exhortation to wisdom and to the words of God, <sup>b</sup> VVhich will preserve vs from the harlot, & <sup>c</sup> VVhose manners are described.

<sup>d</sup> My sonne, keepe my wordes, and hide my commandements with thee.

<sup>e</sup> Keepe my commandements, and thou shalt liue, and mine instruction as the <sup>f</sup>apple of thine eyes.

<sup>g</sup> Binde them vpon thy fingers, and write them vpon the table of thine heart.

<sup>h</sup> Say vnto wisdom, Thou art my sister: & call vnderstanding thy kinswoman.

<sup>i</sup> That they may keepe thee fro the strange woman, <sup>j</sup>even from the stranger that is <sup>k</sup>smooth in her wordes.

<sup>l</sup> As I was in the window of mine house, I looked through my window,

<sup>m</sup> And I saw among the fooles, and considered among the children a yong man destitute of vnderstanding.

<sup>n</sup> Who passed through the streete by her corner, and went toward her house,

<sup>o</sup> In the twilight in the evening, when the night began to be <sup>p</sup>blacke and darke.

<sup>q</sup> And Beholde, there met him a woman with an harlots <sup>r</sup>behaviour, and <sup>s</sup>subtill in heart.

<sup>t</sup> (She <sup>u</sup>is babling and loude: whose feete cannot abide in her house.

<sup>v</sup> Now <sup>w</sup>she is without, now in the streets, & lyeth in waite at euery corner)

<sup>x</sup> So she caught him and kissed him and <sup>y</sup>an impudent face sayde vnto him,

<sup>z</sup> I haue <sup>a</sup>peace offrings: this <sup>b</sup>day haue I payed my vowes.

<sup>c</sup> Therefore came I forth to meet thee, that I might seeke thy face: and I haue founde thee.

<sup>d</sup> I haue deckt my bed with ornaments, <sup>e</sup>carpets and laces of Egypt.

<sup>f</sup> I haue perfumed my bed with myrthe, aloes, and cynamom.

<sup>g</sup> Come, let vs take our fil of loue vntil the morning: let vs take our pleasure in dalliance.

<sup>h</sup> For myne husband is not at home: he is gone a iourney farre of.

<sup>i</sup> He hath taken <sup>j</sup>with him a bagge of siluer, & will come home at the day appointed.

<sup>k</sup> Thus with her great craft she caused him to yeld, and with her flattering lips she entised him.

<sup>l</sup> And he followed her straight wayes, as an <sup>m</sup>oxe that goeth to the slaughter, & <sup>n</sup>as a foole to the stocks for correction.

<sup>o</sup> Till a dart strike through his liuer, as a bird hasteth to the snare, not knowing that <sup>p</sup>he is in danger.

<sup>q</sup> Heare me now therefore, O children, & hearken to the wordes of my mouth.

<sup>r</sup> Let not thine heart decline to her waies: wander thou not in her paths.

<sup>s</sup> For she hath caused many to fall downe wounded, & the <sup>t</sup>strong men are all slaine by her.

<sup>u</sup> Her house is the way <sup>v</sup>vnto the graue, which goeth down to <sup>w</sup>chabers of death.

CHAP.

**An harlot.**

a By this description of words is meant that thing ought to be so dear as vs, as the words of God, so that we looke on it as a thing more, so much as we can.

b Solomon with this parable declareth that by, if sufferer selues to be seduced by harlots, that there is most none in present, harlots were afraid of him, as if he were a prince, because of his own wisdom, which could not be seduced by the harlots.

c He that is in the window of mine house, I looked through my window, and I saw among the fooles, and considered among the children a yong man destitute of vnderstanding.

d As I was in the window of mine house, I looked through my window, and I saw among the fooles, and considered among the children a yong man destitute of vnderstanding.

e Because that in peace offerings a portion remained to them that offered, he that hath meat at home to make good cheer with or els they would vse some clothe of holines till he had gotten him in her frayer.

f Which desireth that harlot outwardly will seeme holy & religious: both because they may better deceive others, and also thinking by the serving of commodities and of fringes to make satisfaction for their sinnes.

g He in his hand, which thing he goeth to the stocks, goeth willingly to his own destruction.

h Which goeth cheerfully, not knowing that he shall be chastised.

i By this description of words is meant that thing ought to be so dear as vs, as the words of God, so that we looke on it as a thing more, so much as we can.

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CHAP. VIII.

1 *Wisdom* declareth her excellencie, 11 *Riches*, 15 *Pow*  
er, 23 *Eternitie*. 34 She exhorteth all to loue & follow her.

1 **D**Oth \*not\* wisdom cry? and vnder  
standing vtter her voyce?

2 She standeth in the top of y<sup>e</sup> high places  
by the way in the place of the paths,

3 She cryeth besides<sup>e</sup> the gates before the  
cite at the entrie of the doores,

4 O men, I call vnto you, & vtter my voyce  
to the children of men.

5 O ye foolish men, vnderstand wisdom, &  
ye O foolcs, be wise in heart.

6 Giue care, for I will speake of excellent  
things, and the opening of my lippes shall  
teach things that be right.

7 For my mouth shall speake the truth, and  
my lippes abhorre wickednes.

8 All the wordes of my mouth are righte  
ous: there is no lewdnes, nor frowardnes  
in them.

9 They are all \*plaine\* to him that wil vp  
derstand, and streight to them that would  
finde knowledge.

10 Receiue mine instruction, and not siluer,  
and knowledge rather then fine golde.

11 For wisdom is better then precious  
stones: and al pleasures are not to be com  
pared vnto her.

12 I wisdom dwell with<sup>e</sup> prudence, and I  
finde forth knowledge and counsels.

13 The feare of the Lord is to hate<sup>e</sup> euill as  
pride, and arrogancie, and the euill wayes,  
and a mouth that speaketh lewde things, I  
do hate.

14 I haue counsel and wisdom: I am vnder  
standing, and I haue strength.

15 By me, Kings<sup>e</sup> reigne, and princes decree  
iustice.

16 By me princes rule and the nobles, and al  
the iudges of the earth.

17 I loue them that loue me: and they that  
seeke me<sup>e</sup> earely shall finde me.

18 Riches and honour are with me: <sup>euen</sup>  
durable riches and righteousnes.

19 My fruite is better then golde, <sup>euen</sup> then  
fine golde, and my reuenues better then  
fine siluer.

20 I cause to walke in the waye of righte  
ousnes, and in the middes of the paths of  
iudgement,

21 That I may cause them that loue me, to  
inherit substance, and I will fill their trea  
sures.

22 The Lord hath possessed me in the be  
ginning of his way: I was<sup>e</sup> before his works  
of olde.

23 I was set vp from cuerlasting, from the  
beginning and before the earth.

24 When there were no depths, was I be  
gotten, when there were no fountaines a  
bunding with water.

25 Before the mountaines were seled: and  
before the hilles, was I begotten.

26 He had not yet made the earth, nor the  
open places, nor the height of the dust in  
the worlde.

27 *John* calleth the wordes that was in the beginning. *John* 1. 1.

27 When he prepared the heauens, I was  
there, when he set the compas vpon the  
deepe.

28 When he established the clouds aboue,  
when he confirmed the fountaines, of the  
deepe,

29 When he gaue his decree to the sea, that  
the waters shoulde not passe his comman  
dement: when he appointed the founda  
tions of the earth,

30 Then<sup>e</sup> was I with him as a nouwiser, &  
I was daily his delight reioycing alway be  
fore him,

31 And tooke my<sup>e</sup> solace in the compas of  
his earth, and my delight is with the chil  
dren of men.

32 Therefore now hearken, O children, va  
to me: for blessed are they that keepe my  
wayes.

33 Heare instruction, and be ye wise, and  
refuse it not: blessed is the man that hea  
reth mee, watching dayly at my gates,  
and giuyng attendance at the postes of my  
doores.

34 For he that findeth me, findeth lyfe, and  
shal obtaine fauour of the Lord.

35 But he that sinneth against me, hurte  
th his owne soule: and all that hate me, loue  
death.

36 *as for man: sake the Diuine Wisdom tooke man nature, and dwells among vs, and filled vs with vnspokeable treasures: and this is that so  
lace and pastime whereof is here spoken.*

37 *as for man: sake the Diuine Wisdom tooke man nature, and dwells among vs, and filled vs with vnspokeable treasures: and this is that so  
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1 He declareth  
the eternitie of  
Some of God,  
which is met by  
this word Wis  
dome, which was  
before all time,  
and euen presen  
with the Father.  
Some read a  
chric worker:  
signifying that  
this Wisdom,  
euen Christ Je  
sus, was equal  
with God his Fa  
ther, & created,  
preserved, & full  
worthy with  
him, as John 1.  
17. & 18. & 19.  
u. Wherby it  
declared that  
the works of  
the creation was  
no pame, but a  
solace vnto the  
wisdom of  
God.

2 By earth he  
meaneth man,  
which is the  
works of God  
in whome wis  
dome toke plea  
sure: in so much  
nature, and dwells  
among vs, and filled  
vs with vnspokeable  
treasures: and this is that so  
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christ

the sea founded by the  
word of god.

hart. c. d. f.

the word of god is plaine, for  
them that desire to vnder  
stand it.

that findeth Christ, findeth  
life.

the fane of 3. lord. David brought  
the lord within a house.

a promys. c. 8. 17.

for sake the way  
of the wicked.

a promys.

Christ. c. 8. 22. au.

The fane of 3. lord.

He sheweth  
what true vnder  
standing is, to  
knowe the wil  
of God in his  
word, which is  
the true light  
of the world.  
The foolish woman  
is the chiefe  
profit and com  
moditie thereof.  
By the foolish  
woman, some vn  
derstand the wic  
ked preachers,  
who counterfai  
t the words of  
God, as appea  
reth ver. 26,  
which were the  
words of the  
true preachers  
as ver. 25, but  
theirs doctrine is  
but a floure wa  
ter, that they are  
but mens traditi  
ons, which are more  
pleasant to the  
fleshe than the  
wordes of God, and  
therefore they  
themselves boast  
thereof.

of the Lorde, and the knowledge of holie  
things, & vnderstanding.

11 For thy dayes shalbe multiplyed by me,  
and the yerres of thy life shalbe augmen  
ted.

12 If thou be wise, thou shalt be wise for  
thy selfe, and if thou be a corner, thou a  
lone shalt suffer.

13 A foolish woman is troublesome: she  
is ignorant, and knoweth nothing.

14 But she sitteth at the doore of her house  
on a seat in the hie places of the cite.

15 To call them that passe by the way, that  
go right on their way, saying,

16 Who so is simple, let him come hither,  
and to him that is destitute of wisdom,  
she saith also,

17 Stollen waters are sweete, and hid bread  
is pleasant.

18 But he knoweth not, that the dead are  
there, and that her ghestes are in the depth  
of hell.

19 But mens traditi  
ons, which are more  
pleasant to the  
fleshe than the  
wordes of God,  
and therefore they  
themselves boast  
thereof.

for the back of him that is destitute of wi  
sdom.

14 Wise men lay vp knowledge: but the  
mouth of the foole is a present destructi  
o.

15 The riche mans goodes are his strong  
city: but the feare of the needy is their po  
uerty.

16 The labour of the righteous sendeth to  
lyfe: but the reuenues of the wicked to  
sinne.

17 He that regardeth instruction, is in the  
way of life: but he that refuseth correction,  
goeth out of the way.

18 He that dissembleth hatred with lying  
lippes, and he that inuenteth slander, is a  
foole.

19 In many wordes there cannot want in  
iquite: but he that refraineth his lippes, is  
wise.

20 The tongue of the iust man is as a  
finer siluer: but the heart of the wicked is  
little worth.

21 The lippes of the righteous doe feed ma  
ny: but fooles shall dye for want of wi  
sdom.

22 The blessing of the Lorde, it maketh  
riche, and he doeth adde no sorowes k  
with it.

23 It is as a pastyme to a foole to doe wic  
kedly: but wisdom is vnderstanding to a  
man.

24 That which the wicked feareth, shall come  
vpon him: but God wil graunt the desire of  
the righteous.

25 As the whirlewind passeth, so is the wic  
ked no more: but the righteous is as an e  
uerlasting foundation.

26 As vineger is to the reeth, and as smoke  
to the eyes, so is the slouthful to them that  
send him.

27 The feare of the Lord increaseth the  
dayes: but the yerres of the wicked shall be  
diminished.

28 The patient abiding of the righteous  
shall be gladnes: but the hope of the wicked  
shal perish.

29 The way of the Lord is strength to the  
vpright man: but feare shall be for the  
workers of iniquitie.

30 The righteous shal neuer be remooued:  
but the wicked shall nor dwell in the  
land.

31 The mouth of the iust shall be fruitfull  
in wisdom: but the tongue of the froward  
shal be cut out.

32 The lippes of the righteous know what  
is acceptable: but the mouth of the wic  
ked speaketh froward things.

CHAP. XI.

False balances are an abomination vn  
to the Lord: but a perfit weigher plea  
seth him.

2 When pryde commeth, then commeth  
shame: but with the lowly is wisdom.

3 The vprightnes of the iust shall guide  
them: but the frowardnes of the transgres  
sers

And so maketh  
him bolde to do  
euil, whereas po  
uerty bridleth  
the poore from  
many euiling

For they find  
truth and wis  
dom by exor  
tation, admon  
ition & coun  
sel. Meaning  
worldly things  
bring care &  
sorrow, whereas  
they that feele  
the blessing of  
God, haue more

He is born a  
trouble, & giv  
eth him thought  
till he hath done  
any busines.  
The time of  
their prosperitie  
shal be short, be  
cause of their  
great fall, th  
they send it  
like long.  
They enjoy  
this life by faith  
and hope, their  
euil lasting life

Vnder this  
worde he con  
demneth all  
weights, me  
sures & decess  
Elo. sum.  
b When man  
forgetteth him  
selfe, and thin  
keth so he ex  
alted about his  
vation, then God  
bringeth him to  
confusion.

The foolish woman

The danger of following  
false teachers.  
hart. c. 10. 20.

The blessing of the Lord. 22.

CHAP. X.

In this chapter, and al that folowe vnto the thirtieth, the  
wise man exhorteth by diuers sentences, which he calleth  
parables, to followe vertue, and sheweth  
also what profit commeth of wisdom, and what hinde  
rance proceedeth of foolishnes.

THE PARABLES OF SALOMON.

1 A Wise sonne maketh a glad father:  
but a foolish sonne is an heauinesse to  
his mother.

2 The treasures of wickednesse profit  
nothing: but righteousness deliuereth from  
death.

3 The Lord wil not famish the soule of the  
righteous: but he casteth away the sub  
stance of the wicked.

4 A foolish hand maketh poore: but the  
hand of the diligent maketh riche.

5 He that gathereth in sommer, is the sonne  
of wisdom: but he that sleepeth in har  
uest, is the sonne of confusion.

6 Blessings are vpon the head of the right  
eous: but iniquitie shal couer the mouth of  
the wicked.

7 The memorial of the iust shal be blessed:  
but the name of the wicked shal rotte.

8 The wise in heart wil receyue commaun  
dements: but the foolish in talk shall be  
beaten.

9 He that walketh vprightly, walketh bold  
ly: but he that peruerteth his waies, shal be  
known.

10 He that winketh with the eye, wor  
keth forrowe: & he that is foolish in talke,  
shal be beaten.

11 The mouth of a righteous man is a wel  
spring of lyfe: but iniquitie couereth the  
mouth of the wicked.

12 Haired fireth vp contentions: but loue  
couereth all trespasses.

13 In the lippes of him that hath vnder  
standing wisdom is found, and a rod shal be  
in his hand.

14 That is, God wil finde him out to punish him.

Chap. 10. 20.

a That is, wic  
kedly gotten.

b Though he  
suffereth not  
want for a time,  
yet he will finde  
his substance  
diminished.

c The diligent  
gathereth in  
sommer, & the  
sleepeth in har  
uest.

d The sonne  
of wisdom  
gathereth in  
sommer, & the  
sonne of confu  
sion sleepeth in  
haruest.

e When the  
wicked man  
shall be discou  
ered, they shal  
be as dunces, and  
not knowe what  
to say.

f The wicked  
man shall be  
discouered, &  
his name shal  
be forgotten.

g The wise  
man receyue  
th the commaun  
dements of the  
Lord, & the  
foolish man  
shall be beaten.

h He that  
walketh vprigh  
tly, shall be  
bold, & he that  
peruerteth his  
waies, shall be  
known.

i He that  
winketh with  
the eye, & he  
that is foolish  
in talke, shall  
be beaten.

k The mouth  
of the righteous  
man is a wel  
spring of lyfe, &  
the mouth of the  
wicked man is  
a well of iniqui  
tie.

l Haired fire  
th vp contenti  
ons, & loue  
couereth all  
trespasses.

m In the lip  
pes of him that  
hath vnderstan  
ding, wisdom is  
found, & a rod  
is in his hand.

n That is, God  
wil finde him  
out to punish  
him.

a promise. 6. 24. 30.

The fear of the Lord. 1. 27.

The reward of  
patience. 28.

a promise. 5. 7. 30. 31.

False balance. c. 11. 1.

Rebeld & how

False prides, confusion. c. 11. 2.

Humility



fers shal destroy them.

4 \* Riches auail not in the day of wrath: but righteousness deliuereth from death.

5 The righteousness of the vpright shal direct his way: but the wicked shall fall in his owne wickednes.

6 The righteousness of the iust shal deliuer them: but the transgressors shal be taken in their owne wickednes.

7 \* When a wicked man dieth, his hope perisheth, and the hope of the vniuſt shall perish.

8 The righteous escapeth out of trouble, & the wicked shall come in his stead.

9 An hypocrite with his mouth hurteth his neighbour: but the righteous shall be deliuered by knowledge.

10 In the prosperitie of the righteous the citie reioyceth, and when the wicked perish, there is ioy.

11 By the blessing of the righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisdom: but a man of vnderstanding will keepe silence.

13 He that goeth about as a slanderer, discovereth a secret: but he that is of a saythful heart, concealeth a matter.

14 Where no counsel is, the people fall: but where many counsellors are, there is health.

15 He shal be sore vexed, that is suretie for a stranger, and he that hateth suretyship, is sure.

16 A gracious woman attaineth honour, & the strong men attayne riches.

17 He that is merciful, rewardeth his owne soule: but he that troubleth his owne flesh, is cruel.

18 The wicked worketh a deceitful worke: but he that soweth righteousness, shall receive a sure reward.

19 As righteousness leadeh to life: so he that followeth euil, seeketh his owne death.

20 They that are of a froward heart, are abomination to the Lorde: but they that are vpright in their way, are his delire.

21 Though hand ioyne in hand, the wicked shal not be vn Timer: but the seede of the righteous shal escape.

22 As a iewel of golde in a swines snout: so is a fayre woman, which lacketh discretion.

23 The desire of the righteous is only good: but the hope of the wicked is indignation.

24 There is that scattereth, and is more increased: but he that spareth more, then is right, surely cometh to povertie.

25 The liberal person shal haue plenty: & he that watereth, shal also haue rayne.

26 He that withdraweth the corne, the people wil curse him: but blessing shalbe vpon the head of him that selleth corne.

27 He that seeketh good things, getteth fauour: but he that seeketh euil, it shal come to him.

28 He that trusteth in his riches, shall fall: but the righteous shal flourish as a lease.

29 He that troubleth his owne house, shal inherite the wind, & the foole shalbe seruuant to the wise in heart.

30 The fruit of the righteous is as a tree of life, and he that winneth soules, is wise.

31 Behold, the righteous shalbe recompensed in the earth: how much more y wicked and the sinner?

CHAP. XII.

1 HE that loueth instruction, loueth knowledge: but he that hateth correction, is a foole.

2 A good man getteth fauour of the Lord: but the man of wicked imaginations will he condemne.

3 A man cannot be established by wickednes: but the roote of the righteous shall not be mooued.

4 A vertuous woman is the crowne of her husband: but she that maketh him ashamed, is as corruption in his bones.

5 The thoughts of the iust are right: but the counsels of the wicked are deceitful.

6 The talking of the wicked is to lie in waite for blood: but the mouth of the righteous wil deliuer them.

7 God ouerthroweth the wicked, and they are not: but the house of the righteous shal stand.

8 A man shalbe commended for his wisdom: but the frowarde of heart shal be despised.

9 He that is despised, and his owne seruunt, is better then he that boasteth himselfe and lacketh bread.

10 A righteous man regardeth the life of his beast: but the mercies of the wicked are cruel.

11 He that tilleth his land, shal be satisfied with bread: but he that followeth the idle, is destitute of vnderstanding.

12 The wicked desireth the net of euils: but the roote of the righteous giueth fruit.

13 The euil man is snared by the wickednes of his lips, but the iust shal come out of aduersitie.

14 A man shalbe satiate with good things by the fruite of his mouth, and the recompence of a mans hands shal God giue vnto him.

15 The way of a foole is right in his owne eyes: but hee that heareth counsell, is wise.

16 A foole in a day shall be known by his anger: but he that couereth shame, is wise.

17 He that speaketh truth, will shewe righteousness: but a false witness sheweth deceit.

18 \* There is that speaketh words like the pricking of a sworde: but the tongue of wife men is health.

19 The lippe of truth shalbe stable for euer: but a lying tongue varieth continually.

Tt. ij. 20 De-

q The courteous men that spare their riches to the hinderance of their families, shalbe depriued thereof miserably: for though the wicked be riche, yet are they but slaues to the goodly, which are the true possessours of the gifts of God.

f That is, bringeth them to y knowledge of God.

g Shalbe punished as he deserueth, as 1. Pet. 4. 18.

a They are so grounded in the fauour of God, that their roote shal prosper continually.

b As their conscience is vpright, so shall they be able to speake for themselves against their accusers.

c The poore man that is esteemed & yet liueth of his own trauail.

d A merciful, euen to the vertue best y doeth him seruice.

e Chap. 28. 19. eccl. 30. 30.

f Continually imagineth meanes how to do harme to others.

g Meaning, the heart within, which is vpright and doeth good to all.

h He standeth in his owne conceit, & condemneth all others in respect of him selfe.

i Which bridelth his affections.

Chap. 24. 4.

j Which seeketh nothing more then to prouoke others to anger.

Riches auail not. c. 11. 4. 28.

hart.

hps. c. 11. 7.

an hypocrite. c. 11. 9.

wicked imaginations.

the vertuous woman. c. 11. 10.

hart. c. 11. 13.

hart.

mercy.

a froward hart is an abomination to y Lord. c. 11. 20. hart. c. 11. 20.

A promise.

it imports anger is the body of a foole. Liberty c. 11. 27. 28.

A true & selfe doctine.

A promise. c. 11. 26.

hart.

a promist

Lyng.

hart.

a companion of y<sup>e</sup> wicked  
shall quibbe 10. 6. 13. 20.

hart.

a promist. c. 13. 22.

correction. c. 13. 24.

a wise woman. c. 14.

the governmt of  
the tongue.

the fluggard. a. c. 14. 12.

a faithfull witness. c. 14. 8.

the scorner. c. 14. 6.

a. c. 14. 1. c. 14. 12.

Keep not company with  
foolish. c. 14. 7.prou. a. c. 15. 25.  
hart. c. 14. 20.

a promist. c. 14. 11.

hart.

fear of y<sup>e</sup> Lord  
is a promise.

hart. c. 14. 13. 14.

20 Deceit is in the heart of them that imagine evil: but to the counsellors of peace shall be ioy.

21 There shall none iniquitie come to the iust: but the wicked are full of euil.

22 The lying lippes are an abomination to the Lord: but they that deal truly are his delite.

23 A wise man concealeth knowledge: but the heart of the fooles publisheth foolishnes.

24 The hande of the diligent shall beare rule: but the idle shall be vnder tribute.

25 Heauines in the heart of man dorth bring it downe: but a good worde reioy- ceth it.

26 The righteous is more excellent then his neighbour: but the way of the wicked wil deceiue them.

27 The deceitfull man roseth not, that hee trooke in hunting: but y<sup>e</sup> riches of the diligent man are precious.

28 Life is in the way of righteousness, and in that pathway there is no death.

## CHAP. XIII.

1 A Wife sonne wil obey the instruction of his father: but a scorner will heare no rebuke.

2 A man shall eat good things by the fruite of his mouth: but the soule of the trespassers shall suffer violence.

3 He that keepeth his mouth, keepeth his life: but he that openeth his lips, destruction shall be to him.

4 The fluggard is lustre, but his soule hath nought: but the soule of the diligent shall haue plenty.

5 A righteous man hateth lying words: but the wicked causeth slander and shame.

6 Righteousnes preferueth the vpright of life: but wickednes overthroweth the sinner.

7 There is that maketh himselfe rich, and hath nothing, and that maketh himselfe poore, hauing great riches.

8 A man wil giue his riches for the raunsome of his life: but the poore can not heare the reprove.

9 The light of the righteous reioyeth: but the candle of the wicked shall be put out.

10 Onely by pride doth man make contention: but with the wel aduised is wisdom.

11 The riches of vanitie shall dimnish: but he that gathereth with the hand, shall increase them.

12 The hope that is deferred, is the fainting of the heart: but when y<sup>e</sup> desire commeth, it is as a tree of life.

13 He that despiseth the worde, he shall be destroyed: but he that feareth the commandement, he shall be rewarded.

14 The instruction of a wise man is as the welpring of life, to turne away from the snares of death.

15 Good vnderstanding maketh acceptable:

but the way of the disobedient is hated.

16 Euery wise man wil worke by knowledge: but a foole will spread abroad folly.

17 A wicked messenger falleth into euil: but a faithfull ambassadour is preseruati- on.

18 Pouttie and shame is to him that refuseth instruction: but he that regardeth correction, shall be honoured.

19 A desire accomplished deliveth y<sup>e</sup> soule: but it is an abomination to fooles to depart from euil.

20 He that walketh with the wise, shall be wise: but a companion of fooles shall be afflicted.

21 Affliction followeth sinners: but vnto the righteous God wil recompense good.

22 The good man shall giue inheritance vnto his childrens children: and the riches of the sinner is layd vp for the iust.

23 Much food is in the field of the poore: but the field is destroyed without discreti- on.

24 He that spareth his rodde, hateth his sonne: but he that loweth him, chasteneth him betime.

25 The righteous eateth to the contenta- tion of his minde: but the belly of the wicked shall want.

## CHAP. XIII.

1 A Wise woman buyldeth her house: but the foolish destroyeth it with her owne handes.

2 He that walketh in his righteousness, feareth the Lord: but he that is lewde in his wayes, despiseth him.

3 In the mouth of the foolish is the rod of pride: but the lippes of the wise preferue them.

4 Where none oxen are, there the crib is empty: but much increase commeth by the strength of the ox.

5 A faithfull witness wil not lye: but a false recorde wil speake lyes.

6 A scorner seeketh wisdom, and findeth it not: but knowledge is easie to him that wil vnderstand.

7 Depart from the foolish man, when thou perceiuest not in him the lippes of know- ledge.

8 The wisdom of the prudent is to vnder- stand his way: but the foolishnes of the fooles is deceit.

9 The foole maketh a mocke of sinne: but among the righteous there is fauour.

10 The heart knoweth the bitterness of his soule, and the stranger shall not medle with his ioye.

11 The house of the wicked shall be destroy- ed: but the tabernacle of the righteous shall flourish.

12 There is a way that seemeth right to a man: but the issues thereof are the wayes of death.

13 Euen in laughing the heart is sorowfull, and the ende of that mirth is heauines.

14 The heart that declineth, shall be fa- thered: but the heart that feareth the Lord, shall be made wise.

Chap. 13.

k That is, words of comfort, or a cheerefull mind, which is declared by his words reioyeth a man, as a countous minde killeth him.

f That is, more liberal in giuing. m Although he get much by vn- lawfull meanes, yet wil he not spende it vpon himselfe.

a If he wife his tongue to Gods glory, and the prouice of his neighbour, God shall blesse him. b He euer desir- eth, but taketh no paines to get any thing.

c For his power, he is not able to escape the threatenings, which the cruel oppressors vse a- gainst him.

d When as eu- ry man contend- eth to haue the preminence, & will not giue place to ano- ther.

e That is, goods euil gotten. f That is, with his own labour.

g Meaning, the worde of God, whereby he is admonished of his dutie.

Chap. 13. 22. by incommen- ses both to him selfe and too- thers.

1 As he is par- ker of their wo- kednes and his reth with their vices, so shall he be punished. like as they are. k Read Chap. 16.

l God blesseth the labour of the poore, & com- meth their gooder, which are negliget cause they that they haue y- nough. Chap. 13. 12. ecci. 3. 1.

a That is, taketh paine to pro- her familie. b do that which concerneth her due in her house.

10 That is, y- rightnes of heart and without hypocrisie.

11 His prou- to get that can him to be p- shed.

d By the crea- ment labour, & by the crib the barren meaning without labour there is no re- gite.

e For the min- tenance of his own ambition & not for Gods glorie, as Simon Magus.

f Doeth not knowe the right- ousnes thereof, nor Gods iudge- ments against the same.

g As a mans conscience is witness of his owne griefs so other cannot feeble the ioye & comfort, which a man feelth in himselfe.

Chap. 13. 13. h He sheweth end thereof in instruction. i He that forsaketh God, shall be punished, and made weare.

cure with his owne wayes: but a good man  
shal departe from him.

*the foot is* 15 The foolish will beleue every thing: but  
the prudent will consider his steppes.

16 A wise man feareth, and departeth from  
euil: but a foole rageth, and is careles.

17 He that is hasty to anger, committeth  
folie, and a "busie bodie is hated.

18 The foolish do inherite follie: but the  
prudent are crowned with knowledge.

19 The euil shal bowe before the good, and  
the wicked "at the gates of the righteous.

20 The poore is hated euen of his owne  
neighbour: but the friends of the riche are  
manie.

21 The sinner despiseth his neighbour: but  
he that hath mercie on the poore, is blef-  
sed.

22 Do not they erre that imagine euil: but  
to them that thinke on good things, shal be  
mercie and truth.

23 In al labour there is abundance: but the  
talke of the lippes bringeth onely want.

24 The crowne of the wise is their riches, &  
the folie of fooles is foolishnes.

25 A faithfull witness deliuereth soules: but  
a deceiver speaketh lyes.

26 In the feare of the Lord is an assured  
strength, and his children shal haue hope.

27 The feare of the Lord is as a wellspring  
of life, to auoide the snares of death.

28 In the multitude of the "people is the  
honour of a king, and for the want of peo-  
ple commeth the destruction of the prince.

29 He that is slowe to wrath, is of great wise-  
dome: but he that is of an hasty minde,  
exalteth folie.

30 A sound heart is the life of the "flesh: but  
enue is the rotting of the bones.

31 "He that oppresseth the poore, reproueth  
him that made him: but he honoureth him,  
that hath mercie on the poore.

32 The wicked shal be cast away for his ma-  
lice: but the righteous hath hope in his  
death.

33 Wisdome resteth in the heart of him that  
hath vnderstanding, and is known "in  
the middes of fooles.

34 Justice exalteth a nation, "but sinne is a  
shame to the people.

35 The pleasure of a King is in a wise ser-  
uant: but his wrath shalbe towarde him  
that is lewde.

## CHAP. XV.

1 A "Soft answer putteth away wrath: but  
agrieuous wordes stirre vp anger.

2 The tongue of the wise vseth knowledge  
aright: but the mouth of fooles "babeleth  
out foolishnes.

3 The eyes of the Lord in euerie place be-  
holde the euil and the good.

4 A wholesome tongue is as a tree of life: but  
the frowardnes thereof is the breaking of  
the minde.

5 A foole despiseth his fathers instruction:  
but he that regardeth correction, is pru-  
dent.

6 The house of the righteous hath much  
treasure: but in the reuenues of the wic-  
ked is "trouble.

7 The lippes of the wise do spread abroad  
knowledge: but the heart of the foolishne  
doeth not so.

8 The "sacrifice of the wicked is abomina-  
tion to the Lorde: but the prayer of the  
righteous is acceptable vnto him.

9 The way of the wicked is an abomination  
vnto the Lord: but he loueth him that fol-  
loweth righteousness.

10 Instruction is euil to him that "forsaketh  
the way, & he that hateth correction, shal  
dye.

11 "Hel & destruction are before the Lord:  
how much more the heartes of the onnes  
of men?

12 A scorner loueth not him that rebuketh  
him, neither wil he go vnto the wise.

13 "A ioyful heart maketh a chereful coun-  
tenance: but by the sorow of the heart the  
minde is heavy.

14 The heart of him that hath vnderstan-  
ding, seeketh knowledge: but the mouth of  
the foole is fed with foolishnes.

15 Al the dayes of the afflicted are euill: but  
a good "conscience is a continual feast.

16 "Better is a litle with the feare of the  
Lord, then greates treasure and trouble  
therewith.

17 Better is a dinner of greene herbes where  
loue is, then a stalled oxe & haired there-  
with.

18 "An angrie man stirreth vp strife: but  
hee that is slowe to wrath, appealeth  
strife.

19 The way of a slothful man is as an hedge  
of "thornes: but the way of the righteous  
is plaine.

20 "A wise sonne reioyceth the father: but  
a foolish man despiseth his mother.

21 Foolishnes is ioy to him that is destitute  
of vnderstanding: but a man of vnderstan-  
ding walketh vprightly.

22 Without counsell thoughtes come to  
nought: but "in the multitude of counse-  
lers there is stedfastnes.

23 A ioy commeth to a man by the answer of  
his mouth: and how good is a word in due  
season?

24 The way of life is on high to "y prudent,  
to auoyd from hell beneath.

25 The Lord will destroy the house of the  
proud men: but he wil stablish the borders  
of the widow.

26 The thoughts of the wicked are abomi-  
natio to the Lord: but the pure haue plea-  
sant wordes.

27 He that is griedie of gaine, troubleth his  
owne house: but he that hateth gifts, shal  
liue.

28 The heart of the righteous studieth to  
answer: but the wicked mans mouth bab-  
leth euill things.

29 The Lorde is farre of from the wicked:  
but hee heareth the prayer of the righte-  
ous.

a For though  
thei haue much,  
yet it is full of  
trouble and care.

b That thing is  
abominable be-  
fore God, which  
y wicked thinke  
to be most ex-  
cellent, & when  
by they thinke  
most to be ac-  
cepted.

c He that swa-  
ueth from the  
wordes of God,  
cannot abide to  
be admonished.

d There is no-  
thing so deepe,  
or secret that  
can be hid from  
the eyes of God,  
much lesse mens  
thoughtes.

e That is, heeuer  
findeth some lea-  
or stay, and dare  
not go forward.

f Read Chap.  
11. 14.

g If we wil that  
our talk be com-  
fortable, we  
must waite for  
time and season.

h That is, hol-  
some & profita-  
ble to the hear-  
ers.



Mans wayes. Pride hath a fall.

Prouerbes.

Vertuous age a crowne of glory

That suffereth himself to be admonished by Gods word, which bringeth life: and so amendeth.  
Meaning, that God exalteth none, but them that are truly humbled.

- 30 The light of the eyes reioyceth the heart, and a good name maketh the bones fat.  
31 The eare that hearkeneth to the correction of life, shal lodge among the wise.  
32 He that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth vnderstanding.  
33 The feare of the Lord is the instruction of wisdom: and before honour goeth humilitie.

and the sweetenes of the lippes shal increase doctrine.  
Vnderstanding is a wellspring of life vnto them that haue it: and the instruction of fooles is folie.  
The heart of the wise guideth his mouth wisely, and addeth doctrine to his lippes.  
Fayre wordes are as an honie combe, sweetenes to the soule, and health to the bones.

CHAP. XVI.

He derideth the presumption of mā, who dare attribute to him selfe any thing, as to prepare his heart or such like, seeing he is not able to speak a worde, except God giue it him.  
He sheweth hereby, that mā flattereth himselfe in his doings: calling that vertue which God termeth vice.

- 1 The preparations of the heart are in man: but the answer of the tongue is of the Lord.  
2 All the waies of man are cleane in his owne eyes: but the Lord pondereth the spirits.  
3 Commit thy workes vnto the Lord, and thy thoughts shalbe directed.  
4 The Lord hath made all thinges for his owne sake: yea, euen the wicked for the day of euil.  
5 All that are proude in heart, are an abomination to the Lord: though hand ioyne in hand, he shal not be unpunished.  
6 By the mercie and trueth iniquitie shalbe forgiven, & by the feare of the Lord they departe from euil.  
7 When the wayes of a mā please the Lord, he wil make also his enemies at peace with him.  
8 Better is a litle with righteousness, then great reuenues without equitie.  
9 The heart of man purpoeleth his way: but the Lord doeth direct his steppes.  
10 A diuine sentence shalbe in the lippes of the King: his mouth shal not transgresse in iudgement.  
11 A true weight and balance are of the Lord: all the weights of the bagge are his worke.  
12 It is an abomination to Kinges to commit wickednes: for the throne is stablished by iustice.  
13 Righteous lippes are the delite of Kinges, and the King loueth him that speaketh right things.  
14 The wrath of a King is as messengers of death: but a wise man wil pacifie it.  
15 In the light of the Kinges countenance is life: and his fauour is as a cloude of the latter raine.

- 25 There is a way that seemeth right vnto man: but the yssue thereof are the waies of death.  
26 The persone that traueileth, traueileth for himselfe: for his mouth craughth it of him.  
27 A wicked man diggeth vp euil, and in his lippes is like burning fyre.  
28 A frowarde person soweth strife: and a tale teller maketh deuision among princes.  
29 A wicked man deceiueth his neighbour, and leadeth him into the waye that is not good.  
30 He shutteth his eyes to deuise wickednes: he moueth his lippes, and bringeth euil to passe.  
31 Age is a crowne of glorie, when it is found in the way of righteousness.  
32 He that is slow vnto anger, is better then the mightie man: and he that ruleth his owne mynd, is better then he that winneth a citie.  
33 The lot is cast into the lappe: but the whole disposition thereof is of the Lord.

Peace CHAP. XVII.

So that the iustice of God shal appeare to his glorie, euen in the destruction of the wicked.  
Their vpright and repenting life shalbe a token that their sinnes are forgiven.  
He sheweth folie of man which thinketh that his waies are in his owne hand: and yet is not able to remove one foote except God giue force.  
If they be true & iust, they are Gods worke, & he delieth therein, but otherwise if they be false, they are the worke of the diuel, & to their condemnation that vse them.  
They are appointed by God to rule according to equitie and iustice.  
That is, he findeth out many meanes to execute his wrath.  
Which is most comfortable to the drie ground, Deut. 1. 14.

- 1 Better is a dry morsell, if peace be with it, then an house full of sacrifices with strife.  
2 A discrete seruant shall haue rule ouer a lewde sonne, and he shal deuide the heritage among the brethren.  
3 As is the fining potte for siluer, and the furnace for golde, so the Lord tryeth the hearts.  
4 The wicked giueth heede to false lippes, and a lyer hearkeneth to the naughty tongue.  
5 He that mocketh the poore, reprocheth him, that made him: and he that reioyceth at destruction, shal not be unpunished.  
6 Childrens children are the crowne of the elders: and the glory of the children are their fathers.  
7 He talke becommeth not a foole, much lesse a lying talke a prince.  
8 A reward is as a stone pleasant in the eyes of them that haue it: it prospereth, whilst he that couereth a transgression, seeketh loue: but he that repeateth a matter, leparateth the prince.  
9 A reproofe encreth more into him that hath vnderstanding, then an hundred stripes into a foole.  
10 A sedicious person seeketh onely euil, & a cruel

For wher as were many sacrifices, there were many pious giuen to people, wher they feasted.  
That is, shalbe made gouernour ouer the childen.  
The reward hath great fruit to gaine the hearts of men.  
He that is slow vnto anger, is better then the mightie man: and he that ruleth his owne mynd, is better then he that winneth a citie.

Heart. a good name.

Heart. c. 16. 23

the feare of the Lord  
we must humbly our  
selues before our can be  
exalted.

in God we trust, moue, &  
haue of bring.

a promise

pride. heart.

Mercy & truth.  
the feare of the Lord.

a promise.

Heart.

the King.

Right and balance  
the.

the Lord tryeth the heart  
c. 17. 3. d. 1. 2. 2  
heart. c. 17. 3.

the anger of a King.

Children. c. 17. 6.

pride.

Humility. c. 22. 4.

Heart.

Heart.

by the messenger is ment such meares, as God weth to punish the rebeller. Whereby he cometh in his rage, who hath no leare of God.

a cruel messenger shall bee sent against him.  
12 *It is better for a man to meete a beare robbed of her whelpes, then a foole in his folie.*

13 *\* He that rewardeth euil for good, euill shall not depart from his house.*

14 *The beginning of strife is as one that openeth the waters: therefore or the contention be medled with, leaue of.*

15 *\* He that iustificeth the wicked, and hee that condemneth the iust, euen they both are abomination to the Lord.*

16 *Wherefore is there a price in the hand of the foole to get wisedome, and he hath none heart?*

17 *A friend loueth at all times: and a brother is borne for aduersitie.*

18 *A man destitute of vnderstanding toucheth the hand, and becommeth suretie for his neighbour.*

19 *He loueth transgression, that loueth strife: and he that exalteth his gate, seeketh destruction.*

20 *The froward heart findeth no good: and he that hath a naughtie tongue, shall fall into euil.*

21 *He that begetteth a foole, getteth himself sorowe, and the father of a foole can haue no ioye.*

22 *\* A ioyfull heart caueth good health: but a sorowfull minde dryeth the bones.*

23 *A wicked man taketh a gifte out of the bosome to wrest the wayes of iudgement.*

24 *\* Wisedome is in the face of him that hath vnderstanding: but the eyes of a foole are in the corners of the world.*

25 *A foolish sonne is a grief vnto his father, and a heauines to her that bare him.*

26 *Surely it is not good to condemne the iust, nor that the princes should smite such a for equitie.*

27 *He that hath knowledge, spareth his wordes, and a man of vnderstanding is of an excellent spirite.*

28 *Euen a foole (whē he holdeth his peace) is counted wise, and he that stoppeth his lippes, prudent.*

and his lippes are a snare for his soule.

8 *The wordes of a tale bearer are as flatterings: and they go downe into the bowels of the bellie.*

9 *He also that is slouthful in his worke, is euen the brother of him that is a great waster.*

10 *The Name of the Lord is a strong towre: the righteous runneth vnto it, and is exalted.*

11 *\* The rich mans riches are his strong citie: and as an hie wall in his imagination.*

12 *\* Before destruction the heart of a man is haucie, and before glorie goeth lowlynes.*

13 *\* He that answereth a matter before he heare it, it is folie and shame vnto him.*

14 *The spirite of a man will susteine his infirmite: but a wounded spirite, who can heare it?*

15 *A wise heart getteth knowledge, and the care of the wise seeketh learning.*

16 *A mans gift enlargeth him, and leadeh him before great men.*

17 *\* He that is first in his owne cause, is iust: then commeth his neighbour, & maketh inquirie of him.*

18 *The lot caueth contentions to cease, and maketh a particio among the mightie.*

19 *A brother offended is harder to winne than a strong citie, and their contentions are like the barre of a palace.*

20 *With the fruite of a mans mouth shal his bellie be satisfied, and with the increase of his lippes shal he be filled.*

21 *Death and life are in the power of the tongue, and they that loue it, shall eate the fruite thereof.*

22 *He that findeth a wife, findeth a good thing, and receiueh fauour of the Lord.*

23 *The poore speaketh with praiers: but the riche answereth roughly.*

24 *A man that hath friends, ought to shewe him selfe friendly: for a friend is neerer than a brother.*

25 *Which for the strength thereof wil not bowe nor yelde. By the vsing of the tongue wel or euil, commeth the fruite thereof either good or bad. p He that is ioyned with a vertuous woman in marriage, is blessed of the Lord, as Chap. 19. 14. q That is, oftentimes such are found which are more readie to do pleasure then hee that is more bound by dutie.*

## CHAP. XVIII.

1 *For the desire thereof he wil separate himselfe to seeke it, and occupie himselfe in all wisedome.*

2 *A foole hath no desire in vnderstanding: but that his heart may be discouered.*

3 *When the wicked commeth, then commeth contempt, and with the vile man reproche.*

4 *The words of a mans mouth are like deep waters, and the wellspring of wisedome is like a flowing riuier.*

5 *It is not good to accept the person of the wicked, to cause the righteous to fall in iudgement.*

6 *A foolles lippes come with strife, and his mouth calleth for stripes.*

7 *A foolles mouth is his owne destruction,*

## CHAP. XIX.

1 *Better is the poore that walketh in his vprightnes, then he that abuseth his lippes, and is a foole.*

2 *For without knowledge the minde is not good, and he that hasteth with his feete, sinneth.*

3 *The foolishnes of a man peruerteth his waye, and his heart createth against the Lord.*

4 *Riches gather manie friends: but the poore is separated from his neighbour.*

5 *\* A false witness shall not be vn timer: and hee that speaketh lyes, shall not escape.*

6 *Manie reuerence face of the prince, & euery*

take beaums.

the slath full and greedy, alike.

stifi. c. 17. 14.

the rich mans confidence.

howe, this reward of shame lity. hart. hart. c. 17. 16.

a wounded spirit.

hart.

an still tongue. c. 17. 20. hart. c. 17. 20.

a ioyfull hart. c. 17. 22.

the tongue.

a vertuous wife.

hart. 18. 2.

hart

riches, poverty,

false witness

g He sheweth what is the refuge of the godly against all troubles. Chap. 10. 15. Chap. 16. 18.

Eccles. 11. 8.

h The mind can wel beare the infirmite of the bodie, but when the spirit is wounded, it is a thing most hard to susteine. i Getteth him liberie to speake, and fauour of them that are most in estimation.

k He that speaketh first, is best heard of the wicked iudge, but when his aduersarie inquireth out the matter, it turneth to his shame.

l If a controuersie cannot otherwise be decided, it is best to cast lottes to knowe whose the thing shalbe. m Appealeth their controuersie, which are so stout that cannot otherwise be pacified.

n Which for the strength thereof wil not bowe nor yelde. o By the vsing of the tongue wel or euil, commeth the fruite thereof either good or bad. p He that is ioyned with a vertuous woman in marriage, is blessed of the Lord, as Chap. 19. 14. q That is, oftentimes such are found which are more readie to do pleasure then hee that is more bound by dutie.

Chap. 19. 14.

Dmt. 19. 19. dan. 13. 42.

CHAP. XX. *excess.*

a By wine he  
is ment humb  
is giuen to wi  
and so by stro  
drinke.  
*Chap. 19. 11.*  
b Patteth his  
life in danger.

Chap. 19. 12.  
b Putteth his  
life in danger.

of the spirit  
full.

the spirit  
full.

c Irish hard to  
find on a first

as deep water  
whose bottom  
cannot be found

yet the wife may  
will know a man  
either by his

words or manners.

d Where right  
ous judgement  
is wanted

is excluded,  
there find cre-  
seth and vice  
days not seen

1. King. 1. 46.  
2. chro. 1. 16.  
eccl. 1. 1.

2. iohm. 2. f.  
"Ebr. stone and  
stone. caboch and

ephab.  
e Reade Chap.  
16, II.

Chap. 17. 13.  
f Teach him wit  
that he caſt not

him selfe rally  
into danger.

(b)(7)(D)

Exod. 21.17.  
Levitic. 20.9.

WAS-15-4

Don't say.

tons and drum-  
kardes in deli-  
cate meats and  
drinks.

PROJ. C-21-11

25 Id.



To do iustice.

15 It is a destruction for a man to deuoure that which is sanctified, & after the vowes to inquire.

16 A wife King scattereth the wicked, and causeth the wheele to turne ouer them.

17 The light of the Lord is the breath of man, and searcheth all the bowels of the bellie.

18 Mercie and truth preferue the King: for his throne shalbe established with mercie.

19 The beaurie of yong me is their strength, and the glorie of the aged is the greye head.

20 The blowes of the wound search to purge the euil, and the stripes within the bowels of the bellie.

21 The beaurie of yong me is their strength, and the glorie of the aged is the greye head.

22 The thoughtes of the diligent do surely bring abondance: but whofoeuer is hasty, commeth surely to povertie.

23 The gathering of treasures by a deceitful tongue is vanitie: rifled to, and fro of them that seeke death.

24 The robberie of the wicked shall destroy them: for they haue refused to execute iudgement.

25 The way of some is perturbed & strange: but of the pure man, his worke is right.

26 It is better to dwell in a corner of the house poor, then with a contentious woman in a wide house.

27 The soule of the wicked withereth: and his neighbour hath no fauour in his eyes.

28 When the corner is punished, the foolish is wise: and when one instructeth the wife, he will rectifie knowledge.

29 The righteous teacheth the house of the wicked: but God ouerthroweth the wicked for their euill doings.

30 He that stoppeth his eare at the crying of the poore, he shall also crye and come be heard.

31 A gift in secret pacifieth anger, and a gift in the boosome great wrath.

32 It is ioye to the iust to do iudgement: but destruction shalbe to the workers of iniquitie.

33 A man that wandereth out of the way of wisdom, shall remaine in the congregation of the dead.

34 He that loueth pastime, shall be a poore man: and he that loueth wine and oyle, shall not beriche.

18 The wicked shall be a ranfome for the iust, and the transgressor for the righteous.

19 It is better to dwell in the wilderness, then with a contentious and angrie woman.

20 In the house of the wife is a pleasant treasure and oyle: but a foolish man deuoureth it.

21 He that followeth after righteousness and mercie, shall haue life, righteousness, and glorie.

22 A wise man goeth vp with the title of the night, and taster downe strength of the confidence thereof.

23 He that keepeth his mouth, shall keep his tongue: he that keepeth his looke, shall keep his sin.

24 Proude, haucie and conceited, his name shall be hated: and his name shall be hated.

25 The hands of the wicked shall be refused: for his hands refuse to worke.

26 The righteous giueth, and his hands shall be strong: he shall be strong.

27 The righteous shall be strong: he shall be strong: he shall be strong.

28 A false witness shall perishe: but the righteous shall be strong.

29 A wicked man hardeneth his face: but the righteous will be strong.

30 There is no wisdom in the mouth of the wicked: nor counsel against the Lord.

31 The heart is prepared against the day of battle: but the hand of the Lord.

32 A good man is not to be envied: but a wicked man is to be envied.

33 The rich and the poore shall be together: the Lord is the maker of them all.

34 A prudent man seeth the snares of the Lord: and he hideth himselfe: but the foolish go on, and are punished.

35 The reward of humility is the feare of God: riches and glorie is the feare of the Lord.

36 Thornes & snares are in the way of the froward: but he that represseth his soule, will depart farre from them.

37 To chide a child in the way of his way, and when he is olde, he shall not depart from it.

38 The righteous ruleth the poore, and the borrower is seruaunt to the lender.

39 He that soweth iniquitie, shall reape affliction, and the rodde of his anger shall faile.

40 He that hath a good eye, hee shall be blessed: for he giueth of his bread vnto the poore.

41 Cast out the corner, and the strife shall go out: so contention and reproche shall cease.

42 He that loveth purenes of heart, shall be the grace of his lippe, the King shall be his friend.

43 The eyes of the Lord are present knowledge: but he ouerthroweth the words of the

a contentious woman

h God shall cause

charter fall on

their own heads,

which they intended

against the day of deli-

uering the iust

and putting the

wicked in their

places.

Eccl. 10. 2.

Meaning abundance

of all things

in the world.

gouernment of tongue.

a false witness.

justice & iudgement.

saluation of the Lord.

wealth gotten by de-

ceit. Ps. 6.

a contentious two-

man. Eccl. 10. 2.

the picture of a

man.

Eccl. 10. 2.

**The Lord defendeth the poore.**

the transgressor.

i He derideth  
them that make  
vaine excuses, be-  
cause they  
would not do  
their dutie.  
k So God puni-  
sheth one sinne-  
by another, whi-  
ch suffreth the  
wicked to fall in-  
to the acquaint-  
tance of an har-  
lot.  
l He is naturall

---

## Prouerbes.

\_\_\_\_\_

**Bye-bye!**

1

was not sicke: they haue beaten me, but I knew not, when I awoke: therefore will I seeke it yet still.

CHAP. XXIII.

- 1 **B**E \* not thou enuious against euil men, neither desire to be with them.
- 2 For their heart imagineth destruction, & their lippes speake mischief.
- 3 Through wisdom is an house builded, & with vnderstanding it is established.
- 4 And by knowledge shall the chambers be filled with all precious, and pleasant riches.

5 A wise man is strong: for a man of vnderstanding encreaseth his strength.

6 \* For with counsel thou shalt enterprise thy warre, and in the multitude of them that can giue counsell, is health.

7 Wisdom is hie to a foole: therefore he can not open his mouth in the gate.

8 He that imagineth to do euil, men shall call him an autor of wickednes.

9 The wicked thought of a foole is sinne, & the scorner is an abomination vnto men.

10 If thou be faint in the day of aduersitie, thy strength is small.

11 Deliuer them that are drawn to death: and wilth thou not preserue them that are led to be slaine?

12 If thou say, Beholde, we knew not of it: he that pondereth the hearts, doeth not he vnderstand it? and he that keepeth thy soule, knoweth he it not? wil not hee also recompense euery man according to his workes?

13 My sonne, eate <sup>h</sup> honie, for it is good, & the honie combe, for it is sweete vnto thy mouth.

14 So shall the knowledge of wisdom be vnto thy soule, if thou finde it, and there shalbe an end, and thine hope shall not be cut off.

15 Lay no waite, O wicked man, against the house of the righteous, and spoyle not his resting place.

16 For a iust man <sup>f</sup>alleth seuen times, and riseth againe: but the wicked fal into mischief.

17 Be thou not glad when thine enemy falleth, and let not thine heart reioyce when he stumbleth,

18 Least the Lord see it, & it displease him, and he turne his wrath <sup>f</sup>rom him.

19 \* Fret not thy selfe because of the malicious, neither be enuious at the wicked.

20 For there shalbe none end of <sup>p</sup>lagues to the euil man: \* the light of the wicked shall be put out.

21 My sonne, feare the Lord, and the King, and meddle not with them that are sedicious.

22 For their destruction shall rise suddenly, and who knoweth the ruine of the both?

23 ALSO THESE THINGS PERTEINE TO THE WISE, It is not good to haue respect of anie person in iudgement.

24 He that faith to the wicked, \* Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke him, shall be pleasure, and vpon them shall come the blessing of goodnes.

26 They shall kisse the lippes of him that answereth vpriht wordes.

27 Prepare thy worke without, and make readie thy things in the field, and after, buyld thine house.

28 Be not a witnes against thy neighbour without cause: for wilt thou deceiue with thy lippes?

29 \* Say not, I will do to him, as hee hath done to me, I wil recompence euery man according to his worke.

30 I passed by the hield of the slouthful, and by the vineyard of the man destitute of vnderstanding.

31 And lo, it was all growen ouer with thornes, and nettles had couered the face thereof, and the stone wall thereof was broken downe.

32 Then I behelde, and I considered it well: I looked vpon it, and I receiued instructi- on.

33 Yea a litle sleepe, a litle slumber, a litle folding of the hands to sleepe,

34 So thy pouertie commeth as one that traueileth by the waye, and thy necessitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES OF Salomon, which the men of Hezekiah King of Iudah copied out.

2 The glorie of God is to conceale a thing secret: but the Kings honour is to searche out a thing.

3 The heauens in height, and the earth in deepenes, and the Kings heart can no man search out.

4 Take the drosse from the siluer, and there shall proceede a vessel for the finer.

5 Take away the wicked from the King, and his throne shalbe established in righteousness.

6 Boast not thy selfe before the King, and stand not in the place of great men.

\* For it is better, that it be said vnto thee, Come vp hither, the thou to be put lower in the presence of the prince whom thine eyes haue seene.

8 Go not forgh hastily to strife, least thou knowe not what to do in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbour, and discouer not the secret to another.

10 Left he that heareth it, put thee to shame, and thine infamie do not cease.

11 It is not ynough that he be pure him selfe, but that he put away others that be corrupted.

Chap. 17. 15. 16. 17. 18.

a promise.

hark. c. 24. 2

h Be sure of the meanes how to compass it before thou take anie enterprise in hand.

Chap. 20. 25.

i He sheweth what is the nature of the wicked, to reuenge wrong for wrong.

k That I might learde by another mans fault. I Reade Chap. 6. 10.

hark. c. 24. 12.

the Lord will recompense every man according to his works. 4. 12.

hark.

wicked ministers are the ruine both of King & Kingdom. hark. c. 25. 17.

11 A word



Seasonable speech.

i In the time of  
great heat when  
men desire cold.

k Which have  
an outward ap-  
pearance, & are  
nothing within.  
l By not mini-  
firing occasion  
to prouoke him  
further.  
m That is, the  
heart that is  
bent to anger, as  
Chap. 15. 1.  
n A life moderat-  
ly the pleasures  
of this world.

the slothfull. c. 26. 13. 14.  
false witnesses

o Which mel-  
teth it, and con-  
sumeth it.  
p Or, abuse.  
Rom. 12. 20.

Mercy.

ghypocrysy. c. 26. 18. 19.

A contentious woman  
a contentious man. c. 26.

hail. c. 26. 23.  
24.  
25.

q And so is in ex-  
treme danger.

- 11 A word spoken in his place, *is like* appels  
of golde with pictures of siluer.  
12 He that reprobeth the wife, and the obedi-  
ent care, *is as* a golden earcing and an  
ornament of fine golde.  
13 As the colde of the snow in the time of  
haruest, *so is* a faithful messenger to them  
that fend him: for he refresheth the soule  
of his masters.  
14 A man that boasteth of false liberalitie,  
*is like* clouds and winde without raine.  
15 A Prince is pacified by staying<sup>1</sup> of anger,  
and a soft tongue breaketh the<sup>m</sup> bones.  
16 If thou haue founde honie, eate that is  
sufficient for thee, least thou be ouerful,  
and vomit it.  
17 Withdraw thy foote from thy neighbours  
house, least he be wearie of thee, and hate  
thee.  
18 A man that beareth false witnes against  
his neighbour, *is like* an hammer and a  
sword, and a sharpe arrowe.  
19 Confidence in a vnfaithfull man in time  
of trouble *is like* a broken tooth and a fly-  
ding foote.  
20 He that taketh away the garment in the  
colde season, *is like* vineger poured vpon  
nitre, or like him that singeth songs to an  
heauie heart.  
21 \* If he that hateth thee be hungrie, giue  
him bread to eate, & if he be thirstie, giue  
him water to drinke.  
22 For thou shalt lay <sup>p</sup> coles vpon his head,  
and the Lord shall recompense thee.  
23 As the Northwinde driueth away y<sup>e</sup> raine,  
so doeth an angrie countenance the slan-  
dering tongue.  
24 \* It is better to dwell in a corner of the  
houle toppe, then with a contentious wo-  
man in a wide houfe.  
25 As are the colde waters to a wearie soule,  
so is good newes from a farre country.  
26 A righteous man falling downe before  
the wicked, *is like* a troubled well, and a  
corrupt spring.  
27 It is not good to eate much honie: \* so  
to searche their owne glorie is not glorie.  
28 A man that refraineth not his appetite, *is*  
like a citie which is y<sup>e</sup> broken downe, and  
without walles.

## CHAP. XXVI.

- 1 As the snowe in the sommer, and as the  
raine in the haruest are not meete, so is  
honour vnseemely for a foole.  
2 As the sparowe by flying, and the swalow  
by flying escape, so the curse that is cause-  
less, shall not come.  
3 Vnto the horse belongeth a whip, to the  
asse a bridle, & a rodde to the fooles back.  
4 \* Answer not a foole according to his  
foolishnes, least thou also be like him.  
5 Answer a foole according to his foo-  
lishnes, lest he be wise in his owne con-  
ceite.  
6 He that sendeth a message by the hande  
of a foole, *is as* he that cutteth of y<sup>e</sup> feete,

- and drinketh iniquitie.  
7 As they that lift vp the legges of y<sup>e</sup> lame,  
so is a parable in a fooles mouth.  
8 As the closing vp of a precious stone in an  
heape of stones, so is he that giueth glory  
to a foole.  
9 As a thorne standing vpon in the hande of  
a drunkard, so is a parable in the mouth  
of fooles.  
10 The excellent that formed all things,  
both rewardeth the foole and rewardeth  
the transgressors.  
11 \* As a dogge turneth againe to his owne  
vomit, so a foole turneth to his foolish-  
nes.  
12 Seest thou a man wise in his owne con-  
ceite? \* more hope *is* of a foole then of  
him.  
13 The slouthfull man saith, A Lyon *is* in  
the way: a Lyon *is* in the streetes.  
14 As the doore turneth vpon his hinges, so  
doeth the slouthfull man vpon his bed.  
15 \* The slouthfull hideth his hande in his  
bosom, and it griueth him to put it againe  
to his mouth.  
16 The sluggarde is wiser in his owne con-  
ceite, then seuen men that can render a  
reason.  
17 He that passeth by and medleth with the  
strife that belongeth not vnto him, *is as* one  
that taketh a dogge by the eares.  
18 As he that faineth himselfe mad, casteth  
fire brandes, arrowes and mortall things,  
19 So dealeth the deceitfull man with his  
friend and faith, Am not I in sport?  
20 Without word the fire is quenched, and  
without a talebearer strife ceaseth.  
21 \* As the cole maketh burning coles, and  
wood a fire, so the contentious man *is apt*  
to kindle strife.  
22 \* The wordes of a tale bearer are as flat-  
terings, and they go downe into y<sup>e</sup> bowels  
of the bellie.  
23 As siluer drosse overlaid vpon a pot-  
sheard, so are burning lippes, and an euil  
heart.  
24 He that hateth, will counterfait with his  
lippes, but in his heart he layeth vp de-  
ceite.  
25 Though he speake fauourably, beleue  
him not: for there are seuen abominations  
in his heart.  
26 Hatred may be couered by deceite: but  
the malice therof shall be discovered in the  
congregation.  
27 \* He that diggeth a pit, shall fall therein,  
and he that roleteth a stone, it shall returne  
vnto him.  
28 A false tongue hateth the afflicted, and a  
flattering mouth causeth ruine.

## CHAP. XXVII.

- 1 Boast not thy selfe of to morowe: for a Delays  
thou knowest not what a daye maye  
bring forth.  
2 Let another man praise thee, & not thine  
owne mouth: a stranger, and not thine  
owne lippes.

3 \* A stone

\* Seest he become, c. 26. 18. 19.  
in saune. c. 26. 18. 19.  
BB. Andrews. c. 26. 18. 19.  
Boa. in the c. 26. 18. 19.  
ful. 37. 3.  
when he is among such  
in himselfe, answer him  
and he will be wise; if he  
is among wise men, answer  
him not, and they will regard  
rather, quid tu facias, quam  
quid ille dicat. 18. 19.

A foole.

h This  
reth the  
goodnes  
towards  
the dili-  
t he req-  
him for  
seruatic  
gifts.

1 <sup>1</sup> **A stone is heauie, and the sand heuier:** but a foolies wrath is heauier then the both.

2 <sup>2</sup> **Anger is cruel, and wrath is raging:** but who can stand before <sup>3</sup> enuie?

3 <sup>3</sup> **Open rebuke is better then secret loue.**

4 <sup>4</sup> **The wounds of a louer are faithful, and the kisses of an enemy are pleasant.**

5 <sup>5</sup> **The person that is full, despiseth an honie combe:** but vnto the hungrie soule euerie bitter thing is sweete.

6 <sup>6</sup> **As a burde that wandereth from her nest, so is a man that wandereth from his owne place.**

7 <sup>7</sup> **As oyntment and perfume reioyce the heart, so doeth the sweetenes of a mans friend by heartie counsel.**

8 <sup>8</sup> **Thine owne friend & thy fathers friend forsake thou not:** neither enter into thy brothers house in the day of thy calamitie: for better is a neighbour that is neere, then a brother farre of.

9 <sup>9</sup> **My sonne, be wise, & reioyce mine heart, that I may answere him that reprocheth me.**

10 <sup>10</sup> **A prudent man seeth the plague, and hideth himselfe:** but the foolish go on stil, and are punished.

11 <sup>11</sup> **Take his garment that is suretie for a stranger, and a pledge of him for the stranger.**

12 <sup>12</sup> **He that praiseth his friend with a loude voyce, rising early in the morning, it shall be counted to him as a curse.**

13 <sup>13</sup> **A continual dropping in y day of raine, and a contentious woman are alike.**

14 <sup>14</sup> **He that hideth her, hideth the winde, & she is as the oyle in his right hand, that vtereth it selfe.**

15 <sup>15</sup> **Yron sharpeneth yron, so doeth a man sharpen the face of his friend.**

16 <sup>16</sup> **He that keepeth the figge tree, shall eate the fruite thereof: so he that waiteth vpon his master, shall come to honour.**

17 <sup>17</sup> **As in water face answereth to face, so the heart of man to man.**

18 <sup>18</sup> **The graue and destruction can neuer be full, so the eyes of man can neuer be satisfied.**

19 <sup>19</sup> **As is the sining pot for siluer and the fornace for golde, so is euerie man according to his dignitie.**

20 <sup>20</sup> **Though thou shouldest bray a foole in a morter among wheat braied with a pestle, yet wil not his foolishnes depart from him.**

21 <sup>21</sup> **Be diligent to knowe the state of thy flocke, and take heede to the hearde.**

22 <sup>22</sup> **For riches remaine not alwaye, nor the crowne from generation to generation.**

23 <sup>23</sup> **The heye discouereth it selfe, and the graspe appeareth, and the herbes of the mountaines are gathered.**

24 <sup>24</sup> **The lambes are for thy clothing, & the goates are the price of the field.**

25 <sup>25</sup> **And let the milke of the goates be sufficient for thy foode, for the foode of thy familie, and for the sustenance of thy maidens.**

1 <sup>1</sup> **The wicked flee when none pursueth, but the righteous are bolde as a lyon.**

2 <sup>2</sup> **For the transgression of the land there be manie princes thereof: but by a man of vnderstanding and knowledge a realme likewise endureth long.**

3 <sup>3</sup> **A poore man, if he oppresse the poore, is like a raging raine, that leaueth no foode.**

4 <sup>4</sup> **They that forsake the Lawe, praise the wicked: but they that keepe the Lawe, set themselves against them.**

5 <sup>5</sup> **Wicked men vnderstand not iudgement: but they that seeke the Lord, vnderstand all things.**

6 <sup>6</sup> **Better is the poore that walketh in his vprightness, then hee that peruerteth his wayes, though he be riche.**

7 <sup>7</sup> **He that keepeth the Lawe, is a childe of vnderstanding: but he that feedeth the gluttons, shameth his father.**

8 <sup>8</sup> **He that increaseth his riches by vsurie & interest, gathereth them for him that wil be merciful vnto the poore.**

9 <sup>9</sup> **He that turneth away his care from hea- ring the Law, euen his prayer shall be abominable.**

10 <sup>10</sup> **He that causeth the righteous to go astray by an euil way, shall fall into his owne pit, and the vpriight shall inherite good things.**

11 <sup>11</sup> **The riche man is wise in his owne conceite: but the poore that hath vnderstanding, can trie him.**

12 <sup>12</sup> **When righteous men reioyce, there is great glorie: but when the wicked come vp, the man is tryed.**

13 <sup>13</sup> **He that hideth his sinnes, shall not prosper: but he that confesseth, and forsaketh them, shall haue mercie.**

14 <sup>14</sup> **Blessed is the man that feareth alway: but he that hardeneth his heart, shall fall into euil.**

15 <sup>15</sup> **As a roaring lyon, and an hungrie beare, so is a wicked ruler ouer the poore people.**

16 <sup>16</sup> **A prince destitute of vnderstanding, is also a great oppressour: but he that hateth couetousnes, shall prolong his dayes.**

17 <sup>17</sup> **A man that doeth violence against the blood of a person, shall flee vnto y graue, and they shall not stay him.**

18 <sup>18</sup> **He that walketh vpriightly, shall be saued: but he that is frowarde in his waies, shall once fall.**

19 <sup>19</sup> **He that tilleth his lande, shall be satisfied with bread: but he that followeth the ydle, shall be filled with pouertie.**

20 <sup>20</sup> **A faithfull man shall abound in blessings, and he that maketh haste to be rich, shall not be innocent.**

21 <sup>21</sup> **To haue respect of persons is not good: for that man will transgresse for a peece of bread.**

22 <sup>22</sup> **A man with a wicked eye blasphemeth to riches, and knoweth not, that pouertie shall come vpon him.**

*the feare of y lord*

*Anger, wrath, rebuke. c. 27*

*Art. c. 27. 9. 11.*

*the poore.*

*Bewary.*

*A promise.*

*A promise of mercy to the penitent particular confession from which is annexed a promise of pardon.*

*Art.*

*awicked ruler.*

*a promise.*

*A promise.*

*the charges of y pastor c. 27. 25.*

*a promise.*

*partiality.*

*k He wil be abused for nothing. l Meaning him that is covetous.*

# The want of the word.

# Prouerbes.

# Pride bringeth lowe.

a friend. 8. flatterer. 1. c. 29. 7.

Anger. c. 29. 22.

gride. 1. c. 29. 23.

A promise. 1. c. 26. 27.

hart

charity.

a promise. c. 29. 29.

shun the wicked  
v. 27.

Hardly a consumption  
both of body and soule.

frumility. c. 30. 2. 3.

the scornfull.

a promise.

reuered. 1. c. 29. 29.

m Shall haue all  
things in abun-  
dance.

Chap. 29. 2.

Chap. 28. 28.

Or, are increased.

Luke 15. 23.

a He that giueth  
care to the flat-  
terer, is in danger  
as the bird is be-  
fore the Fowler.  
b He is euer rea-  
die to fall into the  
snare that he  
layeth for o-  
thers.

c He can beare  
no admonition,  
in what sort foe-  
uer it is spoken.

Chap. 28. 28.

Chap. 30. 28.

d Where there  
are not faithful  
ministers of the  
word of God.

- 23 He that rebuketh a man, shal finde more fauour at the length, then he that flattereth with his tongue.
- 24 He that robbeth his father and mother, and faith, it is no transgression, is the companion of a man that destroyeth.
- 25 He that is of a proude heart, stirreth vp strife; but he that trusteth in the Lord, shal be<sup>m</sup> far.
- 26 He that trusteth in his owne heart, is a foole: but hee that walketh in wisdom, shal be deliuered.
- 27 He that giueth vnto the poore, shal not lacke: but he that hideth his eyes, shal haue many curses.
- 28 \* When the wicked rise vp, men hide the selues: but when they perish, the righteous increafe.

## CHAP. XXIX.

- 1 **A** Man that hardeneth his necke, when hee is rebuked, shal suddenly be destroyed and can not be cured.
- 2 \* When the righteous are in autoritie, the people reioyce: but when the wicked beareth rule, the people sigh.
- 3 A man that loueth wisdom, reioyceth his father: \* but he that feedeth harlots, wasteth his substance.
- 4 A King by iudgement mainteineth the country: but a man receiuing giftes, destroyeth it.
- 5 A man that flattereth his neighbour, spreadeth a net for his steppes.
- 6 In the transgression of an euil man is his snare: but the righteous doeth sing and reioyce.
- 7 The righteous knoweth the cause of the poore: but y wicked regardeth not knowledge.
- 8 Scornefull men bring a citie into a snare; but wise men turne away wrath.
- 9 If a wife man contend with a foolishne man, whether he be angrie or laugh, there is no rest.
- 10 Bloodie men hate him that is vpriight: but the iust haue care of his soule.
- 11 A foole powreth out all his minde: but a wise man keepeth it in til alterward.
- 12 Of a prince that hearkeneth to lyes, all his seruants are wicked.
- 13 \* The poore and the vsurer meete together, and y Lord lighteneth both their eyes.
- 14 \* A King that iudgeth the poore in trueth, his throne shal be established for euer.
- 15 The rodde and correction giue wildome: but a childe set at libertie, maketh his mother ashamed.
- 16 When the wicked are increased, transgression increaseth: but the righteous shal see their fall.
- 17 Correct thy sonne and he will giue thee rest, and wil giue pleasures to thy soule.
- 18 Where there is no vision, the people decaye: but hee that keepeth the Lawe, is blessed.

- 19 A \* seruant will not bee chastised with e words: though he vnderstand, yet he wil not<sup>e</sup> answeere.
- 20 Seest thou a man hastie in his matters? there is more hope of a foole, then of him.
- 21 He that delicately bringeth vp his seruāt from youth, at length he wil be euen as his sonne.
- 22 \* An angrie man stirreth vp strife, and a furious man abundeth in transgression.
- 23 \* The pride of a man shal bring him lowe: but the humble in spirit shal enioy glorie.
- 24 He that is partner with a thiefe, hateth his owne soule: he heareth cursing, and declareth it not.
- 25 The feare of man bringeth a snare: but he that trusteth in the Lorde, shal be exalted.
- 26 Manie do seeke the face of the ruler: but euerie mans iudgement commeth from y Lord.
- 27 A wicked man is abomination to the iust, and he that is vpriight in his way, is abomination to the wicked.

## CHAP. XXX.

- 1 To humble our selues in consideration of Gods works. 2 The word of God in perfit. 11 Of the wicked and hypocrites. 15 Of things that are neuer satiate. 18 Of things that are wonderfull.

## THE WORDES OF AGUR THE SONNE OF IAKH.

- 1 **T**He prophesie which the man spake vnto Ithiel, euen to b Ithiel, and Vcal.
- 2 Surely I am more c foolish then any man, and haue not the vnderstanding of a man in me.
- 3 For I haue not learned wisdom, nor attained to the knowledge of holie things.
- 4 Who hath ascended vp to d heauen, and descended? Who hath gathered the wind in his fist? Who hath bounde the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sonnes name, if thou canst tell?
- 5 \* Euerie worde of God is pure: he is a shielde to those, that trust in him.
- 6 \* Put nothing vnto his wordes, least hee reprove thee, and thou be found a lyer.
- 7 Two \* thinges haue I required of thee: denie me them not before I dye.
- 8 Remoue farre from me vanitie and lyes: giue me not pouertie, nor riches: feede me with foode conuenient for me,
- 9 Least I be full, and denie thee, and saye, Who is the Lord? or least I be poore and faile, and take the Name of my God in vaine.
- 10 Accuse not a seruant vnto his master, lest hee curse thee, \* when thou hast offended.
- 11 There is a generation that curseth their father, and doeth not blesse their mother.

a Who was an excellent man in vertue & knowledge in the time of Salomon.  
b Which were Agurs followers or friends.  
c Herein he declareth his great humilitie who would not assume any wisdom to himselfe, but all vnto God.  
d Meaning, to know the secrets of God, as though he would say, Name.

Drin. 4. 1. 12. 31.

e He maketh this request to God.

f Meaning, that they that put their trust in their riches, forget God, & thereby to much wealth met have an occasion to the same.  
g In accusing him without cause.

12 There



13 There is a generation y are pure in their owne conceit, and yet are not washed from their filthines.

13 There is a generation, whose eyes are haue, and their eye liddes are lited vp.

14 There is a generation, whose teeth are as swordes, and their chawes as kniues to eat vp the afflicted out of the earth, and the poore from among men.

15 The horse leache hath two daughters which crye, Giue, giue. There be three things that will not be satisfied: yea, foure that say not, It is ynough.

16 The graue, and the baren wombe, the earth that cannot be satisfied with water, and the fire that saith not, It is ynough.

17 The eye that mocketh his father and despiseth the instruction of his mother, let the rauens of the valley picke it out, and the yong eagles eat it.

18 There be three things hid from me: yea, foure that I know not.

19 The way of an eagle in the aire, the way of a serpent vpon a stone, the way of a ship in the middes of the sea, and the way of a man with a maide.

20 Such is the waye also of an adulterous woman: shee eateth and wipeth her mouth, and faith, I haue not committed iniquitie.

21 For three things the earth is moued: yea, for foure it cannot susteine it selfe:

22 For a seruant when he reigneth, and a foole when he is filled with meat,

23 For the hateful woman, when she is married, and for a handmaide that is heire to her mistres.

24 These be foure small things in the earth, yet they are a wife and full of wisedome:

25 The pismires a people not strong, yet prepare they their meate in sommer:

26 The conies a people not mightie, yet make they their houses in the rocke:

27 The grasshopper hath no King, yet go they forth all by bandes:

28 The spider taketh holde with her hands, and is in Kings palaces.

29 There be three things that order well their going: yea, foure are comelie in going,

30 A lyon which is strong among beasts, & turneth not at the sight of anie:

31 A lustie grayhounde, and a goate, and a King against whome there is no rising vp.

32 If thou hast bene foolish in lifting thy self vp, and if thou hast thought wickedly, lay thine hand vpon thy mouth.

33 When one churneth milke, he bringeth forth butter: and hee that wringeth his nose, causeth blood to come out: so he that forceth wrath, bringeth forth strife.

1 THE WORDES OF KING LE-muel: The prophesie which his mother taught him.

2 What my sonne! and what the sonne of my wombe! and what, O sonne of my desires!

3 Giue not thy strength vnto women, nor thy wayes, which is to destroy Kings.

4 It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for princes strong drinke,

5 Left he drinke, and forget the decree, & change the iudgement of all the children of affliction.

6 Giue ye strong drinke vnto him, that is readie to perishe, and wine vnto them that haue grieue of heart.

7 Let him drinke, that he may forget his pouertie; and remember his miserie no more.

8 Open thy mouth for the domme in the cause of all the children of destruction.

9 Open thy mouth: iudge righteously, and iudge the afflicted, and the poore.

10 Who shall finde a vertuous woman? for her price is farre aboue the pearles.

11 The heart of her husband trusteth in her, and he shall haue no neede of spoyle.

12 She will do him good, and not euill al the dayes of her life.

13 She seeketh wool and flaxe, and labourereth cheerefully with her hands.

14 She is like the shippes of marchants: she bringeth her foode from asfarre.

15 And the riseth, whiles it is yet night: and giueth the portion to her housholde, and the ordinarie to her maides.

16 She considereth a field, & getteth it: with the fruite of her hands she planteth a vineyarde.

17 She girdeth her loines with strength, & strengthneth her armes.

18 She feeleth that her marchandise is good: her candle is not put out by night.

19 She purereth her hands to the wherue, & her hands handle the spindie.

20 She stretcheth out her hand to the poore, & putteth forth her hands to the needie.

21 She feareth not the snowe for her familie: for al her familie is clothed with skarlet.

22 She maketh her selfe carpets: fine linen and purple is her garment.

23 Her husbande is knowne in the gates, when he sitteth with Elders of the land.

24 She maketh sheetes, and selleth them, and giueth girdels vnto the marchants.

25 Strength and honour is her clothing, and in the latter day she shall reioyce.

26 She openeth her mouth with wisdom, & the lawe of grace is in her tongue.

27 She ouerleeth wayes of her housholde, and eateth not the bread of ydlenes.

28 Her children rise vp, and call her blessed: her husband also shall praise her, saying,

29 Manie daughters haue done vertuously: but

a That is, of Salomon, who was called Lemuel, that is, of God, because God had ordeined him to be King ouer Israel.

b The doctrine, which his mother Bath sheba taught him.

c By this often repetition of one thing the declaration sheweth her motherly affection.

d Meaning, that women are the destruction of Kings, if they haue them.

e That is, the King must not giue himselfe to wantonnes and neglect his office which is to execute iudgement.

f For wine doth comfort the heart, as Psal 104 vs.

g Defend their cause that are not able to helpe themselves.

h He shall not neede to vse any vnlawful means to gaine his living.

i Or, prepareth their meat betime.

k She purchaseth it with games of her trauaile.

l Or, with double.

m In the assemblies and places of iudgement.

n After that he had spoken of the bodie, he now declarereth the apparel of the spirit.

o Her tongue is as a booke when by one might learne manie good things: for the delirith to talke of words of God.

p That is, do her reverence.

but thou surmountest them all.

30 Favour is deceitful, and beautie is vanitie: but a woman that feareth the Lord,

she shall be praised.

31 Give her of the fruit of her hands, & let her owne workes praise her in the gates.

p Confesse her diligent labours and commend her therefore. q For as much as the most honorable are do in the apparel she make.

# ECCLESIASTES, OR the Preacher.

## THE ARGUMENT.

Salomon, as a preacher and one that desired to instruct all in the way of saluation, describeth the deceivable vanities of this world, that man should not be addicted to anie thing vnder the sunne, but rather inflamed with the desire of the heavenly life: therefore he confuseth their opinions, which see their felicitie, either in knowledge, or in pleasures, or in dignitie & riches, shewing that mans true felicitie consisteth in that that he is vnited with God and shall inioye his presence: so that al other things must be reiected, save in as much as they further vs to attaine to this heavenly treasure, which is sure and permanent, and can not be found in anie other save in God alone.

## CHAP. I.

All things in this world are full of vanitie, and of none enduranc. 13 All mans wisdom is but folie and griefe.

**I** He wordes of y<sup>e</sup> Preacher, the sonne of Dauid King in Ierusalem. b Vanitie of vanities, saith y<sup>e</sup> Preacher: vanitie of vanities,

all is vanitie.

3 What remaineth vnto man in all his t<sup>r</sup>auaile, which he suffreth vnder the sunne? One generation passeth, and another generation succedeth: but the earth remaineth for euer.

5 The sunne riseth, and the sunne goeth downe, and draweth to his place, where he riseth.

6 The winde goeth toward the South, & compasseth toward the North: the winde goeth round about, and returneth by his circuits.

7 Al the riuers go into the sea, yet the sea is not full: for the riuers go vnto the place, whence they returne, and go.

All things are ful of labour: man can not vtter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 What is it, that hath bene? that that shalbe: and what is it that hath bene done? that which shalbe done: and there is no new thing vnder the sunne.

10 Is there any thing, whereof one may say, Beholde this, it is new? it hath bene alreadie in the olde time that was before vs.

11 There is no memorie of the former, neither shall there be a remembrance of the later that shalbe, with them that shal come after.

12 ¶ The Preacher haue bene King ouer can be no felicitie in this world. Eccles. 4. 11. f The few which compasseth all the earth, filleth the veynes thereof, the which powre out springs and riuers into the sea againe.

g He speaketh of times and seasons and things done in them, which as they haue bene in times past, so come they to passe againe. h He proueth that if aie could haue attained to felicitie in this worlde by labour and studie, he chiefly should haue obtained it, because he had giftes and aides of God thereunto aboue al other.

Iracl in Ierusalem:

13 And I haue giuen mine heart to searche and finde out wisdom by all things that are done vnder the heauen: (this fore t<sup>r</sup>auaile hath God giuen to y<sup>e</sup> sonnes of men, to humble them thereby)

14 I haue considered all the workes that are done vnder the sunne, and beholde, all is vanitie, and vexation of the spirit.

15 That which is crooked, can none make straight: and that which faileth, can not be nombred.

16 I thought in mine heart, and said, Behold, I am become great, and excel in wisdom all them that haue bene before mee in Ierusalem: and mine heart hath seene much wisdom and knowledge.

17 And I gaue mine heart to know wisdom and knowledge, madnes and foolishnes: I knew also that this is a vexation of the spirit.

18 For in the multitude of wisdom is much griefe: and hee that increaseth knowledge, increaseth sorowe.

serued vnto pleasure, wherein was no commoditie, but griefe and trouble of conscience. m Wisdom and knowledge cannot become by without great paine of bodie and minde: for when a man hath attained to the highest, yet is his minde neuer fully content: therefore in this worlde is no true felicitie.

## CHAP. II.

Pleasures, sumptuous buildings, riches and possessions are but vanitie. 14 The wise and the fool haue both one and touching the bodily death.

1 Said in mine heart, Go to now, I will proue thee with ioye: therefore take thou pleasure in pleasant things: and beholde, this also is vanitie.

2 I said of laughter, Thou art mad: and of ioye, What is this that thou doest?

3 I thought in mine heart to giue myselfe to wine, & to lead mine heart in wisdom, pleasures, and to take holde of folie, til I might see where is that goodnes of the children of men, which they enioy vnder the sunne: the whole number of the daies of their life.

4 I haue made my great works: I haue built me houses: I haue planted me vineyards. I haue made me gardens and orchards, and planted in them trees of all fruite.

6 I haue made mee cisternes of water, to water therewith the woods that growe with trees.

i Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sinne, to humble man, and to teach him to depend only vpon God. k Man is not able by all his diligence to cause things to goe otherwise than they do: neither can he number faults that are committed, much lesse remedie them. l That is, vaine things, which were contentation in ease and pleasures. m Elie drew my heart to wine. n Albeit I gaue myselfe to pleasures, yet I thought to kepe wisdom and the fraye of God in mine heart, and gouerne mine affayres by the same. o Elie. ds. p Elie. paradisa.

7 I haue gotten seruants & maids, and had children borne in the house: also I had great possession of beues & sheepe about all that were before me in Ierusalem.

8 I haue gathered vnto me also siluer and golde, and the chiefe treasures of Kings & prouinces: I haue prouided me men singers and women fingers, and the delicies of the sonnes of men, as a woman. taken captiue, and women taken captiues.

9 And I was great, and increased about all that were before me in Ierusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired, I withheld it not from them: I withdrew not mine heart from anie ioye: for mine heart reioyced in all my labour: and this was my portion of all my trauaile.

11 Then I looked on all my works that mine hands had wrought, and on the trauaile that I had laboured to do: and behold, all is vanitie and vexation of the spirit: and there is no profite vnder the sunne.

12 And I turned to behold wisdom, and madnes and folie: (for who is the mā that wil come after the King in things, which men now haue done?)

13 Then I sawe that there is profite in wisdom, more then in folie: as the light is more excellent then darkenes.

14 For the wise mans eyes are in his head, but the fooles walketh in darkenes: yet I know also that the same condition falleth to them all.

15 Then I thought in mine heart, It befalleth vnto mee as it befalleth to the fooles. Why therefore do I the labour to be more wise? And I said in mine heart, that this also is vanitie.

16 For there shalbe no remembrance of the wife, nor of the fooles: for euer: for that that now is, in the daies to come shal be forgotten. And how dyeth the wife mā, as doeth the fooles?

17 Therefore I hated life: for the worke that is wrought vnder the sunne is grieuous vnto me: for all is vanitie, and vexation of the spirit.

18 I hated also all my labour, wherein I had trauailed vnder the sunne, which I shall leaue to the man that shalbe after me.

19 And who knoweth whether hee shalbe wise or foolish? yet shal he haue rule ouer all my labour, wherein I haue trauailed, & wherein I haue shewed my selfe wise vnder the sunne. This is also vanitie.

20 Therefore I went about to make mine heart abhorre all the labour, wherein I had trauailed vnder the sunne.

21 For there is a man whose trauaile is in wisdom, and in knowledge & in equitie: yet to a man that hath not trauailed herein, shall hee giue his portion: this also is vanitie and a great griefe.

22 For what hath man of all his trauaile and griefe of his heart, wherein he hath trauailed vnder the sunne?

23 For al his dayes are sorrowes, and his trauaile griefe: his heart also taketh not rest in the night: which also is vanitie.

24 There is no profite to man: but that he eat, and drinke, and delight his soule with the profite of his labour: I sawe also this, that it was of the hand of God.

25 For who could eat, and who could haue to outward things more then I?

26 Surely to a man that is good in his sight, God giueth wisdom, and knowledge, and ioye: but to the sinner he giueth paine, to gather, and to heape to giue to him that is good before God: this is also vanitie, and vexation of the spirit.

## CHAP. III.

1 All things haue their time. 14 The workes of God are perfect, and cause vs to feare him. 17 God shall iudge both the iust, and vnjust.

1 TO all things there is an appointed time, and a time to euerie purpose vnder the heauen.

2 A time to be borne, and a time to dye: a time to plant, and a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to build.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to dance.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sowe: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profit hath he that worketh, of the thing wherein he trauaileth?

10 I haue seene the trauaile that God hath giuen to the sonnes of men: to humble them thereby.

11 He hath made euerie thing beautifull in his time: also hee hath set the world in their heart, yet can not man finde out the worke that God hath wrought fro the beginning euen to the end.

12 I know that there is nothing good in the, but to reioyce, and to do good in his life.

13 And also that euery man eateth & drinketh, and seeth the commoditie of all his labour. this is the gift of God.

14 I know that whatsoever God shall do, it shalbe for euer: to it can no man adde, & from it can none diminish: for God hath done it, that they should feare before him.

15 What is that that hath bene: that is now: and that that shalbe, hath none bene: for God requireth that which is past.

16 And moreover I haue seene vnder the sunne the place of iudgement, where was wickednes, and the place of iustice where was iniquitie.

17 I thought in mine heart, God wil iudge the iust and the wicked: for time is there for euerie purpose and for euerie worke.

18 I considered in mine heart the state of the

When man hath labored, he can get no more then food, and refreshing, yet he confelleth also that this commeth of Gods blessing, as Chap. 3.13.

Meaning, to pleasures.

Meaning, to pleasures.

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Meaning, to pleasures.

God giueth wisdom to the godly.

all haue their time.

the workes of God are vnsearchable.

Part. & v. ad. p. 1.

That I might seeke the true felicitie which is in God.

Among other griefs this was not the least to leaue that which he had gotten by great trauaile, to one that had taken no paine.

Therefore, and whom he knewe not whether he were a wise man or a fooles.

Therefore, and whom he knewe not whether he were a wise man or a fooles.

Therefore, and whom he knewe not whether he were a wise man or a fooles.

Therefore, and whom he knewe not whether he were a wise man or a fooles.

Therefore, and whom he knewe not whether he were a wise man or a fooles.

Therefore, and whom he knewe not whether he were a wise man or a fooles.

Therefore, and whom he knewe not whether he were a wise man or a fooles.

Therefore, and whom he knewe not whether he were a wise man or a fooles.



## Of man and beast.

h And made the pure in their first creation.

i Man is notable by his reason, & judgement to put difference between man & beast, as touching those things wherunto both are subject: for the eye cannot iudge a man being dead, then of a beast, which is dead: yet by the word of God and faith we safely know the diuerſitie, as verſ. 21.

k Meaning, that reason cannot comprehend which faith beleaueth herein. l By the often repetition of this sentence, as Chap. 2. 24. and Chap. 3. 12. & 22. Chap. 5. 17. & Chap. 8. 15. he declareth that man by reason can comprehend nothing better in this life then to vie & giue of God ſoberly and comfortably: for to know farther is a ſpecial gift of God reueiled by his Spirit.

the children of men that God had<sup>h</sup> purged them: yet to ſee to, they are in themselves as beaſtes.

19 For the condition of the children of me, & the condition of beaſts are euen as one condition vnto them. As the one dieth, ſo dyeth the other: for they haue all one breath, and there is no excellencie of man about the beaſt: for al is vanitie.

20 Al go to one place, & al was of the duſt, and al ſhall returne to the duſt.

21 Who<sup>k</sup> knoweth whether the ſpirit of man aſcend vpward, and the ſpirit of the beaſt deſcend downward to the earth?

22 Therefore I ſee that there is nothing better then that a man ſhould reioyce in his affaires, becauſe that is his portion. For who ſhal bring him to ſee what ſhal be after hi?

## CHAP. III.

1 The innocents are oppreſſed. 4 Men's labours are full of abuſe and vanitie. 9 Man's ſocietie is neceſſarie. 12 A young man poore, and wiſe is to be preferred to an old King that is a foole.

1 SO<sup>a</sup> I turned, and conſidered all the oppreſſions that are wrought vnder the ſunne, and beholde, the teares of the oppreſſed, & none comforteth them: and lo, the ſtrength is of the hande of them that oppreſſe them, & none comforteth them.

2 Wherefore I praized the<sup>b</sup> dead which now are dead, about the liuing, which are yet aliue.

3 And I couent him<sup>c</sup> better then them both, which hath not yet bene: for he hath not ſeene the euill workes which are wrought vnder the ſunne.

4 Alſo I behelde al trauaile, and al<sup>d</sup> perfection of workes that this is the enuie of a man againſt his neighbour: this alſo is vanitie and vexation of ſpirit.

5 The foole foldeth his hands, and<sup>e</sup> eateth vp his owne fleſh.

6 Better is an handfull with quietnes, then two handfulls with labour and vexation of ſpirit.

7 Again I returned, and ſaw vanitie vnder the ſunne.

8 There is one alone, and there is not a ſecond, which hath neither ſonne nor brother, yet is there none end of al his trauaile, neither can his eye be ſatiſfied with riches: neither doth he thinke, For whom do I trauaile and defraude my ſoule of pleaſure? this alſo is vanitie, and this is an euill trauaile.

9 Two are better then one: for they haue better wages for their labour.

10 For if they fal, the one will liſt vp his fellowe: but wo vnto him that is alone: for he ſalleth, and there is not a ſeconde to liſt him vp.

11 Alſo if two ſleepe together, then ſhal they haue heat: but to one how ſhould there be heat?

## Eccleſiaſtes.

12 And if one ouercome him, two ſhal ſtand againſt him: and a threefold<sup>g</sup> coard is not eaſily broken.

13 Better is a poore and wiſe child, then an olde and fooliſh King, which wil no more be admoniſhed.

14 For out of the<sup>h</sup> priſon he commeth forth to reigne: when as he that is borne in his kingdome, is made poore.

15 I behelde al the liuing, which walke vnder the ſunne, with the ſeconde child, which ſhall ſtand vp in his place.

16 There is none<sup>i</sup> end of all the people, moe of al that were before them, and they that come after, ſhal not reioyce in him: ſurely this is alſo vanitie and vexation of ſpirit.

17 Take heede to thy<sup>j</sup> foote when thou en-treſt into the Houſe of God, and be more neere to heare then to giue the ſacrifice of<sup>k</sup> foolles: for they know not that they do euill.

greedie deſires, they thinke themſelves abuſed, as other haue bene in time paſt, & ſo care no more for him. m That is, with what affected thou commeſt to heare<sup>n</sup> y word of God. n Meaning, of y wicked, which thinke to pleaſe God w<sup>o</sup> ceremonies, & haue neither faith nor repentance.

## CHAP. V.

1 Not to ſpeake lightly, chiefly in Gods matters. 3 The contentious can neuer haue enough. 11 The labourer ſleeps ſweetly. 14 Man when he dyeth, taketh nothing with him. 18 To liue iuſtly, and with a contented minde is the gift of God.

1 BE<sup>a</sup> not<sup>b</sup> raſh with thy mouth, nor let<sup>c</sup> thine heart be haſtie to vter a thing before God: for God is in the heauens, & thou art on the earth: therefore let thy wordes be<sup>d</sup> fewe.

2 For as a dreame commeth by the multitude of buſines: ſo the voyce of a foole is in the multitude of wordes.

3 When thou haſt vowed a vowe to God, deferre not to pay it: for he delicteth not in foolles: pay therefore y thou haſt vowed.

4 It is better that thou ſhouldeſt not vow, then y thou ſhouldeſt vowe & not pay it.

5 Suffer not thy mouth to make thy<sup>e</sup> ſwearing to liue: neither ſay before the<sup>f</sup> Angel, Gods word, and that this is ignorance: wherefore ſhal God ſerue to his glorie angrie by thy voyce, and deſtroye the worke of thine hands?

6 For in the multitude of dreames, and vanities are alſo manie wordes: but feare thou God.

7 If in a country thou ſeeſt the oppreſſion of the poore, and the defrauding of iudgement and iuſtice, be not aſtonied at the matter: for he that is<sup>g</sup> higher then the higheſt, regardeth, and there be higher the they.

8 And the<sup>h</sup> abundance of the earth is ouer all: the King<sup>i</sup> alſo conſiſteth by the field that is tilled.

9 He that loueth ſiluer, ſhal not be ſatiſfied theſe things, and with ſiluer, and he that loueth riches, ſhall therefore be without the fruite thereof: this alſo is vanitie.

10 When goods encreaſe, they are increaſed to eat them: and what good commeth to

which apperteyne to this life. h Kings and Princes cannot maintain their eſtate wout tillage, which thing cometh of y excellencie of tillage

## Be not raſh in ſpeech.

g By this power he deſcribeth how manie are it is, that man ſhould liue iuſtly.

h That is, from a poore, & baſe eſtate, or out of trouble, & priſon, as Iſaiah ſaith.

i Meaning, that is borne a King k Which followeth & ſtatter y King ſome, or him ſhall ſucceede: enter into credit with them in hope of gain.

l They neuer ceaſe by all means to corrupt into fauour: but when they obteine not their

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A fooliſh King. c. 4. v. 13.

all muſt returne to duſt.

Behauiour in the houſe of God. c. 4. v. 17.

Raſhnes in Gods iudice. c. 5. v. 1.

WOMEN. c. 5. v. 4.

a little is quiet.

oppreſſions. c. 5. v. 7.

A robbetous baity.

Love of riches. c. 5. v. 9.

the danger of ſolitary.

f For as much as when man is alone, he can neither helpe himſelfe nor others, he ſheweth that men ought to liue in mutuall ſocietie, to the intent they may be profitable one to another, and that their things may encreaſe.

the owners thereof; but the beholding thereof with their eyes?

11 The slepe of him that traueileth, is sweet, whether he eat little or much: but the <sup>a</sup> facie of the riche will not suffer him to sleepe.

12 There is an euil sicknes <sup>a</sup> that I haue seene vnder the sunne: so wis, riches <sup>a</sup> referred to the owners thereof for their euill.

13 And these riches perish by euil traueil, & he begetteth a sonne, and in his hande is nothing.

14 <sup>a</sup> As he came forth of his mothers belly, he shal returne naked to go as he came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an euil sicknes <sup>a</sup> that in all pointes as he came, so shal he go, & what profite hath he that he hath traueiled for the <sup>a</sup> winde?

16 Also all his dayes he eateth in <sup>a</sup> darkenes with much griefe, and in his sorow and anger.

17 Beholde then, what I haue seene good, that it is comely to <sup>a</sup> eat, & to drinke, and to take pleasure in all his labour, wherein he traueileth vnder the sunne, the whole number of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eat thereof, and to take his part, and to enjoy his labour: this is the gift of God.

19 Surely he will not much remember the dayes of his <sup>a</sup> life, because God answereth to the ioye of his heart.

CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and not the grace to vse them.

1 There is an euill, which I sawe vnder the sunne, and it is much among men:

2 A man to whome God hath giuen riches and treasures and honour, and he wanteth nothing for his soule of al that it desireth: but <sup>a</sup> God giueth him not power to eate thereof, but a strange man shal eate it vp: this is vanitie, and this is an euil sicknes.

3 If a man beget an hundreth children and liue many yeres, and the daies of his yeres be multiplied, and his soule be not <sup>a</sup> satisfied with good things, & he be not <sup>a</sup> buried, I say that an vnimely frute is better then he.

4 For <sup>a</sup> he commeth into vanitie and goeth into darkenes: & his name shalbe couered with darkenes.

5 Also he hath not seene the sunne, nor knowen it: therefore this hath more rest then the other.

6 And if he had liued a thousand yeres twise tolde, and had sene no good, shal not al go to one place?

7 All the labour of man is for his mouth: yet the <sup>a</sup> soule is not filled.

8 For what hath the wise man more then the fool? what hath the poore that <sup>a</sup> knoweth how to walke before the liuing?

9 The <sup>a</sup> sight of the eye is better then to walke in the lustes: this also is vanitie, and vexation of spirit.

10 What is that that hath bene? the name thereof is now named: and it is known that it is man: and he can not striue with him that is <sup>a</sup> stronger then he.

CHAP. VII.

Diuers precepts to followe that which is good, and to auoide the contrarie.

1 Surely there bee many things that increase vanitie: and what auaileth it ma?

2 For who knoweth what is <sup>a</sup> good for man in the life and in the number of the dayes of the life of his vanitie, seeing he maketh them as a <sup>a</sup> shadow? For who can shew vnto man what shalbe after him vnder the sunne?

3 <sup>a</sup> A good name is better then a good ointment, and the day of <sup>a</sup> death, then the day that one is borne.

4 It is better to go to the house of <sup>a</sup> mourning, then to go to the house of feasting: because this is the end of al men: and the liuing shal say it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wyfe is in the house of mourning: but the heart of foolles is in the house of mirth.

7 Better it is to heare the rebuke of a wyfe for a while and man, then that a ma should heare the song of foolles.

8 For like the noyse of the <sup>a</sup> thornes vnder the pot, so is the laughter of the foolle: this also is vanitie.

9 Surely oppression maketh a wise man <sup>a</sup> mad: & the reward destroyeth the heart.

10 The end of a thing is better then the beginning thereof, and the patient in spirit is better then the proud in spirit.

11 Be not thou of an hasty spirit to be angry: for anger resteth in the bosome of foolles.

12 Say not thou, Why is it that the former dayes were better then these? for thou doest not enquire wisely of this thing.

13 Wisdome is good with an <sup>a</sup> inheritance, and excellent to them that see the sunne.

14 For man shal rest in the shadowe of wisdom, & in the shadowe of siluer: but the excellencie of the knowledge of wisdom giueth life to the possessers thereof.

15 Beholde the worke of God: for who can make <sup>a</sup> straight that which he hath made crooked?

16 In the day of welth be of good comfort, and in the day of affliction <sup>a</sup> consider: God also hath made this contrarie to that, to the intent that man should find <sup>a</sup> nothing after him.

17 I haue seene al things in the daies of my vanitie: there is a iust man that perisheth

f That knoweth to vse his goods wel in the iudgement of men.  
g To be content with that which God hath giuen, is better then to followe the desires that neuer can be satisfied.  
h Meaning, God who wil make him to feele he is mortal.

a There is no state, wherein man can liue to haue perfit quietnes in this life.

1oh. 14. 2. p. sal. 144. 4. p. rom. 12. 1.

b He speaketh thus after the iudgement of flesh, which thinketh death to be the ende of all euils: or else, because this corporal death is entering into life euerlasting.

c Where we may see the hand of God and learne to examine our liues.

d Which crackle for a while and profit nothing.  
e A man that is effeminate wife, when he falleth to oppression, becommeth like a beast.

f He noteth their lightnes which enterprise a thing, and suddenly leaue it of againe.

g Murmure not against God while he sendeth aduersities for mans finnes.

h He answereth to them that esteeme not wisdom, except riches be ioyned therewith, shewing that both are the gifts of god, but wisdom is farre more excellent & may be without riches.

i Chap. 1. 15. Consider whether God doeth send it and what may comfort thee.

k That man should be able to cōtrole nothing in his worke.

Man is a shadow.

a good name

Mourning

hart. 4. 2. 6. 9.

hart. 4. 5. 19.

patient better than the proud.

wisdoms giuen life.

# No man is iust.

I Meaning, that  
cruel tyrantes put  
godly to death  
and let the wic-  
ked go free.

m Boast not to  
much of thine  
owne iustice and  
wisdome.

n Tarie not long  
when thou art  
admonished to  
come out of the  
way of wicked-  
nes.

o To wit, on  
these admonitions  
that go before.

p Consider what  
defolation & de-  
struction shal  
come, if thou do  
not obey them.

1. King. 3. 46.  
2. Chron. 6. 38.  
3. John. 1. 9.

q Credit the not,  
neither care for  
them.

r Or, spoken evil  
of others.

r Meaning wis-  
dome.

in his iustice, and there is a wicked man  
that continueth long in his malice.

18 Be not thou iust<sup>m</sup> ouermuch, neither  
make thy selfe ouerwise: wherefore shouldest thou be desolate?

19 Be not thou wicked<sup>n</sup> ouermuch, neither  
be thou foolish: wherefore shouldest thou perish not in thy time?

20 It is good that thou lay holde on<sup>o</sup> this:  
but yet withdrawe not thine hande from  
that: for he that feareth God, shall come  
forth of them al.

21 Wisdome shall strengthen the wise man  
more then ten mightie princes that are in  
the citie.

22 \* Surely there is no man iust in the earth,  
that doeth good and sinneth not.

23 Giue not thine<sup>q</sup> heart also to all the  
words that men speake, lest thou do heare  
thy seruant cursing thee.

24 For often times also thine heart knoweth  
that thou likewise hast<sup>p</sup> cursed others.

25 All this haue I prooued by wisdome: I  
thought I wil be wise, but it went farre from  
me.

26 It is farre of, what may<sup>r</sup> it be? and it is a  
profound deepenes, who can finde it?

27 I haue compassed about, both I and mine  
heart to knowe and to enquire & to search  
wisdome, and reason, and to knowe the  
wickednes of follie, and the foolishnes of  
madnes,

28 And I finde more bitter then death the  
woman whose heart is as nettes & snares,  
and her handes, as bands: he that is good  
before God, shalbe deliuered from her, but  
the sinner shalbe taken by her.

29 Beholde, saith the Preacher, this haue I  
founde, seeking one by one to<sup>r</sup> finde the  
count:

30 And yet my soule seeketh, but I finde it  
not: I haue found one man of a thousand:  
but a woman among them all haue I not  
founde.

31 Onely lo, this haue I founde, that God  
hath made man righteous: but they haue  
sought many<sup>r</sup> inuentions.

## CHAP. VIII.

To obey Princes and Magistrates. 17 The worke of  
God passe mens knowledge.

1 **W**Ho is as the wise man? and who  
knoweth the interpretation of a  
thing? the wisdome of a man doeth make  
his<sup>a</sup> face to shine: and the<sup>b</sup> strength of  
his face shalbe changed.

2 I aduersise thee to take heed to the<sup>c</sup> mouth  
of the King, and to the worde of the othe  
of God.

3 <sup>d</sup> Hastenot to go forth of his sight: stand  
not in an euill thing: for he wil do whatso-  
euer pleaseth him.

4 Where the worde of the King is, <sup>e</sup> there is  
power, and who shal say vnto him, What  
doest thou?

5 He that kepeth the commandement, shal  
know none euill thing, and the heart of  
the wise shall knowe the<sup>f</sup> time and iudge-

# Ecclesiastes.

ment.  
6 For to euerie purpose there is a time and  
iudgement because the<sup>g</sup> miserie of man is  
great, vpon him.

7 For he knoweth not that which shalbe: for  
who can tel him when it shal be?

8 Man is not lord<sup>h</sup> ouer the spirite to re-  
teine the spirite: neither hath he power in  
the day of death, nor deliuerance in the  
battel, neither hath wickednes deliuer the  
possessors thereof.

9 All this haue I sene, and haue giuen mine  
heart to euerie worke, which is wrought  
vnder the sunne, and I saw a time that man  
ruleth ouer man to his owne<sup>i</sup> hurt.

10 And likewise I sawe the wicked buried,  
and<sup>j</sup> they returned, and they that came  
from the holie<sup>k</sup> place, were yet forgotten  
in<sup>l</sup> citie where they had done right: this  
also is vanitie.

11 Because sentence against an euil worke  
is not<sup>m</sup> executed speedily, therefore the  
heart of the children of men is fully set in  
them to doe euil.

12 Though a sinner do euil an hundreth times,  
and God prolongeth his dayes, yet I knowe  
that it shal be wel with them that feare the  
Lord, and doe reuerence before him.

13 But it shal not be wel to the wicked,  
neither shall he prolong his dayes: he shalbe  
like a shadowe, because he feareth not be-  
fore God.

14 There is a vanitie, which is done vpo<sup>n</sup> the  
earth, that there be righteous men to who<sup>o</sup>  
it cometh according to the<sup>p</sup> worke  
of the wicked: and there be wicked men to  
whome it cometh according to the worke  
of the iust: I thought also that this is va-  
nitie.

15 And I prayed ioy: for there is no good-  
nes to man vnder the sunne, saue<sup>q</sup> to eate<sup>r</sup>  
and to drinke and to reioyce: for this is  
adioynd to his labour, the dayes of his  
life that God hath giuen him vnder the  
sunne.

16 When I applyed mine heart to knowe  
wisdome, & to beholde the busines that is  
done on earth, that neither daye nor night  
the eyes of man take sleepe,

17 Then I beheld the whole worke of God,  
that man can not finde out the worke that  
is wrought vnder the sunne: for the which  
man laboreth to seeke it, and cannot finde  
it: yea, and though the wise man thinke  
to knowe it, he cannot finde it.

## CHAP. IX.

By no outwards thing can man know whom God loueth,  
or hateth. 12 No man knoweth his end. 16 VVidow  
excelleth strength.

1 **I**Haue surely giuen mine heart to all this,  
and to declare al this, that the iust, and  
the wise, and their workes are in the hand  
of God: & no man knoweth either loue or  
hatred of al that is before them.

2 All things come alike to all: and the same  
condition is to the iust and to the wicked,  
to the good and to the pure, & to the pol-  
luted,

# The wicked escape.

Man of him  
self is miserable,  
& therefore he  
doeth nothing to  
increase<sup>a</sup> his  
sinne, but to worke  
things by wis-  
dome, & cometh  
g Man hath no  
power to save  
his owne life,  
therefore must  
not trust in  
himself into de-  
struction.

h As cometh  
oft times to ty-  
rants, & wicked  
rulers.

i That is, when  
as wicked rulers  
k They that in  
red God, & was  
shipped him as  
the cording as he  
had appointed.

l Where iustice  
is delayed, there  
sinne reigneth.

m Which are  
nursed as though  
they were wic-  
ked, as Chas. 14

o Read Chap.  
3. 22.

p That is, by  
the power of  
God.

q That is, the  
wicked are  
not saved.

r That is, the  
wicked are  
not saved.

s That is, the  
wicked are  
not saved.

t That is, the  
wicked are  
not saved.

u That is, the  
wicked are  
not saved.

v That is, the  
wicked are  
not saved.

w That is, the  
wicked are  
not saved.

x That is, the  
wicked are  
not saved.

y That is, the  
wicked are  
not saved.

z That is, the  
wicked are  
not saved.

aa That is, the  
wicked are  
not saved.

ab That is, the  
wicked are  
not saved.

ac That is, the  
wicked are  
not saved.

ad That is, the  
wicked are  
not saved.

ae That is, the  
wicked are  
not saved.

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ag That is, the  
wicked are  
not saved.

ah That is, the  
wicked are  
not saved.

ai That is, the  
wicked are  
not saved.

aj That is, the  
wicked are  
not saved.

ak That is, the  
wicked are  
not saved.

al That is, the  
wicked are  
not saved.

am That is, the  
wicked are  
not saved.



lured, and to him that sacrificeth, & to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as he that feareth an othe.

3 This is euil among all that is done vnder the sunne, that there is one condition to all, and also the heart of the sonnes of men is full of euill, and madnes is in their heartes whiles they liue, & after that, they go to the dead.

4 Surely whosoever is ioyned to all the liuing, there is hope: for it is better to a liuing dog, then to a dead lyon.

5 For the liuing know that they shall dye, but the dead know nothing at all: neyther haue they any more a rewarde: for their remembrance is forgotten.

6 Also their loue, and their hatred, & their enuie is now perished, and they haue no more portion for euer, in all that is done vnder the sunne.

7 Go, eat thy bread with ioy, & drinke thy wine with a cheerefull heart: for God now accepteth thy workes.

8 At all times let thy garments be white, and let not oyle bee lacking vpon thine head.

9 Reioyce with the wife whom thou hast loued all the dayes of the life of thy vanitie, which God hath giuen thee vnder the sunne all the dayes of thy vanitie: for this is thy portion in the lyfe, and in thy trauaile wherein thou labourest vnder the sunne.

10 At all that thine hand shall finde to do, do it with al thy power: for there is neither worke nor inuention, nor knowledge, nor wisdom in the graue whither thou goest.

11 I returned, & I saw vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to y wyse, nor also riches to me of vnderstanding, neither yet fauour to men of knowledge: but time and chance cometh to them all.

12 For neither doth man know his tyme, but as the fishes which are taken in an euil net, & as the birdes that are caught in the snare: so are the children of men snared in the euill tyme when it falleth vpon them suddenly.

13 I haue also seen this wisdom vnder the sunne, and it is great vnto me.

14 A litle cite and few men in it, & a great King came against it, and compassed it about, and builded fortres against it.

15 And there was found therein a poore, and wise man, and he deliuered the cite by his wisdom: but none remembered this poore man.

16 Then sayd I, Better is wisdom then strength: yet the wisdom of the poore is despised, and his wordes are not heard.

17 The wordes of the wise are more heard in quietnes, then the cry of him that rureth among foolles.

18 Better is wisdom then weapons of war: but one sinner destroyeth much good.

## CHAP. X.

The difference of foolishnes and wisdom. 11 A slanderer is like a serpent that cannot be charmed. 16 Of foolish King, and drunken princes, 17 And of good Kings and princes.

Dead flies cause to stinke, and putrifie the ointment of the apotary: so doeth a litle folie him that is in estimation for wisdom, and for glorie.

2 The heart of a wise man is at his right hand: but the heart of a foole is at his left hand. 3 And also when the foole goeth by the way, as the foole doeth the contrary. b By his doings he bewrayeth himselfe.

4 If the spirit of him that ruleth, rise vp against thee, leaue not thy place: for gentlenes pacifieth great finnes.

5 There is an euil that I haue sene vnder the sunne, as an error that procedeth fro the face of him that ruleth.

6 Follie is set in great excellencie, and the riche set in the low place.

7 I haue sene seruants on horses and princes walking as seruants on the ground.

8 He that diggeth a pit, shall fall into it, and he that breaketh the hedge, a serpent shall bite him.

9 He that remoueth stones, shall hurt himselfe thereby, & he that cutteth wood, shall be in danger thereby.

10 If the yron be blunt, and one hath not whet the edge, he must then put to more strength: but the excellencie to direct a thing is wisdom.

11 If the serpent bite, when he is not charmed: no better is a babler.

12 The wordes of the mouth of a wise man haue grace: but the lips of a foole deuoure himselfe.

13 The beginning of the wordes of his mouth is foolishnes, and the latter end of his mouth is wicked madnes.

14 For the foole multiplieth words, saying, Man knoweth not what shall be: and who can tel him what shall be after him?

15 The labour of the foolish doth weary him: for he knoweth not to go into the cite.

16 Wo to thee, O lande, when thy King is a child, and thy princes eat in the morning.

17 Blessed art thou, O land, when thy King is the sonne of nobles, and thy princes eat in tyme, for strength and not for drunkennes.

18 By slouthfulness the rooof of y house goeth to decay, and by the ydleness of the hands the house droppeth through.

19 They prepare bread for laughter, & wine comforteth the liuing, but siluer answereth to all.

20 Curse not the King, no nor in thy thought, neither curse the rich in thy bed chamber: for the foule of the heauen shall carry the voice, & that which hath wings, shall declare the matter.

so that hee doeth all things wel & iustly, where as the foole doeth the contrary.

By his doings he bewrayeth himselfe.

If thy superior be angrie with thee, be thou discrete, & not moved.

Meaning, if it is an euill thing when they that are in autoritie, faile, & do not their dutie.

They that are rich in wisdom and vertue.

Psal. 7. 16. prou. 26. 27. eccle. 27. 29.

Without wisdom whatfoeuer a man taketh in hand, turneth to his owne hurt.

gentleness.

a babler.

the hart is full of euill.

hart. d. 2. 3. 12.

the hart is full of euill.

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CHAP. XI.

1 To be liberal to the poore. 4 Not to doubt of Gods providence. 8 All worldly prosperitie is but vanitie. 9 God will iudge all.

3 When the keepers of the house shall tremble, and the strong men shall bowe them before the grinders, & the grinders shall cease, because which keepers they are fewe, and they waxe darke that looke out by the windowes;

4 And the doores shall be shut without by the safe founde of the grinding, and he shall rise vp at the voyce of the byrds: and all the daughters of singing shall be abased.

5 Also they shall be afrayde of the thing, and feare shall be in the way, and the almonde tree shall flourish, and the grasshopper shall be a burden, and the pilsence shall be driuen away: for man goeth to the house of his age, and the mourners go about in the streete.

6 Whiles the silver coarde is not lengthened, nor the golden ewer broken, nor the pitcher broken at the well, nor the whele broken at the cisterne:

7 And dust returne to the earth as it was, & the spirit returne to God that gaue it. Vanitie of vanities, sayth the Preacher, all is vanitie.

9 And the more wise the Preacher was, the more he taught the people knowledge, & caused them to heare, and searched forth, and prepared many parables.

10 The Preacher fought to finde out pleasant wordes, and an vpright writing, the wordes of truth.

11 The wordes of the wife are like goads, & like nayles fastened by the masters of the assemblies, which are giue by one pastour.

12 And of other thinges besides these, my sonne, take thou heede: for there is none reading in making many bookes, and much reading is a wearines of the flesh.

13 Let vs heare the end of all: feare God & keepe his commandments: for this is the whole duty of man.

14 For God will bring euery worke vnto iudgement, with euery secret thing, whether it be good or euil.

heart, out of the which the head draweth the powers of life. In the soule incontinently either goeth to ioy or torment, & slepeeth but as wicked imagine. x Which are wel applied by the ministers, who beareth masters. y That is, by God. z These things cannot be comprehended in books, or learned by studie, but God must instruct the heart: thou maiest onely knowe that wiselome is the true felicitie, and thereunto is to feare God.

1 **C**ast thy bread vpon the waters: for after many dayes thou shalt find it.

2 Giue a portion to leuen, & also to eight: for thou knowest not what euil shall be vpon the earth.

3 If the cloudes be full, they will poure forth raine vpon the earth: and if the tree do fall toward the South, or toward the North, in the place that the tree falleth, there it shall be.

4 He that obserueth the winde, shall not sow, & he that regardeth the cloudes, shall not reape.

5 As thou knowest not which is the way of the spirit, nor how the bones do grow in the wombe of her that is with childe: so thou knowest not the worke of God that worketh all.

6 In the morning sowe thy seede, and in the euening let not thine hand rest: for thou knowest not whether shall prosper, this or that, or whether both shall be alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sun.

8 Though a man liue many yeres, and in the day he reioyce, yet he shall remember the dayes of darkenesse, because they are many, all that commeth is vanitie.

9 Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the daies of thy youth, and walke in the waies of thine heart, and in the sight of thine eyes: but know that for all these thinges, God will bring thee to iudgement.

10 Therefore take away griefe out of thine heart, and cause euil to depart from thy flesh: for childhood and youth are vanitie.

CHAP. XII.

1 To thinke on God in youth and not to deferre till age. 7 The soule returneth to God. 11 Vifidom is the gift of God, and consisteth in fearing him and keeping his commandments.

1 **R**emember now thy Creator in the daies of thy youth, whiles the euill dayes come not, nor the yeres approche, wherein thou shalt say, I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the cloudes returne after the raine;

# AN "EXCELLENT SONG

which was Salomons,

## THE ARGVMENT.

In this Song, Salomon by most sweete and comfortable allegories and parables describeth the perfect loue of Iesus Christ, the true Salomon and King of peace, and the faithful soule or his Church, which be hath sanctified & appointed to be his spouse, holy, chaste & without reprehension. So that here is declared the singular loue of the bridegrome toward the bride, and his great and excellent benefices: with which he doth enriche her of his pure boūtie & grace without any of her desertings. Also the earnest affection of the Church which is inflamed with the loue of Christ desiring to bee more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

charity to ypoore.

a That is, be liberal to the poore, & though it seme to be as a thing ventred only sea, yet it shall bring thee profite. b As the cloudes are full, poure out raine, so the rich that haue abundance, must distribute it liberally. c He exhorteth to be liberal, while we liue: for after there is no power. d He that feareth inconueniences, when need shal require, shal neuer do his dutie. e Be not weary of wel doing. f That is, which of thy workes are most agreeable to God. g That is, of affliction & trouble.

Man is not able to understand the works of God.

In death the spirit immediately returneth to God that gaue it. As small libby aush purgatory. c. n. y.

Death followeth the longest life.

Part. youth must in the end come to iudgement.

Part.

Remember thy maker in thy youth before these things come to iudgement.

a Before thou comest to a continual miserie: for when the cloudes remaine after rain, mans grief is increased.

"Ecc. a song of songs is called because it is the chief of all songs, which Salomon made in his old age."

## CHAP. I.

*The familiar talk and myſtical communication of the ſpiritual loue betwene Ieſus Chriſt & his Church. 6 The demerſel enemies that perſecute the Church.*

*This is ſpoken in the perſon of the Church, or of the faithful ſoule inflamed with the deſire of Chriſt who ſhe loueth. & The feeling of thy great benefices.*

*They that are pure in heart and conuerſation.*

*The faithful ſoule that they cannot come to Chriſt except they be drawne.*

*A ſweetening of the ſecret joy that is not known to the world.*

*The Church confeſſeth her ſpots & ſinnes, but hath confidence in the fauour of Chriſt.*

*A ſingular was ſilmaſ ſonne, of whom came the Arabians that dwelt in tents.*

*Which within were ſet with precious ſtones and iuwels.*

*Conſider not the church by the outward appearance.*

*The corruption of nature through ſinne, and afflictions.*

*Miner own brethren, which ſhould haue moſt favoured me.*

*She confeſſeth her owne negligence.*

*The ſpouſe feeling her fault, ſleeth to her husband onely for ſuccour.*

*Whom thou haſt called to the dignitie of paſtors, & they ſet forth their own dreames in ſtead of thy doctrine.*

*Chriſt ſpeaketh to his church, bidding them be ignorant, not to go to the paſtors to learne.*

*For thy ſpiritual beauty and excellency there was no worldly treaſure to be compared vnto thee.*

*The Church reioyceth & ſhe is admitted to the company of Chriſt. f He ſhalbe moſt deare vnto me.*

*Chriſt accepteth his Church and commendeth her beautie. u That is the heart of the faithful wherein Chriſt dwelleth by his ſpirit.*

## CHAP. II.

*The Church deſireth to reſt vnder the ſhadowe of Chriſt. 8 She heareth his voyce. 14 She is compared to the doone, 15 And the enemies to the foxes.*

*I Am the roſe of the field, and the lilie of the vallics.*



Et him kiſſe me with the kiſſes of his mouth: for thy loue is better then wine.

Because of the <sup>b</sup> ſauour of thy good ointments thy

name is as an ointment powdered out: therefore the <sup>c</sup> virgines loue thee.

<sup>d</sup> Draw me: we will runne after thee: the King hath brought me into his <sup>e</sup> chambers: we will reioyce and be glad in thee: we will reme<sup>b</sup>ber thy loue more then wine: the righteous do loue thee.

<sup>f</sup> I am <sup>g</sup> blacke, O daughters of Ieruſalem, but comelye, as the fruites of <sup>h</sup> Kedar, & as the <sup>i</sup> curtienes of Salomon.

Regard ye me not because I am <sup>j</sup> blacke: for the <sup>k</sup> ſunne hath looked vpon me. The <sup>l</sup> ſonnes of my mother were angrie againſt me: they made me the keeper of the vines: but I <sup>m</sup> kept not mine owne vine.

<sup>n</sup> Shew me, <sup>o</sup> thou, whome my ſoule loueth, where thou feedeſt, where thou lieſt at none: for why ſhoulde I be as the that turneth aſide to the flockes of <sup>p</sup> thy companions?

<sup>q</sup> If thou knowe not, O thou the faireſt among women, get thee forth by the ſteps of the flocke, and feede thy kiddes by the tentes of the ſhepherdes.

<sup>r</sup> I haue compared thee, O my loue, to the troupe of horſes in the <sup>s</sup> charrets of Pharaoh.

Thy cheekes are comely with rowes of ſtones, and thy necke with chaines.

We will make thee borders of gold with ſtuddes of ſiluer.

<sup>t</sup> Whiles the King was at his reſt, my ſpikenard gaue the ſmel thereof.

My welbeloued is as a bundle of myrrhe vnto me: he ſhall lie betwene my <sup>u</sup> breaſtes.

My welbeloued is as a cluſter of <sup>v</sup> eſphire vnto me in the vines of Engedi.

<sup>w</sup> My loue, beholde, thou art <sup>x</sup> faire: behold, thou art faire: thine eyes are like the doogues.

<sup>y</sup> My welbeloued, behold, thou art faire & pleaſant: alſo our <sup>z</sup> bed is greene:

The beames of our houſe are cedars, our rafters are of ſirre.

<sup>a</sup> Like a lillie among the thornes, ſo is my <sup>b</sup> loue among the daughters.

<sup>c</sup> Like the apple tree among the trees of the foreſt, ſo is my welbeloued among the ſonnes of men: vnder his ſhadow had I delight, and ſate downe: & his fruites was ſweete vnto my mouth.

<sup>d</sup> He brought me into the wine celler, and loue was his banner ouer me.

<sup>e</sup> Stay me with flagons, and comfort mee with apples: for I am ſicke of loue.

<sup>f</sup> His left hand is vnder mine head, and his right hand doth embrace me.

<sup>g</sup> I charge you, O daughters of Ieruſalem, by the roes & by the hundes of the field, that ye ſtirre not vp, nor waken my loue, vntill ſhe pleaſe.

<sup>h</sup> Is it the voyce of my welbeloued: behold, he commeth leaping by the mountaines, and ſkipping by the hilles.

<sup>i</sup> My welbeloued is like a roe, or a yong harte: lo, he <sup>j</sup> ſtandeth behinde our wall, looking forth of the windowes, ſhewing himſelfe through the <sup>k</sup> grates.

<sup>l</sup> My welbeloued ſpake & ſayd vnto me, Arise, my loue, my fair one, & come thy way.

<sup>m</sup> For behold, <sup>n</sup> winter is paſt: the raine is changed, and is gone away.

<sup>o</sup> The flowers appeare in the earth: the time of the ſinging of birds is come, & the voice of the turtle is heard in our land.

<sup>p</sup> The figtree hath brought forth her yong figges: & the vines with their ſmal grapes haue caſt a ſauour: ariſe my loue, my faire one, and come away.

<sup>q</sup> My doue, that art in the <sup>r</sup> holes of the rock, in the ſecret places of the ſtairs, ſhew me thy ſight, let me heare thy voice: for thy voyce is ſweete, and thy ſight comely.

<sup>s</sup> Take vs the foxes, the <sup>t</sup> litle foxes, which deſtroy the vines: for our vines haue ſmall grapes.

<sup>u</sup> My welbeloued is mine, and I am his: he feedeth among the lilies,

<sup>v</sup> Vntill the day breake, & the ſhadowes flee away: returne, my welbeloued, & be like a <sup>w</sup> roe, or a yong hart vpon the mountaines of Bether.

## CHAP. III.

*The Church deſireth to be iyned inſeparably to Chriſt her husband. 5 Her deliuerance out of the wilderness.*

<sup>a</sup> IN my bed by <sup>b</sup> night I ſought him that my ſoule loued: I ſought him, but I found him not.

<sup>c</sup> I will reſt ſherefore now, and go about in the citie, by the ſtreets & by the open places, & will <sup>d</sup> ſeek him that my ſoule loueth: I ſought him, but I found him not.

<sup>e</sup> The <sup>f</sup> watchmen that went about the citie, founde me: <sup>g</sup> to whom I ſaide, Hauē you ſene him, whom my ſoule loueth.

<sup>h</sup> When I had paſt a litle from them, then I found him who my ſoule loued: I tooke holde on him and left him not, till I had brought him vnto my mothers houſe into the chamber of her that conceiued me.

<sup>i</sup> I charge you, O daughters of Ieruſalem, by the roes and by the hundes of the field, that

<sup>a</sup> Thus Chriſt preferreth his Church aboue al other things.

<sup>b</sup> The ſpouſe teſtifieth her great deſire toward her husband, but her ſtrength faileth her, & therefore ſhe deſireth to be comforted, and felt it.

<sup>c</sup> Chriſt chargeh the which haue to do in y church as it were by a ſolene oath, y they trouble not the quietnes thereof.

<sup>d</sup> This is ſpoken of Chriſt, who tooke vpon him our nature to come to helpe his Church.

<sup>e</sup> For almuſh as his diuinitie was hid vnder the cloke of our fleſh.

<sup>f</sup> So that we can not haue ful knowledge of him in this life.

<sup>g</sup> That is, ſin & error is driven backe by the coming of Chriſt, which is here deſcribed by the ſpring time, where al things flouriſh.

<sup>h</sup> Thou that art aſhamed of thy ſinnes, come and ſhew thy ſelf vnto me.

<sup>i</sup> I ſuppreſſe y he- retikes whiles they are yong, & is, whē they begin to ſhew their malice & deſtroy the vine of the Lord.

<sup>k</sup> The Church deſireth Chriſt to be moſt ready to help her in al dangers.

<sup>a</sup> The Church by night, y is, in troubles ſeeketh to Chriſt, but is not incontinently heard.

<sup>b</sup> Shewing that although we be not heard at the firſt, yet we muſt ſtil continue in prayer till we feel comfort.

<sup>c</sup> Which declarereth, that we muſt ſeek vnto al, of whom we hope to haue any ſuccour.

<sup>d</sup> Read Chap. 2.7.



*This is referred to the Church of Israel, which was led by the wilderness fortie yeeres.*

*Chr. powder.*  
f By the bed is ment the Temple, which Salomon made.  
g He alludeth to watch, which kept the Temple.  
*Or, Charet.*

h Al ye, that are of the number of the faithful. i Christ become man was crowned by the loue of God with the glorious crowne of his diuinitie.

a Because Christ delighteth in his Church, he commendeth all that is in her.  
*Chap. 6. 4.*  
b He hath respect to multitude of faithful which are many in number.

c Wherein are knowledge, and zeale, two precious iewels.

d Christ promieth his Church to cal his faithful from all the corners of the worlde.  
e Christ calleth his Church sister in respect he had taken flesh of man.  
f In that he made his Church beautiful & rich he loued his gifts in her.  
g Because of thy confession and thanksgiving.

that ye stirre not vp, nor waken my loue vntill she please.

6 Who is she that commeth vp out of the wilderness like pillars of smoke perfumed with myrrhe and incense, and with all the spices of the marchant?

Beholde his bed, which is Salomons: threescore strong men are round about it, of the valiant men of Israel.

8 They all handle the sword, and are expert in warre, euery one hath his sword vpon his thigh for the feare by night.

9 King Salomon made himselfe a palace of the trees of Lebanon.

10 He made the pillars thereof of siluer, & the pauement thereof of golde, the hangings thereof of purple, whose middes was paved with the loue of the daughters of Ierusalem.

11 Come forth, ye daughters of Zion, and behold the King Salomon with the crowne, wherewith his mother crowned him in the day of his marriage, and in the day of the gladnes of his heart.

## CHAP. IIII.

1 The praises of the Church. 2 She is without blemish in his sight. 3 The loue of Christ towards her.

Behold, thou art faire, my loue: behold, thou art faire: thine eyes are like the dooues: among thy lockes thine heare is like the flocke of goates, which looke downe from the mountaine of Gilead.

2 Thy teeth are like a flock of sheep in good order, which goe vp from the washing: which euery one bring out twinnes, and none is barren among them.

3 Thy lippes are like a threde of scarlet and thy talke is comely: thy temples are within thy lockes as a piece of a pomegranate.

4 Thy necke is as the tower of Dauid built for defense: a thousand shields hang therein, and all the targates of the strong men.

5 Thy two breastes are as two yong roes that are twinnes, feeding among the lilies.

6 Vntill the day breake, and the shadowes flie away, I wil goe into the mountaine of myrrhe and to the mountaine of incense.

7 Thou art all faire, my loue, and there is no spot in thee.

8 Come with me fro Lebanon, my spouse, euen with me from Lebanon, and looke from the top of Amanah, from the top of Shenir and Hermon, from the denues of the Lyons and from the mountaines of the leoparides.

9 My sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine eyes, and with a chaine of thy necke.

10 My sister, my spouse, how faire is thy loue? how much better is thy loue then wyne? and the sauour of thine oyntments then all spices?

11 Thy lippes, my spouse, droppe as honie combs: honie and milke are vnder thy tongue, and the sauour of thy garments is

as the sauour of Lebanon.

12 My sister my spouse is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

13 Thy plantes are as an orchard of pomegranates with sweete fruites, as camphire, spikenarde,

14 Euen spikenarde, and saffran, calamus, and cynamon with all the trees of incense, myrrhe and aloes, with all the chief spices.

15 O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.

16 Arise, O North, and come O South, and blowe on my garden that the spices thereof may flowe out: let my welbeloued come to his garden, and eat his pleasant frute.

## CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his voice. 3 She confesseth her nakednes. 4 She prayeth Christ her husband.

I Am come into my garden, my sister, my spouse: I gathered my myrrhe with my spice: I late myne honie combe with myne honie, I dranke my wyne with my milke: eat, O friendes, drinke, & make you merry, O welbeloued.

2 I sleepe, but myne heart waketh, it is the voyce of my welbeloued that knocketh, saying, Open vnto me, my sister, my loue, my doue, my vndefiled: for mine head is ful of dewe, & my lockes with the droppes of the night.

3 I haue put of my coate, how shall I put it on? I haue washed my feete, how shall I defile them?

4 My welbeloued put in his hande by the hole of the doore, and mine heart was affectioned toward him.

5 I rose vp to open to my welbeloued, and mine hands did droppe downe myrrhe, & my fingers pure myrrhe vpon the handels of the barre.

6 I opened to my welbeloued: but my welbeloued was gone, and past: mine heart was gone when he did speake: I fought him, but I could not find him: I called him, but he answered me not.

7 The watchmen that went about the citie, found me: they smote me & wounded me: the watchmen of the walles tooke away my vaile from me.

8 I charge you, O daughters of Ierusalem, if you finde my welbeloued, that you tell him that I am sicke of loue.

9 O the fairest among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another louer, that thou doest so charge vs?

10 My welbeloued is white and ruddy, the chiefeft of ten thousand.

11 His head is as fine gold, his lockes curled, and blacke as a rauen.

12 His eyes are like dooues vpon the riuers of waters, comelines.

h The Church confesseth that al her glorie, and becaus of Christ who is the true fountaine of al grace.  
i She desireth Christ to comfort her, and to powre the graces of his Spirit vpon her, which Spirit is met by North & South winds.

a The garden signifieth the dome of Church, where he prepareth the banquet for his elect.  
b The spouse is ment by sleeping the care of worldly things, which is ment by sleeping the declaring of the long patience of Lord toward sinners.  
c The spouse of Christ is her selfe, and of her selfe she hath no thing: or seeing that she is once promised not to defile her selfe againe.  
d Chr. my husband.  
e The spouse which should be anointed of Christ that not finde him if he think to anoint him with her good works.  
f These are the false teachers, which would the conscience with their traditions.  
g She asketh of them which are godly (forasmuch as I saw) & saluation.  
h Should come out of Zion & Ierusalem that they would direct her to Christ.  
i Thus say they of Ierusalem.  
j She desireth Christ to be of perfect beauty, &

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a The garden signifieth the dome of Church, where he prepareth the banquet for his elect.  
b The spouse is ment by sleeping the care of worldly things, which is ment by sleeping the declaring of the long patience of Lord toward sinners.  
c The spouse of Christ is her selfe, and of her selfe she hath no thing: or seeing that she is once promised not to defile her selfe againe.  
d Chr. my husband.  
e The spouse which should be anointed of Christ that not finde him if he think to anoint him with her good works.  
f These are the false teachers, which would the conscience with their traditions.  
g She asketh of them which are godly (forasmuch as I saw) & saluation.  
h Should come out of Zion & Ierusalem that they would direct her to Christ.  
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g She asketh of them which are godly (forasmuch as I saw) & saluation.  
h Should come out of Zion & Ierusalem that they would direct her to Christ.  
i Thus say they of Ierusalem.  
j She desireth Christ to be of perfect beauty, &

waters, which are washt with milke, and remaine by the full vessels.

13 His cheeks are as a bed of spices, and as sweet flowers, & his lippes like lilies dropping downe pure myrrhe.

14 His hands as rings of golde set with the chrysolite, his belly like white yuorie couered with saphirs.

15 His legges are as pillars of marble, set vpon sockets of fine golde: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as sweet things, and he is wholly delectable: this is my welbeloued, and this is my louer, O daughters of Ierusalem.

17 O the fairest among women, whither is thy welbeloued gone? whither is thy welbeloued turned aside, that wee may seeke him with thee?

## CHAP. VI.

The Church assureth herselfe of the loue of Christ: 3 The prayes of the Church. 8 She is but one and vndefiled.

1 My welbeloued is gone downe into his garden to the beddes of spices, to feede in the gardens, and to gather lilies.

2 I am my welbeloued, and my welbeloued is mine, who feedeth among the lilies.

3 Thou art beautifull, my loue, as Tirzah, comely as Ierusalem, terrible as an armie with banners.

4 Turne away thine eyes from me: for they overcome me: \* thine heare is like a flock of goats, which looke downe from Gilead.

5 Thy teeth are like a flocke of sheep, which go vp from the washing, which euerie one bring out twins, and none is baren among them.

6 Thy temples are within thy lockes as a piece of a pomegranate.

7 There are \* threescore Queenes & fourescore concubines, and of the damels without number.

8 But my doue is alone, and my vndefiled, she is the onely daughter of her mother, and she is deare to her that bare her: the daughters haue seene her & counted her blessed: euen the Queenes and the concubines, and they haue prayed her.

9 Who is she that loketh forth as the morning, faire as the moone, pure as y sunne, terrible as an armie with banners!

10 I went downe to the garden of nuttes, to see the fruites of the valley, to see if y vine budded, and if the pomegranates florished.

11 I knewe nothing, my soule set me as the charrets of my noble people.

12 Returne, returne, O Shulamite, returne: returne that we may behold thee. What shall you see in the Shulamite, but as the companie of an armie?

## CHAP. VII.

The beautie of the Church in all her members. 10 She is assured of Christ's loue towards her.

1 Howe beautifull are thy goings with shoes, O princes daughter! the ioyntes

of thy thighs are like iewels: the worke of the hand of a cunning workman.

2 Thy navel is as a round cup that wanteth not licour: thy belly is as an heap of wheat compassed about with lilies.

3 Thy two brestes are as two yong roes that are twinnes.

4 Thy necke is like a towre of yuorie: thine eyes are like the fish pooles in Heshbon by the gate of Bath-rabbim: thy nose is as the towre of Lebanon, that looketh toward Damascus.

5 Thine head vpon thee is as skarlet, & the bush of thine head like purple: the King is tyed in the rafters.

6 How faire art thou, and how pleasant art thou, O my loue, in pleasures!

7 This thy stature is like a palme tree, and thy brests like clusters.

8 I said, I wil go vp into the palme tree, I wil take hold of her boughes: thy brestes shall now be like the clusters of the vine: & the sauour of thy nose like apples.

9 And the rouse of thy mouth like good wine, which goeth straight to my welbeloued, & caueth the lippes of the ancient to speake.

10 I am my welbeloued, and his desire is toward me.

11 Come, my welbeloued, let vs goe forth into the field: let vs remayne in the villages.

12 Let vs get vp early to the vines, let vs see if the vine florish, whether it hath budded the small grape, or whether the pomegranates florish: there will I giue thee my loue.

13 The mandrakes haue giuen a smel, and in our gates are all sweete things, new & olde: my welbeloued, I haue kept them for thee.

## CHAP. VIII.

The Church will be taught by Christ. 3 She is upholden by him. 6 The whom loue wherewith Christ loueth her. 11 She is the vine that bringeth forth fruit to the Spiritual Salomon, which is Iesus Christ.

1 O that thou werest as my brother that sucked the brests of my mother: I would finde thee without, I would kisse thee, then they should not despise thee.

2 I will leade thee and bring thee into my mothers house: there thou shalt teach me: and I will cause thee to drinke spiced wine, and new wine of the pomegranate.

3 His left hand shall be vnder mine head, & his right hand shall embrace me.

4 I charge you, O daughters of Ierusalem, that you stirre not vp, nor waken my loue, vntill the please.

5 (Who is this that commeth vp out of the wilderness, leaning vpon her welbeloued?) I raised thee vp vnder an apple tree: there thy mother conceived thee: there she couched that bare thee.

6 Set me as a scale on thine heart, & as a signet vpon thine arme: for loue is strong as death: ielouise is cruel as the graue: the

c He deliteth to come nere thee and to be in thy companie.  
Or, galleries.

d This y spouse speaketh.

e If the people that are called to Christ, bring forth any frute.

a The Church called of the Gentiles, speaketh thus to the Church of Ierusalem.  
Or, me.

b Read Chap. 2.6.

c Read Chap. 3.5.

d The spouse desireth Christ to be ioined in perpetual loue with him.

coles thereof are fire coles, & a vehement flame.

7 Much water can not quench loue, neither can the floods drowne it: If a man should giue all the substance of his house for loue, they would greatly contemne it.

8 We haue a litle sister, and she hath no breasts: what shal we do for our sister whē she shalbe spoken for?

9 If she be a wall, we will buyld vpon her a siluer palace: & if shee be a doore, we will keepe her in with bordes of cedar.

10 I am a wall & my breasts are as towers: then was I in his eyes as one that findeth peace.

e The Iewish Church speakes this of the Church of the Gentiles.  
f If she be sure and fast, she is meeete for the husband to dwell in.  
g The Church promisseth fidelitie & constancie.

11 Salomon had a vine in Baal-hamon: he gaue the vineyard vnto keepers: euery one bringeth for y fruite thereof a thousand pieces of siluer.

12 But my vineyard which is mine, before me to thee, O Salomō, appertayneth a thousand pieces of siluer, & two thousand to the that keepe the fruite thereof.

13 O thou that dwellest in the gardens, the companions hearkē vnto thy voyce: cause me to heare it.

14 O my welbeloued, flee away, and be like vnto the roe, or to the yong harte vpon the mountaines of spices.

i Christ dwelleth in his Church whole voice the faithfull heare.  
k The Church desireth Christ that if he departs from them, yet that he would haue to helpe in their troubles.

# ISAIAH.

## THE ARGUMENT.

God, according to his promes Deut. 18. 15. that he would neuer leaue his Church destitute of a Prophet, hath frō time to time accomplished the same: whose office was not only to declare vnto the people the things to come, whereof they had a speciall reuelation, but also to interpret & declare the Law, & to applie particularly the doctrine, contained briefly therein, to the vilitie & profits of those, so who they thought is chiefly to appertayne, & as the time & state of things required. And principally in the declaration of the Law they had respect to three things, which were the ground of their doctrine: first to the doctrine contained briefly in the two tables: secondly to the promises & threatnings of the Law: & thirdly, to the covenant of grace & reconciliation, grounded vpon our Saviour Iesus Christ, who is the end of the Law. Vnto them neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them vnderstanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, & also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their sauagard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more clerely increased it then Moses, & set forth more lively Iesus Christ, in whom this covenant of reconciliation was made. In all these things Isaiah did excell al the Prophets, & was most diligent to set out the same, with most vehemens admonitions, reprehensions, and consolations: neuer applying the doctrine, as he saw that the disafe of the people required. He declareth also many notable prophetes which he had receiued of God, as touching the promes of the Messiah, his office, & his kingdom. Also of the fauour of God toward his Church, the vocation of the Gentiles, & their vniō with the Iewes. Which are as most principal points contained in this booke, and a gathering of his sermons that he preached. Which after certaine dayes that they had stand vpon the Temple doore (for the manner of the Prophets was to set up the summe of their doctrine for certaine dayes that the people might the better marke it, as Isa. 8. 1. & Habak. 2. 2.) the Priests toke it downe & referred it among their registers: & so by Gods providence these booke were preserved as a monument to the Church for euer. As touching his person & time, he was of the Kings stocke (for Amoz his father was brother to Azariah King of Iudah, as the best writers agree) & prophesied more then 64. yeres from the time of Vzziah vnto the reigne of Manasse, whose father in law he was (as the Ebreues write) & of whō he was put to death. And in reading of the Prophets this one thing among other is to be obserued, that they speake of things to come as though they were now past, because of the certaintie thereof, & that they could not but come to passe, because God had ordeyned them in his secret counsell, and so reueiled them to his Prophetes.

### CHAP. I.

a That is, a reuelation or prophesie, which was one of the two meanes, whereby god declared himselfe to his seruants in olde time, as Nom. 12. 6: and therefore the Prophetes were called Seers, 1. Sam. 9. 9.  
b Isaiah was chiefly sent to Iudah & Ierusalem, but not only: for in this booke are propheties concerning other nations also. c Called also Azariah, 2. Kin. 15. 1. of these Kings read 2. King. from Chap. 14. vnto Chap. 21. & 2. Chro. frō Chap. 25. vnto Chap. 33.

1 Isaiah reppreth the Iewes of their ingratitude & stubbornnes, that neither for benefites nor punishment would amend. 11 He sheweth why their sacrifices are reuiled, and wherein Gods true seruice standeth. 24 He prophesieth of the destruction of Ierusalem, 35 And of the restitution thereof.



a Visio of Isaiah, the sonne of Amoz, which he saw concerning Iudah and Ierusalem: in the daies of Vzziah, Iotham, Ahaz and Hezekiah Kings of Iudah.

1 Heare, O heauens, & hearken, O earth: for the Lord hath sayd, I haue nourished and brought vp children, but they haue rebelled against me.

2 The ox knoweth his owner, & the asse knoweth his masters cribbe, but Israel hath not vnderstand.

3 Ah, sinfull nation, a people laden with

to wards the Iewes, for asmuch as he chose the about al other nations to be his people & children, as Deut. 10. 15. f The most brute & dull beastes do more acknowledge their duty toward their masters, than my people do toward me, of whom they haue receiued benefites without comparifon.

d Because men were obtuse and inflexible, he called to the dumme creatures, which were more prompt to obey Gods word, 2. Deut. 32. 1. e He declared his great mercie toward them, that if they were men, they might be blessed, 2. Tim. 2. 16. in many places of the scriptures in shew of apperance.

iniqui-



They were  
not onely wic-  
ked as were their  
fathers, but ve-  
rily corrupt, &  
by their euill ex-  
ample infected  
others.

h That is, him  
that sanctifieth  
Israel.

i What anai-  
mity it is to seeke  
to amend you by  
punishment, see-  
ing the more I  
correct you, the  
more ye rebel?  
k By naming the  
chiefe partes  
of the body, he  
signifieth, that  
therewas no  
part of y whole  
holie of the  
Iewes free from  
his roddes.

l Every parte of  
y hole, as well  
the leaue as the  
chierle was pla-  
gued.

m Their plagues  
were so grieuous  
that they were  
inquenable, and  
yet they would  
not repent.

n Meaning, of  
them, that dwell  
farre off, which  
be cause they  
looke for no ad-  
uantage of that,  
which remain-  
eth, which remay-  
neth, which remay-  
neth, which remay-  
neth.

o That is, Ieru-  
salem.

p Because that  
he wilener haue  
a Church to call  
vpon his Name.

q That is, all  
destroyed.

r Ye that for  
your viues de-  
ferred all to be  
destroyed as  
they of Sodom,  
smeth that God of  
his mercye.

s Ieremie saith  
alike  
nabes, Eam. 3. 22

t Although God  
commanded  
these sacrifices

at a time, as  
sacris and exerci-  
ses of their faith:  
ye be cause the

people had not faith nor repentance, God detesteth them, Psal. 50. 14.

u Your sacrifices offered in the newe moones and feastes: he condem-  
neth hereby hypocrites, which thinke to please God with ceremonies,  
and they themselves are void of faith and mercie. x He sheweth that  
where men be given to auarice, deceit, crueltie & extortion, which is  
met by blood; there God will shew his anger, & not accept the, though  
they (seme neuer so holy, as Chap. 59. 3. y By this outward washing, he  
correcteth the spirituall: exhorting the Iewes to repent and amend their  
liues. z This kinde of reasoning, by the second table, the Scriptures vse  
in many places against the hypocrites, who pretend most holinesse and  
religion in word, but when their charitie & loue toward their brethre  
shoul appear, they declare that they haue neither faith nor religion.

a To know if I do accuse you without cause.

iniquitie: a s seede of the wicked, corrupt children: they haue forsake the Lord: they haue prouoked the h holie one of Israel to anger: they are gone backwarde.

Wherefore shoulde ye bee smitten any more? for ye fall away more and more: the whole h head is sicke, and the whole heart is heauie.

6 Fro the sole of the foote vnto the head, there is nothing whole therein, but wounds, and swelling, and sores full of corruption: they haue not bene wrapped, nor bound vp, nor mollified with oyle.

7 Your land is waste: your cities are burnt with fire: strangers deuoure your land in your presence, and it is desolate like the ouerthrow of strangers.

8 And the daughter of Zion shal remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, and like a besieged citie.

9 Except the Lord of hostes had reserued vnto vs, euen a small remnant: we should haue bene as Sodom, and shoulde haue bene like vnto Gomorah.

10 Heare the word of the Lord, O princes of Sodom: hearken vnto the Lawe of our God, O people of Gomorah.

11 What haue I to do with the multitude of your sacrifices, sayth the Lorde? I am full of the burnt offerings of rams, & of the fat of fed beastes: and I desire not the blood of bullockes, nor of lambes, nor of goates.

12 Whe ye come to appeare before me, who required this of your hands to tread in my courtes?

13 Bring no mo oblations, in vaine: incense is an abomination vnto me: I can not suffer your newe moones, nor sabbaths, nor solemne dayes (is is iniquitie) nor solemne assemblies.

14 My soule hateth your newe moones & your appointed feastes: they are a burden vnto me: I am weary to beate them.

15 And when you shall stretch out your hands, I will hide mine eyes fro you: and though ye make many prayers, I will not heare: for your hands are full of blood.

16 With you, make you cleane: take away the euill of your workes from before mine eyes: cease to doe euill.

17 Learne to do well: seeke iudgement, relieue the oppressed: iudge the fatherles & defende the widow.

18 Come now, and let vs reason together,

saith the Lord: though your sinnes were as crimsin, they shalbe made white as snow: though they were red like skarlet, they shalbe as wooll.

19 If ye consent and obey, ye shall eat the good things of the land.

20 But if ye refuse & be rebellious, ye shalbe deuoured with the sword: for the mouth of the Lord hath spoken it.

21 How is the faithfull citie become an harlot? it was full of iudgement, and iustice lodged therein, but now they are murderers.

22 Thy siluer is become drossie: thy wine is mixt with water.

23 Thy princes are rebellious and companions of the eues: euerie one loueth gifts, & followeth after rewards: they iudge not the fatherles, neither doeth the widowes cause come before them.

24 Therefore saith the Lord God of hostes, the mightie one of Israel, Ah, I will ease me of mine aduersaries, and auenge me of mine enemies.

25 Then I will turne mine hand vpon thee, and burne out thy drossie, till it be pure, & take away all thy tinne.

26 I And I will restore thy iudges as at the first, & thy counsellers as at the beginning: afterwarde shalt thou be called a citie of righteousness, and a faithfull citie.

27 Zion shalbe redeemed in iudgement, & they that returne in her, in iustice.

28 And the destruction of the transgressours and of the sinners shalbe together: and they that forsake the Lord, shalbe consumed.

29 For they shalbe confounded for the okes, which ye haue desired, and ye shalbe ashamed of the gardens, that ye haue chosen.

30 For ye shalbe as an oke, whose leafe fadeth: and as a garden that hath no water.

31 And the strong shalbe as tow, and the selfe maker thereof, as a sparke: and they shall both burne together, & none shal quench them.

tie, as against whome no power is able to resist. I will take vengeance of mine aduersaries the Iewes, and so satisfie my desire by punishing the. Which thing yet he doeth with a grieue because of his covenant.

k Least y faithful among the shuld be ouercome with this threatening, he addeth this consolation. It is onely the worke of God to purifie the heart of ma, which thing he doth because of his promises, made concern-  
ing the saluation of his Church. m By iustice is meant Gods faithfull  
promises, which is the cause of y deliuerance of his Church. n The wis-  
ked shal not be partakers of Gods promise, Psalm. 92. 9. o That is, the  
trees and pleasant places, where ye commit idolatrie, which was for-  
bidden, Deut. 16. 22. p The false god, wherein ye put your confidence,  
shalbe consumed as easily, as a peece of tow.

the Church shalbe restored by Christ, and the Gen-  
tiles called. & The punishment of the rebellious and ob-  
stinate.

THE worde that I saiah the sonne of Amoz sawe vpon Iudah and Ierusalem.

Xx. ij.

1

Least sinners  
should pretend  
any rigour on  
Gods part, he  
onely willett  
them to be pure  
in heart, and he  
will forgue all  
their sinnes, were  
they neuer so  
many or great.

c He sheweth  
that whatsoeuer  
aduersitie man  
indureth, it  
ought to be at-  
tributed to his  
owne increduli-  
tie and disobedience.

d That is, Ieru-  
salem, which had  
promised fide-  
lie vnto me, as a  
wife to her hus-  
band.

e Given to co-  
uetousnes and  
extortion, which  
he signified be-  
fore by blood,

f Whatsoeuer  
was pure in thee  
before, is now  
corrupt, though  
thou haue an  
outward shewe.

g That is, they  
maintaine the  
wicked and the  
extortioners, and  
not onely do not  
punish them,  
but are them-  
selues such.

h When God  
will shewe him  
selfe mercifull  
to his Church,  
he calleth him-  
selfe, The holy  
one of Israel:  
but when he  
hath to do with  
his enemies, he  
is called Migh-  
ty.

i Which prayer without  
repentance, God will not  
heare. 1610.

j The true promise of  
God. c. 1. 7. 16.

mercy to the  
penitent. promised.

the fruits of obedi-  
ence and disobedience  
part. 2. 5.

corrupt magistrates.

a promise

Blood. c. 1. 16. 12.

Hydrae promise of  
God. c. 1. 7. 16.

# The zeale of the godly.

# Isaiah.

# Gods terrible iudgements.

a promise.

*Mith. 4.1.*  
a The decree & ordinance of God, touching the restauration of the Church, which is chiefly ment of y time of Christ.

b In an euident place to besene and discerned.  
c When the kingdome of Christ shalbe en larged by the preaching of the doctrine. Here also is declared the zeale of the childre of God, when they are called.

d Alluding to mount Zion, where y visible Church then was.

e Meaning the whole doctrine of saluation.  
f This was accomplished, whē the Gospel was first preached in Ierusalem, and from thence wēt through all the world.

g The Lord, which is Christ, shall haue al power giuen him.  
h That they may acknow ledge their finnes & turne to him.

i He sheweth the fruite of the peace, which the Gospel shoulde bring to wit, y men should do good one to another, where as before they were enemies.

k He speaketh not against the vfe of weapons & lawfull warre, but sheweth how the heartes of the godly shalbe affected one toward another: which peace and louedorth begin & growe in this life, but shalbe perfected, whē we are ioined with our head Christ Iesus.

l Seing the Gentiles will be so ready, make you haste and shew them the way to worship God.

m The Prophet seing the smal hope, that the fewes would conuert, complaineth to God, as though he had vterly forsaken them for their finnes.

n They altogether giue themselves to the factions of other nations.  
o The Prophet first condemned their superstition & idolatry: next their couetousnes, and thirdly, they vayne trust in worldly meanes.

q He noteth the nature of the idolaters, which are neuer satisfied in theyr superstitions.

r Thus the Prophet spake, beyng inflamed with the zeale of Gods glory, and that he might feare them with Gods iudgement.

s Meaning, as soone as God shall begin to execute his iudgements.

t By high trees & mountaines are ment them that are proude, and lofty, and thinke themselves most strong in this world.

u He concerneth their vayne confidence, which they had in strong holds, & in their riche marchandise, which brought them vayne pleasures, wherewith mens mindes became effeminate.

2 \* It shall be in the last dayes, that the mountaine of the house of the Lord shalbe prepared in the top of the mountaines, & shall be exalted about the hilles, and all nations shall flowe vnto it.

3 And many people shall go, & say, Come, & let vs go vp to the mountaine of the Lord, to the house of the God of Iakob, and he will teach vs his wayes, and we will walke in his paths: for the Law shall go forth of Zion, and the worde of the Lorde frō Ierusalem,

4 And he shall iudge among the nations, & rebuke many people: they shall breake their swordes also into mattookes, & their speares into sithes: nation shall not lift vp a sworde against nation, neither shall they learne to fight any more.

5 O house of Iakob, come ye, and let vs walke in the light of the Lorde.

6 Surely thou hast forsaken thy people, the house of Iakob, because they are full of the East maners, and are forcerers as the Philistims, and abound with strange children.

7 Their lande also was full of siluer and golde, & there was none end of their treasures: and their land was full of horses, and their charrets were infinite.

8 Their lande also was full of idoles: they worshipped the worke of their owne hāds, which their owne fingers haue made.

9 And a man bowed himselfe, and a man humbled himselfe: therefore spare the not.

10 Enter into the rocke, & hide thee in the dust from before the feare of the Lorde, & from the glory of his maiestie.

11 The hie looke of man shalbe humbled, and the loftinesse of men shalbe abased, & the Lorde onely shalbe exalted in that day.

12 For the day of the Lorde of hostes is vpon all the proude and hautie, and vpon all that is exalted: and it shalbe made low.

13 Euen vpon all the ceders of Lebanon, that are hie and exalted, & vpon all the oaks of Bashan,

14 And vpon all the high mountaines, and vpon all the hilles that are lifted vp,

15 And vpon euery hie tower, & vpon euery strong wall,

16 And vpon all the shippes of Tarshish, and vpon all pleasant pictures.

17 And the hautes of men shalbe brought in this life, but shalbe perished, whē we are ioined with our head Christ Iesus.

18 Seing the Gentiles will be so ready, make you haste and shew them the way to worship God.

19 The Prophet seing the smal hope, that the fewes would conuert, complaineth to God, as though he had vterly forsaken them for their finnes.

20 They altogether giue themselves to the factions of other nations.

21 The Prophet first condemned their superstition & idolatry: next their couetousnes, and thirdly, they vayne trust in worldly meanes.

22 He noteth the nature of the idolaters, which are neuer satisfied in theyr superstitions.

23 Thus the Prophet spake, beyng inflamed with the zeale of Gods glory, and that he might feare them with Gods iudgement.

24 Meaning, as soone as God shall begin to execute his iudgements.

25 By high trees & mountaines are ment them that are proude, and lofty, and thinke themselves most strong in this world.

26 He concerneth their vayne confidence, which they had in strong holds, & in their riche marchandise, which brought them vayne pleasures, wherewith mens mindes became effeminate.

low, and the loftines of men shalbe abased, and the Lorde shall onely be exalted in that day.

18 And the idoles wil he vterly destroye.

19 Then they shall go into the holes of the rockes, & into the caues of the earth, from before the feare of the Lorde, and from the glorie of his maiestie, when he shall arise to destroy the earth.

20 At that day shall man cast away his siluer idoles, and his golden idoles (which they had made them selues to worship the) to the mowles and to the backes,

21 To go into the holes of the rockes, and into the toppes of the ragged rockes from before the feare of the Lorde, and from the glory of his maiestie, when he shall rise to destroy the earth.

22 Cease you from the man whose breath is in his nostrils: for wherein is he to be esteemed?

## CHAP. III.

For the sinne of the people God will take away the wisdome, and giue them foolish princes. 14 The counsel of the governors. 16 The pride of the women.

1 For lo, the Lorde God of hostes will take away from Ierusalem and from Iudah the stay, and the strength: euen all the stay of bread, and all the stay of water,

2 The strong man, and the man of warre, the iudge and the Prophet, the prudent and the aged,

3 The captaine of fiftie, and the honorable, and the counseller, and the cunning artificer, and the eloquent man.

4 And I will appoint children to be their princes, and babes shall rule ouer them.

5 The people shalbe oppressed one of another, & euery one by his neighbour: the childre shall presume against the ancient, and the vile against the honourable.

6 When euery one shall take holde of his brother of the house of his father, and saye, Thou hast clothing: thou shalt be our prince, & let this fall be vnder thine hand.

7 In that day he shall sweare, saying, I can not be an helper: for there is no bread in mine house, nor clothing: therefore make me no prince of the people.

8 Doubtes Ierusalem is fallen, and Iudah is fallen downe, because their tongue and workes are against the Lorde, to prouoke the eyes of his glorie.

9 The tryall of their countenance testifieth against the, yea, they declare their finnes, as Sodom, they hide the not. Wo be vnto their soules: for they haue rewarded euil vnto themselves.

10 Say ye, Surely it shal be well with the iust: for they shall eate the fruite of theyr iust workes.

11 Wo be to the wicked, it shall be euill with him: for the reward of his handes shal be giuen him.

12 Marke of their impietie in their forehead, red that God will defend you in the middes of these troubles.

*Hofsa. 1.2.4.*  
14 *Isa. 23.17.*  
16 *Isa. 1.11.*  
18 *Isa. 1.2.4.*  
19 *Isa. 1.2.4.*  
20 *Isa. 1.2.4.*  
21 *Isa. 1.2.4.*  
22 *Isa. 1.2.4.*

a Because they trusted in theyr abundance and prosperitie, he sheweth that they shoulde be taken from the b The temporal gouernours and the minister, c By these he meaneth that God would take away euery thing that was in any estimatiō, and wherein they had any occasiō to vaunt themselves. d Not onely in age, but in wyllyngnes, knowledge & strength. e For lacke of good regiments and order. f He sheweth that this plague shalbe so horrible, that contrary to the common maner of men, which by nature are ambitious, none shalbe found able or willyng to be theyr gouernours. g Feare shalbe their counsellor, as forwarde him such a dangerous charge wyl he take. h When God shall examine theyr deeth, wherupon they now set an impudent face, he shal find that they are godly also.

Christ.

acknowledged prince  
punishment to  
nation. c. 3. 14. 15.

the Lord will humble the  
proud. c. 2. 17.

will words & deeds  
range of punishment. c. 3. 11.

Will. c. 3. 9.

A promise that  
it shalbe well to the iust.  
c. 3. 10.

12 <sup>a</sup> Children are extortioners of my people, and women haue rule ouer them: O my people, they that lead thee, cause thee to erre, and destroy the way of thy paths.

13 The Lord standeth vp to pleade, yea, he standeth to iudge the people.

14 The Lorde shall enter into iudgement with the <sup>1</sup> Ancients of his people and the princes thereof: for ye haue eaten vp the vineyard: the spoyle of the poore is in your houses.

15 What haue ye to do, y<sup>e</sup> beate my people to peeces, and grinde the faces of the poore, sayth the Lord, *even the Lorde of hostes?*

16 The Lord also saith, <sup>a</sup> Because the daughters of Zion are hautie, and walke with <sup>a</sup> stretched out neckes, and with <sup>a</sup> wandering eyes, walking and <sup>a</sup> minfing as they go, and making a <sup>a</sup> tinkeling with their feete,

17 Therefore shall the Lord make the heads of the daughters of Zion balde, and the Lord shall discouer their secreete partes.

18 In that day shall the Lord take away the ornament of the slippers, & the calles, and the rounde tyres,

19 The sweet balles, and the brasselets, and the bonnets,

20 The tyres of the head, and the soppes, & the head bades, & the tablets, & <sup>a</sup> earings,

21 The rings and the mufflers,

22 The costly apparell and the vailles, and the wimples, and the crisping pinnes,

23 And the glasses and the fine linen, and the hoodes, and the launes.

24 And in stead of sweet fauour, there shall be stinke, and in stead of a girdle, a rent, & in stead of dressing of the heare, baldnes, and in stead of a stomacher, a girding of sackcloth, and burning in stead of beautie.

25 Thy men shall fall by the sworde, and thy strength in the bartel.

26 Then shall her gates mourne and lament, and she, being desolate, shall sit vpon the ground.

<sup>a</sup> Meaning, that the rulers and gouerners had destroyed his Church, & not preserved it, according to their duty.

<sup>b</sup> That is, ye shew all cruelty against them.

<sup>c</sup> He menaceth the people, because of the arrogancy & pride of their women, which gaue themselves to all wantonnes and dissolution.

<sup>d</sup> Which declared their pride.

<sup>e</sup> As a signe, that they were not chaste.

<sup>f</sup> Which shewd their wantonnes.

<sup>g</sup> They delighted then in slippers that did creeke, or had little plates sowed vpon them, which tinkled as they went.

<sup>h</sup> Iarehearing all these things particularly, he sheweth the lightnes and vanitie of such as cannot be content with comely apparell according to their degree.

<sup>i</sup> Meaning, that God will not onely punish the women, but their husbands, which haue suffered this dissolution, & also the common weale, which hath not remedied it.

CHAP. IIII.

<sup>1</sup> The small remnant of men after the destruction of Ierusalem. <sup>2</sup> The graces of God vpon them that remayne.

<sup>a</sup> When God shall execute this vengeance, there shall not be one man found to be the head to many women, and the contrary to womanly shame.

1 And in that daye shall <sup>a</sup> seuen women take holde of one man, saying, We will eate our owne bread, and we will weare our owne garments: onely <sup>b</sup> let vs be called by thy name, and take away our reproche.

2 In that day shall the <sup>a</sup> budde of the Lord fithes, shall seeke vnto men, and offer themselves to any condition.

<sup>b</sup> Be thou our husband, and let vs be called thy wiues.

<sup>c</sup> For so they thought it to be without an head and husband.

<sup>d</sup> He comforteth the Church in this desolation, which shall spring vp like a bud, signifying that Gods graces should be as plentiful toward the faithful, as though they sprang out of the earth, as Chap. 45.8. Some by the budde of the Lord meane Christ.

be beautifull and glorious, and the frute of the earth shall be excellent & pleasant for them that are escaped of Israel.

3 Then he that shall be left in Zion, and he that shall remaine in Ierusalem, shall be called holy, and euery one shall be written among the liuing in Ierusalem,

4 When the Lord shall wash the filthines of the daughters of Zion, & purge the blood of Ierusalem out of the middes thereof by the spirit of <sup>a</sup> iudgement, and by the spirit of burning.

5 And the Lord shall create vpon euery place of mount Zion, and vpon the assemblies thereof, <sup>a</sup> a cloude and smoke by day, and the shining of a flaming fyre by night: for vpon all the <sup>a</sup> glorie shall be a defence.

6 And a couering shall be for a shadowe in the day for the heat, and a place of refuge and a couert for the storme <sup>a</sup> and for the raine.

<sup>i</sup> The faithful are called the glory of God, because his image, and tokens of his grace shone in them. <sup>k</sup> God promisseth to be the defence of his Church against all troubles and dangers.

CHAP. V.

<sup>1</sup> Under the similitude of the vine he describeth the state of the people. <sup>2</sup> Of their auarice. <sup>3</sup> Their drunkennes. <sup>4</sup> Of their captiuitie.

1 Nowe will <sup>a</sup> I sing to my <sup>b</sup> beloued a <sup>a</sup> The Prophecy song of my beloued to his vineyard, by this song doth set before the peoples eyes their ingratitude, & Gods mercy.

<sup>a</sup> My beloued had a <sup>a</sup> vineyard in a verye frutefull hill, <sup>b</sup> That is, to plants, <sup>c</sup> & he buylt a towre in the middes thereof, and made a wine presse therein: <sup>d</sup> Iera. 17.11.

2 And he hedged it, and gathered out the stones of it, and he planted it with the best plants, <sup>e</sup> & he buylt a towre in the middes thereof, and made a wine presse therein: <sup>f</sup> then he looked that it shoulde bring forth grapes: but it brought <sup>a</sup> fourth wilde grapes. <sup>g</sup> Mat. 21.33.

3 Now therefore, O inhabitants of Ierusalem and men of Iudah, iudge, I praye you, betwene me, and my vineyard.

4 What coulde I haue done any more to my vineyard that I haue not done vnto it? why haue I looked that it shoulde bring forth grapes, and it bringeth forth wilde grapes?

5 And nowe I will tell you what I will do to my vineyard: I will take away the hedge thereof, & it shall be eaten vp: I will breake the wall thereof, and it shall be troden downe.

6 And I will lay it wast: it shall not be cut, nor digged, but briars, and thornes shall growe vp: I will also commande the cloudes that they raine no raine vpon it.

7 Surely the vineyard of the Lorde of hostes is the house of Israel, & the men of Iudah are his pleasant plant, and he looked for <sup>a</sup> iudgement, but beholde oppression: for righteousness, but beholde crying.

nes are true frutes of the feare of God, and therefore in the cruel oppression there is no religion. <sup>i</sup> Of them that are oppressed.

*the pride of women*

*Christ c. 4. b. 3*  
*oppression, a crying im. b. 9.*



# Oppression of the poore.

Isaiah.

The vision of the diuine manifest

house to house.

Drunkennes

Man humbled  
God exalted.

a promise.

as to the prisoner.

as must a base creature  
in the sight of God, and  
exalt his man. c. 6. 2.

as both drunkard

k To wit, for the poore to dwell in.  
l I haue heard the cōplaint, & cry of y<sup>e</sup> poore.  
m Which cōtēneth about ten pottels: so that euery acre should b<sup>e</sup> yeld one pottel.  
n Which cōtēneth an hūdrēth pottels.  
o An Ephah cōtaineth ten pottels, and is in dry things as much as bath is in liquids.  
p That spare no paine nor diligence to follow their lusts.  
q Which are neuer weary of their rioting and excessive pleasures: but vse all means to provoke to the same.  
r They regard not the prouident care of God ouer them, nor for what end he hath created them.  
s That is, shall certainly go: for so the Prophets vse to speake, as though the thing which shal come to passe, were done already.  
t Because they would not obey the worde of God.  
u Meaning, the graue shal swallow vp the that shal die for hunger and thirst, and yet for all this great destruction it shal neuer be faciate.  
x God comforteth the poore lambs of his Church, which had bene strangers in other countries, promising that they should dwell in those places againe, whereof they had bene deprived by the fat, and cruelty tyrants.  
y Which vse all allurements, occasions, and excuses to harden theyr conscience in sinne. z He sheweth what are the wordes of the wicked, when they are menaced with Gods iudgements. 2. Pet. 3. 4. a Which are not ashamed of sinne, nor care for honesty, but are grown to a desperate impiety. b Which are contenters of al doctrine and admonition. c Which are neuer weary, but shew their strength, and brag in gluttony and drunkennes.

8 Wo vnto them that ioyne house to house, and lay field to field, till there be no place, that ye may be placed by your selues in y<sup>e</sup> middes of the earth.  
9 This is in mine eares, saith the Lord of hostes. Surely many houses shalbe desolate, euen great, and fayre without inhabitant.  
10 Forten acres of vines shal yelde one bath, and the seede of an homer shal yelde an ephah.  
11 Wo vnto them, that rise vp carely to followe drunkennes, and to them that continue vntill night, till the wine do inflame them.  
12 And the harpe & viole, timbrel, and pipe, and wine are in their feastes: but they regard not the worke of the Lord, neither consider the worke of his hands.  
13 Therefore my people is gone into captiuitie, because they had no knowledge, and the glorie thereof are men famished, and the multitude thereof is dried vp with thirst.  
14 Therefore hell hath enlarged it selfe, and hath opened his mouth, without measure, and their glorie, and their multitude, and their pompe, and he that reioyceth among them, shal descend into it.  
15 And man shalbe brought downe, & man shalbe humbled, eue the eyes of the proud shalbe humbled.  
16 And the Lord of hostes shalbe exalted in iudgement, and the holy God shalbe sanctified in iustice.  
17 Then shall the lambes feede after their maner, and the strangers shal eat the desolate places of the fat.  
18 Wo vnto them, that draw iniquitie with cordes of vanitie, and sinne, as with cart ropes:  
19 Which say, Let him make speede: let him hasten his worke, that we may see it: & let the counsel of the holie one of Israel draw neere and come, that we may knowe it.  
20 Wo vnto them that speake good of euill, and euill of good, which put darkenes for light, and light for darkenes, that put bitter for sweet, and sweet for lowre.  
21 Wo vnto them that are wise in their owne eyes, and prudent in their owne sight.  
22 Wo vnto them that are mightie to drinke wine, & to them that are strong to powre in strong drinke:  
23 Which iustifie the wicked for a rewarde, and take awaye the righteounes of the righteous from him.  
24 Therefore as the flame of fire deuoureth the stubble, and as the chaffe is consumed

of the flame: so their roote shalbe as rottennes, and their budde shal rise vp like dust, because they haue cast of the Law of the Lord of hostes, and contemned the worde of the holie one of Israel.  
25 Therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hande vpon them, and hath smitten them that the mountaines did tremble: and their carcases were torne in the middes of the streetes, and for all this his wrath was not turned away, but his hande was stretched out still.  
26 And he will lift vp a signe vnto the nations afarre, and will hiife vnto them from the end of the earth: & behold, they shall come hastily with speede.  
27 None shall faint nor fall among them: none shal slumber nor sleepe, neither shal the girdle of his loynes be loosed, nor the latchet of his shooes be broken:  
28 Whose arrowes shalbe sharpe, and al his bowes bent: his horse hooves shal be thought like flint, and his wheeles like a whirlewinde.  
29 His roaring shalbe like a lyon, & he shall roare like lyons whelpes: they shal roare, and lay holde of the pray: they shal take it away, and none shall deliuer it.  
30 And in that daye they shall roare vpon them, as the roaring of the sea: & if they looke vnto the earth, beholde darkenes, & sorowe, and the light shalbe darkened in their skie.

## CHAP. VI.

Isaiah sheweth his uocation by the vision of the diuine manifest. 9 He sheweth the obstinacie of the people. 11 The destruction of the lande. 13 The remnant referred.

In the yere of the death of king Vzziah, I sawe also the Lorde sitting vpon an high throne, and lifted vp, and the lower partes thereof filled the temple.  
The Seraphims stode vpon it: euery one had sixe wings: with twaine he couered his face, & with twaine he couered his feet, and with twaine he did flye.  
And one cryed to another, & saide, Holy, holy, holie is the Lord of hostes: the whole worlde is full of his glorie.  
And the lintels of the doore checks motion ready to giue sentence. Of his garment, or of his throne. d They were Angels (so called, because they were of a fiery colour, to signifye that they burnt in the loue of God, or were light as fyre to execute his will. e Signifying, that they were not able to endure the brightness of Gods glory. f Whereby was declared that man was not able to see the brightness of God in them. g Which thing declareth the prompt obedience of the Angels to execute Gods commandement. h This oft repeated signifieth, that the holy Angels cannot satisfie theiues in propounding God, to teach vs that in all our lyues we should giue our glory to the continual praise of God. i His glory doth not only appeare in the heauens, but through all the worlde, and therefore all creatures are bound to praise him. k Which things were to confirme the Prophet, that it was not the voyce of man: and by the smoke was signified the blindness that should come vpon the Iewes.

ued

ued at the voyce of him that cryed, and y<sup>e</sup> house was filled with smoke.

5 Then I said, Wo is me: for I am vndone, because I am a man of polluted lippes, & I dwell in the middes of a people of polluted lippes: for mine eyes haue seene the King and Lord of hostes.

6 Then slewe one of the Seraphims vnto me with an hote cole in his hande, which hee had taken from the <sup>m</sup> altar with the tongs:

7 And he touched my mouth, and said, Lo, this hath touched thy lippes, and thine iniquitie shalbe taken away, and thy <sup>m</sup> sinne shalbe purged.

8 Also I heard the voyce of the Lord, saying, Whome shall I send? and who shal go for vs? Then I said, Here am I, send me.

9 And he said, Go, and say vnto this people, \* Ye shall heare in deede, but ye shall not vnderstand: ye shall plainly see, and not perceiue.

10 Make the heart of this people fatte, make their eares heauie, and shut their eies, lest they see with their eies, & heare with their eares, and vnderstand with their hearts, & conuert, and he heale them.

11 Then sayd I, Lord, how long? And hee answered, Vntill the cities be wasted without inhabitant, & the houses without ma, and the land be vtterly desolate,

12 And the Lord haue remoued men farre away, and there be a great desolation in the middes of the lande.

13 But yet in it <sup>shall be</sup> a tenth, and shall returne, and shalbe eaten vp as an elme: or as an oke, which haue a substance in them, when they cast <sup>their leaues</sup>: so the holy seed shalbe the substance thereof.

that through their owne malice their heart is hardened, Mat. 13. 14. Act 28. 26. rom. 28. p. As he was moued with the zeale of Gods glorie, so was hee touched with a charitable affection towards the people. q Meaning, the tenth part: or as some write, it was reuelled to Ilsaiah for the confirmation of his prophesie, that ten Kinges shoulde come before their captiuitie, as were from Vzziah to Zedekiah.

r For the fewer they shall seeme to be eaten vp: yet they shall after flourish as a tree, which in winter loseth his leaues, and seemeth to be dead, yet in sommer is fresh, and greene.

CHAP. VII.

1 Ierusalem besieged. 4 Ilsaiah comforteth the King. 14 Christ is promised.

1 **A**Nd in the daies of \* Ahaz, the sonne of Iotham, the sonne of Vzziah King of Iudah, Rezin the King of \* Aram came vp, & Pekah the sonne of Remaliah King of Israel, to Ierusalem to fight against it, but he could not overcome it.

2 And it was tolde the house of <sup>b</sup> Daud, saying, Aram is ioynd with <sup>c</sup> Ephraim: therefore his heart was <sup>d</sup> moued, and the heart of his people, as the trees of the forest are moued by the winde.

3 **¶** Then saide the Lord vnto Ilsaiah, Go forth now to meete Ahaz (thou and \* Shear-iashub thy sonne) at the ende of the conduit of the vpper poole, in the path

of the fullers fieldes,

4 And say vnto him, Take heede, & be still: f Which haue feare not, neither be faint hearted for the two tailles of these smoking <sup>g</sup> firebrandes, & shall quickly be quenched. g Which was an Israelite and as semeth, enemie to the house of Daud.

5 Because Aram hath taken wicked counsel against thee, & Ephraim, & Remaliahs sonne, saying,

6 Let vs go vp against Iudah, and let vs waken them vp, and make a breache therein for vs, and set a King in the middes thereof, <sup>h</sup> euen the sonne of \* Tabeal.

7 Thus saith the Lord God, It shal not stand, neither shall it be.

8 For the head of Aram <sup>i</sup> is Damascus, and the head of Damascus <sup>j</sup> is Rezin: and within fue and <sup>k</sup> threescore yere, Ephraim shal be destroyed from being a people.

9 And the head of Ephraim <sup>l</sup> is Samaria, & the head of Samaria <sup>m</sup> is Remaliahs sonne. If ye beleue not, surely ye shall not be established.

10 **¶** And the Lord spake againe vnto Ahaz, saying,

11 Aske <sup>n</sup> a signe for thee of the Lorde thy God: aske it, <sup>o</sup> either in the depth or in the height aboue.

12 But Ahaz sayd, I will not aske, neither will I <sup>p</sup> tempt the Lord.

13 Then he said, Heare you now, O house of Daud, Is it a small thing for you to grieve <sup>q</sup> men, that ye will also grieve my God?

14 Therefore the Lord <sup>r</sup> himselfe will giue you a signe. Beholde, the virgine shal conceiue and beare a sonne, and she shal call his name <sup>s</sup> Immanuel.

15 <sup>t</sup> Butter & hony shal he eate, till he haue knowledge to refuse the euil, and to chuse the good.

16 For afore the <sup>u</sup> childe shall haue knowledge to eschew the euil, and to chuse the good, the land, that thou abhorrest, shalbe forsaken of both her Kinges.

17 The Lord shal bring vpon thee, and vpon thy people, and vpon thy fathers house (the dayes that haue not come from the day that <sup>v</sup> Ephraim departed from Iudah) <sup>w</sup> euen the King of <sup>x</sup> Asshur.

18 And in that day shall the Lord hisse for the <sup>y</sup> flie that is at the vttermost part of the floods of Egypt, and for <sup>z</sup> y bee which is in the land of Asshur,

19 And they shall come and shall light all in the desolate valleys, and in the holes of the rockes, and vpon all thorny places, & vpon all bushie <sup>a</sup> places.

20 In that day shall the Lorde shauie with a rasor that is hired, <sup>b</sup> euen by them beyond the Riuer, by the king of Asshur, the head

man also, because he shalbe nourished as other men, vntill the age of discretion. <sup>c</sup> Not meaning Christ, but anie childe: for before a childe can come to the yeres of discretion, the Kinges of Samaria and Syria shalbe destroyed. <sup>d</sup> Since the time that the twelue Tribes rebelled vnder Roboam. <sup>e</sup> In whome thou hast put thy trust.

<sup>f</sup> Meaning, the Egyptians: for by reason the countrey is hote and moyst, it is full of flies, as Assyria is full of bees. <sup>g</sup> Signifying, y no place shalbe free from them.

*Isaiahs infirmity*  
c. 6. v. 5.

*purged. c. 6. v. 8.*  
*Not when God hath mercy*  
*toughed our hearts, we are*  
*ready to do his will. c. 6. 8.*

*the wicked shall*  
*flourish but shall not*  
*stand. c. 6. v. 14.*

*Christ.*

*King. 16. 1.*

*to Syria.*

*a To wit, the second time: for in the first battell Ahaz was overcome.*

*b Meaning, the Kings house.*

*c That is, Israel, because that Tribe was the greatest, Gene. 49. 19.*

*d For feare.*

*e That is to say, The rest shall returne: which*

*name Ilsaiah gaue his sonne, to signifie, that y rest of the people should*

*returne out of their captiuitie.*

Christ.



land of Zebulun and the land of Naphtali; nor afterward when he was more grievous by the way of the sea beyonde Iorden in Galilee of the Gentiles.

The people that walked in darkenes, haue seene a great light: they that dwelled in the land of the shadow of death, vpon them hath the light shined.

Thou hast multiplied the nation, and not increased their ioye: they haue reioyced before thee according to the ioye in harvest, and as men reioyce when they deuide a spoyle.

For the yoke of their burthen, and the staffe of their shoulder, & the rod of their oppressour hast thou broken as in the day of Midian.

Surely euery battell of the warrior is with noyse, and with rumbling of garments in blood: but this shalbe with burning and deuouring of fire.

For vnto vs a Child is borne, and vnto vs a sonne is giuen; and the gouernment is vpon his shoulder, and hee shall call his name Wonderful Counsellor, The mighty God, The everlasting Father, The prince of peace.

The increase of his gouernement & peace shall haue none end: he shall sit vpon the throne of David, and vpon his kingdome, to order it, and to stablish it with iudgement and with iustice, from henceforth, euen for euer: the zeale of the Lord of hostes will performe this.

The Lord hath sent a word into Iaakob, and it hath lighred vpon Israel.

And all the people shall knowe, euen Ephraim, and the inhabitant of Samaria, that lay in the pride and presumption of the heart.

The bricke are fallen, but we will build it with hewen stones: the wilde figge trees are cut downe, but we will change them into ceders.

Neuertheles the Lord wil raise vp the aduersaries of Rezin against him, and ioyne his enemies together.

Aram before and the Philistims behind, and they shall deuoure Israel with open mouth: yes for all this his wrath is not turned away, but his hande is stretched out still.

For the people turneth not vnto him that smiteth them, neither do they seeke the Lord of hostes.

Therefore will the Lord cut off from Israel head & taile, branch & ruff in one day.

The ancient and the honorable man, he is the head: and y Prophet that teacheth lies, he is the taile.

For the leaders of the people cause them to erre: and they that are led by them, are deuoured.

Therefore shall the Lord haue no pleasure in their yong men, neither will hee haue compassion of their fatherles and of their widowes: for euerie one is an hypocrite & wicked, and euery mouth speaketh folie: yes for al this his wrath is not turned away, but his hand is stretched out still.

For wickednes burneth as a fire: it deuoureth the briers and the thornes & will kinde in the thicke places of the forest: and they shall mount vp like the lifting vp of smoke.

By the wrath of the Lord of hostes shall the land be darkened, and the people shall be as the meate of the fire: no man shall spare his brother.

And he shall snatche at the right hande, and be hungrie: and he shall eat on the left hand, and shall not be satisfied: euerie one shall eate the flesh of his owne arme.

Manasseh, Ephraim: and Ephraim Manasseh, and they both shalbe against Iudah: yes for al this his wrath is not turned away, but his hand is stretched out still.

CHAP. X.

Of wicked lawmakers: God will punish his people by the Assyrians, and after destroye them: as the remnant of Israel shall see.

W vnto them that decree wicked decrees: and write grievous things.

To keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may be their pray, and that they may spoile the fatherles.

What will ye do now in the daie of visitation, and of destruction, which shal come from farre: to whome will ye flee for helpe? and where will ye leaue your glorie?

Without me euerie one shall fall among them that are bound, and they shall fall downe among the slaine: yes for al this his wrath is not turned away, but his hand is stretched out still.

As shur, the rodde of my wrath: and the staffe in their handes is mine indignation.

I will send him to a dissembling nation, and I will giue him a charge against the people of my wrath to take the spoyle and to take the pray, & to treade them vnder feete like the mire in the street.

But he thinketh not so, neither doeth his heart esteeme it so: but he imagineth to destroy and to cut off not a few nations.

For he saith, Are not my princes all together Kings?

workes of God and of the wicked in one verie thing and aie: for Gods iudgement is to chastise them for their amendement, and the Assyrians purpose is to destroye them to enriche them selues: thus in respect of Gods iustice, it is Gods worke, but in respect of their owne malice, it is the worke of the deuil.

Wickednes as a bellowe kindeth the fire of Gods wrath, which consumeth all his obstinate enemies.

Though there were no foren enemies, yet they shal destroy one another.

Their greedines shalbe insatiable, so that one brother shall eat vp another, as though he should eate his owne flesh.

Which write and pronounce a wicked sentence to oppress the poore: meaning that the wicked magistrates, which were the chiefe cause of mischief, should be first punished.

To wit, from Assyria.

Your riches and autoritie, that they may be safe, and that ye may receiue them againe.

Because they haue forsaken me, some shal go into captiuitie, and the rest shall be slaine.

God calleth for the Assyrians to be the executioners of his vengeance.

That is, the Assyrians against the Iewes, which are but hypocrites: and in this sixte and seuenth verse is declared the difference of the

Christ. v. l.

wickednes.

Christ. c. g. v. b.

Woe to wicked Samaritans.

not the fruits of apostacy.

not.

Christ. c. 10. b. 27.

God beginneth at his  
own house. 1st. 4. 17.  
hart.

The creature ought  
not to boast against  
the Creator.

Christ. c. 11. v. 1.  
promised.

a promise.

Hib. 10. 27.

g Seeing that I haue overcome, as wel one citie as another, so that none could resist, shall Ierusalem be able to escape mine hands?

9 Is not Calno as <sup>a</sup> Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath found the kingdoms of the idoles, seeing their idoles were about Ierusalem, and about Samaria:

11 Shall not I, as I haue done to Samaria, & to the idoles thereof, so do to Ierusalem & to the idoles thereof?

12 ¶ But when the Lord hath accomplished <sup>a</sup> all his worke vpon mount Zion and Ierusalem, I will visit the fruites of the proude heart of the King of Asshur, and his glorious and proude lookes.

13 Because he saide, By the power of mine owne hand haue I done it, and by my wisdom, because I am wise: therefore I haue removed the borders of the people, and haue spoyled their treasures, & haue pulled downe <sup>y</sup> inhabitants like a valiant mā.

14 And mine hand hath found as a nest the riches of the people, and as one gathereth egges that are left, so haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whistle.

15 Shall the <sup>a</sup> axe boast it selfe against him that heweth therewith? or shall the sawe exalt it selfe against him that moueth it? as if the rod should lift vp it selfe against him that raketh it vp, or the staffe should exalt it selfe, as is were no wood.

16 Therefore shall the Lord God of hostes send among his fat men, leanenes, and vnder his glorie he shall kindle a burning, like the burning of fire.

17 And the light of Israel shall be as a fire, and the Holie one thereof as a flame, and it shall burne, and deuoure <sup>a</sup> his thornes and his briars in one day:

18 And shall consume the glorie of his forest, and of his fruitfull fieldes both soule <sup>a</sup> and flesh: and he shall be as the <sup>a</sup> fainting of a stander bearer.

19 And the rest of the trees of his forest shall be few, that a childe may tell them.

20 ¶ And at that day shall the remnant of Israel, & such as are escaped of the house of Iakob, stay no more vpon him that smote them, but shall <sup>a</sup> stay vpon the Lorde, the holie one of Israel in trueth.

21 The remnant shall returne, <sup>a</sup> even the remnant of Iakob vnto the mightie God.

22 For though thy people, O Israel, be as the sand of the sea, yet shall the remnant of them returne. The consumption <sup>a</sup> decreed shall ouerflow with righteousness.

23 For the Lord God of hostes shall make the consumption, <sup>a</sup> euen determined, in <sup>y</sup> middes of all the lande.

24 Therefore thus saith the Lord God of hostes, O my people, that dwellest in Zion, be not afraid of Asshur: he shall smite thee with a rod, and shall lift vp his staffe against thee after the manner of <sup>a</sup> Egypt:

25 But yet a verie litle time, and the wrath shall be consumed, and mine anger in their destruction.

26 And the Lord of hostes shall raise vp a scourge for him, according to the plague of <sup>a</sup> Midian in the rocke Oreb: and as his staffe was vpon the <sup>a</sup> Sea, so he will lift it vp after the maner of Egypt.

27 And at that day shall his burden be taken away from of thy shoulder, and his yoke from of thy necke: and the yoke shall be destroyed because of <sup>a</sup> the anointing.

28 He is come <sup>a</sup> to Aiath: he is passed into Migron: at Michmash shall he lay vp his armour.

29 They haue gone ouer the soorde: they lodged in the lodging at Geba: Ramah is affraide: Gibeah of Saul is fled away.

30 Lift vp thy voyce, O daughter Gallim, cause Laish to heare, O poore Anathoth.

31 Madmenah is removed: the inhabitants of Gebim haue gathered themselves together.

32 Yet there is a time that hee will staye at Nob: he shall lift vp his hand toward the mount of the daughter Zion, the hill of Ierusalem.

33 Beholde, the Lord God of hostes shall reduce of the <sup>a</sup> bough with seare, and they of high stature shall be cut of, and the hie shall be humbled.

34 And he shall cut away the thicke places of the forest with yron, and Lebanon shall haue a mightie fall.

#### CHAP. XI.

1 Christ borne of the roots of Ishai. 2 His vertues and kingdomes. 3 The fruites of the Gospell. 4 The calling of the Gentiles.

1 But there shall come a <sup>a</sup> rod forth of the stocke of Ishai, and a grasse shall growe out of his rootes.

2 And the Spirit of the Lord shall rest vpon him: the Spirit of wisdom and vnderstanding, the Spirit of counsell & strength, the Spirit of knowledge, and of the feare of the Lord,

3 And shall make him prudent in the feare of the Lord: for he shall not iudge after the sight of his eyes, neither reprove by the hearing of his eares.

4 But with righteousness shall he iudge the poore, and with equitie shall hee reprove for the meeke of the earth: and hee shall smite the earth with <sup>y</sup> rod of his mouth,

5 and with the breath of his lippes shall hee slay the wicked.

6 And iustice shall be the girdle of his loines, and faithfulness the girdle of his reines.

7 The <sup>a</sup> wolfe also shall dwell with the lambe, and the leopard shall lie with the kid, and the calfe, and the lyon, and the fat beast together, & a litle childe shall leade them.

8 And the kowe and the beare shall feede: their young ones shall lie together: and the lyon shall eate strawe like the bullocke.

9 And the sucking child shall play vpon the perish: so that all the worlde shall be smitten with this rodde, which is his worde. c Men because of their wicked affections are named by the names of beasts, wherein he like affections reigne: but Christ by his Spirit shall reforme them, and worke in them such mutual charites, that they shall be like lamber, fauouring and louing one another, and call

of all their cruel affections, Chap. 65. 25.

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Rocke, Chap.  
53. 2.

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## CHAP. XIII.

The Medes and Persians shall destroye Babylon.

hole of the aspe, & the wained childe shall put his hand vpon the cockatrice hole.

9 Then shall none hurt nor destroye in all the mountaine of mine holines : for the earth shalbe full of the knowledge of the Lord, as the waters that couer the sea.

10 And in that day the roote of Israhel, which shal stand vp for a signe vnto the people, the nations shal seeke vnto it, and his rest shall be glorious.

11 And in the same day shal the Lord stretch out his hand againe the second time, to possesse the remnant of his people, (which shalbe left) of Asshur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the yles of the sea.

12 And he shall set vp a signe to the nations, and assemble the disperfed of Israel, and gather the scattered of Iudah from the foure corners of the world.

13 The hatred also of Ephraim shall depart, and the aduersaries of Iudah shalbe cut of: Ephraim shall not enuie Iudah, neither shall Iudah vex Ephraim :

14 But they shall see vpon the shoulders of the Philistims toward the West: they shal spoyle them of the East together: Edom and Moab shalbe stretching out of their hands, & the children of Ammon in their obedience.

15 The Lord also shall utterly destroye the tongue of the Egyptians sea, and with his mightie winde shall lift vp his hand ouer the riuer, and shall smite him in his seuē streames, and cause men to walke therein with shooes.

16 And there shalbe a path to the remnant of his people, which are left of Asshur, like as it was vnto Israel in y day that he came vp out of the land of Egypt.

To wit, Nilus, the great riuer of Egypt, which entrench into the sea with seuē streames.

## CHAP. XII.

A thanksgiving of the faithful for the mercies of God.

1 And thou shalt saye in that daye, O Lord, I wil praise thee : though thou wast angrie with me, thy wrath is turned away, and thou comfortest me.

2 Behold, God is my saluation: I wil trust, and will not feare: for the Lorde God is my strength and song: he also is become my saluation.

3 Therefore with ioy shall ye draw waters out of the wellles of saluation.

4 And ye shall say in that day, \* Praise the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is knowen in all the worlde.

6 Crie out, and showte, O inhabitant of Zion: for great is the holy one of Israel in the middes of thee.

d Yet that are of the Church.

The burden of Babel, which Isaiah the sonne of Amoz did see.

2 Lift vp a standard vpon the hie mountaine: lift vp the voyce vnto them: wagge the hand, that they may go into the gates of the nobles.

3 I haue commanded them, y I haue sanctified: and I haue called the mightie to my wrath, & the that reioyce in my glorie.

4 The noyse of a multitude is in the mountaines, like a great people: a tumultuous voyce of the kingdomes of the nations gathered together: the Lord of hostes nombrereth the hoste of the battell.

5 They come from a farre countrey, from the end of the heauen: euen the Lord with the weapons of his wrath to destroye the whole land.

6 Howle you, for the day of the Lord is at hand: it shal come as a destroyer from the Almighty.

7 Therefore shall all handes be weakened, and all mens hearts shall melt,

8 And they shalbe afraied: anguish and sorrow shal take them, & they shal haue paine, as a woman that trauaileth: euery one shalbe amafed at his neighbour, & their faces shalbe like flames of fire.

9 Beholde, the day of the Lord cometh, cruel, with wrath & fierce anger to lay the land wast: and he shall destroy the sinners out of it.

10 For the starres of heauē & the planets therof shal not giue their light: the sunne shalbe darkened in his going forth, and y moone shall not cause her light to shine.

11 And I wil visite the wickednes vpon the world, & their iniquitie vpon y wicked, & I wil cause the arrogancie of the proud to cease, & wil cast downe the pride of tyrants.

12 I wil make a man more precious then fine golde, euen a man about the wedge of golde of Ophir.

13 Therefore I will shake the heauen, & the earth shall remoue out of her place in the wrath of the Lord of hostes, & in the day of his fierce anger.

14 And it shalbe as a chased doe, and as a sheepe that no man taketh vp, cuerie man shall turne to his owne people, and flee eche one to his owne land.

15 Euery one that is found, shalbe stricken through: and whosoever ioyneith himself, shall fall by the sword.

16 Their children also shalbe broken in pieces before their eyes: their houses shalbe spoiled, and their wiues rauished.

17 Beholde, I wil stirre vp the Medes against them, which shall not regard siluer, nor be desirous of golde.

med them selues by reason of their great empire. k Henoteth the principal vice, whereunto they were most giuen, as are all that abound in wealth. l He noteth the great slaughter that shall be, seeing the enemy shall neither for golde, or siluer spare a mans life, as vers. 17. m Meaning, the power of Babylon with their hyred souldiers. Psal. 137.9. n This was not accomplished when Cyrus tooke Babylon, but after the death of Alexander the great.

That is, the great calamitie, which was prophesied to come on Babel, as a most grievous burden, which they were not able to beare.

In these twelue chapters following, he speaketh of the plagues, wherewith God would smite these strange nations, (whom they knew) to declare that God chastised the Israelites as his children, & these other as his enemies: and also that if God spare not these that are ignorant, that they must not thinke strange, if he punished them, which haue knowledge of his Lawe and keepe it not.

b To wit, to the Medes and the Persians. c That is, prepared and appointed to execute my judgement. d Which willingly go about the worke whereunto I appoint them, but how the wicked do this, reade chap. 10.6.

e The armie of the Medes and Persians against Babylon. f Ye Babylonians.

g The Babylonians anger, and griefe shalbe so much, that their faces shalburne as fire.

h They that are overcome, shal thinke that all the powers of heauen & earth are against the, Ezek. 32.7. i He comparereth Babylon to the whole world, because they so esteemed.

k Henoteth the principal vice, whereunto they were most giuen, as are all that abound in wealth.

l He noteth the great slaughter that shall be, seeing the enemy shall neither for golde, or siluer spare a mans life, as vers. 17.

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the day of the Lord  
wrath. v. 17.

the punishment of pride and  
tyranny.

thanksgiving. c. 12.

A proph. c. 12. 3.



the fearsfull des- Gen. 19. 25.  
truction of Babil. 17. 30. 40.  
Rat. c. 14. 17.

Zijm and Ohim.

Jim.

a promys.

The word of the Lord  
shall be effectuall. v. 24.  
27.

Jerammy.

- 18 With bowes also shall they destroye the children, & shall haue no compassion vpon the fruit of the wombe, and their eies shall not spare the children.
- 19 And Babel the glorie of kingdomes, the beautie and pride of the Chaldeans, shall be as the destruction of God in Sodom and Gomorah.
- 20 It shall not be inhabited for euer, neither shall it be dwelled in from generation to generation: neither shall y Arabian pitch his tents there, neither shall the sheepeheard make their foldes there.
- 21 But y Zijm shall lodge there, and their houses shall be full of Ohim: Ostriches shall dwell there, & the Satyrs shall dance there.
- 22 And Jim shall crye in their palaces, and dragons in their pleasant palaces: and the time therof is readie to come, & the daies thereof shall not be prolonged.

CHAP. XIII.

The returne of the people from captiuitie. 4 The derision of the King of Babylon. 11 The death of the King. 29 The destruction of the Philistims.

- 1 For the Lord will haue compassion of Iaakob, and will yet chuse Israel, and cause them to rest in their owne land: and the stranger shall ioyne himselfe vnto them, and they shall cleaue to the house of Iaakob.
- 2 And the people shall receiue them and bring them to their owne place, and the house of Israel shall possesse them in the land of the Lord, for seruants and handmaids: and they shall take them prisoners, whose captiues they were, and haue rule ouer their oppressours.
- 3 And in y day when the Lord shall giue thee rest from thy sorowe, and from thy feare, and from the sore bondage, wherein thou didest serue,
- 4 Then shalt thou take vp this prouerbe against the King of Babel, & say, How hath the oppressor ceased? and the golde thirstie Babel rested?
- 5 The Lord hath broken the rodde of the wicked, and the scepter of the rulers:
- 6 Which smote the people in anger with a continual plague, and ruled the nations in wrath: if anie were persecuted, he did not let.
- 7 The whole worlde is at rest and is quiet: they sing for ioye.
- 8 Also the firme trees reioyced of thee, and the cedars of Lebanon, saying, Since thou art laid downe, no hewer came vp against vs.
- 9 Hel beneath is moued for thee to meeete thee at thy comming, rayfing vp the dead for thee, euen all the princes of the earth, and hath raised from their thrones al the Kings of the nations.
- 10 All they shall crye, and say vnto thee, Art thou become weakelike also as we? art thou become like vnto vs?
- 11 Thy pompe is brought downe to the graue, & the sound of thy viols: the worme is spread vnder thee, and the wormes co-

- uer thee.
- 12 How art thou fallen fro heauen, O Lucifer, sonne of the morning? & cut downe to the ground, which didest cast lottes vpon the nations?
- 13 Yet thou saidest in thine heart, I will ascend into heauen, and exalt my throne aboue beside the starres of God: I will sit also vpon the mount of the Congregation in the sides of the North.
- 14 I will ascend aboue the height of the cloudes, and I will be like the most high.
- 15 But thou shalt be brought downe to the graue, to the sides of the pit.
- 16 They that see thee, shall looke vpon thee and consider thee, saying, Is this the man that made the earth to tremble, and that did shake the kingdomes?
- 17 He made the worlde as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners.
- 18 All the Kings of the nations, euen they all sleepe in glorie, euerie one in his owne house.
- 19 But thou art cast out of thy graue like an abominable branch: like the raiment of those that are slaine, & thrust thorow with a sword, which go downe to the stones of the pit, as a carkeise troden vnder feete.
- 20 Thou shalt not be ioyned with them in the graue, because thou hast destroyed thine owne land, & slaine thy people: the seede of the wicked shall not be renowned for euer.
- 21 Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise vp nor possesse the land, nor fil y face of the world with enemies.
- 22 For I will rise vp against the Lord of hostes, and wil cut of from Babel the name and the remnant & the sonne, and the nephew, saith the Lord:
- 23 And I wil make it a possessio to y hedgehog, and pooles of water, and I wil sweepe it with the besome of destruction, saith the Lord of hostes.
- 24 The Lord of hostes hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, & as I haue consulted, it shall stand:
- 25 That I will breake to pieces Asshur in my lande, and vpon my mountaines will I treade him vnder foote: so that his yoke shall depart from them, and his burden shall be taken from of their shoulder.
- 26 This is the counsel that is consulted vpon the whole worlde, and this is the hande stretched out ouer all the nations,
- 27 Because the Lord of hostes hath determined it, & who shall difanul it? & his hand is stretched out, & who shall turne it away?
- 28 In the yere that King Achaz dyed, was this burden.
- 29 Reioyce not, (thou whole Palestina) because the rod of him that did beate thee, is broken: for out of the serpents roote shall come forth a cockatrice, & the fruit thereof shall be a fire flying serpent.

h Thou that thoughtest thy selfe most glorious, & as thou wast placed in the morning stars, that goeth before the sunne, is called Lucifer to whom Nebuchadnezzar compared. i Meaning Asshur, when the Temple was on the North side, as Palsat, whereby he was beate that tryed fight against God, when they persecute his Church and would set themselves in his place. k In maruelling at thee. l To set thee a libertie: noting his equality. m Thou wast not buried in y sepulchre of thy fathers, thy tyrannie was loathed. n He called in the Moles and Persians and all those that shall execute Gods vengeance. o As I haue begun to destroy the Assyrians in Samaria, so will I continue, & destroy thee wholly, when I shall deliuer you from Babylon. p From y leues. q Read chap. 37. r He willeth the Philistims not to reioyce because the Lewes are diminished in their power: for their strength shall be greater then euer it was.

[The Israelites, 30 For the first borne of the poore shalbe fed, and the needie shal lye downe in safetie: and I will kill thy roote with famine, & it shall slay thy remnant.  
 31 Howle, O gate, crye O citie: thou whole lande of Palestina art dissolued, for there shall come from the North a smoke, and none shalbe alone, at his time appointed.  
 32 What shall then one answer the messengers of the Gentiles? That the Lorde hath stablished Zion, & the poore of his people shall trust in it.  
 33 They shall answer, that the Lorde doeth defend his Church, and them that ioyne themselves thereunto.

## CHAP. XV.

A prophesie against Moab.

**T**He burden of Moab. Surely Ar of Moab was destroyed, & brought to silence in a night: surely Kir of Moab was destroyed, & brought to silence in a night. He shal go vp to the temple, and to Dibon to the hie places to weepe: for Nebo and for Medeba shall Moab howle: vpon all their heads shalbe baldnes, and euerie beard shauen.  
 In their streetes shall they be girded with sackcloth: on the tops of their houses, and in their streetes euerie one shall howle, & come downe with weeping.  
 And Hehbon shall crye, & Elealeh: their voyce shalbe heard vnto Iahaz: therefore the warriors of Moab shal showe the soule of euerie one shall lament in him selfe.  
 Mine heart shall crie for Moab: his fugitiues shall flee vnto Zoar, an heiffer of three yere olde: for they shall go vp with weeping by the mounting vp of Lubith: and by the way of Horonaim they shall raise vp a crie of destruction.  
 For the waters of Nimrim shalbe dried vp: therefore the grasie is withered, the herbes consumed, & there was no greene herbe.  
 Therefore what euerie man hath left, and their substance shall they beare to the brooke of the willowes.  
 For the crie went round about the borders of Moab: and the howling thereof vnto Eglaim, and the skriking thereof vnto Beer Elim,  
 Because the waters of Dimon shalbe full of blood: for I will bring more vpon Dimon, euen Lyons vpon him that escapeth of Moab, and to the remnant of the land.

## CHAP. XVI.

The causes wherefore the Moabites are destroyed.

**E**nd ye a lambe to the ruler of the worlde from the rocke of the wilderness, vnto the mountaine of the daughter Zion.  
 For it shalbe as a birde that flyeth, and a nest forsaken: the daughters of Moab shalbe at the foords of Arnon.  
 Gather a counsell, execute iudgement: now to late, seeing the vengeance of God is vpon them. b There is no remedie, but you must flee.

make thy shadowe as the night in the midday: hide them that are chased out: bewray not him that is fled.  
 Let my banished dwell with thee: Moab be thou their couert from the face of the destroyer: for the extortioner shall end: the destroyer shalbe consumed, and the oppressour shall cease out of the land.  
 And in mercy shall thy throne be prepared, and he shal sit vpon it in stedfastnes, in y tabernacle of Dauid, iudging, and seeking iudgement, and hastening iustice.  
 We haue heard of the pride of Moab (he is verie proude) euen his pride, & his arrogancie, and his indignation, but his lies shall not be so.  
 Therefore shal Moab howle vnto Moab: euerie one shall howle: for the fundacions of Kir-harefeth shall ye mourne, yet they shalbe stricken.  
 For the vineyardes of Heshbon are cut downe, & the vine of Sibmah: the lords of the heathen haue broken the principal vines thereof: they are come vnto Iazer: they wandred in the wildernes: her goodly branches stretched out them selues, and went ouer the sea.  
 Therefore wil I weepe with y weeping of Iazer, and of the vine of Sibmah, O Heshbon: and Elealeh, I will make thee drunke with my teares, because vpon thy sommer fruite, and vpon thy haruest showing is fallen.  
 And gladnes is taken away, and ioye out of the plentiful field: and in the vineyardes shalbe no singing nor shouting for ioy: the treader shal not tread wine in y wine presses: I haue caused the rcioicing to cease.  
 Wherefore, my bowels shall sound like an harpe for Moab, & mine inward partes for Ker-harefeth.  
 And when it shal appeare that Moab shal be wearie of his hie places, then shall hee come to his temple to pray, but he shall not preuaile.  
 This is the word that the Lorde hath spoken against Moab since that time.  
 And now the Lorde hath spoken, saying, In three yeres, as y yeres of a hyreling, and the glorie of Moab shalbe condemned in all the great multitude, and the remnant shalbe verie small and feeble.  
 And when it shal be as if they were able to helpe them. o He appointed a certaine time to punish the enemies in. p Who wil obserue iustly the time, for the which he is hyred, and serue no longer, but wil euer long for it.

## CHAP. XVII.

A prophesie of the destruction of Damascus and Ephraim. Calamitie moueth to repentance.

**T**He burden of Damascus. Beholde, Damascus is taken away from being a citie, for it shalbe a ruinous heape.  
 The cities of Aroer shalbe forsaken: they shalbe for the flockes: for they shall lie there, and none shall make them afraide.  
 The munition also shall cease from Edom: the Church in declaring destruction of these two Kings of Syria and Israel, when as they had conspired to ouerthrow of Iudah.  
 Y y. j. phraim,

a promys. c. 14. 30. 31  
 extortion & oppression  
 punished.

Christ.

a Reade Chap. 13. 1.  
 b The chiefe citie of Syria.  
 c It was a countrey of Syria by the riuer Arnon.  
 d It seemeth that the Prophet  
 e These two Kings  
 f Iudah.  
 g phraim,

¶ The ten Tribes gloried in their multitude, and alliance with other nations: therefore he saith that they shall be brought downe and the Syrians also.

¶ Meaning of the ten tribes, which boasted themselves of their nobilitie, prosperitie, strength & multitude.

¶ As if abundance of corn doth not feare the harvest men that should cut it downe: no more shall the multitude of Israel make their enemies to shrink, whom God shall appoint to destroy them.

¶ Which valley was plentiful and fertile.

¶ Because God would have his covenant stable, he promisseth to reserve some of this people, & to bring them to repentance.

¶ He sheweth Gods correctiōs erue bring forth some fruit, and cause his to turne from their finnes, and to humble themselves to him.

¶ As the Canaanites left their cities, when God did place the Israelites there, so the cities of Israel shall no more be able to defend their inhabitants, then bushes, when God shall send the enemy to plague them.

¶ Which are excellent, and brought out of other countries.

¶ As the Lord threatneth the wicked in his Law, Levit. 26. 16.

¶ The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number, & gathered of many nations.

¶ He addeth this for consolation of the faithful, which were in Israel. ¶ He compareth the enemies of Assyrians to a tempest, which riseth over night, & in the morning is gone.

¶ As the Lord threatneth the wicked in his Law, Levit. 26. 16.

¶ The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number, & gathered of many nations.

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¶ As the Lord threatneth the wicked in his Law, Levit. 26. 16.

phraim, and the kingdome from Damascus, and the remnant of Aram shall be as the glorie of the children of Israel, saith the Lord of hostes.

4 And in that daye the glorie of Iacob shall be impoudered, and the farnes of his flesh shall be made leane.

5 And it shall be as when the harvest man gathereth the corne, and reapeth the eares with his arme, and he shall be as he that gathereth the eares in the valley of Rephaim.

¶ Yet a gathering of grapes shall be left in it, as the shaking of an olive tree, two or three berries are in the top of the vpmost boughs, and foure or fve in the hyc branches of the fruite thereof, saith the Lorde God of Israel.

7 At that day shall a man looke to his maker, and his eyes shall looke to the holie one of Israel.

8 And he shall not looke to the altars, the workes of his owne hands, neither shall he looke to those things, which his owne fingers haue made, as groues and images.

9 In y day shall the cities of their strength be as the forsaking of boughs & branches, which they did forsake, because of the childer of Israel, & there shall be desolatiō.

10 Because thou hast forgotten the God of thy saluation, and hast not remembered the God of thy strength, therefore shalt thou set pleasant plantes, & shalt graffe strange vine branches:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy leede to Horilh: but the harvest shall be gone in the day of possession, and there shall be desperate sorow.

12 Ah, the multitude of many people, they shall make a sound like the noyse of the sea: for the noyse of the people shall make a sound like the noyse of mightie waters.

13 The people shall make a sound like the noyse of manie waters: but God shall rebuke them, and they shall flee farre of, and shall be chafed as the chaffe of the mountaines before the winde, and as a rolling thing before the whirlewinde.

14 And lo, in the euening there is trouble: but afore the morning it is gone. This is y portion of them that spoyle vs, and the lot of them that robbe vs.

¶ As the Lord threatneth the wicked in his Law, Levit. 26. 16.

¶ The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number, & gathered of many nations.

¶ He addeth this for consolation of the faithful, which were in Israel. ¶ He compareth the enemies of Assyrians to a tempest, which riseth over night, & in the morning is gone.

¶ As the Lord threatneth the wicked in his Law, Levit. 26. 16.

ing. ¶ Go, ye swift messengers, to a nation that is scattered abroad, and spoyled, vnto a terrible people from their beginning euen hitherto: a nation by litle and litle, euen troden vnder foote, whose land the floods haue spoyled.

3 All ye the inhabitants of the world and dwellers in the earth, shall see whe he setteth vp a signe in the mountaines, & when he bloweth the trumpe, ye shall heare.

4 For so the Lord said vnto me, I will rest and beholde in my tabernacle, as I heate drying vp the raine, and as a cloude of dew in the heate of harvest.

5 For afore the harvest when the floure is finished, and the fruite is riping in the floure, then he shall cut downe the branches with hookes, and shall take away, and cut of the boughs:

6 They shall be lett together vnto foules of the mountaines, and to the beastes of the earth: for the foule shall sommer vpon it, and euerie beast of the earth shall winter vpon it.

7 At that time shall a present be brought Affyrians, as vnto the Lord of hostes, (a people that is scattered abroad, and spoyled, & of a terrible people from their beginning hitherto, a nation, by litle and litle euen troden vnder foot, whose land the riuers haue spoyled) to the place of the Name of the Lord of hostes, euen the mount Zion.

¶ Seasons are most profitable for the riping of fruites: whereby he meaneth, that he will seeme to fauour them, and giue them abundance for a time, but he will suddenly cut them off. ¶ Not onely men shall contemne them, but the brute beasts. ¶ Meaning, that God will pte his Church, and receiue that litle remnant as an offering vnto himselfe.

## CHAP. XIX.

1 The destruction of the Egyptians by the Assyrians. 18 Of their conversion to the Lord.

1 The burden of Egypt. Behold, the Lord rideth vpon a swift cloude, and shall come into Egypt, and the idoles of Egypt shall be moued at his presence, & the heart of Egypt shall melt in the middes of her.

2 And I wil set the Egyptians against the Egyptians: so euerie one shall fight against his brother, and euerie one against his neighbour, citie against citie, & kingdome against kingdome.

3 And the spirit of Egypt shall faile in the middes of her, and I wil destroy their counsel, and they shall seeke at the idoles, & at the forcerers, and at them that haue spirits of diuination, and at the southsayers.

4 And I will deliuer the Egyptians into the hand of the cruel lordes, and a mightie King shall rule ouer them, saith the Lord God of hostes.

5 Then the waters of the sea shall fayle, & the riuer shall be dried vp, and wasted.

6 And the riuers shall go farre away: the riuers of defence shall be emptied & dried

¶ Chro. 20. 22. chap. 49. 26. ¶ Meaning, their policie, and wisdom. ¶ He sheweth that the sea and Nilus their great riuer, whereby they thought themselves most free, should not be able to defend them from his anger, but that he would send the Assyrians among them, & should keepe them vnder as slaues. ¶ For Nilus ran into the sea by seven streames, although they were so many riuers.

¶ This may be taken that they sent other comforters to the leues, and to promise them helpe against their enemies, and so the Lord did threaten to take away their strength that the leues should not tread therein: or that they did follow the Egyptians, and promised them aide to go against Israh.

¶ To wit, the leues, who because of Gods plagues made other nations like, as God threatned, Deut. 28. 47.

¶ Meaning the Affyrians, as chap. 8. 7.

¶ When the Lord prepared to fight against the Ethiopians.

¶ I will stay a while from punishing the wicked.

¶ Which two whereby hee meaneth, that he will seeme to fauour them, and giue them abundance for a time, but he will suddenly cut them off.

¶ Not onely men shall contemne them, but the brute beasts.

¶ Meaning, that God will pte his Church, and receiue that litle remnant as an offering vnto himselfe.

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vp: the reedes and flagges ſhalbe cut  
downe.

7 The graſſe in the riuer, and at the head  
of the riuers, and all that groweth by the  
riuer, ſhal wiſher, and be driuen away, and  
be no more.

8 The fiſhers alſo ſhall <sup>b</sup> mourne, and all  
they that caſt angle into the riuer, ſhal la-  
ment, and they that ſpread their net vpon  
the waters, ſhalbe weakened.

9 Moreouer, they that worke in flaxe of di-  
uers fortes, ſhalbe confounded, and they  
that weaue nets.

10 For their nettes ſhalbe broken, and all  
they, that make pondeſ, ſhalbe heauie in  
heart.

11 Surely the princes of <sup>i</sup> Zoan are fooles:  
the counſel of the wiſe counſelers of Pha-  
raoh is become fooliſhe: how ſay ye vnto  
Pharaoh, I <sup>am</sup> the ſonne of the wife? I  
am the ſonne of the ancient Kings?

12 Where are now thy wiſe men, that they  
may tell thee, or may know what the Lord  
of hoſtes hath determined againſt E-  
gypt?

13 The princes of Zoan are become fooles:  
the princes of Noph are deceiued, they  
haue deceiued Egypt, *euē* the <sup>m</sup> corners  
of the tribes thereof.

14 The Lord hath mingled among them <sup>y</sup>  
ſpirite of error: and they haue cauſed  
Egypt to erre in euery worke thereof, as a  
drunken man erreth in his vomite.

15 Neither ſhal there be any worke in E-  
gypt, which the head may <sup>o</sup> doe, nor the  
tail, the branche nor the ruſh.

16 In that day ſhal Egypt be like vnto wo-  
men: for it ſhalbe afraid and feare becauſe  
of the mouing of the hande of the Lorde  
of hoſtes, which he ſhaketh ouer it.

17 And the lande of Iudah ſhal bee a feare  
vnto Egypt: euerie one that maketh me-  
tion of it, ſhalbe afraid thereof, becauſe  
of the counſel of the Lorde of hoſtes, which  
he hath determined vpon it.

18 In that day ſhal ſiue cities in the lande of  
Egypt <sup>a</sup> ſpeake the language of Canaan,  
and ſhall <sup>i</sup> ſweare by the Lorde of hoſtes:  
one ſhalbe called the citie of deſtruction.

19 In that day ſhal the altar of the Lorde be  
in the middes of the lande of Egypt, and  
a pillar by the border thereof vnto the  
Lord.

20 And it ſhall be for a ſigne and for a wi-  
nes vnto the Lorde of hoſtes in the land of  
Egypt: for they ſhal crie vnto the Lorde, be-  
cauſe of the oppreſſers, and he ſhall ſende  
them <sup>a</sup> a Sauour and a great man, and ſhal  
deliuer them.

21 And the Lorde ſhalbe knowne of the E-  
gyptians, and the Egyptians ſhal know the

<sup>r</sup> Shall renounce their ſuperſtitious, and proteſt to ſerue God  
aright. <sup>s</sup> Meaning, of ſiue cities ſiue ſhould ſerue God, and the ſix re-  
maine in their wickednes: and ſo of the ſix part there ſhould be but one  
left. <sup>t</sup> There ſhalbe euident ſignes and tokens, that Gods religion is  
there: which manner of ſpeech is taken of the Patriarkes and ancient  
times, when God had not as yet appointed the place, & ful manner how  
he would be worſhipped. <sup>u</sup> This declarereth that this prophesie ſhould  
be accompliſhed in the time of Chriſt.

Lord in that day, and do ſacrifice and ob-  
lation, and ſhal vow vowes vnto the Lord,  
and performe them.

22 So the Lorde ſhall ſmite Egypt, he ſhall  
ſmite and heale it: for he ſhal returne vn-  
to the Lord, and he ſhalbe intreated of the  
and ſhall heale them.

23 In that day ſhall there be a path fro <sup>i</sup> E-  
gypt to Aſſhur, and Aſſhur ſhal come into  
Egypt, & Egypt into Aſſhur: ſo the E-  
gyptians ſhall worſhip with Aſſhur.

24 In that day ſhall Iſrael be the third with  
Egypt and Aſſhur, *euē* a bleſſing in the  
middes of the land.

25 For the Lorde of hoſtes ſhal bleſſe it, ſay-  
ing, Bleſſed be my people Egypt and Aſ-  
ſhur, the worke of mine handes, and Iſrael  
mine inheritance.

## CHAP. XX.

<sup>a</sup> The three yeres captiuitie of Egypt and Ethiopia deſcri-  
bed by the three yeres going naked of Iſaiah.

1 In the yere that <sup>a</sup> Tartan came to <sup>b</sup> Aſ-  
ſhur, (when <sup>a</sup> Sargon King of Aſſhur ſent  
him) and had fought agaynſt Aſſhur, and  
taken it,

2 At the ſame time ſpake the Lorde by the  
hand of Iſaiah the ſonne of Amoz, ſaying,  
Go, and looſe the <sup>d</sup> ſackcloth from thy  
loynes, & put of thy ſhooe from thy foote.  
And he did ſo, walking naked and bare-  
foote.

3 And the Lorde ſayde, Like as my ſeruant  
Iſaiah hath walked naked, and barefoote  
three yeres, *as* a ſigne and wonder vpon  
Egypt, and Ethiopia,

4 So ſhall the King of Aſſhur take away the  
captiuitie of Egypt, and the captiuitie of  
Ethiopia, *both* yong men and olde men,  
naked and barefoote, with their buttockes  
vncouered, to the ſhame of Egypt.

5 And they ſhal feare, and be aſhamed of <sup>e</sup>  
Ethiopia their expectation, and of Egypt  
their glorie.

6 Then ſhall the inhabitant of this <sup>y</sup> le ſay  
in that day, Behold, ſuch is our expecta-  
tion, whither we fled for helpe to be deli-  
uered from the King of Aſſhur, and howe  
ſhall we be deliuered?

## CHAP. XXI.

<sup>i</sup> Of the deſtruction of Babylon by the <sup>i</sup> Perſians and Medes.  
<sup>ii</sup> The ruine of Idumea, <sup>iii</sup> And of Arabia.

1 The burden of <sup>a</sup> the deſert ſea. As the  
whirlwindes in the South vſe to paſſe  
from the wildernes, ſo ſhal it <sup>b</sup> come from  
the horrible land.

2 A grieuous viſion was ſhewed vnto me,  
The <sup>a</sup> tranſgreſſour agaynſt a tranſgreſſour,  
and the deſtroyer agaynſt a deſtroyer. Go  
vp <sup>d</sup> Elam, beſiege Media: I haue cauſed  
all the mourning <sup>e</sup> thereof to ceaſe.

which had deſtroyed other nations, ſhalbe ouercome of the Medes &  
Perſians, and this he prophesied an hundred yere before it came to  
paſſe. <sup>d</sup> By Elam, he meaneth the Perſians. <sup>e</sup> Becauſe they ſhal find  
no ſuccour, they ſhall mourne no more, or, I haue cauſed them to ceaſe  
mourning, whome Babylon had afflicted.

<sup>x</sup> By theſe cere-  
monies be com-  
prehendeth the  
ſpiritual ſeruice  
vnder Chriſt.

<sup>y</sup> By theſe two  
nations, which  
were then chiefe  
enemies of the  
church, he ſhew-  
eth that <sup>y</sup> Gen-  
tiles, and the  
Iewes ſhould be  
ioyned together  
in one faith and  
religion, and  
ſhould be all  
one folde vnder  
Chriſt their  
ſhepherd.

<sup>a</sup> Who was a  
captaine of Sa-  
nerherib, <sup>2</sup> King.  
18.

<sup>b</sup> A citie of the  
Philiftines.

<sup>c</sup> The Ebrewes  
write that Sane-  
herib was ſo cal-  
led.

<sup>d</sup> Which ſigni-  
feth that the  
Prophet did la-  
ment the miſe-  
rie that he ſawe  
prepared before  
the three yeres,  
that he went na-  
ked and bare  
footed.

<sup>e</sup> In whoſe aide  
they truſted.  
<sup>f</sup> Of whom they  
boasted, and glo-  
ried.

<sup>g</sup> Meaning Iu-  
dea, which was  
compaſſed a-  
bout with their  
enemies, as an  
yle with waters.

<sup>a</sup> On the ſea ſide  
betweene Iudea,  
and Caldea was  
a wildernes,  
whereby he  
meaneth Caldea  
<sup>b</sup> That is, the  
ruine of Baby-  
lon by <sup>y</sup> Medes,  
and Perſians.  
<sup>c</sup> The Aſſyrians  
and Caldeans,

<sup>d</sup> By Elam, he meaneth the Perſians. <sup>e</sup> Becauſe they ſhal find  
no ſuccour, they ſhall mourne no more, or, I haue cauſed them to ceaſe  
mourning, whome Babylon had afflicted.

## The fall of Babylon.

¶ This the Prophet speaketh in the person of the Babylonians.

g He propheseth the death of Belshazzar, as Dan. 5. 30, who in the middes of his pleasures was destroyed. h Whiles they are eating, and drinking they shalbe commanded to runne to their weapons.

i To wit, in a vision by the Spirit of prophesie.

k Meaning charrets of men of warre, and others that carried the baggage.

l Meaning, Darius which ouercame Babylon.

m The watchman, whome Iſaiah ſet vp, told him, who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision.

¶ Iſa. 51. 8. reuel. 1. 4. 8.

n Meaning, Babylon.

¶ Ebr. ſonne. o Which was a citie of the Iſhmaelites, and was ſo named of Dumah,

Gen. 25. 14.

p A mountaine of the Idumeans.

q He describeth the inquietnes of the people of Dumah, who were night and day in feare of their enemies, and euer ran to

and fro to enquire newes.

r For feare, the Arabians shall flee into the woods, and he appointeth what way they shall take.

s Signifying that for feare they shall not tarry to eat or drinke.

t He appointeth them reſpit for one yere onely and then they should be destroyed.

u Reade chap. 16. 14.

x Which was the name of a people of Arabia: and by the horrible destruction of all these nations, he teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

3 Therefore are my <sup>f</sup> loynes filled with sorrowe: forrowes haue taken me as the sorrowes of a woman that trauaileth: I was bowed downe when I heard it, and I was amazed when I ſawe it.

4 Mine heart failed: fearefulnes troubled me: the night <sup>s</sup> of my pleasures hath been turned into feare vnto me.

5 Prepare thou the table: watch in <sup>y</sup> watch towre: eate, drinke: <sup>h</sup> arise, ye princes, anoint the shielde.

6 For thus hath the <sup>i</sup> Lord ſaide vnto mee, Go, ſet a watchman, to tel what hee ſeeth.

7 And he ſawe a charret with two horsemen: <sup>h</sup> a charret of an aſſe, & a charret of a camel: and he hearkened & tooke diligent heede.

8 And he cryed, A <sup>l</sup> Lyon: my lord, I ſtand continually vpon the watch towre in the day time, and I am ſet in my watch euerie night:

9 And beholde, this mans charret cometh with two horsemen. And <sup>m</sup> he answered and ſaid, \* Babel is fallen: it is fallen, and all the images of her gods hath he broken vnto the ground.

10 O <sup>o</sup> my threshing, and the <sup>o</sup> corne of my floore. That which I haue hearde of the Lord of hostes, the God of Iſrael, haue I <sup>l</sup> ſhewed vnto you.

11 ¶ The burden of <sup>o</sup> Dumah. He calleth vnto me out of <sup>p</sup> Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman ſaid, The <sup>q</sup> morning cometh, and alſo the night. If ye will aſke, enquire: returne and come.

13 ¶ The burden againſt Arabia. In <sup>r</sup> the forefront of Arabia ſhall ye tarie all night, <sup>u</sup> even in the wayes of Dedanim.

14 O inhabitants of the land of Tema, bring forth <sup>v</sup> water to mee: the thirſtie, and preuent him that ſeeth with his bread.

15 For they flee from the drawn ſwordes, <sup>u</sup> even from the drawn ſword, and from the bent bowe, and from the grievouſnes of warre.

16 For thus hath the Lord ſaid vnto me, Yet a yere <sup>t</sup> according to the yeeres of an hireling, and all the glorie of Kedar ſhall ſayle.

17 And the reſidue of the number of the ſtrong archers of the ſonnes of <sup>x</sup> Kedar ſhall be fewe: for the Lord God of Iſrael hath ſpoken it.

¶ For feare, the Arabians shall flee into the woods, and he appointeth what way they shall take.

¶ Signifying that for feare they shall not tarry to eat or drinke.

¶ He appointeth them reſpit for one yere onely and then they should be destroyed.

¶ Reade chap. 16. 14.

¶ Which was the name of a people of Arabia: and by the horrible destruction of all these nations, he teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

¶ He propheseth of the destruction of Ierusalem by Nebuchadnezzar. 15 A threatening against Shebna. 20 To whose office Eliakim is preferred.

## Iſaiah.

¶ The burden of the <sup>a</sup> valley of viſion. a Meaning, Iſaiah, which was compaſſed about with mourning, and was called the valley of viſion, becauſe of the Prophet, which were alwaies there, whome they named Seers.

1 Thou that art full of <sup>b</sup> noyſe, a citie full of brute, a ioyous citie: thy ſlaine men ſhall not be ſlaine <sup>d</sup> with ſworde, nor dye in battle.

2 All thy princes ſhall flee together from the bowe: they ſhalbe <sup>c</sup> bound: al that ſhal be found in thee, ſhalbe bound together, which haue fled from <sup>e</sup> farre.

3 Therefore ſaid I, Turne away from me: I will weepe <sup>f</sup> bitterly: labour not to comfort me for the deſtruction of the daughter of my people.

4 For <sup>g</sup> it is a day of trouble, and of ruine, and of perplexitie by the Lord God of hostes: woe to the valley of viſion, breaking downe <sup>h</sup> the citie: and a <sup>i</sup> crying vnto the mountaines.

5 ¶ And Elam <sup>j</sup> bare the quiver in a mans ger. charret with horsemen, and Kir vncouered the ſhield.

6 And thy chiefe valleis ſhall be full of charrets, and the horsemen ſet themſelues in aray againſt the gate.

7 And he diſcovered the <sup>k</sup> couering of Iudah: and thou diſteſt looke in that day to the armour of the houſe of the foreſt.

8 And ye haue ſcene <sup>l</sup> the breaches of the citie of David: for they were manic, and ye gathered the waters of <sup>m</sup> ſlower poole.

9 And ye nombred the houſes <sup>n</sup> of Ierusalem, & the houſes haue ye broken downe to fortiſie the wall,

10 And haue alſo made a ditch betweene the two walles, for the <sup>o</sup> waters of the old poole, and haue not looked vnto the maker <sup>p</sup> thereof, neither had reſpect vnto him that formed it of olde.

11 And in that daye did the Lorde God of hostes call vnto weeping and mourning, and to baldnes and girding with ſackcloth.

12 And beholde, ioye and gladnes, ſlaying oxen and killing the ſheepe, eating fleſh, and drinking wine, <sup>q</sup> eating and drinking: for to morowe we ſhall dye.

13 And it was declared in the eares of the Lord of hostes, Surely this iniquitie ſhall not be purged from you, till ye dye, ſaith the Lord God of hostes.

14 Thus ſaith the Lord God of hostes, Go, get thee to that <sup>r</sup> treaſurer, to Shebna, the ſteward of the houſe, and ſay,

15 What haſt thou to do here? and whome haſt thou <sup>s</sup> here? that thou ſhouldeſt here

1 ¶ Ye fortified the ruinous places, which were neglected in time of peace: meaning, the whole citie and the citie of David which was within the compaſſe of the other. m Eitherto puld downe ſuch as might hurt, or els to know what men they were able to make. a To provide if neede ſhould be of water. o To God that made Ierusalem: that is, they truſted more in theſe worldly meanes than in God. p In that is, they truſted more in theſe worldly meanes than in God. q Because the admonitions of the Prophets, ſaying, Let vs eate and drinke: for our Prophets ſay, that we ſhall dye to morowe. r Because the Ebrewe word doeth alſo ſignifie one that doeth nourish and cheriſh, there are of the learned that thinke, that this wicked man did procure ſecret frienſhip with the Aſſyrians and Egyptians, to betray the church, and to provide for him ſelfe againſt all dangers: in the meane ſeaſon he packed craftily and gate of the beſt offices into his had vnder Hezekiah, euer aſpiring to the hiſt. s Meaning, that hee was a ſtranger and came vp of nothing.

¶ The ſecret place where the armour was: m wit, in the houſe of the foreſt, of the King.

¶ Because the admonitions of the Prophets, ſaying, Let vs eate and drinke: for our Prophets ſay, that we ſhall dye to morowe.

¶ Because the Ebrewe word doeth alſo ſignifie one that doeth nourish and cheriſh, there are of the learned that thinke, that this wicked man did procure ſecret frienſhip with the Aſſyrians and Egyptians, to betray the church, and to provide for him ſelfe againſt all dangers: in the meane ſeaſon he packed craftily and gate of the beſt offices into his had vnder Hezekiah, euer aſpiring to the hiſt.

¶ Meaning, that hee was a ſtranger and came vp of nothing.

¶ Meaning, that hee was a ſtranger and came vp of nothing.

## CHAP. XXII.

¶ He propheseth of the destruction of Ierusalem by Nebuchadnezzar. 15 A threatening against Shebna. 20 To whose office Eliakim is preferred.

a faithful pastor.

here

hewe thee out a sepulchre, as he y<sup>e</sup> heweth out his sepulchre in an hie place, or that graueh an habitation<sup>e</sup> for him selfe in a rocke?

17 Beholde, the Lord will carie thee away with a great captiuitie, and will surely couer thee.

18 He will surely rolle and turne thee like a ball in a large countrey: there shalt thou dye, and there the charrets of thy glorie shall be the shame of thy lords house.

19 And I will driue thee from thy station, and out of thy dwelling will hee destroye thee.

20 And in that day will I call my seruant E-liakim the sonne of Hilkiah,

21 And with thy garments wil I clothe him, and with thy girdle will I strengthen him: thy power also will I commit into his had, and he shall be a father of the inhabitants of Ierusalem, and of the house of Iudah.

22 And the key of the house of Dauid will I lay vpon his shoulder: so he shall open & no man shall shut: and he shall shut, and no man shall open.

23 And I will fasten him as a naile in a sure place, and he shall be for the throne of glorie to his fathers house.

24 And they shall hang vpon him all the glorie of his fathers house, euen of the nephewes and posteritie: all final vessels, frō the vessels of the cuppes, euen to all the instruments of musike.

25 In that day, saith the Lord of hostes, shall the naile, that is fastned in the sure place, depart and shall be broken, and fall: and the burden, that was vpon it, shall be cut of: for the Lord hath spoken it.

## C H A P. XXIII.

1 A prophesie against Tyrus. 17 A promise that it shall be restored.

**T**He burden of Tyrus. Howle, ye shippes of Tarshish: for it is destroyed, so that there is none house: none shall come from the land of Chittim: it is reuiciled vnto them.

2 Be still, ye that dwell in the yles: the marchants of Zidon, and such as passe ouer the sea, haue replenished thee.

3 The seede of Nilus growing by the abundance of waters, and the haruest of the riuer was her reuenues, and she was a marte of the nations.

4 Be ashamed, thou Zidon: for the sea hath spoken, euen the strength of the sea, saying, I haue not trauailed, nor brought forth children, neither nourished yong men, nor brought vp virgins.

5 When the same commeth to the Egyptians, they shall be forie, concerning the rumour of Tyrus.

6 Go you ouer to Tarshish: howle, ye that dwell in the yles.

7 Is not this that your glorious cite? her

antiquitie is of ancient dayes: her owne feete shall leade her as farre of to be a sojourner.

8 Who hath decreed this against Tyrus (that crowneth men) whole marchants are princes? whose chapmen are y nobles of the world?

9 The Lord of hostes hath decreed this, to staine the pride of all glorie, and to bring to contempt all them that be glorious in the earth.

10 Passe through thy land like a flood so the daughter of Tarshish: there is no more strength.

11 He stretched out his hand vpon the sea: he shooke the kingdomes: the Lord hath giuen a commandement concerning the place of marchandise, to destroy the power thereof.

12 And he said, Thou shalt no more reioyce when y art oppressed: O virgin daughter of Zidon: rise vp, go ouer vnto Chittim: yet there thou shalt haue no rest.

13 Beholde the lande of the Caldeans: this was no people: Ashur founded it by the inhabitants of the wilderness: they set vp the towres thereof: they raised the palaces thereof and he brought it to ruine.

14 Howle ye shippes of Tarshish, for your strength is destroyed.

15 And in that day shall Tyrus be forgotten seuentie yerres, (according to the yerres of the Prophet one King) at the ende of seuentie yerres shall Tyrus sing as an harlot.

16 Take an harpe, and go about the citie: (thou harlot that hast bene forgotten) make sweete melodie, sing mo songs that thou mayest be remembred.

17 And at the ende of seuentie yerres shall the Lord visite Tyrus, and she shall returne to her wages, and shall commit fornication with all the kingdomes of y earth, that are in the worlde.

18 Yet her occupying and her wages shall be holy vnto the Lord: it shall not be layed vp nor kept in store, but her marchandise shall be for them that dwell before y Lord, to eate sufficiently, and to haue durable clothing.

age. u Shall vse all craft and subtiltie to entise men againe to her. x She shall labour by all meanes to recover her first credit, as an harlot when she is long forgotten, seeketh by all meanes to entertaine her louers. y Though she haue bene chastised of the Lord, yet she shall returne to her olde wicked practises, and for gaine shall giue her selfe to all mens lusts like an harlot. z He sheweth that God yet by the preaching of the Gospel wil call Tyrus to repentance, and turne her heart from auarice and filthie gaine vnto the true worshipping of God and liberalitie toward his Sainets.

## C H A P. XXIII.

A prophesie of the curse of God for the sinnes of the people. 13 A remanet returned, shall praise the Lord.

**B**eholde, the Lord maketh the earth a deserie, & he maketh it waste: he turneth it vpside downe, & scattereth abroad the inhabitants thereof.

other nations from the 13. chap. and therefore by the earth he meaneth those lands, which were before named.

Who maketh her marchants like Princes.

The glory of an opining fabric shall turne to the shame of his prince and his house. c. 22.

18.

A promise. c. 22. 21. 22. 23. 24. 25.

Thy strength wil no more serue thee: there fore flee to o her countreis for succour. o For Tyrus was neuer touched nor afflicted before.

p Because Tyrus was buylt by them of Zidon.

q The Caldeans which dwelt in tents in the wilderness, were gathered by the Assyrians into cities.

r The people of the Caldeans destroyed the Assyrians: whereby meaneth, that seeing the Caldeans were able to overcome the Assyrians, which were so great a nation, much more shall these two nations of Caldea and Assyria be able to ouerthrowe Tyrus.

s That is, Tyrus by whom ye are enriched.

t Tyrus shall lye destroyed seuentie yerres, which he calleth the reigne of one King, or a mans age.

u That is, Tyrus by whom ye are enriched.

v Tyrus shall lye destroyed seuentie yerres, which he calleth the reigne of one King, or a mans age.

x She shall labour by all meanes to recover her first credit, as an harlot when she is long forgotten, seeketh by all meanes to entertaine her louers.

y Though she haue bene chastised of the Lord, yet she shall returne to her olde wicked practises, and for gaine shall giue her selfe to all mens lusts like an harlot.

z He sheweth that God yet by the preaching of the Gospel wil call Tyrus to repentance, and turne her heart from auarice and filthie gaine vnto the true worshipping of God and liberalitie toward his Sainets.

the power of God



# A curse for sinnes.

b Because this was a name of dignitie, it was also applied to the, which were not of Aarons familie, & so signifieth also a man of dignitie, as 2. Sam. 8. 18. & 20. 25. 1. chro. 18. 17. and by these wordes the Prophet signifieth an horrible confusion, where there shalbe neither religion, order nor policie, Hosea. 4. 9. c That is, rendereth not her fruit for y<sup>e</sup> sune of y<sup>e</sup> people, who y<sup>e</sup> earth deceiued of their nouriture, because they deceiued God of his honour.

d Written in the Law, as Leui. 26 14. deui. 28. 16. thus y<sup>e</sup> Prophets vied to apply particularly the menaces, & promises which are general in the Law.

e With heate & drought, or els, that they were consumed with the fire of Gods wrath.

f Which as was wout order brought confusion: & this was not only men of Ierusalem, but of all the other wicked cities. g Because they did not vse Gods benefits aright, their pleasures should faile, and they fall to mourning.

h He comforteth the faithfull, declaring that in this great defolation y<sup>e</sup> Lord will assemble his Church, which shall praise his name, as chap. 20. 22.

i From the vtmost coastes of y<sup>e</sup> world, where the Gospel shall be preached, as ver. 16. k Meaning, to God, who will publish his Gospel through all the world. l I am consumed with care, considering the affliction of the church, both by foren enemies, and domestical. Some reade, my secret, my secret: that is, it was reueiled to the Prophet, that the good should be preferred & the wicked destroyed. m Meaning, that Gods wrath, and vengeance should be ouer and vnder them: so that they should not escape no more then they did at Noahs flood.

2 And there shalbe like people, like b Priest, and like seruant, like master, like maid, like mistresse, like byer, like seller, like lender, like borower, like giuer, like taker to vsurie.

3 The earth shalbe cleane emptied, and vtterly spoyled: for the Lorde hath spoken this worde.

4 The earth lamenteth and fadeth away: the world is feeble & decayed: the proud people of the earth are weakened.

5 The earth also deceiue, because of the inhabitants thereof: for they trasgressed the lawes: they changed the ordinances, and brake the euerlasting covenant.

6 Therefore hath the d curse deuoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are b burned vp, and few men are left.

7 The wine faileth, the vine hath no might: all that were of mery heart, do mourne.

8 The mirth of tabrets ceaseth: the noise of them that reioyce, endeth: the ioye of the harpe ceaseth.

9 They shall not drinke wine with mirth: strong drinke shalbe bitter to them that drinke it.

10 The cite of f vanitie is broken downe: euerie house is shut vp, that no man maye come in.

11 There is a crying for wine in the streets: all ioye is darkened: the mirth of the worlde is gone away.

12 In the cite is left defolation, and the gate is smitten with destruction.

13 Surely thus shall it be in the middes of the earth, among the people, b as the shaking of an olue tree, and as the grapes when the vintage is ended.

14 They shall lift vp their voyce: they shall shoute for the magnificence of the Lord: they shall reioyce from the sea.

15 Wherefore praise ye the Lord in the valleys, euene the Name of the Lord God of Israel, in the yles of the sea.

16 From the uttermost part of the earth we haue heard praises, euene glorie to y<sup>e</sup> iust, and I said, My leanesse, my leanesse, wo is me: the transgressours haue offended: yea, the transgressours haue grievously offended.

17 Feare, and the pit, and the snare are vp to thee, O inhabitant of the earth.

18 And he that fleeth from the noyse of the feare, shall fall into the pit, and he that climeth vp out of the pit, shall be taken in the snare: for the m windows are open, and the foundations of the earth do shake.

19 The earth is vtterly broken downe: the earth is cleane dissolued: the earth is mooued exceedingly.

k Meaning, to God, who will publish his Gospel through all the world. l I am consumed with care, considering the affliction of the church, both by foren enemies, and domestical. Some reade, my secret, my secret: that is, it was reueiled to the Prophet, that the good should be preferred & the wicked destroyed. m Meaning, that Gods wrath, and vengeance should be ouer and vnder them: so that they should not escape no more then they did at Noahs flood.

## Isaiah.

20 The earth shall reele to and fro like a drunken man, and shalbe removed like a tent, and the iniquitie thereof shalbe heauie vpon it: so that it shall fall, and rise no more.

21 And in that day shall the Lord v<sup>e</sup> visit the hosts about that is on hie, euene the Kings of the world that are vpon the earth.

22 And they shalbe gathered together, as the prisoners in the pit: and they shalbe rodded, shut vp in the prison, & after manie daies shall they be v<sup>e</sup> visited.

23 Then the moone shalbe abashed, and the sunne ashamed, when the Lord of hostes shall reigne in mount Zion and in Ierusalem: and glorie shall be before his ancient men.

shine & his ministers: (which are called his ancient men) and the moone shalbe darke in comparison thereof.

### CHAP. XXV.

A thanksgiving to God in that that he sheweth him selfe iudge of the world, by punishing the wicked and maintaining the godly.

1 O Lord, thou art my God: I wil exalt thee, I wil praise thy Name: for thou hast done wonderfull things, according to the counsels of olde, with a stable truth.

2 For thou hast made of a b cite an heape, of a strong cite, a ruine: euene y<sup>e</sup> palace of rectitude, & male strangers of a cite, it shall neuer be built.

3 Therefore shall the d mightie people giue glorie vnto thee: the cite of the strong nations shall feare thee.

4 For thou hast bene a strength vnto the poore, euene a strength to the needy in his trouble, a refuge against the tempest, a shadowe against the heate: for the blasse

\* of the mightie is like a storme against the wall.

5 Thou shalt bring downe the noyse of the strangers, f as the heate in a drie place: he wil bring downe the song of the mightie, as the heat in the shadow of a cloude.

6 And in this b mountaine shall the Lords of hostes make vnto all people a feast of fat things, euene a feast of fined wines, and of fat things full of marowe, of wines fined and purified.

7 And he wil destroye in this mountaine the couering that couereth all people, the vaile that is spred vpon all nations.

8 He wil destroy death for euer: and the Lord God wil wipe away y<sup>e</sup> teares from all faces, and the rebuke of his people wil he take away out of all the earth: for the Lord hath spoken it.

And in that day shall men say, Lo, this is our God: we haue waited for him, and he wil saue vs. This is the Lord, we haue waited for him: we wil reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and Moab shalbe threshed neth his Church, which should vnder Christ be assembled of y<sup>e</sup> Iewes and the Gentiles, & is here described vnder the figure of a collybacter, as Mat. 23. 2. i Meaning, that ignorance & blindness, whereby we are kept backe from Christ. k He wil take away all occasions of sorrow and fill his with perfect ioye, Reuel. 7. 17. & 21. 4. l By Moab we mentall the enemies of his Church.

## Death shalbe destroyed.

There is no power to high or might, but God wil visit him with his rodde.

o Not with his rods, as vnder, but shalbe one when God shal reuel his Church, & they thereof shall be the same.

a Thus the Prophet giueth thanks to God, because he wil bring vnder subiection these nations by his corrections, the of which which before were his enemies.

b God shal be praised for v<sup>e</sup> visitation, which hee doth to the wicked, as hee doth to the good.

c That is, a place where as alwaies without danger, & as it were, safe, as in the palace of the mightie, & proud, which before would not knowe the reidions feare & glorie thereof.

d The rage of the wicked in furious, till God breake the same thereof.

f Meaning, that as the heat is based by y<sup>e</sup> rain, so shal god bring downe the rage of the wicked.

g As a cloude shadoweth from the heate of the sunne, so shal God alwaies be reioicing of the wicked against the godly.

h To wit, in Zion, whereby hee mentall the enemies of his Church.

Gods curse for sm.

thou bringst.

the refuge of y<sup>e</sup> poore.

a promise.

a promise.

Job. 48. 4.

the wicked cannot escape the wrath of y<sup>e</sup> Lord.

There were  
two cities of  
this name: one  
in Iudah, 1. Chr.  
249, and an o-  
ther in the land  
of Moab, Iere. 48  
2. which seemeth  
to haue bene a  
plentiful place  
of corn,  
Chap. 30. 31.

under him, euen as strawe is threshed in  
Madmenah.

11 And he shall stretch out his hand in the  
middles of them (as hee that swimmeth,  
stretcheth them out to swimme) and with  
the strength of his handes shall he bring  
downe their pride.

12 The defence also of the height of thy  
walles shall he bring downe and lay lowe,  
& cast them to the ground, euen vnto the  
duft.

## CHAP. XXVI.

A song of the faithful, wherein is declared, in what con-  
fession the saluation of the Church, and wherein they ought  
to trust.

This song was  
made to comfort  
the faithful,  
wher their capti-  
uities should  
come, assuring  
the also of their  
deliuerance, for  
the which they  
should sing this  
song.

Gods proce-  
dion & defence  
shall be sufficient  
for vs.  
He assuredly  
godly to returne  
after the capti-  
uities to Ierusalem.  
Thou shalt de-  
ceit, and thy  
purpose can not  
be changed.

There is no  
power to him,  
that can let god,  
when he will de-  
liver his.

God will set  
poore afflicted  
ouer the power  
of the wicked.  
We haue con-  
stantly abid in  
the desertuities  
wherewith thou  
hast afflicted vs.  
Meaning, that  
by afflictions  
men shall learne  
to feare God.

The wicked  
though God  
showe the euident  
signes of his  
grace, shall be-  
come the better.  
Through en-  
uie and indigna-  
tion against thy  
people.

The fire & ve-  
gance, wher-  
with thou dost  
destroy thine e-  
nemies.

The Babylo-  
nians, which haue  
not gouerned  
according to thy  
word.

Meaning, that  
they prostrate, euen  
in this life shall  
haue the begin-  
ning of euertlasting death.

13 That daye shall this song be sung in  
the lande of Iudah, We haue a strong  
city: saluation shall God set for walles &  
bulwarkes.

14 Open ye the gates that the righteous  
nation, which keepeth the truth, may en-  
ter in.

15 By an assured purpose wilt thou preferue  
perfect peace, because they trusted in thee.

16 Trust in the Lorde for euer: for in the  
Lorde God is strength for euermore.

17 For he will bring downe them that dwell  
on hie: the hie citie he will abase: euen vn-  
to the grounde will he cast it downe, and  
bring it vnto duft.

18 The foote shall treade it downe, euen the  
feete of the poore, and the steppes of the  
needie.

19 The waye of the iust is righteousness:  
thou wilt make equall the righteous path  
of the iust.

20 Also we, O Lorde, haue waited for thee in  
the way of thy iudgements: the desire of  
our soules is to thy Name, and to the re-  
membrance of thee.

21 With my soule haue I desired thee in the  
night, and with my spirit within me will I  
leeke thee in the morning: for seeing thy  
iudgements are in the earth, the inhabi-  
tants of the world shall learne righteousness.

22 Let mercy be shewed to the wicked, yet  
he wil not learne righteousness: in the land  
of vprightnes wil he do wickedly, and wil  
not beholde the maiestie of the Lorde.

23 O Lorde, they will not beholde thine hie  
hand: but they shall see it, & be confounded  
with the zeale of the people, and the fire  
of thine enemies shall deuoure them.

24 Lorde, vnto vs thou wilt ordeine peace:  
for thou also hast wrought all our workes  
for vs.

25 O Lorde our God, our lords beside thee  
haue ruled vs, but we will remember thee  
onely, and thy Name.

26 The dead shall not liue, neither shall the  
dead arise, because thou hast visited and  
scattered them, and destroyed all their me-  
morie.

27 Thou hast increased the paine, O Lorde,  
of euertlasting death. To wit, the company  
of the Gentiles.

thou hast encreased the nation: thou art  
made glorious: thou hast enlarged all the  
coasts of the earth.

16 Lord, in trouble haue they visited thee:  
they powred out a prayer when thy cha-  
stening was vpon them.

17 Like as a woman with child, that draw-  
eth nere to the travail, is in sorow, and cry-  
eth in her paines, so haue we bene in thy  
sight, O Lorde.

18 We haue conceived, we haue borne in  
paine, as though we should haue brought  
forth wynde: there was no helpe in the  
earth, neither did the inhabitantes of the  
world fall.

19 Thy dead men shall liue: euen with my  
body shall they rise. Awake, & sing, ye that  
dwell in dust: for thy dew is as the dewe  
of herbes, and the earth shall cast out the  
dead.

20 Come, my people: enter thou into thy  
chambers, and shut thy doores after thee:  
hide thy selfe for a very litle while, vntill  
the indignation passe ouer.

21 For lo, the Lorde cometh out of his place,  
to visite the iniquitie of the inhabitantes  
of the earth vpon them: and the earth shall  
disclose her blood, and shal no more hide  
her slaine.

spring tyme: so they that lye in the dust shall rise vp to ioy when they  
feele the dewe of Gods grace. x He exhorteth the faithful to be pa-  
cient in their afflictions, & to wait vpon Gods worke. y The earth shall  
vomit and cast out the innocent blood, which is hath drunke, & it may  
cry for vengeance against the wicked.

## CHAP. XXVII.

A prophesie against the kingdom of Satan, and of the ioy  
of the Church for their deliuerance.

1 In that day the Lorde with his sore and  
great and mighty sword shall visite  
Liuathian, that peering serpent, euen Liu-  
athian, that croked serpent, & he shall slay  
the dragon that is in the sea.

2 In that day sing of the vineyarde of red  
wine.

3 The Lorde do keepe it: I will water it eue-  
rie moment: lest any assaile it, I will keepe  
it night and day.

4 Anger is not in me: who would set the  
briers & the thornes against me in battell?  
I would go through them, I would burne  
them together.

5 Or wil he feele his strength, that he may  
make peace with me, & be at one with me?

6 Hereafter, Iakob shall take roote: Israel  
shall florish and grow, and the worlde shall  
be filled with fruite.

7 Hath he smitten him as he smote those  
that more him? or is he slaine according  
to the slaughter of them that were slayne  
by him?

vpon the wicked infidels, whom he meaneth by briers and thornes.  
e He maruaileth, that Israel wil not come by gentleness, except God  
make them to feele his rods, and so bring them vnto him. f Though  
I afflict and diminish my people for a tyme, yet shal the roote spring a-  
gaine & bring forth in great abundance. g He sheweth that God pu-  
nisheth his in mercy, and his enemies in iustice.

p That is, the  
faithful by thy  
rods were mou-  
ed to pray vnto  
thee for deliue-  
rance.

q To wit, in ex-  
treme sorow.  
r Our sorowes  
had none end,  
neither did we  
enjoy the com-  
fort, that we lo-  
ked for.

f The wicked &  
men without re-  
ligion were not  
destroyed.

g He comforteth  
the faithful in  
their afflictions,  
shewing them  
eue in death they  
shal haue life: &  
that they should  
most certainly  
rise to glory: the  
contrary should  
come to the wic-  
ked, as ver. 14.

u As herbes,  
dead in winter,  
florish againe by  
the rayne in the  
spring.

the way of yustice

a At the tyme  
appointed.

b That is, by his  
mighty power  
& by his worde.  
He prophesieth  
here of the de-  
struction of Satan  
and his kingdom  
vnder the name of  
Liuathian, Af-  
sur and Egypt.

c Meaning, of the  
best wine, which  
this vineyard is,  
the Church,  
should bring  
forth as most a-  
greeable to the  
Lorde.

d Therefore he  
wil destroy the  
kingdom of Sa-  
tan, because he lo-  
ueth his Church  
for his own me-  
cies sake, & ca-  
not be angry  
with it, but  
sheweth he may  
pouer his anger

the resurrection  
the ioy of the faithful  
full. c. 26.

peace to those  
that trust in God. c. 26  
v. 3.

the way of yustice

seeke the Lorde  
at all times.  
c. 26. v. 9.

a promise

h That is, thou wilt not destroy the roote of thy Church though y branches ther-offe me to perih by y sharpe wind of affliction.  
i Heweth y there is no true repentance nor full reconciliation to God, till the heart be purged fro all idolatry, and y monuments therof destroyed.  
k Notwithstanding his fauour that he will shew the after, yet Ierusalem shall be destroyed, and graffe for cattel shal grow in it.  
l God shal not haue neede of mighty enemies: for the very women shal do it, to their gret shame.  
m He shal destroy al from Euphrates to Nilus: for some fled toward Egypt, thinking to haue escaped.  
n In the time of Cyrus, by who they should be deliuered: but this was chiefly accomplished vnder Christ.

8 In measure in the branches thereof wilt thou contende with it, when he bloweth with his rough winde in the daye of the East winde.

9 By this therefore shal the iniquitie of Iacob be purged, and this is all the fruite, the taking away of his sinne: when he shall make al the stones of the altars, as chalke stones, broken in pieces, shal the groues & images may not stand vp.

10 Yet the defended citie shalbe desolate, & the habitation shalbe forsaken, and left like a wilderness. There shal the calfe feed, and there shal he lie, & consume the branches thereof.

11 When the boughes of it are dry, they shalbe broken: the women come, and set them on fire: for it is a people of none vnderstanding: therefore he that made them, shal not haue compassion of them, and he that formed them, shal haue no mercy on them.

12 And in that day shal the Lord thresh fro the channell of the Riuer vnto the riuer of Egypt, and ye shalbe gathered, one by one, O children of Israel.

13 In that day also shal the great trumpe be blown, and they shal come, which perished in the land of Asshur: and they that were chased into the lande of Egypt, and they shal worship the Lorde in the holy Mount at Ierusalem.

And in that day shal the Lord thresh fro the channell of the Riuer vnto the riuer of Egypt, and ye shalbe gathered, one by one, O children of Israel.

CHAP. XXVIII.

Against the pride & drunkenness of Israel. 9 The vnderwardens of them that should learne the worde of God, 24 God doeth all things in time and place.

Woe to the crowne of pride, the drunkardes of Ephraim: for his glorious beautie shall bee a fading floure, which is vpon the head of the valley of them that be fat, and are ouercome with wyne.

Beholde, the Lorde hath a mightie and strong hofte, like a tempest of hayle, and a whirlwinde that ouerthroweth, like a tempest of mighty waters that ouerflow, which throwe to the ground mightily.

They shalbe troden vnder foote, even the crowne and the pride of the drunkards of Ephraim.

For his glorious beauty shall be a fading floure, which is vpon the head of the valley of them that be fat, and as the haiste fruite afore sommer, which when he that looketh vpon it, seeth it, while it is in his hand, he eateth it.

In that day shal the Lord of hostes be for a crowne of glory, and for a diademe of beautie vnto the residue of his people:

And for a spirite of iudgement to him that sitteth in iudgement, & for strength vnto the that turne away the battel to the gace.

made God their glorie, shalbe preferred. f He will giue counsell to the gouernour, and strength to the captain, to driue the enemies in at their owne gates.

But they haue erred because of wine, & are out of the waye by strong drinke: the Priest & the Prophet haue erred by strong drinke: they are swallowed vp with wine: they haue gone astray thorough strong drinke: they faile in vision: they stumble in iudgement.

For al their tables are full of filthy vomiting: no place is cleane.

Whom shall he teach knowledge? and whome shall he make to vnderstande the things that he heareth: them that are weened from the milke and drawn from the breasts.

For a precept must be vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle, and there a litle.

For with a stammering tongue & with a strange language shal he speake vnto this people.

Vnto whom he sayd, This is the rest: giue rest to him that is weary: and this is the refreshing, but they would not heare.

Therefore shall the worde of the Lorde be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle and there a litle, that they may go, and fall backward, and be broken and be snared and be taken.

Wherefore, heare the worde of the Lorde, ye scornfull men that rule this people, which is at Ierusalem.

Because ye haue sayd, We haue made a couenant with death, and with hell are we at agreement: though a scourge runne ouer, & passe through, it shal not come at vs: for we haue made falsehood our refuge, and vnder vanitie are we hid,

Therefore thus saith the Lord God, Beholde, I will laye in Zion a stone, a tried stone, a precious corner stone, a sure foundation. He that beleeueth, shall not make haste.

Iudgement also will I lay to the rule, and righteousnes to the balance, & the hayle shal sweep away the vayne confidence, and the waters shall ouerflow the secrete place.

And your couenant with death shall be disanulled, and your agreement with hell shal not stand: when a scourge shall runne ouer and passe through, then shall ye be trod downe by it.

When it passeth ouer, it shall take you away: for it shall passe through euery morning in the day, and in the night, and there shalbe onely seare to make you to vnderstand the hearing.

For the bed is streight, it cannot suffice, and the couering narrow that one can not wrap himselfe.

et, and seeke none other remedies, but be content with Christ: & the restitution of his Church, iudgement, and iustice shall reigne. a Gods corrections and affliction x Affliction shal discover their vayne confidence, which they kept secrete to themselves. y Terror and destruction shal make you to learn that, which exhortations & gentleness could not bring you vnto. z Your affliction shalbe so sore, that you are not able to endure it.

Meaning, the hypocrites, which were among the, & were altogether corrupt in life & doctrine, which is here ment by drunkennes & vomiting.

For there was none that was able to vnderstand any good doctrine: but were foolish, & as vaine as yong babes. If they must haue one thing offered to them, I that is, y Prophet, who God should send. In this y doctrine, whereup y ought to stay and rest.

Shew to them that are weary & haue need of rest, what is the true rest.

Because they will not receive the word of god, which is offered, it cometh of their owne malice, if after their hearts be so hardened, that they care not for it, as before Chap. 6. 9

They thought they had shutes to auoid Gods iudgements, and that they could escape though al other perished.

q Though y Prophets conuicted their idoles, and vain trust of fall hope, & vayne thought in the felmes that they would be true in the things.

r That is, Christ by whom al the building must be tried, & vphol den. Psal. 124. 4. 11. rom. 9. 31. 1. pet. 2. 6.

f He shalbe giue strength vnto the that sit in iudgement, & for strength vnto the that turne away the battel to the gace.

Christ the corner stone. 16.

Christ the corner stone. 16.

Christ the corner stone. 16.

a promise.



When David <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> 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<sup>998</sup> <sup>999</sup> <sup>1000</sup>

Now therefore be no mockers, lest your bondes increase: for I haue heard of the Lord of hostes a consumption, euen determined vpon the whole earth.

Hearken ye, and heare my voyce: hearken ye, and heare my speache.

Doeth the plowe man plowe all the day, to sow? doeth he open, & breake the clots of his ground?

When he hath made it plaine, will he not then sowe the fitches, and sowe cummin, and cast in wheat by measure, and the appointed barley and rie in their place?

For his God doeth instruct him to haue discretion, and doeth teach him.

For fitches shall not be threshed with a threshing instrument, neither shall a cart wheele be turned about vpon the cummin: but the fitches are beaten out with a staffe, and cummin with a rod.

Bread come when it is threshed, he doth not alwaye thresh it, neither doth the wheele of his cart fill make a noise, neither will he breake it with the teeth thereof.

This also commeth from the Lorde of hostes, which is wonderfull in counsel, and excellent in workes.

As the plowe man hath his appointed tyme, & diuers instruments for his labour, so hath the Lorde for his vengeance: for he punisheth some at one time, and some at another, some after one sort, and some after another, so that his chosen feele is beaten, & tried, but not broken, as are the wicked.

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meth, and beholde; he eateth: and when he awaketh, his soule is empty: or like as a thirstie man dreameth, and lo, he is drinking, and when he awaketh, behold, he is faint, and his soule longeth: so shall the multitude of all nations be that fight against mount Zion.

Stay your selues, and wonder: they are blinde, & make you blind: they are drunken, but not with wine: they stagger, but not by strong drinke.

For the Lorde hath couered you with a spirit of slumber, & hath shut vp your eyes: the Prophetes, and your chiefe Seers hath he couered.

And the vision of them all is become vnto you, as the wordes of a booke that is sealed vp, which they deliuer to one that can read, saying, Reade this, I pray thee. Then shall he say, I can not: for it is sealed.

And the booke is giuen vnto him that cannot read, saying, Read this, I pray thee. And he shall say, I can not read.

Therefore the Lorde sayde, Because this people come neere vnto me with their mouth, and honour me with their lippes, but haue remoued their heart farre from me, and their feare toward me was taught by the precept of men,

Therefore beholde, I will againe do a maruailous worke in this people, euen a maruailous worke, and a wonder: for the wisdom of their wise men shall perish, and the vnderstanding of their prudent men shall be hid.

Wo vnto them that seeke deepe to hide their counsel fro the Lorde: for their workes are in darkenes, and they say

# The rebellious children.

# Isaiah.

# To waite for the Lord.

*rsignifying, that except God giue vnderstanding, & knowledge, man can not but still erre, and murmure against him.*

holie one of Iakob, & shall feare the God of Israel.

24 Then they that erred in spirit, shall haue vnderstanding, and they that murmured, shall learne doctrine.

## CHAP. XXX.

*He reproveth the Iewes which in their aduersitie used their owne counsells, and sought helpe of the Egyptians, to despising the Prophets. 16 Therefore he sheweth what destruction shall come upon them, 18 But offereth mercy to the repentant.*

*a Who contrary to their promises, take not me for their protector, and contrarie to my commandment, seeke helpe at strangers. b They seeke shifts to cloke their doings, and not godly means*

WO to the rebellious children, faith the Lord, that take counsel, but not of me, and couer with a couering, but not by my spirit, that they may lay sinne vpon sinne:

Which walke forth to go downe into Egypt (and haue not asked at my mouth) to strengthen themselves with the strength of Pharaoh, and trust in the shadowe of Egypt.

But the strength of Pharaoh shall be your shame, & the trust in the shadow of Egypt your confusion.

For his princes were at Zoan, and his Ambassadors came vnto Hanes.

They shall be all ashamed of the people that cannot profite them, nor helpe nor do them good, but shall be a shame and also a reproche.

The burden of the beasts of the South, in a lande of trouble and anguise, from whence shall come the yong & olde lyon, the viper & fierie flying serpent against the that shall beare their riches vpon y shoulders of the coltes, and their treasures vpon the bounces of the camels, to a people that cannot profite.

For the Egyptians are vanitie, and they shall helpe in vaine. Therefore haue I cryed vnto her, Their strength is to sit still.

Now go, & write it before them in a table, & note it in a booke that it may be for the last day for euer and euer:

That it is a rebellious people, lying children, and children that would not heare the Law of the Lord.

Which say vnto the Seers, See not: and to the Prophets, Prophesie not vnto vs right things: but speake flattering things vnto vs: prophesie errors.

Depart out of the waye: go aside out of the path: cause the holie one of Israel to cease from vs.

Therefore thus faith the holie one of Israel, Because you haue cast of this worde, but delisted to be flattered, & led in error,

Therefore this iniquitie shall be vnto you as a breach that falleth, or a swelling in an he wall, whose breaking commeth suddenly in a moment.

And the breaking thereof is like the breaking of a potters pot, which is broke without pitie, and in the breaking thereof is

Meaning, in their stubbnes against God and the admonitions of his Prophets.

not founde a shearde to take fyre out of the hearth, or to take water out of the pit.

For thus sayd the Lord God, the holie one of Israel, In rest and quietnes shall ye be saued: in quietnes and in confidence shall be your strength, but ye would not.

For ye haue sayd, No, but we will flee away vpon horses. Therefore shall ye flee. We will ride vpon the swiftest. Therefore shall your persecuters be swifter.

A thousand as one shall flee at the rebuke of one: at the rebuke of fise shall ye flee, till ye be left as a ship mast vpon the top of a mountaine, and as a beaken vpon an hill.

Yet therefore will the Lord waite, that he may haue mercy vpon you, and therefore will he be exalted, that he may haue compassion vpon you: for the Lord is the God of iudgement. Blessed are all they that wait for him.

Surely a people shall dwell in Zion, & in Ierusalem: thou shalt weepe no more: he will certainly haue mercy vpon thee at the voice of thy crye: when he heareth thee, he will answere thee.

And when the Lord hath giuen you the bread of aduersitie, and the water of affliction, thy rayne shall be no more kept backe, but thine eyes shall see thy raine.

And thine eares shall heare a word behind thee, saying, This is the way, walke ye in it, whe thou turnest to the right had, and when thou turnest to the left.

And ye shall pollute the couering of the images of siluer, and the riche ornament of thine images of gold, and cast the away as a menstruous cloth, and thou shalt saye vnto it, Get thee hence.

Then shall he giue raine vnto thy feede, when thou shalt sow the ground, & bread true increase, of the encrease of the earth, and it shall be fat and as oyle: in that day shall thy cattel be fed in large pastures.

The oxen also and the yong asses, that till the ground, shall eate cleane prouender, which is winowed with the shoemel and with the fanne.

And vpon euery hie mountaine, and vpon euery hie hill shall there bee riuers and streames of waters, in the day of the great slaughter, when the towers shall fall.

Moreover, the light of the moone shall be as the light of the sunne, and the light of the sunne shall be seven folde, and lyke the light of seven dayes in the day that the Lord shall bynde vp the breache of his people, and heale the stroke of theyr wound.

Beholde, the Name of the Lord cometh from farre, his face is burning, and the burden thereof is heauy: his lippes are full of indignation, and his tongue is as a deuouring fire.

And his spirit is as a riuier that ouerfloweth.

This threatening is agaynst the Assyrians, the chiefe enemies of the people of God.

1 To drine thee  
to nothing: and  
that God confu-  
meth y<sup>e</sup> wicked  
by that meanes,  
wherby he clea-  
reth his.  
2 Elhal reioice  
at the destruc-  
tion of your enie-  
mies,  
as they that sing  
for ioy of the so-  
lempne feast, which  
began in the e-  
uenyng.  
3 Goid plague.  
dithal destroy.  
4 With ioy and  
assurance of the  
victory.  
5 Against Babel:  
meaning, y<sup>e</sup> Af-  
syrians and Baby-  
lonians.  
6 Here it is take  
for hell, where y<sup>e</sup>  
wicked are tor-  
mented, read 2.  
King. 23. 10.  
7 So that their  
state or degree  
cannot exempte  
the wicked.  
8 By the figu-  
rative speeches  
he declareth the condition of the wicked after this life.

29 But there shall be a song vnto you as in the night, when a solemne feast is kept: and gladnes of heart, as he that commeth with a pipe to go vnto the mount of the Lord, to the mightie one of Israel.

30 And the Lorde shall cause his glorious voyce to be heard, & shal declare the lighting downe of his arme with the anger of his countenance, and flame of a deuouring fire, with scattering & tempest, and hayle stones.

31 For with the voyce of the Lorde shall Ashur be destroyed, which smote with the rodde.

32 And in euerie place that the staffe shall passe, it shal cleaue fast, which the Lorde shal lay vpon him with tabrets and harpes: and with battels, & lifting vp of hands shal he fight against it.

33 For Tophet is prepared of olde: it is euen prepared for the King: he hath made it deepe & large: the burning thereof is fire and much wood: the breth of the Lorde, like a riuer of brimstone, doeth kinde it.

## CHAP. XXXI.

1 He cureseth them that forsake God, and seeke for the helpe of men.

1 **W**O vnto them that go downe into Egypt for helpe, and stay vpon horses, and trust in charrets, because they are manie, and in horsemen, because they are very strong: but they looke not vnto the holy one of Israel, nor seeke vnto the Lorde.

2 But he yet is wisest: therefore he will bring euil, and not turne backe his worde, but he will arise against the house of the wicked, and against the helpe of them that worke vanitie.

3 Now the Egyptians are men, & not God, and their horses fleshe and not spirit: and when the Lorde shall stretch out his hand, the helper shall fall, and he that is holpe shall fall, and they shall altogether fayle.

4 For thus hath the Lorde spoken vnto me, As the lyon or lyons whelpes roareth vpon his praye, against whom if a multitude of shepherds be called, he wil not be afraide at their voyce, neither wil humble himselfe at their noife: so shall the Lorde of hostes come downe to fight for mount Zion, and for the hill thereof.

5 As birdes that flie, so shall the Lorde of hostes defend Ierusalem by defending & deliuering, by passing through and preferring it.

6 Oye children of Israel, turne againe, in

asmuch as ye are sunken deepe in rebellion.

7 For in that day euery man shall cast out his idoles of siluer, and his idoles of gold, which your handes haue made you, euen a sinne.

8 Then shall Ashur fall by the sworde, not of man, neither shal the sword of man deuoure him, & he shall flee from the sword, and his yong men shall faint.

9 And he shall go for feare to his towre, & his princes shal be afraid of the standart, saith the Lorde, whose fire is in Zion, and his fornaie in Ierusalem.

10 This was accomplished soone after when Saneherib his armie was discomfited, and he fled to his castel in Nineueh for succour. k To destroy his enemies.

## CHAP. XXXII.

The conditions of good rulers and officers described by the gouernment of Hezekiah, who was the figure of Christ.

1 **B**Eholde, a King shall reigne in iustice, and the princes shall rule in iudgement.

2 And that man shalbe as an hiding place from the winde, and as a refuge for the tempest: as riuers of water in a dry place, and as the shadowe of a great rocke in a weary land.

3 The eyes of the seeing shall not be shut, and the eares of them that heare, shall hearken.

4 And the heart of the foolish shall vnderstande knowledge, and the tongue of the stutters shalbe ready to speake distinctly.

5 A nigarde shal no more be called liberal, nor the churle riche.

6 But the nigarde will speake of nigardnes, and his heart will worke iniquitie, and do wickedly, and speake falsely against the Lorde, to make emptie the hungrye soule, and to cause the drinke of the thirstie to fayle.

7 For the weapons of the churle are wicked: he deuiseeth wicked counsels, to vndo the poore with lying wordes: & to speake against the poore in iudgement.

8 But the liberall man will deuise of liberall things, and he will continue his liberalitie.

9 Rise vp, ye women that are at ease: heare my voyce, ye careles daughters: hearken to my wordes.

10 Ye women, that are careles, shalbe in feare aboute a yere in dayes: for the vintage shal fayle, & the gathering shal come no more.

11 Ye women, that are at ease, be astonied: feare, Oye careles women: put of the clothes: make bare, and gird sackcloth vpon the loines.

12 Men shall lament for the teates, euen for the pleasant fieldes, & for the fruitefull vine.

13 Temne him: to wit, abundance of worldly goods. i By the teates hee meaneth the plentiful fields, wherby men are nourished, as childre with the teate: or the mothers for sorow, and lemmes shall lacke milke.

f He toucheth their conscience that they might earnestly feeble their grievous sinnes, & so truly repent, for as much as now they are almost drowned & past recouerie.

g By these fruits your repentance shalbe known, as Chap. 2. 18.

h When your repentance appeareth. i This was accomplished soone after when Saneherib his armie was discomfited, and he fled to his castel in Nineueh for succour. k To destroy his enemies.

l This promise is of Hezekiah, who was a figure of Christ, and therefore it ought chiefly to be referred to him.

m By iudgement & iustice is met an vpright gouernment, both in policie & religion.

n Where men are weary with traueling, for lacke of water.

o He promisseth to giue the true light, which is y<sup>e</sup> pure doctrine of Gods worde, and vnderstanding, & zeale of y<sup>e</sup> same, contrarie to the threatnings against the wicked. Chap. 6. 9.

p & 29. 10.

q Vice shal no more be called vertue, nor vertue esteemed by power, & riches.

r He propheseth of such calamities to come, y<sup>e</sup> they wil not spare the womē & children, and therefore wil lethe them to take heed and prouide.

s Meaning, shal afflictio should continue long, & when one yeere were past, yet they shuld looke for new plagues.

t God wil take from you the meates & occasions, which made you to continue long.

u By the teates hee meaneth the plentiful fields, wherby men are nourished, as childre with the teate: or the mothers for sorow, and lemmes shall lacke milke.

v

w

x

y

z

a promise. c. 30. 29.

hark. c. 50. 29.

Christ.

Will prepared of old. c. 30. 23.

a promise.

Woe. c. 31. 1.

the niggard.

hark.

the covetous, are common by oppression of y<sup>e</sup> poore.

carles women.



13 Vpon the land of my people shal growe  
thornes & briars: yea, vpon al the houses  
of ioy in the cite of reioycing.  
14 Because the palace shalbe forsaken, and  
the noyse of y<sup>e</sup> cite shalbe left: the towre  
& fortresse shalbe dennes for euer, and the  
delite of wyld asses, and a pasture for  
flockes,  
15 Vntill the <sup>k</sup> Spi<sup>rit</sup>e be powred vpon vs  
from aboue, and the wildernes become a  
frutefull field, and the <sup>l</sup> plenteous field be  
counted as a forest.  
16 And iudgement shall dwell in the desert,  
& iustice shal remaine in y<sup>e</sup> frutefull field.  
17 And the worke of iustice shall be peace,  
euen the worke of iustice and quietnes, &  
assurance for euer.  
18 And my people shall dwell in the taber-  
nacle of peace, and in sure dwellings, and  
in safe resting places.  
19 When it haileth, it shal fall on the forest,  
and the <sup>m</sup> cite shalbe set in the lowe place,  
and the <sup>n</sup> citie shalbe set in the lowe place.  
20 Blessed are ye<sup>e</sup> that sowe vpon all wa-  
ters, & <sup>o</sup> drue sh<sup>u</sup>ber the feete of the oxe  
and the asse.  
as the barren wildernes, being regenerate, shalbe frutefull, and they that  
had some beginning of godlines, shal bring forth frutes in such abun-  
dance, that their former life shal seeme but as a wildernes, where no  
frutes were. m They shal not need to build it in hie places for feare  
of the enemy: for God wil defend it, and turne away the stormes from  
hurting of their commodities. n That is, vpon fat ground & wel wa-  
tered, which bringeth forth in abundance: or in places which before  
were couered with waters, and now made drye for your vses. o The  
field is shalbe so ranke, that they shal send out their cattell to eate vp the  
first crosse, which abundance shalbe signes of Gods fauour and loue  
towards them.

CHAP. XXXIII.

The destruction of them, by whome God hath punished his Church.

1 **W**O to thee that<sup>a</sup> spoylest, and wast  
not spoyled: and doest wickedly,  
& they did not wickedly against thee: when  
thou shalt<sup>b</sup> cease to spoile, thou shalt be  
spoyled: when thou shalt make an ende of  
doing wickedly, they shall do wickedly a-  
gainst thee.  
2 O Lord, haue mercie vpon vs, we haue  
waited for thee: be thou, which wast<sup>c</sup> their  
arme in the morning, our help also in time  
of trouble.  
3 At the noyse of the tumult, the<sup>d</sup> people  
fled: at thine<sup>e</sup> exalting the nations were  
scattered.  
4 And your spoyles shalbe gathered like the  
gathering of<sup>f</sup> caterpillers: and<sup>g</sup> he shall  
go against him like<sup>h</sup> leaping of grasshop-  
pers.  
5 The Lord is exalted: for he dwelleth on  
hie: he hath filled Zion with iudgement &  
iustice.  
as the chief refuge of the faithful when troubles come, to pray and seeke  
help of God. e Which helped our fathers so soone as they called vpon  
thee. f That is, the Assyrians fled before the arme of the Calde-  
ans, or the Caldeans for feare of the Medes & Persians. g When thou,  
O Lord, diddest lift vp thine arme to punish thine enemies. h Ye that  
as caterpillers destroyed with your number the whole world, shall  
haue no strength to resist your enemies: the Caldeans, but shalbe gather-  
ed on an heape and destroyed. i Meaning the Medes and Persians a-  
gainst the Caldeans.

6 And there shalbe stabilitie of<sup>k</sup> thy times, k That is, in the  
strength, saluation, wiselome and know-  
ledge: for the feare of the Lord shalbe his  
treasure.  
7 Behold, their messengers shall cry with-  
out, and the<sup>m</sup> ambassadours of peace shall  
weepe bitterly.  
8 The<sup>n</sup> pathes are waste: the wayfaring  
man ceaseth: he hath broke the couenant:  
he hath contemned the cities: he regar-  
ded no man.  
9 The earth mourneth and fainteth: Leba-  
non is ashamed, and hewen downe: <sup>o</sup> Sha-  
ron is like a wildernes, and Basan is sha-  
ken and Carmel.  
10 Now will I<sup>p</sup> aryse, sayth the Lorde: now  
will I be exalted, now will I lift vp my  
selfe.  
11 Ye shall conceiue chaffe, & bring forth  
stubble: the fire of your breath shall deu-  
oure you.  
12 And the people shalbe as the burning of  
lime: & as the thornes cut vp, shal they be  
burnt in the fire.  
13 Heare, ye that are<sup>q</sup> farre of, what I haue  
done, and ye that are nere, knowe my po-  
wer.  
14 The<sup>r</sup> sinners in Zion are afraide: a feare  
is come vpon the hypocrites: who among  
vs shall dwell with the deuouring fire: who  
among vs shall dwell with the euermolting  
burnings?  
15 He that walketh in iustice, and speaketh  
righteous things, retuning game of oppres-  
sion, taking his handes from taking of  
giftes, stopping his eares from hearing of  
bloode, and shutting his eyes from seeing  
euill.  
16 He shall dwell on<sup>s</sup> hie: his defence shal  
be the munitions of rockes: breade shalbe  
giuen him, and his waters shalbe sure.  
17 Thine eyes shal<sup>t</sup> see the king in his glo-  
rie: they shall beholde the lande<sup>u</sup> farre  
of.  
18 Thine heart<sup>v</sup> shal meditate feare, Where  
is the scribe? where is the receiuer? where  
is he that counted the towres?  
19 Thou shalt not see a fierce people, a peo-  
ple of a darke speache, that thou canst not  
perceiue, & of a stammering tongue that  
thou canst not vnderstand.  
20 Looke vpon Zion the cite of our so-  
lemne feastes: thine eyes shall see Ierusa-  
lem a quiet habitation, a Tabernacle that  
can not be remoued: and the stakes ther-  
of can neuer be taken away, neither shall  
any of the cordes thereof be broken.  
21 For surely there the mighty Lorde wilbe  
vnto vs, as a place<sup>w</sup> of floods and broad ri-  
uers, whereby shall passe no shippe with  
oares, neither shal greate shippe passe ther-  
by.  
22 For the Lorde is our iudge, the Lord is

shall crye for him that valueth the riche houses, but God wil deli-  
uer you from this feare. 2 Let vs be content with this small riuer of Shi-  
loah, and not desire the great streames and riuers, whereby the enemies  
may bring in shippes and destroy vs.

a promise.

a promise. 15. 16.  
3000.

Part. 2. 18.

prayer. 15. 16.  
of the faithful in  
all dangers.

I sent from Sa-  
neherb.  
m Whome thy  
of Ierusalem  
to interce  
peace.  
n These are the  
wordes of) An  
bassadours, when  
they returne  
Sanherb.  
o Which was  
a plentiful coun-  
trei, meaning,  
that Saneherb  
would destroy  
all.

p To help & de-  
liuer my church  
q T his is spoken  
against the ene-  
my, who thought  
al was their  
coward but they  
eth that their in-  
terprise shalbe  
in vaine, and that  
the fire, which  
they had kindled  
for others, should  
consume them.  
r His venge-  
ance shalbe so  
great that al the  
world shal talke  
thereof.  
(Which domes  
believe) words  
of off Prophet &  
of the assurance  
of their deliuerance.  
t Meaning that  
God will be a  
sure defence to al  
them that live  
according to his  
word.  
u They shall see  
Henekiah deli-  
uered from his  
enemies & refo-  
red to honour &  
glorie.  
x They shalbe  
no more shut in  
as they were by  
Sanherb, but  
go where it plea-  
seth them.  
y Before that  
this liberty com-  
meth, thou shalt  
thinke that thou  
art in great dan-  
ger for the ene-  
my shal so thurp-  
ly assaile you, I  
one shall crye,  
where is the  
clerke that wi-  
teth the names  
of them that are  
taxed? another,  
where is there  
ceiuer? another

our law giuer: the Lord is our King, he will saue vs.

23 Thy<sup>a</sup> cordes are loosed: they could not well strengthen their mast, neither could they spread the saile: the<sup>b</sup> pray be deuicd for a great spoyle: yea, the lame shal take away the pray.

24 And none inhabitant shal say, I am sicke: the people that dwel therein, shall haue their iniquitie forgiven.

He comfurther the church & sheweth that they shalbe enriched with al benefites both of bodie and soule.

## CHAP. XXXIII.

He sheweth that God punisheth the wicked for the lone that he beareth toward his Church.

1 Come nere, ye nations and heare, and hearkē, ye people: let the earth heare and all that is therein, the worlde and all that proceedeth thereof.

2 For the indignation of the Lord is vpon al nations, and his wrath vpon all their armies: he hath<sup>b</sup> destroyed them & deliuered them to the slaughter.

3 And their slaine shalbe cast out, and their stincke shal come vp out of their bodies, and the mountaines shalbe melted with their blood.

4 And al the host of heauen<sup>c</sup> shalbe dissolved, and the heauens shalbe folden like a booke: and all their hostes shall fall as the leafe falleth from the vine, and as it falleth from the figtree.

5 For my sword shalbe<sup>d</sup> drunken in the heauen: beholde, it shal come downe vpon Edom, euen vpon the people of<sup>e</sup> my curse to iudgement.

6 The sworde of the Lord is filled with blood: it is made fat with the fat and with the blood of the<sup>f</sup> lambes and the goates, with the fat of the kidneis of the rams: for the Lord hath a sacrifice in<sup>g</sup> Bozrah, and a great slaughter in the land of Edom.

7 And the<sup>h</sup> vicornes shall come downe with them & the heiffers with the bulles, & their land shalbe drunken with blood, and their dust made fat with farnes.

8 For it is the day of the Lords vengeance, and the yere of recompence for the iudgement of Zion.

9 And the riuers thereof shalbe turned into pitch, and the dust thereof into<sup>i</sup> brimstone, and the land thereof shalbe burning pitch.

10 It shal not be quēched night nor day: the smoke thereof shal go vp euermore: it shall be desolate from generation to generation: none shal passe through it for euer.

11 But the pelican<sup>k</sup> & the hedgehog shall possesse it, and the great owle, & the rauen shal dwell in it, & he shal stretch out vpon it the line of<sup>l</sup> vanitie, and the stones of empires.

12 The nobles thereof shall call to the kingdome, and there shalbe none, and all the princes thereof shalbe as nothing.

13 And it shall bring forth thornes in the<sup>m</sup> in vaine shall any man go about to builde it againe. <sup>n</sup> Meaning, there shalbe neither order nor policie, nor state of common weale.

palaces thereof, nettles and thistles in the strong holdes thereof, and it shalbe an habitation for dragons and a court for ostriches.

14 There shal<sup>n</sup> meete also Ziim and lim, and the Satyre shal crye to his fellow, and the shrieowle shal rest there, & shal find for her selfe a quiet dwelling.

15 There<sup>o</sup> shal the owle make her nest, and lay, and hatche, & gather them vnder her shadowe: there shall the vultures also be gathered, every one with her make.

16 Seeke in the<sup>p</sup> booke of the Lord, & read: none of<sup>q</sup> these shal faile, none shal want her make: for<sup>r</sup> his mouth hath comanded, & his very Spirit hath gathered them.

17 And he hath cast the<sup>s</sup> lor for them, and his hand hath deuicd it vnto the<sup>t</sup> by line: they shal possesse it for euer: from generation to generation shal they dwel in it;

Lord. <sup>f</sup> He hath giuen the beastes and foules Idumea for an inheritance.

## CHAP. XXXV.

The great ioy of them that beleue in Christ. <sup>g</sup> Their office which preach the Gospel. <sup>h</sup> The fruites that follow thereof.

1 The<sup>a</sup> desert and the wildernes shal reioyce: and the waste ground shalbe glad and flourish as the rose.

2 It shal flourish abundantly & shal greatly<sup>b</sup> reioyce also and ioye: the glorie of Lebanō shalbe giuen vnto it: the beautie of<sup>c</sup> Carmel, & of Sharon, they shal<sup>d</sup> see the glorie of the Lord, and the excellency of our God.

3 Strengthen<sup>e</sup> the weake hands, & comfort the feeble knees.

4 Say vnto them that are feareful, Be you strong, feare not behold, your God cometh with<sup>f</sup> vengeance: euen God with a recompence, he wil come and saue you.

5 Then shal the eyes of the<sup>g</sup> blinde be lightened, and the cares of the deafe be opened.

6 Then shall the lame man leape as an hart, & the domme mans tongue shal sing: for in the<sup>h</sup> wildernes shal waters breake out, and riuers in the desert.

7 And the dry ground shalbe as a poole, and the thirstie (as springs of water in the habitation of dragons: where they lay) shal be a place for reedes and rushes.

8 And there shalbe a path & a way, and the way shalbe called<sup>i</sup> holy: the polluted shall not passe by it: for<sup>j</sup> he shalbe with them, and walke in the way, and the fooles shall not erre.

9 There shalbe<sup>k</sup> no lyon, nor noisome beastes shal ascend by it, neither shal they be founde there, that the redeemed may walke.

10 Therefore the<sup>l</sup> redeemed of the Lorde shal returne and come to Zion with praise:

were baren and destitute of the graces of God, shall haue them giuen by Christ. <sup>h</sup> It shalbe for the Saintes of God and not for the wicked. <sup>i</sup> God shal lead and guide them, alluding to the bringing forth of Egypt. <sup>k</sup> As he threatned to the wicked to be destroyed hereby, Chap. 30. 6. <sup>l</sup> Whom the Lord shal deliuer from the captiuitie of Babylon.

n Read Chap.

13. 21. what

these were.

o Signifying,

Idumea should

be an horrible

desolation and

baren wildernes.

p That is, in the

Law where

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q To wit, beas-

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the ioy of them that beleue in Christ.

a promise.

the glorious Day of the Lords Angell. c. 24. 8. 7. &c.

a promise.

and euerlasting ioye shalbe vpon their heades: they shal obtaine ioy and gladnes, and sorowe & mourning shal flee away.

## CHAP. XXXVI.

*Sanherib sendeth Rabshakeh to besiege Ierusalem. 15 His blasphemies against God.*

a This history is reherſed, becauſe it is as a ſeale and confirmation of the doctrine afore, both for the threatnings and promiſes: to wit, that God would ſuffer his church to be afflicted, but at length would ſend deliuerance.

b When he had aboliſhed ſuperſtition, and idolatry, and reſtored religion, yet God would exerce hiſ church to trye their faith & pacifice.

c For he was now reſtored to his office, as Iſaiah had prophesied, Chap. 22. 20.

d This declareth that there were fewe godly to be found in the Kinges houſe, when he was drinen to ſend this wicked man in ſuch a weightie matter.

e Sanherib chief captain.

f He ſpeaketh this in the perſon of Hezekiah falſely charging him, that he put his truſt in his witte and eloquence, whereas his onely confidence was in the Lord.

g Satan labour to pull the godly King fro one vaine confidence to another: to wit, from truſt in the Egyptians, whoſe power was weak and would deceiue them: to yelde him ſelfe to the Aſſyrians and fo not to hope for any helpe of God.

h Or, turne backe.

i Thus the wicked to deceiue vs, will pretend the Name of the Lord: but we muſt trie the ſpirits, whether they be of God or no. k They were afraid, leſt by his wordes he ſhoulde haue ſtirred the people againſt him, and alſo pretended to growe to ſome appoyntment with him. *Ebr, the water of their ſets.*

**N**OW in the fourteenth yere of King Hezekiah, Sanherib King of Aſſhur came vp againſt the ſtrong cities of Iudah, and tooke them.

2 And the King of Aſſhur ſent Rabshakeh from Lachiſh toward Ierusalem vnto King Hezekiah, with a great hoſte, and he ſtood by the conduite of the vpper poole in the path of the fullers field.

3 Then came forth vnto him Eliakim the ſonne of Hilkiah the ſteward of the houſe, and Shebna the chancellor, and Ioah the ſonne of Aſaph the recorder.

4 And Rabshakeh ſaid vnto them, Tel you Hezekiah, I pray you, Thus ſaith the great King, the King of Aſſhur, What confidence is this, wherein thou truſteſt?

5 I ſay, Surely I haue eloquence, but counſel and ſtrength are for the warre: on who then doeſt thou truſt, that thou rebelleſt againſt me?

6 Lo, thou truſteſt in this broken ſtaffe of reede on Egypt, wherupon if a man leane, it wil goe into his hand, and pearce it: ſo is Pharaoh King of Egypt, vnto al that truſt in him.

7 But if thou ſay to me, We truſt in the Lord our God. Is not that he, whoſe hie places and whoſe altars Hezekiah tooke downe, and ſaid to Iudah and to Ierusalem, Ye ſhal worſhippe before this altar?

8 Now therefore giue hoſtages to my lord the King of Aſſhur, & I wil giue thee two thouſand horſes, if thou be able on thy part to ſet riders vpon them.

9 For how canſt thou deſpiſe any captain of the leaſt of my lordes ſeruants? and put thy truſt on Egypt for charrets and for horſemen?

10 And am I now come vp without ſe Lord to this land to deſtroy it? The Lord ſaid vnto me, Go vp againſt this land and deſtroy it.

11 ¶ Then ſaid Eliakim, and Shebna and Ioah vnto Rabshakeh, Speake, I pray thee, to thy ſeruants in the Aramites language, (for we vnderſtand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wal.

12 Then ſaid Rabshakeh, Hath my maſter ſent me to thy maſter, & to thee to ſpeake theſe wordes, and not to the men that ſit on the wal? that they may eate their owne dounge, and drinke their owne piſſe with you?

13 So Rabshakeh ſtood, & cryed with a loud

voice, He reprocheeth to Hezekiah his ſmall power, which is not able to reſiſt one of Sanheribs leaſt captains, I Thus the wicked to deceiue vs, will pretend the Name of the Lord: but we muſt trie the ſpirits, whether they be of God or no. k They were afraid, leſt by his wordes he ſhoulde haue ſtirred the people againſt him, and alſo pretended to growe to ſome appoyntment with him. *Ebr, the water of their ſets.*

voice in the Iewes language, and ſaid, Heare the wordes of the great King, of the King of Aſſhur.

14 Thus ſaith the King, Let not Hezekiah deceiue you: for he ſhal not be able to deliuer you.

15 Neither let Hezekiah make you to truſt in the Lord, ſaying, The Lord wil ſurely deliuer vs: this cite ſhal not be giuen ouer into the hand of the King of Aſſhur.

16 Harken not to Hezekiah: for thus ſaith the King of Aſſhur, Make appointment with me, and come out to me, that euery man may eat of his owne vine, and euery man of his owne figtree, and drinke euery man the water of his owne wel,

17 Till I come and bring you to a lande like your owne land, euen a land of wheat and wine, a land of bread and vineyardes,

18 Leſt Hezekiah deceiue you, ſaying, The Lord wil deliuer vs. Hath any of the gods of the nation deliuered his land out of the hand of the King of Aſſhur?

19 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim? or how haue they deliuered Samaria out of mine hand?

20 Who is he among al the gods of theſe lands, that hath deliuered their countrey out of mine hand, that the Lord ſhould deliuer Ierusalem out of mine hand?

21 Then they kept ſilence, and answered him not a word: for the Kings commandement was, ſaying, Answer him not.

22 Then came Eliakim the ſonne of Hilkiah the ſteward of the houſe, and Shebna the chancellor, and Ioah the ſonne of Aſaph the recorder, vnto Hezekiah with rent clothes, and told him the wordes of Rabshakeh.

their clothes, but they knew it was in vaine to vſe lo reasoning with this infidel, whoſe rage they ſhould haue ſo much more prouoked.

## CHAP. XXXVII.

*Hezekiah akeſt counſel of Iſaiah, who promiſeth him the victorie. 10 The blaſphemie of Sanherib. 16 Hezekiahs prayer. 36 The armie of Sanherib is ſlaine of the Angel, 38 And he himſelfe of his owne ſonnes.*

**A**ND when the King Hezekiah heard it, he rent his clothes, and put on a ſackcloth and came into the Houſe of the Lord.

2 And he ſent Eliakim the ſteward of the houſe, and Shebna the chanceler, with the Elders of the Prieſtes, clothed in ſackcloth vnto Iſaiah the Prophet, the ſonne of Amoz.

3 And they ſaid vnto him, Thus ſaith Hezekiah, This day is a day of tribulation and of rebuke and blaſphemie: for the children are come to the birth, and there is no ſtrength to bring forth.

4 If ſo be the Lord thy God hath heard theſe two are the onely remedies, to ſeek vnto God and his miſericordies. c We are in as great ſorowe as a woman that trauaileth of child, and can not be deliuered. d That is, wil declare by effect that he hath heard it: for when God deſereth to puniſh, it ſeemeth to the ſiſh, that he knoweth not the ſinne, or heareth not the cauſe.

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Declaring that the ministers of the word, but also in praying for the people.

of the Egyptians and Ethiopians, that shall come against him. Which was a city toward Egypt, thinking thereby to have stayed the force of his enemies.

Thus God would have him to utter a most horrible blasphemy before his destruction: to call the author of all truth, a deceiver: some gather hereby that Seneb had disclosed unto Seneb the answer of Isaiah sent to the King. Which was a city of the Medes. Called also Chereacy in Mesopotamia, whence Abraham came after his fathers death.

If he groundeth his prayer on Gods promise, who promised to heare them from between the Cherubims.

In Meaning of the ten tribes.

He declareth for what cause he prayed, that they might be deliuered: to wit, that God might be glorified thereby through all the world.

the wordes of Rabshakeh, whom the King of Asshur his master hath sent to raile on the liuing God, and to reprove him with wordes which the Lord thy God hath heard, then lift thou vp thy prayer for the remnant that are left.

5 So the seruants of the King Hezekiah came to Isaiah.

6 And Isaiah said vnto them, Thus say vnto your master, Thus saith the Lord, Be not afraid of the wordes that thou hast heard, wherewith the seruants of the King of Asshur haue blasphemed me.

7 Beholde, I will send a blast vpon him, and he shall heare a noise, and returne to his owne land, and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the King of Asshur fighting against Libnah: for he had heard that he was departed fro Lachish.

9 He heard also men say of Tirhakah, King of Ethiopia, Behold, he is come out to fight against thee: and when he heard it, he sent other messengers to Hezekiah, saying,

10 Thus shall ye speake to Hezekiah King of Iudah, saying, Let not thy God deceive thee, in whome thou trustest, saying, Ierusalem shall not be giuen into the hand of the King of Asshur.

11 Beholde, thou hast heard what the Kings of Asshur haue done to all lands in destroying them, & shalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue destroyed: as Gozan, and Haran, and Rezeph, and the children of Eden, which were at Telassar?

13 Where is the King of Hamath, and the King of Arpad, and the King of the citie of Sepharuaim, Hena and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers and read it, and he went vp into the House of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed vnto the Lord, saying,

16 O Lord of hostes, God of Israel, which dwellest betwene the Cherubims, thou art very God alone ouer all kingdoms of the earth: thou hast made the heauen and the earth.

17 Encline thine eare, O Lord, and heare: open thine eyes, O Lord, and see, and heare all the wordes of Saneherib, who hath sent to blaspheme the liuing God.

18 Truth it is, O Lorde, that the Kings of Asshur haue destroyed all lands, & their country,

19 And haue cast their gods in the fire: for they were no gods, but the worke of mans hands, euen wood or stone: therefore they destroyed them.

20 Now therefore, O Lorde our God, saue thou vs out of his hand, that all the kingdoms of the earth may knowe, that thou onely art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent

vnto Hezekiah, saying, Thus saith the Lord God of Israel, Because thou hast prayed vnto me, concerning Saneherib King of Asshur,

22 This is the word that the Lord hath spoken against him, O virgine, daughter of Zion, he hath despised thee, and laughed thee to scorne: O daughter of Ierusalem, he hath shaken his head at thee.

23 Whome hast thou railed on & blasphemed? & against whome hast thou exalted thy voyce, and lifted vp thine eyes on him? euen against the holie one of Israel.

24 By thy seruants hast thou railed on the Lord, and said, By the multitude of my charrets I am come vp to the toppes of the mountaines to the sides of Lebanon, and will cut downe the hie ceders thereof, and the faire fire trees thereof, and I will go vp to the heightes of his toppes and to the forest of his fruitfull places.

25 I haue digged, and drunke the waters, & with the plant of my feete haue I dried all the riuers closed in.

26 Hast thou not heard how I haue of olde time made it, and haue formed it long ago? and shoulde I now bring it, that it should be destroyed, and layed on ruinous heapes, as cities detensed?

27 Whose inhabitants haue smal power, & are afraid and confounded: they are like the grasse of the field and greene herbe, or grasse on the house toppes, or corne blasted afore it be growen.

28 But I know thy dwelling, and thy going out, and thy comming in, and thy furie against me.

29 Because thou ragest against me, and thy tumult is come vp vnto mine eares, therefore will I put mine hooke in thy nostrils, and my bridle in thy lippes, and will bring thee backe againe the same way thou camest.

30 And this shall be a signe vnto thee, O Hezekiah, Thou shalt eare this yere such as groweth of it selfe: and the second yere, such things as growe without sowing: and in the third yere, sowe ye & reape, & plant vineyards, and eat the fruite thereof.

31 And the remnant that is escaped of the house of Iudah, shall againe take roote downward and beare fruite vpwarde.

32 For out of Ierusalem shall go a remnant, & they that escape out of mount Zion: the zeale of the Lord of hostes shall do this.

33 Therefore thus saith the Lord, concerning the King of Asshur, He shall not enter into this citie, nor shoote an arrow there,

counsell and enterprises. u Because Saneherib shewed himselfe, as a deuouring fish and furious beast, he vseth these similitudes, to teach how he will take hym and guide him. x Thou shalt loose thy labour. y God giueth signes after two sortes: some goe before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their sayth: and some goe after the thing, as the sacrifice, which they were commaunded to make three dayes after their departure: & these latter are to keep the benefices of God in our remembrance, of the which sort this here is. z He promisseth that for two yeres the ground of it self should feede them. a They whom God had deliuered out of the handes of the Assyrians, shall prosper: & this properly belongeth to the Church.

Whom God had chosen to himselfe, as a chaste virgine, & ouer whom he had care to preserve her from the lusts of the tyrant, as a father would haue ouer his daughter.

Declaring hereby that the enemies of godd church, fight against him whose quarel his Church onely mainteineth.

He boasteth of his policy, in that that he can finde means to nourish his army: and of his power, in that that his army is so great that it is able to dry vp whole riuers, & to destroy the waters, which the Iewes had closed in.

Signifying, that God made not his Church to destroye it, but to preserve it, and therefore he saith that he formed it of olde, euen in his eternal counsell, which can not be changed.

Ebr. are short in hand.

He sheweth that the state and power of most flourishing cities endureth but a moment in respect of the Church, which shall remaine for ever, because God is the maintainer thereof.

Meaning, his

what we ought to see in all affliction namely to haue recourse to his Lord by prayer. Ch. 14. 15. ch.

a promise.

than Kinging  
3. 1. 1. 1. 1.

Angel.

b For my pro-  
mes sake made  
to David.  
2. King. 19. 31.  
2. Chron. 32. 21.  
Job. 1. 21.  
Eccl. 4. 14.  
1. Mac. 7. 41.  
2. Mac. 8. 9.

c Which was  
chiefest cite of  
the Assyrians.  
Or Armenia.  
d Who was also  
called Sardan-  
apalus, in whose  
dayes ten yerres  
after Saneherib  
death the Chaldeans ouercame  
the Assyrians by Merodach their King.

- nor come before it with shield, nor cast a mount against it.
- 34 By the same way that he came, he shall returne, and not come into this citie, saith the Lord.
- 35 For I wil defend this citie to saue it, for mine owne sake, & for my seruant<sup>b</sup> Dauid's sake.
- 36 ¶ Then the Angel of the Lord went out, and smote in the campe of Asshur an hundred, foure score, and siue thousand: so when they arose early in the morning, behold, they were all dead corpses.
- 37 So Saneherib King of Asshur departed, and went away and returned and dwelt at Nineuech.
- 38 And as he was in the temple worshipping of Nisroch his god, Adramelech and Sanezer his sonnes slew him with the sword, and they escaped into the land of<sup>e</sup> Ararat: and<sup>e</sup> Sennacherib his sonne reigned in his steade.

CHAP. XXXVIII.

1 Hezekiah is sicke. 2 He is referred to health by the Lord, and liueth fiftene yerres after. 3 He giueth thanks for his benefit.

a King 20. 1.  
2. Chron. 32. 34.  
a Soone after  
the Assyrians  
were slaine: so  
that God wil  
haue the exer-  
cise of his chil-  
dren continuall,  
that they may  
learne onely to  
depend vpon  
God and aspire  
to the heauens.  
b For his heart  
was touched &  
fear of Gods  
iudgement, feing  
he had appoint-  
ed him to die,  
so quickly after  
his deliuerance  
fro so great ca-  
lamity, as one vn-  
worthy to re-  
mayne in that  
estate, and also  
foreseeing the  
great change,  
that should  
come in the  
Church, foras-  
much as he left  
no sonne to  
reigne after  
him: for as yet  
Manasse was  
not borne: and  
whil he reigned,  
we see what a  
tyrant he was.  
c He doth not  
only promise to  
prolong his life,  
but to giue him rest and quietnes fro the Assyrians, who might haue  
renued their armie to reuenge their former discomfiture. d For He-  
zekiah had asked, for the confirmation of his faith a signe, as vers. 22.  
and 2. King. 10. 8: whereunto he was moued by the singular motion  
of Gods Spirit. e Read, 2. King. 20. 10. f He left this song of his  
lamentation and thanksgiving to al posteritie, as a monument of his  
owne infirmities and thankfull heart for Gods benefices, as David did,  
Psalme. 51.

- 1 About<sup>a</sup> that tyme was Hezekiah sicke vnto the death, and the Prophet Isaiah sonne of Amoz came vnto him, and sayd vnto him, Thus sayth the Lord, Put thine house in an order, for thou shalt die, and not liue.
- 2 Then Hezekiah<sup>b</sup> turned his face to the wall, and prayed to the Lord,
- 3 And said, I beseech thee, Lord, remember now how I haue walked before thee in truth, & with a perfite heart, & haue done that which is good in thy sight: and Hezekiah wept fore.
- 4 ¶ Then came the word of the Lord to Isaiah, saying,
- 5 Go, and say vnto Hezekiah, Thus saith the Lord God of Dauid thy father, I haue heard thy prayer, & seene thy teares: beholde, I will adde vnto thy dayes fiftene yerres.
- 6 And I will deliuer thee out of the hande of the King of Asshur, and this citie: for I wil defend this citie.
- 7 And<sup>d</sup> this signe shalt thou haue of the Lord, that the Lord will do this thing that he hath spoken,
- 8 Beholde, I will bring againe the shadowe of<sup>e</sup> degrees (whereby it is gone down in the diall of Ahaz by<sup>f</sup> sunne) ten degrees backward: so the sunne returned by ten degrees, by the which degrees it was gone downe.
- 9 ¶ The writing of Hezekiah King of Iudah, when he had bene sicke, and was recouered of his sickness.

- 10 I said in the cutting of my dayes, I shal go to the gates of the graue: I am depriued of the residue of my yerres.
- 11 I said, I shal not see the Lord, euen the Lord in the land of the liuing: I shal see man no more among the inhabitants of the worlde.
- 12 Mine habitation is departed, and is remooued from me, like a shepheards tent: I haue cut off like a weauer my life: he will cut me off from the height: from day<sup>h</sup> to night, thou wilt make an end of me.
- 13 I reckoned<sup>i</sup> to the morning: but he brake all my bones, like a lion: from day to night wilt thou make an end of me.
- 14 Like a crane or a swallow, so did I<sup>j</sup> chatter: I did mourne as a dove: mine eyes were lift vp on high: O Lord, I hath<sup>k</sup> oppressed me, comfort me.
- 15 What shall I say? for he hath said it to me, and he hath done it: I shall walke weakely all my yerres in the butternes of my soule.
- 16 O Lord, I to them that ouerliue them, and to al that are in them, the life of my spirit shal be knowne, that thou causedst me to sleepe and hast giuen life to me.
- 17 Beholde, for<sup>l</sup> felicitie I had bitter grief, but it was thy pleasure to deliuer my soule from the pit of corruption: for thou hast cast al my<sup>m</sup> sinnes behind thy backe.
- 18 For<sup>n</sup> the graue can not colesse thee: death cannot praise thee: they that go downe into the pit, can not hope for thy truth.
- 19 But the liuing, the liuing, he shal confesse thee, as I do this day: the father to the children shal declare thy truth.
- 20 The Lord was ready to saue me: therefore we wil sing my song, al the dayes of<sup>o</sup> our life in the House of the Lord.
- 21 Then said Isaiah, Take a lump of drye figges and lay it vpon the boyle, and he shal recover.
- 22 Also Hezekiah<sup>p</sup> had said, What is the signe, that I shal go vp into the House of the Lord?
- no release, but continual sorowes whiles I liue. q They that shall ouerliue the men that are now alieue, and all they that are in their yerres shall acknowledge this benefice. r That after that thou hadst condemned me to death, thou restoredst me to life. s Where as I thought to haue liued in rest and ease, being deliuered from mine enemy, I had griefe vpon griefe. t Heesteemeth more the remission of his sinnes, and Gods fauour then a thousand liues. u For as much as God hath placed man in this world to glorifie him, the godlike take it as a signe of his wrath when their dayes were shortened, either because that they seemed vnworthie for their sinnes to liue longer in his seruice, or for their zeale to Gods glorie, seeing that those are so fewe in earth, that do regard it, as Psalm. 6. 3. and 115. 17. x Al posteritie shall acknowledge, and the fathers according to their dutie toward their children shal instruct them in thy graces, and mercies toward me. y He sheweth what is the vse of the Congregation and Church: to wit, to giue the Lord thanks for his benefices, as Read 2. King. 20. 7. a As vers. 7.

CHAP. XXXIX.

Hezekiah is reproued, because he shewed his treasures vnto the ambassadors of Babylon.

- 1 At<sup>a</sup> the same time, Merodach Baladan, the sonne of Baladan, King of the first King of Babylon, which ouercame the Assyrians in the tenth year of his reigne.

Babel.

Worly moued  
with the great-  
ness of the mira-  
cle partly be-  
cause he shewed  
himself enemy  
to his enemies,  
but chiefly be-  
cause he would  
ioint with them  
whom God fa-  
uoured, & haue  
their help, if oc-  
casion serued.  
e Read, 1. King. 3  
20, and 2. Chr.  
12, 24.

Babel, sent letters, & a present to Hezekiah: for he had heard that he had bene sicke, and was recovered.

And Hezekiah was glad of them, and shewed them the house of the treasures, the siluer, and the golde, and the spices, & the precious ointment, and all the house of his armour, & all that was founde in his treasures: there was nothing in his house, nor in all his kingdome that Hezekiah shewed them not.

Then came Maiah the Prophet vnto King Hezekiah, and said vnto him, What said these men? and from whence came they to thee? And Hezekiah said, They are come from a farre countrey vnto me, from Babel.

Then said he, What haue they scene in thine house? And Hezekiah answered, All that is in mine house haue they scene: there is nothing among my treasures, that I haue not shewed them.

And Iſaiah said to Hezekiah, Heare the word of the Lord of hostes,

Beholde, the dayes come that all that is in thine house, and which thy fathers haue layed vp in store vntil this day, shall be carryed to Babel: nothing shall be left, saith the Lord.

And of thy sonnes, that shall procede out of thee, and which thou shalt beget, shall they take away, and they shall be eunuches in the palace of the King of Babel.

Then said Hezekiah to Iſaiah, The word of the Lorde is good, which thou hast spoken: and he said, Yet let there be peace, & truth in my dayes.

CHAP. XL.

Remission of finnes by Christ. 2 The coming of Iohn Baptift. 18 The Prophet reproveth the idolaters and them that trust not in the Lord.

Comforte ye, comfort ye my people, wil your God say.

Speake comfortably to Ierusalem, & crye vnto her, that her warfare is accomplished, that her iniquitie is pardoned: for she hath receiued of the Lords hand double for all her finnes.

A voice cryeth in the wilderness, Prepare ye the way of the Lord: make streight in the desert a path for our God.

Every valley shall be exalted, and every mountaine and hill shall be made lowe: & the crooked shall be streight, and the rough places plaine.

And the glory of the Lord shall be reueiled, & all flesh shall see it together: for the mouth of the Lord hath spoken it.

A voice said, Cry. And he said, What shall

I crye? All flesh is grasse, and all the flesh thereof is as the floure of the field.

The grasse withereth, the floure fadeth, because the Spirit of the Lord bloweth vpon it: surely the people is grasse.

The grasse withereth, the floure fadeth: but the word of our God shall stand for euer.

O Zion, that bringest good tidings, get thee vp into the high mountaine: O Ierusalem, that bringest good tidings, lift vp thy voice with strength: lift it vp, be not afraid: say vnto the cities of Iudah, Beholde your God.

Beholde, the Lord God will come with power, and his arme shall rule for him: beholde, his reward is with him, and his worke before him.

He shall feede his flocke like a shepherd: he shall gather the lambes with his arme, & cary them in his bosome, and shall guide them with young.

Who hath measured the waters in his fist? & counted heauen with the spanne, and comprehended the dust of the earth in a measure: & weighed the mountaines in a weight, and the hills in a balance?

Who hath instructed the Spirit of the Lord? or was his counseler or taught him?

Of whom tooke he counsel, and who instructed him and taught him in the way of iudgement? or taught him knowledge, & shewed vnto him the way of vnderstanding?

Beholde, the nations are as a droppe of a bucket, and are counted as the dust of the balance: beholde, he taketh away the yles as a little dust.

And Lebanon is not sufficient for fire, nor the beastes thereof sufficient for a burnt offering.

All nations before him are as nothing, and they are counted to him, lesse then nothing, and vanitie.

To whome then wil ye liken God? or what similitude wil ye set vp vnto him?

The workman melteth an image, or the golde smith beareth it out in golde, or the golde smith maketh siluer plates.

Doeth not the poore chuse out a tree that wil not rot, for an oblation? he seeketh also vnto him a cunning workman, to prepare an image, that shall not be moued.

Know ye nothing? haue ye not heard? it hath it not bene tolde you from the beginning? haue ye not vnderstand it by the foundation of the earth?

He sitteth vpon the circle of the earth, & the inhabitants thereof are as grasshoppers, he stretcheth out the heauens, as a curtain, and spreadeth them out, as a tent to dwell in.

He bringeth the princes to nothing, and he sheweth the rage of the idolaters seeing that the poore that haue not to suffice their owne necessities, wil defraud themselves to serue their idols. Haue ye not the word of God, which plainly condemneth idolatry? Can you not learne by the visible creatures whome God hath made to serue your vse, that you should not serue them nor worship them?

Meaning, all mans wisdom & natural powers, Iohn. 1. 10. 1. pet. 1. 24.

The Spirit of God shall discover the vanitie in all that seeme to haue an excellency of themselves.

Though considering the frailty of mans nature many of fewes should perish and so not be partakers of this deliuerance, yet Gods promises should be fulfilled, and they that remained, should see the fruit thereof.

To publish this benefite through all the world.

He sheweth as one word the perfection of all mans felicitie, which is to haue Gods presence.

His power shall be sufficient without help of any other, and shall haue all meanes in himselfe to bring his will to passe. He shall shew his care and fauour ouer them that are weak, and tender.

Declaring that as God onely hath all power, so doth he vse the same for the defence & maintenance of his Church.

He sheweth Gods infinite wisdom for the same end and purpose.

He speaketh al this to the intent that they should neither feare man nor put their trust in any, saue only in God.

Hereby he armeth them against the idolatry, wherewith they should be tempted in Babylon. He sheweth the rage of the idolaters seeing that the poore that haue not to suffice their owne necessities, wil defraud themselves to serue their idols. Haue ye not the word of God, which plainly condemneth idolatry? Can you not learne by the visible creatures whome God hath made to serue your vse, that you should not serue them nor worship them?

all flesh is grasse

a promise.

the punishment of the glory. 1. 39. 1.

a promise. 1. 4. 4.

the maiesty of power of God.



a So that his power appeareth in every place where so euer we turne our eyes.

b Who hath set in order the infinite number of the starres. *ps 147. 4.*

c He rebuketh the lewes, because they did not rest on the prouidence of God, but thought that he had forsaken them in their troubles.

d And therefore al power is in his hand to deliuer when his tyme cometh.

e Shewing that man must patiently abide, and not curiously

leeke out the cause of Gods delay in our afflictions.

f They that trust in their owne vertue, and do not acknowledge that al cometh of God.

maketh the iudges of the earth, as vanitie,  
24 As though they were not planted, as though they were not sowne, as though their stocke tooke no roote in the earth: for he did euen blowe vpon them, & they withered, and the whirlewinde will take them away as stubble.

25 To whome now wil ye liken me, that I should be like him, saith the Holy one?

26 Lift vp your eyes one hie, and beholde, who hath created these things, and bringeth out their armies by number, & calleth them al by names? by the greatnes of his power & mightie strength nothing faileth.

27 Why faist thou, O Iakob, and speakest O Iakob, \* My way is hid from the Lord, and my iudgement is passed ouer of my God?

28 Knowest thou not? or hast thou not heard, that the euerlasting God, the Lord hath created the ends of the earth? he neither fainteth, nor is weary: there is no searching of his vnderstanding.

29 But he giueth strength vnto him that fainteth, & vnto him that hath no strength, he encreaseth power.

30 Euen the young men shall faint, and be weary, and the yong men shall stumble and fall.

31 But they that waite vpon the Lord, shall renewe their strength: they shall lift vp the wings as the eagles: they shall runne, and not be weary, and they shall walke and not faint.

and do not acknowledge that al cometh of God.

CHAP. XII.

a Gods mercy in chusing his people. b Their idolatrie. *ay Delineries promised to Zion.*

Keepe \* silence before me, O ylands, and let the people renewe their strength: let them come nere, and let them speake: let vs come together into iudgement.

2 Who raised vp iustice from the East, and called him to his footstool: and gaue the nations before him, and subdued the Kings? he gaue them as dust to his sworde, and as scattered stubble vnto his bowe.

3 He pursued them, and passed safely by the way that he had not gone with his feete.

4 Who hath wrought and done it? he that calleth the generations from the beginning. I the Lord am the first, and with the last I am the same.

The yles sawe it, & did feare, and the ends of the earth were abashed, drew nere, and came.

6 Euery man helped his neighbour & said to his brother, Be strong.

7 So the workman comforted the founder, and he that smote with the hammer, him that smote by course, saying, It is ready for the sodening, and he fastened it with

diminish nothing of my glory: for I am all one, vnchangeable, which haue euer bene, and shall be for euer. f Considering myne excellent workes among my people. g They assembled themselves, and conspired against me to mainteine their idolatrie. h He noteth the obstinacie of the idolaters to mainteine their superstitions.

nayles that it should not be moued.

8 But thou, Iakob, art my seruant, & thou Iakob, whome I haue chosen, I seede of Abraham my friend.

9 For I haue taken thee from the ends of the earth, and called thee before the chief therof, and saide vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not afraide, for I am thy God: I will strengthen thee, and helpe thee, and will susteine thee with the right hand of my iustice.

11 Beholde, al they that prouoke thee, shall be ashamed, and confounded: they shall be as nothing, & they that strue with thee, shall perish.

12 Thou shalt seeke them & shalt not finde them: so wis, the men of thy strife, for they shall be as nothing, and the men that warre against thee, as a thing of nought.

13 For I the Lord thy God will holde thy right hand, saying vnto thee, Feare not, I will helpe thee.

14 Feare not, thou worme, Iakob, and ye men of Iakob: I will helpe thee, saith the Lord and thy redeemer the holy one of Iakob.

15 Behold, I will make thee a roller, and a newe threshing instrument hauing teeth: thou shalt thresh the mountains, and bring them to powder, and shalt make the hilles as chaffe.

16 Thou shalt fanne them, & the winde shall cary them away, & the whirlewinde shall scatter them: and thou shalt reioyce in the Lord, & shalt glory in the holy one of Iakob.

17 When the poore and the needye seekes water, and there is none (their tongue faileth for thirst: I the Lord wil heare them: the God of Iakob wil not forsake them)

18 I will open riuers in the toppes of the hilles, and fountaines in the middes of the valles: I will make the wilderness as a poole of water, and the waste land as springs of water.

19 I will set in the wilderness the cedar, the shittah tree, and the mirre tree & the pine tree, the elme & the boxe tree together.

20 Therefore let them see and knowe, and let them consider and vnderstand together that the hand of the Lord hath done this, and the holy one of Iakob hath created it.

21 Stand to your cause, saith the Lord: bring forth your strong reasons, saith the King of Iakob.

22 Let them bring them forth, & let them tell vs what shall come: let them shew the former things what they be, that we may consider them, and knowe the latter end of them: either declare vs things for to come.

23 Shew the things that are to come here- tried whether they know al things, and can do all things: which if they cannot do, he concludeth that they are no gods, but vile idoles.

after,

a swith promise c. 41. 10. 13

a promise  
the happines of those that waite vpon the Lord.

God the helper of the poore. c. 12. 15.

God is everlasting

after, that we maye knowe that you are gods; yea, do good or do euil, that we may declare it, and beholde it together.

24 Beholde, ye are of no value, and your making is of naught: man hath choien an abomination by them.

25 ¶ I haue raised vp from the North, and he shall come: from the East sunne shall he call vpon my Name, and shall come vpon princes as vpon claye, and as the potter treadeth myre vnder the foote.

26 Who hath declared from the beginning, that we may knowe: or before time, that we may say, He is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth your wordes.

27 I am the first, that faith to Zion, Beholde, beholde them: and I will giue to Ierusalem one that shall bring good tydings.

28 But when I beheld, there was none, and when I inquired of them, there was no counsellour, & when I demanded of them, they answered not a worde.

29 Beholde, they are all vanitie: their worke is of nothing, their images are winde and confusio.

¶ That is, the Gentiles gods can worke any of these things. z That is, the israelites, which returne from the captiuitie. a To wit, a continuall succession of Prophets and ministers. b When I looked whether the idoles coulde do these things, I found that they had neither wisdom nor power to do anie thing: therefore he concludeth that al are wicked, that trust in such vanitie.

C H A P. XLII.

¶ The obedience and humilitie of Christ. 6 Why he was sent into the world. 11 The vocation of the Gentiles.

Beholde, my seruant: I will stay vpon him: mine elect, in whom my soule delighteth: I haue put my Spirit vpon him: he shall bring forth iudgement to the Gentiles.

¶ He shall not cry, nor lift vp, nor cause his voice to be heard in the streete.

3 A bruised reede shall he not breake, and the smoking flax shall he not quench: he shall bring forth iudgement in truth.

¶ He shall not faile nor be discouraged till he haue set iudgement in the earth: and the yles shall waite for his law.

¶ Thus sayth God the Lord (he that created the heauens and spred them abroad: he that stretched forth the earth, and the budde thereof: he that giueth breath vnto the people vpon it, and spirit to them that walke therein)

I the Lord haue called thee in righteousness, & will hold thee by thine hand, & I will keepe thee, and giue thee for a covenant of the

people, and for a light of the Gentiles, That thou mayest open the eyes of the blinde, and bring out the prisoners from the prison: and them that sit in darkenes, out of the prison house.

8 I am the Lord, this is my Name, and my glorie will I not giue to another, neither my praise to grauen images.

9 Beholde, the former things are come to passe, and new things do I declare: before they come forth, I tell you of them.

10 Sing vnto the Lord a newe song, and his praise from the end of the earth: ye that go downe to the sea, and al that is therein: the yles and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift vp their voyce, the rownes that Kedar doeth inhabit: let the inhabitants of the rockes sing: let them shoute from the top of the mountaines.

12 Let them giue glory vnto the Lord, and declare his praise in the ylandes.

13 The Lord shall go forth as a gyant: he shall stirre vp his courage like a man of war: he shall shout and crie, and shall preuaile against his enemies.

14 I haue a long time holden my peace: I haue bene stil and refrained my selfe: now will I crie like a traouling woman: I will destroy and deuoure at once.

15 I will make waste mountaines, and billes, and drie vp all their herbes, & I will make the floods ylandes, and I will drie vp the pooles.

¶ And I will bring the blinde by a way, that they knew not, and lead the by paths that they haue not known: I will make their darkenes light before them, and crooked things straight. These things will I do vnto them, and not forsake them.

17 They shall be turned backe: they shall be greatly ashamed, that trust in grauen images, and say to the molten images, Ye are our gods.

18 ¶ Heare, ye deafe: and ye blinde, regarde, that ye may see.

19 Who is blinde but my seruant? or deafe as my messenger, that I sent? who is blind as the perfit, and blind as the Lords seruant?

20 Seeing many things, but thou keepest them not: opening the eares, but he heareth not?

21 The Lord is willing for his righteousness sake that he may magnifie the Lawe, and exalt it.

22 But this people is robbed and spoyled, and shalbe al snared in dongons, & they shalbe hid in prison houses: they shalbe for a pray, and none shall deliuer: a spoile, and none shall say, Restore.

23 Who among you shall hearken to this, and take heed, and heare for afterwarde?

24 Who gaue Iakob for a spoile, and Israel to the robbers? Did not the Lord, because wee haue sinned against him? for they

a There shall be none to succour them, or to wil the enemye to restore that, which he hath spoyled. b Meaning, Gods wrath.

o I will not suffer my glorie to be diminished: which I should do, if I were not faithful in performing the same, and the idolaters thereby would extol their idoles above me.

p As in time past I haue bene true in my promises, so will I be in time to come.

q Meaning the Arabians, vnder whom he comprehendeth all people of the East.

r He sheweth the zeale of the Lord, and his power in the consecration of his Church.

s I will haste to execute my vengeance, which I haue so long deferred, as a woman that desireth to be delivered when she is in trauaile.

t That is, my poore people, which are in perplexitie and care.

u To wit, Israel, which should haue most light because of my Lawe.

x The Priest to whom my word is committed, which shoulde not onely heare it him selfe, but cause others to heare it.

y As the Priests and Prophets that shoulde be lights to others?

z Because they wil not acknowledge this benefite of the Lord, who is ready to deliuer them, he suffreth them to be spoyled of their enemies through their owne fault and incredulitie.

z. iij. would

salvation promised to the Gentiles. ¶ The meaning of the place is. y.

A promise. 4. 27.

the promise of Lord.

Gods patience.

Christ is our promise.

in the cause of all punishment.

would not walke in his wayes, neither bee obedient vnto his Law.  
25 Therefore he hath powred vpon him his fierce wrath, & the ſtrength of battell: and it ſet him on fire round about, & he knew not, and it burned him vp, yet he conſidered not.

CHAP. XLIII.

*The Lord comforteth his people. He promiſeth deliuerance to the Iewes. 11 There is no God but one alone.*

**B**Vt now thus ſaith the Lord, that created thee, O Iſaakob: and he that formed thee, O Iſrael, <sup>b</sup> Feare not: for I haue redeemed thee: I haue called thee by thy name, thou art mine.

2 When thou paſſeſt through the waters, I will be with thee, and through the floods, that they do not ouerflowe thee. When thou walkeſt through the very fire, thou ſhalt not be burnt, neither ſhall the flame kindle vpon thee.

3 For I am the Lord thy God, the holy one of Iſrael, thy Sauour: I gaue <sup>d</sup> Egypt for thy ranſome, Ethiopia, & Seba for thee.

4 Becauſe thou waſt precious in my ſight, and thou waſt honorable, & I loued thee, therefore will I giue <sup>e</sup> man for thee, and people for thy ſake.

5 Feare not, for I am with thee: I will bring thy ſeede from the <sup>f</sup> Eaſt, and gather thee from the Weſt.

6 I will ſaye to the North, Giue: and to the South, Keepe not backe: bring my ſonnes from farre, and my daughters from the ends of the earth.

7 Euerie one ſhalbe called by my <sup>h</sup> Name: for I created him for my glorie, formed him and made him.

8 I will bring forth the blinde people, and they ſhall haue eyes, & the deafe, and they ſhall haue eares.

9 Let all the nations bee gathered <sup>i</sup> together, and let the people be aſſembled: who among them can declare this and ſhew vs former things? let them bring forth their <sup>i</sup> witneſſes, that they may be iuſtified: but let them <sup>k</sup> heare, and ſay, It is truth.

10 You <sup>l</sup> are my witneſſes, ſaith the Lord, & my <sup>m</sup> ſeruant, whom I haue choſen: therefore ye ſhall know and beleue me and ye ſhall vnderſtand that I am: before me there was no God formed, neither ſhall there be after me.

11 I, <sup>n</sup> euē I am the Lord, & beſide me there is no Sauour.

12 I haue declared, and I haue ſaued, and I haue ſhewed, when there was no ſtrange god among you: therefore you are my witneſſes, ſaith the Lord, that I am God.

13 Yea, before the day was, I am, and there is none that can deliuer out of mine hand: I will do it, and who ſhall let it?

14 Thus ſaith the Lord your redeemer, the able to do the like, as Chap. 41. 22. <sup>i</sup> To proue that the things, which are ſpoken of them, are true. <sup>k</sup> Shewing, that the malice of the wicked hindreth them in the knowledge of the truth, becauſe they will not heare when God ſpeaketh by his word. <sup>l</sup> The Prophets and people to whom I haue giuen my Lawe. <sup>m</sup> Meaning ſpecially Chriſt, and by him all the faithful.

holy one of Iſrael, For your ſake I haue ſent to Babel, and <sup>n</sup> brought it downe: they are all fugitiues and the Chaldeans crie in <sup>o</sup> the ſhippes.

15 I am the Lorde your holy one, the creator of Iſrael, your King.

16 Thus ſaith the Lord which maketh a way in <sup>p</sup> the Sea, & a path in the mightie <sup>q</sup> waters.

17 When he <sup>r</sup> bringeth out the charret and horſe, the armie and the power lie together, and ſhal not riſe: they are extinct, and quenched as towes.

18 Remember ye not the former things, neither regard the things of old.

19 Beholde, I do a newe thing: now ſhal it come forth: ſhall you not know it? I will <sup>s</sup> enen make a waye in the <sup>t</sup> deſert and floods in the wildernes.

20 The wilde <sup>u</sup> beaſtes ſhal honour me, the dragons and the oſtriches, becauſe I gaue <sup>v</sup> their deliuerance out of Babylon ſhould be more famous then that fro Egypt was, <sup>w</sup> ſee 21. 7. <sup>x</sup> ſag. 2. 10. 2006. <sup>y</sup> 5. 7. reuel. 21. 6. <sup>z</sup> u They ſhall haue ſuch abundance of al things as they returne home, euen in <sup>a</sup> drie and barren places, that the verie beaſts ſhal feelee my benefite, and ſhal ac-

21 This people haue I formed for my ſelfe: they ſhall ſhew forth my prayſe.

22 And thou haſt not <sup>b</sup> called vpon me, O Iſaakob, but thou haſt <sup>c</sup> wearied me, O Iſrael.

23 Thou <sup>d</sup> haſt not brought me the ſheepe of thy burnt offerings, neither haſt thou honored me with thy ſacrifices. I haue not cauſed thee to ſerue with an offering, nor wearied thee with incenſe.

24 Thou boughteſt me no ſweete <sup>e</sup> ſauour with money, neither haſt thou made me drunke with the fatte of thy ſacrifices, but thou haſt made me <sup>f</sup> to ſerue w<sup>th</sup> thy ſinnes, and wearied mee with thine iniquities.

25 <sup>g</sup> I, <sup>h</sup> euē I am hee that putteth away thine iniquities for mine owne ſake, and will not remember thy ſinnes.

26 Put me in remembrance: let vs be iudged together: count thou that thou maiest be iuſtified.

27 Thy <sup>i</sup> fiſt father hath ſinned, & thy <sup>j</sup> teachers haue tranſgreſſed againſt me.

28 Therefore I haue <sup>k</sup> prophaned the rulers of the Sanctuary, and haue made Iſaakob a curſe, and Iſrael a reproche.

onely cauſe of their deliuerance, ſo farre as they had deſerued the contrarie. <sup>z</sup> Meaning, in true faith and obedience. <sup>a</sup> Either for the compoſition of the ſweete oymntment, Exod. 30. 34, or for ſweete incenſe, Exod. 30. 7. <sup>b</sup> Thou haſt made me to beare an heauie burden by thy ſinnes. <sup>c</sup> If I forget anie thing that may make for thy iuſtification, put me in remembrance and ſpeake for thyſelf. <sup>d</sup> Thine anceſſors. <sup>e</sup> Thy Priests and thy Prophets. <sup>f</sup> That is, reioyced, abhorred and deſtroyed them in the wildernes, and at other times.

CHAP. XLIIII.

*The Lord promiſeth comfort and that he will aſſemble his Church of diuers nations. 9 The vanitie of idols. 17 The beaſtlines of idolaters.*

**Y**Et now heare, O Iſaakob my ſeruant, and Iſrael, whom I haue choſen.

2 Thus ſaith the Lord, that made thee, and formed <sup>a</sup> thee from the wombe: hee will <sup>b</sup> He created and choſe thee from the beginning of his owne mercie, and before thou couldeſt merite anie thing.

Gods loue to his people.

a most sweet promise

the Lord forgives sin of his more worthy, and not in respect of my worth in vs. 25.

Christ.

my God.

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uant, and thou righteous, <sup>b</sup> whom I haue chosen.

3 For I wil powre water vpon the <sup>c</sup> thirstie, and floods vpon the drie ground: I wil powre my Spirit vpon thy seede, and my blessing vpon thy buddes.

4 And they <sup>d</sup> shall growe as among <sup>e</sup> y<sup>e</sup> grasse, and as the willowes by the riuers of waters.

5 One shall say, I am the Lordes; another <sup>f</sup> shall be called by the name of Iakob: and another shall subscribe with his hand vnto the Lord, and name him selfe by the name of Israel.

6 Thus saith the Lord the King of Israel & his redeemer, the Lord of hostes, <sup>g</sup> I am the first, and I am the last, and without me is there no God.

7 And who is like me, that shall <sup>h</sup> call, and shall declare it, and set <sup>i</sup> it in order before me, since I appointed the <sup>j</sup> ancient people? and what is at hand, and what thinges are to come? let <sup>k</sup> them shewe vnto them.

8 Feare ye not, neither be afraide: haue not tolde thee of olde, and haue declared it? <sup>l</sup> you are euen my witness, whether there be a God beside me, and that there is no God that I know not.

9 All they that make an image, are vanitie, and <sup>m</sup> their delectable thinges shall nothing profit: and they are their owne witnesses, <sup>n</sup> that they see nor nor knowe: therefore they shall be confounded.

10 Who hath made <sup>o</sup> a god, or molten an image, that is <sup>p</sup> profitable for nothing?

11 Beholde, all that are of the <sup>q</sup> fellowshipp thereof, shall be confounded: for the workmen them selues are men: let them all be gathered together, and <sup>r</sup> stand vp, yet they shall feare, and bee confounded together.

12 The smith <sup>s</sup> taketh an instrument, and worketh in the coles, and facioneth it with hammers, & worketh it with the strength of his armes: yea, he is an <sup>t</sup> hungred, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out a line: he facioneth it with a red thread, he planeth it, and he putteth it with the compass, and maketh it after the figure of a man, <sup>u</sup> according to the beautie of a man that it may remaine in <sup>v</sup> an house.

14 He wil hew him downe cedars, and take the pine tree and the oke, and taketh courage among the trees of the forest: hee

planteth a firre tree, and the raine doeth nourish it.

15 And man burneth thereof: for he will take thereof and <sup>w</sup> warme him selfe: he also kindleth it & baketh bread, yet he maketh a god, and worshippeth it: he maketh it an idole and boweth vnto it.

16 He burneth the half thereof euen in the fyre, and vpon the halfe thereof he <sup>x</sup> eateth fleshe: he roseth the roste and is satisfied: also hee warmeth him selfe and saith, Aha, I am warme, I haue bene at the fyre.

17 And the residue therof he maketh a god, <sup>y</sup> euen his idole: he boweth vnto it and worshippeth and prayeth vnto it, and sayeth, Deliuer me: for thou art my god.

18 They haue not knowen, nor vnderstand: <sup>z</sup> for God hath shut their eyes that they can not see, and their heartes, that they cannot vnderstand.

19 And none <sup>a</sup> considereth in his heart, neither is there knowledge nor vnderstanding to say, I haue burnt halfe of it, euen in the fire, and haue baked bread also vpon the coles thereof: I haue roasted fleshe, and eaten it, and shall I make the residue thereof an abomination? shall I bowe to the stocke of a tree?

20 He feedeth <sup>b</sup> of ashes: a seduced heart hath deceiued him, that he can not deliuer his soule, nor say, Is there not a lye in my right hand?

21 <sup>c</sup> Remember these (O Iakob and Israel) for thou art my seruant: I haue formed thee: thou art my seruant: O Israel forget me not.

22 I haue put away thy transgressions like a cloude, and thy sinnes, as a mist: turne vnto me, for I haue redeemed thee.

23 <sup>d</sup> Reioyce, ye heauens: for the Lord hath done it: shout, ye lower partes of <sup>e</sup> y<sup>e</sup> earth: braist forth into praises, ye mountaines, O forest and euerie tree therein: for <sup>f</sup> y<sup>e</sup> Lord hath redeemed Iakob and wil be glorified in Israel.

24 Thus saith the Lord thy redeemer and he that formed thee from <sup>g</sup> y<sup>e</sup> wombe, I am the Lord, that made all thinges, that spread out the heauens alone, and stretched out the earth by my selfe.

25 I destroye the <sup>h</sup> tokens of the south sayers and make them that coniecture, fooles, & turne the wise men backward, and make their knowledge foolishnes.

26 <sup>i</sup> He confirmeth the worde of his <sup>j</sup> seruant and performeth the counsel of his shalbe moued messengers, saying to Ierusalem, Thou shalt be inhabited: and to the cities of Iudah, ye shall be built vp, and I wil repaire <sup>k</sup> y<sup>e</sup> decayed places thereof.

27 He saith to the <sup>l</sup> deepe, Be drie and I wil drie vp thy floods.

starres that God would not deliuer them, and that Babylon should stand. <sup>d</sup> Of Isaiah and the rest of his Prophets, which did assure the Church of Gods fauour and deliuerance. <sup>e</sup> He sheweth that Gods worke should be no lesse notable in this their deliuerance, then when he brought them out of <sup>f</sup> Egypt through the Sea.

a promise. O. 3. 4. 5.

u He setteth forth the obduracy and malice of the idolaters, which though they see by daily experience that their idoles are no better then the rest of the matter whee of they are made, yet they refuse the one part and make a god of the other, as the papistes make their cake god, and the rest of their idoles.

z That is, he either maketh a table or trenchers.

y The Prophetes grieve here an answer to all them that wonder how it is possible that any should be so blinde to commit such abomination, saying, that God hath blinded their eyes and hardened their hearts.

He is abused as one y<sup>e</sup> would eat ashes, thinking to satysfie his hunger.

a Shewing that mans heart is most inclined to idolatrie, and therefore he warmeth his people by these examples, that they should not cleaue to anie but to the liuing God when they should be among the idolaters.

b He sheweth that the worke of the Lord toward his people shall be so great that the insensible creatures shall be moued therewith.

c He armerh them against the southsayers of Babylon, which would haue borne them in hand, that they knew by the

God, one and the same for Ier. 31. 6. et mult. alij locis. vid. May.

Part

Part

the blindness of idolaters. O. 2. 3. 4.

Part

God onely is the Lord.

Isaiah.

Against idolaters.

f To assure them of their deliuerance, he nameth the person, by whome it should be, more then an hundred yere before he was borne.

28 He saith to Cyrus, *Thou art my shepherd: and he shall performe al my desire, saying also to Ierusalem, Thou shalt be built: and to the Temple, Thy foundation shall be surely layed.*

CHAP. XLV.

1 The deliuerance of the people by Cyrus. 9 God is iust in al his workes. 20 The calling of the Gentiles.

a To assure the Iewes of their deliuerance against the great tentations that they should abide, he nameth the person and the means.

b Because Cyrus should execute the office of a deliuerer, God called him his

anointed for a time, but after another sort the he called Dauid.

c To guide him in y deliuerance of my people.

d I will take away all impediments & less.

e Not that Cyrus did know God to worship him aright, but he had a certaine particular knowledge, as profane men may haue, of his power, & so was compelled to deliuer Gods people.

f Not for any thing, that is in thee, or for thy worthines.

g I haue giuen thee strength, power and autoritie.

h I send peace and warre, prosperitie and aduersitie, as Amos 3. 6.

i He comforteth the Iewes, as if he would say, though when ye looke to the heauens & earth for succour, ye see nothing now but signes of Gods wrath, yet I will cause them to bring forth most certayne tokens of your deliuerance, and of the performance of my promises, which is ment by righteousness.

k I haue appointed Cyrus to this vse and purpose. I hereby he brideleth their impaciencie, which in aduersitie and trouble murmure against God and will not tarie his pleasure: willing that man should marche with his like and not contend against God.

m That is, it is not perfectly made. n In steade of murmuring, humble your selues and aske what ye will for the consolation of my children, and you shall be sure of it, as ye are of these thinges which are at your commandement. Some read it with an interrogation, and make it the application of the similitude.

1 Thus saith the Lord vnto Cyrus his anointed, whose right hand I haue holden to subdue nations before him: therefore will I weaken the loines of Kings and open the doores before him, and the gates shall not be shut.

2 I will go before thee & make the crooked straight: I will breake the brazen doores, and burst the yron barres.

3 And I will giue thee the treasures of darknes, and the thinges hid in secret places, that thou maist know that I am the Lord which call thee by thy name, euen the God of Israel.

4 For Iakob my seruants sake, and Israel mine elect, I will euen call thee by thy name and name thee, though thou hast not known me.

5 I am the Lord and there is none other: there is no God besides me: I girded thee though thou hast not known me.

6 That they may know from the rising of the sunne and from the West, that there is none besides me. I am the Lord, and there is none other.

7 I forme the light and create darknes: I make peace and create euil: I the Lord do all these thinges.

8 Ye heauens, send the dewe from aboue, and let the cloudes drop downe righteousness: let the earth open, and let saluation and iustice growe forth: let it bring them forth together: I the Lorde haue created him.

9 Wo be vnto him that striueth with his maker, the potsherd with the potsherds of the earth: shal the clay say to him that fashioneth it, What makest thou? or thy worke, what hath none hands?

10 Wo vnto him that saith to his father, What hast thou begotten? or to his mother, What hast thou brought forth?

11 Thus saith the Lord, the holie one of Israel, and his maker, Aske me of thinges to come concerning my sonnes, and concerning the workes of mine handes: commande you me.

12 I haue made the earth, and created man vpon it: I, whose handes haue spread out the heauens, I haue euen commaunded

all their armie.

13 I haue raised him vp in righteousness, I will direct all his wayes: he shall builde my citie, and he shall let go my captiues, by him the iust shall not for price nor rewarde, saith the Lord of hostes.

14 Thus saith the Lord, The labour of Egypt, and the marchandise of Ethiopia, & the Sabeans, men of stature shall come vnto thee, and they shall be thine: they shall follow thee, and shall go in chains: they shall fall downe before thee, and make supplication vnto thee, saying, Surely God is in thee, and there is none other God besides.

15 Verely thou, O God, hidest thy selfe, O God, the Sauour of Israel.

16 All they shall be ashamed and also confounded: they shal go to confusion together, that are the makers of images.

17 But Israel shall be saued in the Lorde, with an euerlasting saluation: ye shall not be ashamed nor confounded worlde without ende.

18 For thus saith the Lord (that created heauen, God himselfe, that formed the earth, and made it: he that prepared it, he created it not in vaine: he formed it to be inhabited) I am the Lorde, and there is none other.

19 I haue not spoken in secrete, neither in a place of darkenes in the earth: I sayd not in vaine vnto the seede of Iakob, Seke you me: I the Lorde do speake righteousness, and declare righteous thinges.

20 Assemble your selues, and come: drawe neere together, yee abiect of the Gentiles: they haue no knowledge, that set vp the wood of their idole, and pray vnto a god, that cannot saue them.

21 Tell ye and bring them, & let them take counsel together, who hath declared this from the beginning? or hath tolde it of olde: Haue not I the Lord? and there is none other God beside me, a iust God, & a Sauour: there is none beside me.

22 Looke vnto me, and ye shall be saued: all the ends of the earth shall be saued: for I am God, and there is none other.

23 I haue sworne by my selfe: the worde is gone out of my mouth in righteousness, and shal not returne. That euery knee shall bow vnto me, and euery tongue shall sweare by me.

24 Surely he shall say, In the Lorde haue I righteousness and strength: he shall come vnto him, and all that prouoke him, shall be ashamed.

25 The whole seede of Israel shall be iustified, and glorie in the Lord.

and the true worshipping shall be through all the worlde. Rom xii. 1. 2. Phil. 2. 10. whereby he signifieth that we must not onely seru Gods heart, but declare the same also by outward profession.

c Meaning, the faithfull shall feele and confesse this.

d All the contempters of God.

CHAP. XLVI.

1 The destruction of Babylon and of their idoles. 8 He calleth the Iewes to the consideration of his workes.

o That is the starres.

p To wit, Cyrus, that I may shew by him the iust shall not for price nor rewarde, saith the Lord of hostes.

q Meaning, I will giue thee the treasures of darknes, and the thinges hid in secret places, that thou maist know that I am the Lord which call thee by thy name, euen the God of Israel.

r These people were tributaries to the Persians, and so King Darius shall see them.

s This money toward the buyding of the Temple, Ezra 7. 21.

t Whereas before they were their enemies, they shall now honour thee, and thou shalt rule them: which was accomplished in the time of Christ.

u Herely he reuolth Iewes to pacience, though their deliuerance be deferred for a time: shewing that they should not repen their long pacience.

v But the wicked and idolaters shall be destroyed.

w To wit, of a man, but chiefly of his Church.

x As do the false gods, which giue vncertaine answers.

y Al ye idolaters, which though you seeme to haue power so much worldly dignitie, yet in Gods sight you are vile and abiect.

z He calleth the idolaters to repentance, willing them to looke vnto him with the theye of faith.

a That is, that thing, which I haue promised shall be faithfully performed.

b The knowledge of God.

c Meaning, the faithfull shall feele and confesse this.

d All the contempters of God.

e That is, that thing, which I haue promised shall be faithfully performed.

f The knowledge of God.

g Meaning, the faithfull shall feele and confesse this.

h All the contempters of God.

*a* These were  
idolaters  
of Babylon.  
*b* Because they  
were of golde &  
silver, *c* Medes  
and Persians ca-  
men them away.  
*d* The beasts  
that caried the  
Idols fell downe  
vnder their bur-  
den.  
*e* He derideth  
Idols, which  
had neither  
soules nor sense.  
*f* He sheweth  
the difference  
betweene the  
Idols and the  
true God: for  
they must be ca-  
ried of others,  
but God him  
self carrieth his,  
as Deut. 32. 11.  
*g* Seeing I haue  
begotten you, I  
will nourish and  
preserve you for  
euer.  
*h* The people of  
God, being their  
owne clauitie  
and the flori-  
ding estate of  
the Babylonians,  
should be tempt-  
ed to thinke  
that their God  
was more  
mighty than  
the Idols of the  
enemies: there-  
fore he describ-  
eth the origi-  
nall of all the  
Idols, to make  
them to be ab-  
horred of all  
men: shewing  
that the most  
that can be spo-  
ken in their com-  
mendation is but  
to proue them  
vile, Bar. 6. 25.  
*i* Become wife,  
meaning that all  
idolaters are without wit or sense, like mad men. *i* That is, Cyrus,  
which shall come, as swift as a bird and fight against Babylon.  
*k* Him by whom I haue appointed to execute that, which I haue de-  
termined. *l* Which by your incredulitie would let the performance  
of my promises. *m* He sheweth that mans incredulitie can not abo-  
lish the promises of God, Rom. 3. 3.

**B**El is bowed downe: \*Nebo is fallen: 3  
their idoles were vpon the<sup>b</sup> beasts, &  
vpon the cattel: they which did beare you,  
were laden with a wearie burden.

2 \*They are bowed downe, and fallen to-  
gether: for they could not rid them of the  
burden, and their<sup>d</sup> soule is gone into cap-  
tiuitie.

3 Heare ye me, O house of Iaakob, and all  
that remaine of the house of Israel, which  
are<sup>e</sup> borne of me from the wombe, and  
brought vp of me from the birth.

4 Therefore vnto old age, I the same, euen  
I will beare you vntill the hoare heares: I  
haue made you: I will also beare you, and  
I will cary you<sup>f</sup> and I will deliuer you.

5 ¶ To whom wil ye make me like, or make  
me equal, or<sup>g</sup> compare me, that I shoulde  
be like him?

6 They drawe golde out of the bagge and  
weigh siluer in the balance, and hyre a  
goldsmith to make a god of it, and they  
bowe downe, and worship it.

7 They beare it vpon the shoulders: they  
carie him and set him in his place: so doth  
he stand, and can not remoue from his  
place. Though one crye vnto him, yet can  
he not answer, nor deliuer him out of his  
tribulation.

8 Remember this, and be ashamed: bring  
it againe<sup>h</sup> to mind, O you transgressors.

9 Remember the former things of olde:  
for I am God, & there is none other God,  
and there is nothing like me.

10 Which declare the last thing from the  
beginning: and from of olde, the things  
that were not done, saying, My counsell  
shall stand, and I will do whatsoeuer I will.

11 I call a<sup>i</sup> birde from the East, and the man  
of my<sup>k</sup> counsel from farre: as I haue spo-  
ken, so wil I bring it to passe: I haue purpo-  
sed it, and I will do it.

12 Heare me, ye stubburne hearted, that are  
farre from<sup>l</sup> iustice.

13 I bring<sup>m</sup> neere my iustice: it shall not be  
farre of, and my saluation shall not tarie: for  
I wil giue saluation in Zion, and my glorie  
vnto Israel.

*i* That is, Cyrus, which shall come, as swift as a bird and fight against Babylon.  
*k* Him by whom I haue appointed to execute that, which I haue de-  
termined. *l* Which by your incredulitie would let the performance  
of my promises. *m* He sheweth that mans incredulitie can not abo-  
lish the promises of God, Rom. 3. 3.

CHAP. XLVII.

The destruction of Babylon and the causes wherefore.

**C**ome downe and sit in the dust: O  
virgine, daughter Babel, sit on the  
ground: there is no<sup>b</sup> throne, O daughter  
of the Chaldeans: for thou shalt no more  
be called, Tender and delicate.

2 Take the mill stones, and<sup>c</sup> grinde meale:  
loose thy lockes; <sup>d</sup> make bare the feete:  
vncouer the legges, and passe through the  
floods.

*a* Which haue li-  
uened in wealth, &  
wantonnes, and  
haue yet bene  
ouercome by a  
wee enemy.  
*b* Thy gouern-  
ment shall be ta-  
ken from thee.  
*c* Thou shalt be  
brought to  
vile vnder seruitude: for to turne the mille was the office of slaues.  
*d* The things wherein the setteeth her greatest pride shall be made vile,  
from the head to the foot.

Thy filthines shall be discouered, and thy  
shame shall be scene: I wil take vengeance,  
and I will not meete thee as a<sup>e</sup> man.

4 \*Our redeemer, the Lord of hostes is his  
Name, the holie one of Israel.

5 Sit stil, & get thee into darknes, O daugh-  
ter of the Chaldeans: for thou shalt no  
more be called, The ladie of kingdomes.

6 I was wroth with my people: I haue pol-  
luted mine inheritance, and giuen them  
into thine hand: thou diddest shewe them  
no<sup>h</sup> mercie, but thou diddest lay thy very  
heaue yoke vpon the ancient.

7 And thou saidst, I shall be a lady for euer,  
so that thou didst not set thy mynde to  
these things, neither didst thou remem-  
ber the latter ende thereof.

8 Therefore now heare, thou that art gi-  
uen to pleasures, & dwellest carelesse, She  
sayth in her heart, I am & none els: I shall  
not sit as a widowe, neyther shall know the  
losse of children.

9 But these two things shall come to thee  
suddenly on one day, the losse of children  
and widowhood: they shall come vpon  
thee in their<sup>i</sup> perfection, for the multitude  
of thy diuinations, and for the great abun-  
dance of thine inchanters.

10 For thou hast trusted in thy wickednesse:  
thou hast said, None seeth me. Thy<sup>k</sup> wis-  
dome and thy knowledge, they haue cau-  
sed thee to rebell, and thou hast said in  
thine heart, I am, and none els.

11 Therefore shalt euill come vpon thee, and  
thou shalt not know the morning thereof:  
destruction shall fall vpon thee, which thou  
shalt not be able to put away: destruction  
shall come vpon thee suddenlye, or thou  
beware.

12 Stand now among thine inchanters, and  
in the multitude of thy southsayers (with  
whome thou hast<sup>l</sup> wearied thy selfe from  
thy youth) if so be thou maist haue profit,  
or if so be thou maist haue strength.

13 Thou art wearied in the multitude of thy  
counsels: let nowe the astrologers, the  
starre gassers, and prognosticators stand  
vp, and saue thee from these things, that  
shall come vpon thee.

14 Beholde, they shall be as stubble: the fyre  
shall burne the: they shall not deliuer their  
owne liues from the power of the flame:  
there shall be no coles<sup>m</sup> to warme at, nor  
light to sit by.

15 Thus shall they serue thee, with whome  
thou hast wearied thee, euen thy marchants  
from thy youth: euery one shall wander to  
his owne<sup>n</sup> quarter: none shall saue thee.

thought by his speculations to be most sure: but y<sup>o</sup> shall deceiue them.

CHAP. XLVIII.

The hypocrisie of the Iewes is reprobred. 11 The Lord  
alone wilbe worshipped. 20 Of their deliuerance out  
of Babylon.

**H**ear ye this, O house of Iaakob,  
which are<sup>a</sup> called by the name of Is-  
rael, and are come out of<sup>b</sup> the waters of  
the fountaine and stocke.

*e* I wil vse no  
humaneitie nor  
pitye toward  
thee.

*f* The Israelites  
shall confesse, y<sup>e</sup>  
the Lord doeth  
this for his  
Churches sake.

*g* For verie  
shame, and hide  
thy selfe.

*h* They abused  
Gods iudge-  
ments thinking  
that he punished  
the Israelites,  
because he  
would vterly  
cast them of, and  
therefore in  
steade of pitying  
their miserie,  
thou diddest in-  
crease it.

*i* So that thy  
punishment shall  
be so great, as is  
possible to be  
imagined.

*k* Thou didst  
thinke that  
thine owne wis-  
dome and policie  
would haue  
saued thee.

*l* He derideth  
their vaine con-  
fidence, that put  
their trust in  
nothing, but in  
God, condem-  
ning also such  
vaine sciences,  
which serue to  
no vse, but to  
delude the peo-  
ple and to bring  
them from de-  
pending onely  
in God.

*m* They shall  
utterly perish &  
no part of them  
remaine.

*n* They shall see  
euery one to y<sup>e</sup>  
place, which he

*a* premise. c. 46. 4.

part.

inchanters

the fearre facte  
mis that they sayd  
against Babil.

astrologers.

the Lord alone wilbe worshipped.

*a* He detesteth  
their hypocrisie  
which wanted  
*b* Meaning

Iudah:



Judah : which sweare by the Name of the Lord, & make mention of the God of Israel, but not in truth, nor in righteousness.

For they are called of the holy citie, and staye themselves vpon the God of Israel, whose Name is the Lord of hostes.

I haue declared the former thinges of olde, and they went out of my mouth, & I shewed them : I did them suddenly, and they came to passe.

Because I knew, that thou art obstinate, and thy necke is an yron sinewe, and thy browe brasie,

Therefore I haue declared it to thee of olde : before it came to passe, I shewed it thee, lest thou shouldest saye, Mine idole hath done them, & my carued image, and my molten image hath commided them.

Thou hast heard, beholde al this, and wil not yet declare it : I haue shewed thee newe thinges, euen now, and hid thinges, which thou knewest not.

They are created now, and not of olde, & euen before this thou heardest them not, lest thou shouldest say, Beholde, I knewe them.

Yet thou heardest them not, neither diddest knowe them, neyther yet was thine eare opened of olde : for I knew that thou wouldest grievously transgresse : therefore haue I called thee a transgressour from the wombe.

For my Names sake will I deferre my wrath, and for my praise will I restraîne it from thee, that I cur thee not of.

Beholde, I haue sined thee, but not as sluer : I haue chosen thee in the furnace of affliction.

For mine owne sake, for mine owne sake will I do it : for howe should my Name be polluted ? surely I wil not giue my glorie vnto another.

Hear me, O Iakob & Israel, my called, I am, I am the first, and I am the last.

Surely mine hand hath laid the foundation of the earth, and my right hand hath spanned the heauens : when I call them, they stand vp together.

All you, assemble your selues, and heare : which among them hath declared these thinges ? The Lorde hath loued him : hee wil do his wil in Babel, and his arme shall be against the Chaldeans.

I, euen I haue spoken it, and I haue called him : I haue brought him, and his way shall prosper.

Come neere vnto me : heare ye this : I haue not spoken it in secret from the beginning : from the time that the thing was, I was there, and nowe the Lorde God and his Spirit hath septe me.

Thus saith the Lorde thy redeemer, the Holy one of Israel, I am the Lord thy God,

which teach thee to profit, & leade thee by the way, that thou shouldest go.

Oh that thou haddest hearkened to my commandementes, then had thy prosperitie bene as the floud, and thy righteousness as the waues of the sea.

Thy feede also had bene as the sand, and the fruite of thy body like the grauel thereof : his name should not haue bene cut off, nor destroyed before me.

Goye out of Babel : flee ye from the Chaldeans, with a voyce of ioye : tell and declare this : shewe it forth to the ende of the earth : saye ye, The Lord hath redeemed his seruant Iakob.

And they were not thirly : he led them through the wilderness : he caused the waters to flow out of the rocke for them : for he claue the rocke, and the water gushed out.

There is no peace, saith the Lord, vnto the wicked.

Thus he speaketh that the wicked hypocrites should not abuse Gods promises, in whome was neither faith nor repentance, Chap. 57. 21.

CHAP. XLIX.

The Lord exhorteth all nations to beleue his promise. Christ is the saluation of all that beleue, and will deliver them from the tyrannie of their enemies.

Hear ye me, O yles, & hearkē ye people from faere. The Lord hath called me from the wombe, and made mentio of my name from my mothers bellie.

And he hath made my mouth like a sharpe sword : vnder the shadowe of his hand hath he hid me, & made me a chosen shafte, and hid me in his quiuer,

And said vnto me, Thou art my seruant, Israel, for I wil be glorious in thee.

And I said, I haue labored in vaine : I haue spent my strength in vaine & for nothing : but my iudgement is with the Lord, and my worke with my God.

And now saith the Lord, that formed me from the wombe to be his seruant, that I may bring Iakob againe to him (though Israel be not gathered, yet shall I be glorious in the eyes of the Lord : and my God shall be my strength)

And he said, It is a small thing that thou shouldest be my seruant, to raise vp the tribes of Iakob, and to restore the desolations of Israel : I wil also giue thee for a light of the Gentiles, that thou mayest be my saluation vnto the end of the world.

Thus saith the Lord the redeemer of Israel, and his Holie one, to him that is despised in soule, to a nation that is abhorred, to a seruant of rulers, Kings shall see, and arise, and princes shall worship, because of the Lord, that is faithful : and the Holie one of Israel, which hath chosen thee.

In his members complaineth, that his labour, and preaching take no effect, yet he is contented that his doings are approved of God. Though the Iewes refuse my doctrine, yet God will approve my ministerie. To declare my Gospel to the Gentiles, Chap. 4. 6. 13. 27. Iuk. 1. 31. Meaning, the Iewes whome tyrants kept in bondage. The benefite of their deliuerance shall be so great, that great & small shall acknowledge it, and reuerence God for it.

e They make a shew, as though they would haue none other God. d He sheweth that they could not accuse him in anything, for as much as he had performed whatsoeuer he had promised. e I haue done for thee more then I promised, that thy stubbornesse and impudencie might haue bene overcome. f How thou shouldest be deliuered out of Babylon. g Will he not acknowledge this my benefite and declare it vnto others ? h Shewing that mans arrogancie is the cause why God doeth not declare al things at once, lest they should attribute this knowledge to their owne wilddome. i From the time that I brought thee out of Egypt : for that deliuerance was as the byrth of the Church. k As it was my free mercie that I did chuse thee : so is it my free mercie that must saue thee. l For I had respect to thy weakenes and infirmities : for in siluer there is some purenes, but in vs there is nothing but dross. m Iooke thee out of the furnace where thou shouldest haue bene consumed. n God ioyneth the saluation of his with his owne honour : so that they can not perish, but his glorie should be diminished, as Deut. 32. 27. o Reade Chap. 41. 8. p Reade chap. 41. 4. q To obey me, and to do whatsoeuer I command thee. r Meaning, Cyrus, whome hee had chosen to destroye Babylon. s Since the time that I declared my selfe to your fathers. t Thus the Prophet speaketh for him self, and to assure them of these thinges.

a promiss. c. 49. 8 -

quere, the meaning of  
the 9. 6.

A promise.

Chap. 19.2.

1 The Jewes forsaken for a time. 2 Yet the power of God is  
not diminished. 3 Christ's obedience and sufferings

**T**HUS saith the Lorde, Where is that

a Meaning, that  
he had not forsa-  
ken her, but

through her  
own occasion,  
as Hosea. 2. 2.  
b Which should

have cut her of:  
meaning, that  
they could shew  
none.  
c Signifying

that he sold the  
not for any det:  
or poetic but

that they sold  
themselves to  
finnes to buye  
their owne lusts,  
and pleasures.  
And He came by  
his Prophets &  
ministers, but  
they would not  
believe their

Am I not as a-

able to help you,  
as I haue holpen  
your fathers of  
old, when I dried  
up the red sea

p the red Sea,  
and killed the  
fish in 7 riuers,  
and also after-  
ward in Iorden?  
As I did in E-

gypt in token of  
any displeasure,  
Exod. 10. 21.  
The Prophet  
Joel represents

were the person  
and charge of  
them that are  
justly called to

ted by affliction  
ete by him.  
lamitie. Wher-  
oke for none o-  
lfo what is their

1 Shewing that it is a rare thing that any should obey a right Gods true ministers, though they labour to bring them fro hel to heauen. in You haue sought consolation by your owne deuises, & haue refused the light, and consolation, which God hath offered: therefore ye shall remaine in sorowe, and not be comforted.

shall eate them vp.

10 **Who is among you that feareth the Lord?** let him heare the voyce of his seruant: he that walketh in darknesses, & hath no light, let him trust in the Name of the Lord, and stay vpon his God.

11 Beholde, all you kinde = a fyre, and are compassed about with sparkes: walke in the light of your fyre, and in the sparkes that ye haue kindled. This shall ye haue of mine hande: ye shall lye downe in sorowe.

12 And forgettest the Lord thy maker, that hath spread out the heauens, and layde the foundations of the earth: and hast feared continually al the day, because of the rage of the oppressour, which is readie to destroy? Where is now the rage of the oppressour?

# CHAP. I. I.

1 To trust in God alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Ierusalem, and her deliuerance.

a He comforteth the church, that they should not be discouraged for their small number.

b That is, to Abraham, of whose ye were begotten, and to Sarah, of whose ye were borne.

c As plentiful as Paradise, Gen. 2. 3.

d I will rule, and gouerne my Church by my word, & doctrine.

e The time, that I will accomplish my promises, by My power, and strength.

g He forewarneth them of the horrible changes and mutations of all things, and how he will preserue his Church in mides of all these dangers.

h He putteth them in remembrance of his great benefite for their deliuerance out of Egypt, that thereby they might learne to trust in him constantly. i Meaning Egypt, Psal. 87. 4. k To wit, Pharaoh, Ezek. 29. 3.

1 **Hear me, ye** that followe after righteousness, and ye that seeke the Lord: looke vnto the <sup>b</sup> rocke, whence ye are hewen, and to the hole of the pit, whence ye are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone, and blessed him, and increased him.

3 Surely the Lord shall comfort Zion: he shall comfort all her desolations, and hee shall make her desert like Eden, and her wilderness like the garden of the Lord: ioy and gladnes shall be found therein: praise, and the voyce of singing.

4 Harken ye vnto me, my people, & giue care vnto me, O my people: for a <sup>d</sup> Lawe shall proceede from me, and I will bring forth my iudgement for the light of the people.

5 My <sup>e</sup> righteousness is neere: my saluation goeth forth, and mine <sup>e</sup> armes shall iudge the people: the yles shall waite for me, and shall trust vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath: for the <sup>g</sup> heauens shall vanishe away like smoke, and the earth shall waxe olde like a garment, and they that dwell therein, shall perish in like manner: but my saluation shall be for euer, and my righteousness shall not be abolished.

7 Harken vnto me, ye that knowe righteousness, the people in whose heart is my Lawe. Feare ye not the reproche of men, neither be ye afraid of their rebukes.

8 For the mothe shall eate them vp like a garment, and the worme shall eate them like wooll: but my righteousness shall be for euer, and my saluation from generation to generation.

9 Rise vp, rise vp, and put on strength, O arme of the Lord: rise vp, as <sup>h</sup> in the olde time in the generations of the worlde. Art not thou the fame, that hath cut <sup>i</sup> Rahab, and wounded the <sup>i</sup> dragon?

10 Art not thou the same, which hath dried the Sea, <sup>h</sup> even the waters of the great deep, making the depth of the Sea a waye for the redeemed to passe ouer?

11 Therefore the redeemed of the Lord shall

1 returne, and come with ioy vnto Zion, & I From Babylon euerlasting ioye shall be vpon their head: they shall obtaine ioy, and gladnes: and sorowe and mourning shall flee away.

12 I, <sup>i</sup> even I am he, that comfort you. Who art thou, that thou shouldest feare a mortal man, and the sonne of man, which shall be made as grasse?

13 And forgettest the Lord thy maker, that hath spread out the heauens, and layde the foundations of the earth: and hast feared continually al the day, because of the rage of the oppressour, which is readie to destroy? Where is now the rage of the oppressour?

14 The captiue = hasteneth to be loosed, & that he should not dye in the pit, nor that his bread should fayle.

15 And I am the Lord thy God that deuised the Sea, when his waues roared: the Lord of hostes is his Name.

16 And I haue put my words in thy <sup>n</sup> mouth, and haue defended thee in the shadow of mine hand, that I may plant the <sup>n</sup> heauens, and lay the foundation of the earth, and say vnto Zion, Thou art my people.

17 Awake, awake, and stand vp, O Ierusalem, which hast drunke at the hand of the Lord the <sup>o</sup> cup of his wrath: thou hast drunken the dregges of the cup of trembling, and wrung them out.

18 There is none to guide her among al the sonnes, whome the hath brought forth: there is none that taketh her by the hand of al the sonnes that she hath brought vp.

19 These two things are come vnto thee: who will lament thee? desolation and destruction, and famine, and the sword: by whome shall I comfort thee?

20 Thy sonnes haue fainted, and lie at the head of all the streetes as a wilde bull in a net, and are full of the wrath of the Lord, and rebuke of thy God.

21 Therefore heare now this, thou miserable and drunken, but <sup>q</sup> not with wine.

22 Thus saith thy Lord God, <sup>q</sup> euen God that pleadeth the cause of his people, Behold, I haue taken out of thine hand the cuppe of trembling, <sup>q</sup> euen the dregges of the cuppe of my wrath: thou shalt drinke it no more.

23 But I wil put it into their hand that spoile thee: which haue said to thy soule, Bowe downe, that we may go ouer, & thou hast layd thy bodie as the ground, and as the streete to them that went ouer.

# CHAP. LII

1 A consolation to the people of God. 7 Of the miseries thereof.

1 **Arise, arise:** put on thy strength, O Zion: put on the garments of thy beautie, O Ierusalem, the holie citie: for hence forth there shall no <sup>a</sup> more come into thee the vncircumcised and the vn-cleane.

2 Shake thy selfe from the <sup>b</sup> dust: arise, and put on the apparel of ioye and gladnes.

a No wicked tyrant, which shall subuert Gods true religion, & oppress the





# The Church increased.

# Isaiah.

# Grace offered freely.

a After that he hath declared y death of Christ, he speaketh to the Church, because it should see the fruit of the same, & calleth her barren, because that in the captiuitie she was as a widow without hope to haue anie children.

b The Church in this her affliction, & captiuitie shall bring forth mo children then when she was at libertie: or this may be spoken by admiration, considering y great number that should come of her. Her deliuerance vnder Cyrus was as her childhode, and therefore this was accomplished, when she came to her age, which was vnder the Gospell.

c Signifying, that for y great number of children, that God should giue her, she should seeme to lacke rounne to lodge them d The afflictions which she suffered at the beginning.

e When as thou wast refused for thy sinnes, chap. 50. 1.

f That did regenerate thee by his holie Spirit. g His glorie shall shine through y whole worlde, which seemed before to be shut vp in Iudea.

h As a wife which wast forsaken in thy youth.

i As sure as the promises that I made to Noah, that the waters should no more ouerflowe the earth.

k Herely he declarerh the excellent estate of the Church vnder Christ.

l Or, iasper, or, pearle. I By the hearing of his word & ipwarde mouing of his spirit. m In stabilitie and surenes so that it shall stand for euer.

n And therefore shall not preuayle. o Meaning, the domestical enemies of the Church as are the hypocrites. p Signifying hereby that man can do nothing, but so farre as God giueth power: for seeing that all are his creatures, he must needs gouerne and guide them.

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q Or, iasper, or, pearle. I By the hearing of his word & ipwarde mouing of his spirit. m In stabilitie and surenes so that it shall stand for euer.

workes, and I haue created the destroyer to destroye.

17 But all the weapons that are made against thee, shall not prosper: and euerie tongue that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lords seruants, and their righteousness of me, saith the Lord.

## CHAP. LV.

An exhortation to come to Christ. & Gods counsels are not as mans. 12 The ioy of the faithfull.

1 HO, euery one that thirsteth, come ye a Christ by promising his grace and giftes to his Church except the hypocrites which are full with their imagined works, & the Epicures, which are full with their worldly luster and so thirst not after these waters. b Signifying, that Gods benefites can not be bought for money.

2 Wherefore do ye lay out siluer & not for bread? & your labour without beeing satisfied? hearken diligently vnto me, and eat that which is good, and let your soule delight in farnes.

3 Encline your eares, and come vnto me: heare, and your soule shall liue, and I will b Signifying, make an euerlasting covenant with you, that Gods benefites can not be bought for money.

4 Beholde, I gaue him for a witness to the people, for a prince and a master vnto the people.

5 Behold, thou shalt call a nation that thou knowest not, & a nation that knew not thee, shall runne vnto thee, because of the Lord thy God, and the holie one of Israel: for he hath glorified thee.

6 Seeke ye the Lorde while he maye bee found: call ye vpon him while he is nere.

7 Let the wicked forsake his wayes, and the vnrighteous his owne imaginations, & returne vnto the Lord, and hee will haue mercie vpon him: and to our God, for hee is verie readie to forgiue.

8 For my thoughts are not your thoughts, neither are your wayes my wayes, saith the Lord.

9 For as y heauens are hier then the earth, so are my wayes hier then your wayes, and my thoughts aboue your thoughts.

10 Surely as the raine commeth downe & through my the snowe from heauen, and returneth not thither, but watereth the earth & maketh it to bring forth & budde, that it may giue seede to the sower, and bread vnto him that eateth,

11 So shall my word be, that goeth out of my mouth: it shall not returne vnto mee void, but it shall accomplish that which I wil, and it shall prosper in the thing where I sent it.

12 Therefore ye shall go out with ioye, and be led forth with peace: the mountaines & the hilles shall breake forth before you

people.

reth him selfe by y preatching of his word. k Herely he sheweth that repentance must be ioyned with faith, and how we can not call vpon God aright, except the fruites of our faith appeare. l Although you are not soone reconciled one to another and iudge me by your selues, yet I am most easie to be reconciled, yea I offer my mercies to you. m If these small things haue their effect, as daily experience sheweth, much more shall my promises which I haue made and confirmed, bring to passe the thing which I haue spoken for your deliuerance.

Read Chap. 44. 23. & 49. 13.

rowe shalbe as this day *f* and much more abundant.

CHAP. LVII.

*1 God taketh away the good, that he should not see the horrible plague to come. 2 Of the wicked idolaters, 3 And their vaine confidence.*

**1** The righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away *a* from the euil to come.

**2** Peace shal come: they shal rest in their beddes, *a* euerie one that walketh before him.

**3** But you *a* witches children, come hither, the seede of the adulterer and of the whore.

**4** On whome haue ye iested? vpon whom haue ye gaped & thrust out your tongue? are not ye rebellious children, and a false seede?

**5** Inflamed with idoles vnder euerie greene tree? and sacrificing the *a* children in the valleys vnder the toppes of the rockes?

**6** Thy porcion *a* is in the smooth stones of the riuier: they, they are thy lot: euen to them hast thou powred a drinke offering: thou hast offred a sacrifice. Should I delite in *a* these?

**7** Thou hast made thy *a* bed vpon a verie hie mountaine: thou wentest vp thither, euen thither wentest thou to offer sacrifice.

**8** Behind the *a* doores also and postes hast thou set vp thy remembrance: for thou hast discovered thy self *a* another then me, and wentest vp, and didest *a* enlarge thy bed, and make a couenant betweene thee and them, and loudest thy bed in *a* euerie place where thou sawest it.

**9** Thou wentest *a* to the Kings with oyle, & didest increase thine ointments and send thy messengers farr of, and didest humble thy selfe vnto hel.

**10** Thou weariedst thy selfe in thy manifold iourneys, yet saidest thou not, There is no hope: thou *a* hast found life by thine had, therefore thou wast not grieved.

**11** And whome didest thou reuerence or feare, seeing thou hast *a* lyed vnto me, and hast not remembered me, neither set thy minde thereon? *a* is it not because I hold my peace, and that of long time? therefore thou fearest not me.

**12** I will declare thy *a* righteounes and thy

*g* To wit, thine alters, in an open place like an impudent harlot that careth not for the sight of her husband. *h* In steade of setting vp the word of God in the open places on the postes and doores to haue it in remembrance. *i* Deut. 6. 9. & 27. 1. thou hast set vp signes and markes of thine idolatrie in euerie place. *k* That is, didest increase thine idolatrie more and more. *l* Thou didest seeke the fauour of the Assyrians by giftes and presents, to helpe thee against the Egyptians: and when they fayled, thou soughtest to the Babylonians and more and didest torment thy selfe.

**1** Although thou sawest all thy labours to be in vaine, yet wouldest thou neuer acknowledge thy faute and leaue of. *m* He derideth their vnpromisable diligence which thought to haue made all sure, and yet were deceived. *n* Broken promes with me. *o* Meaning, that the wicked abuse Gods lenitie and growe to farther wickednes. *p* That is, thy naughtines, idolatries and impieties: which the wicked call Gods seruice: thus he derideth their obstinacie.

A a. iij.

workes,

CHAP. LVI.

*1 An exhortation to iudgement and iustice. 2 Against Shepherds that denoure their flocke.*

**1** Thus saith the Lord, *a* Keepe iudgement and do iustice: for my saluation is at hand to come and my *a* righteounes to be reueiled.

**2** Blessed is the man that doeth this, and the sonne of man which layeth holde on it: he that keepeth the *a* Sabbath and pollureth it not, and keepeth his hand from doing anie euil.

**3** And let not the sonne of the stranger, which *a* is ioyned to the Lord, speake and say, The Lord hath surely separe me fro his people: neither let the Eunuch say, Beholde, I am a drye tree.

**4** For thus saith *a* Lord vnto the Eunuches, that keepe my Sabbaths, and chuse the thing that pleaseth me, and take holde of my couenant,

**5** Euen vnto the wil I giue in mine *a* House and within my walles, a place and a *a* name better then of the sonnes & of the daughters: I wil giue them an euerlasting name, that shall not be put out.

**6** Also the strangers that cleaue vnto the Lord, to serue him, & to loue the Name of the Lord, and to be his seruants: euerie one that keepeth the Sabbath, and pollureth it not and imbraceth my couenant, Them wil I bring also to mine holie mountaine, & make them ioyful in mine House of praier: their burnt *a* offerings and their sacrifices shalbe accepted vpon mine altar: for mine House shalbe called an House of praier for *a* all people.

**8** The Lord God saith, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

**9** All ye *a* beastes of the felde, come to deuoure, euen all ye beastes of the forest.

**10** Their *a* watchmen are all blinde: they haue no knowledge: they are all domme dogges: they can not barke: they lie and sleepe and delite in sleepe.

**11** And these greedie dogs can neuer haue ynough: and these shepherds cannot vnderstand: for they all looke to their owne way, euerie one for his aduantage, and for his owne purpose.

**12** Come, I will bring wine, and we will fill our selues with strong drinke, and to *a* mo-  
*k* To feare the hypocrites and to assure the faithful, that when this cometh, they may know it was tolde them before. *k* He sheweth that his affliction shall come through the faute of the gouernours, Prophets and pastours, whose ignorance, negligence, auarice and obsequie prouoked Gods wrath against them. *l* We are wel yet, and to morrow we shalbe better: therefore let vs not feare the plagies before they come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.

hart.

*the cause why the righteous are taken away.*

*Blessed are the mercifull.*

*the Sabbath as the*

*a promise*

*the Sabbath*

*the happiness of them that keep the Sabbath.*

*the house of prayer*

*blinde guides.*

*Gods mercy abundantly*

*the Sabbath*

*the Sabbath*

*the Sabbath*

*the Sabbath*



workes, and they shall not profite thee.

- 13 When thou cryest, let them that thou hast gathered together deliuer thee: but the winde shall take them all away: vanitie shall pul them away: but he that trusteth in me, shall inherit the land, and shall possesse mine holie Mountaine.

14 And he shall say, Cast vp, cast vp: prepare the way: take vp the stumbling blocks out of the way of my people.

15 For thus faith he, that is his & excellēt, he that inhabiteth the eternitie, whose Name is the Holie one, I dwell in the hye and holie place: with him also that is of a contrite and humble spirite to reuiue the spirit of the humble, & to giue life to them that are of a contrite heart.

16 For I will not contend for euer, neither will I be alwayes wroth, for the spirite should sayle before me: and I haue made the breath.

17 For his wicked & couerousnes I am angrie with him, and haue smitten him: I hid me and was angrie, yet he went away, and turned after the way of his owne heart.

18 I haue seene his wayes, and will heale him: I will leade him also, & restore cōfort vnto him, and to those that lament him.

19 I create the fruite of the lippes, to be peace: peace vnto them that are farre of, & to them that are neere, faith the Lord: for I will heale him.

20 But the wicked are like the raging sea, that can not rest, whose waters cast vp myre and dirt.

21 There is no peace, faith my God, to the wicked.

# CHAP. LVIII.

1 The office of Gods ministers. 2 The works of the hypocrites. 3 The fast of the faithful. 4 Of the true Sabbath.

1 Rye a loude, spare not: lift vp thy voyce like a trumpet, and shewe my people their transgression, & to the house of Iakob, their sinnes.

2 Yet they seeke me daylie, and wil know my wayes, euen as a nation that did righteously, and had not forsaken the statutes of their God: they aske of me the ordinances of iustice: they wil draw neere vnto God, saying,

Wherefore haue we fasted, & thou seest it not? we haue punished our selues, and thou regardest it not. Behold, in the day of your fast you will seeke your will, and require all your dettes.

Beholde, ye fast to strife and debate, and to smite with the fist of wickednes: ye shal not fast as ye do to day, to make your voyce to be heard aboue.

Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bowe downe his head, as a bull rush, & to lie downe in sackcloth and ashes? wilt thou cal this a fasting, or an acceptable day to the Lord?

Is not this the fasting, that I haue chosen, to loose the bands of wickednes, to take of

the heauie burdens, & to let the oppressed go free, and that ye breake euery yoke? Is it not to deale thy bread to the hungry, & that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from thine owne flesh?

8 Then shall thy light breake forth as the morning, and thine health shall grow speedily: thy righteousness shall go before thee, and the glorie of the Lord shall embrace thee.

9 Then shalt thou call, and the Lord shall answer: thou shalt crie and he shall saye, Here I am: if thou take awaye from the middes of thee the yoke, the putting forth of the finger, and wicked speaking:

10 If thou powre out thy soule to the hungry, and refreth the troubled soule: then shall thy light spring out in the darkenes, and thy darkenes shall be as the noone day.

11 And the Lord shall guide thee continually, and satisfie thy soule in drought, and make far thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters sayle not.

12 And they shall be of thee, that shall build the olde waste places: thou shalt raise vp the foundations for manie generations, & thou shalt be called the repayer of the breache and the restorer of the pathes to dwell in.

13 If thou turne away thy foote from the Sabbath, from doing thy will on mine holie day, and cal the Sabbath a delite, to consecrate it, as glorious to the Lord, and shalt honour him, nor doing thine owne waies, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou delite in the Lord, and I will cause thee to mount vpon the hye places of the earth, and feede thee with the heritage of Iakob thy father: for the mouth of the Lord hath spoken it.

# CHAP. LIX.

1 The wicked perish through their owne iniquities. 2 The confession of sinnes. 3 God alone wil preferre his Church, though all men faile.

1 Behold, the Lords hand is not shortened, that it cannot saue: neither is his eare heauie, that it cannot heare.

2 But your iniquities haue separated betwene you and your God, and your sinnes haue hid his face from you, that he wil not heare.

3 For your hands are defiled with blood, a Reade Chap. and your fingers with iniquitie: your lips haue spoken lies and your tongue hath murmured iniquitie.

4 No man calleth for iustice: no man cōtendeth for trueth: they trust in vanitie, & speake vaine things: they conceiue mischief, and bring forth iniquitie.

5 They hatch cockatrice egges, & weaue the spiders webbe: he that cateth of their

their neighbours. d Whatsoeuer cometh from them, is profitable and bringeth death. e They are profitable to no purpose.

Meaning, the Assyrians and other, whose help they looked for.

r God shall say to Darius and Cyrus.

f I will not vse my power against fraile man whose life is but a blast.

g That is, for the vices and fautes of the people, which is ment here by couerousnes.

u Though they were obstinate, yet I did not withdrawe my mercie from them.

x That is, I frame & speache and words of my messengers which shall bring peace.

y As well to him that is in captiuitie as to him that remaineth at home.

z Their euil conscience doeth euer torment the, and therefore they can neuer haue rest, reade Chap. 48. 22.

this happiness of such as trust in the Lord.

God our Father is able to whom all we promise the eternal hart.

the griddy forward of the proph to holiness in their called righteousness, who with Gods often hart.

peace

the Lord of the Sabbath. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14.

a The Lord thus speaketh to the Prophet, willing him to vse al diligence & severity to rebuke the hypocrites.

b They wil seme to worship me and haue outward holines.

c He setteth forth the malice and disdain of hypocrites, which grudge against God, if their workes be not accepted.

d Thus he conuinceth the hypocrites by second table & by their dutie toward their neighbor that they haue neither faith nor religio.

e So long as you are contentis & oppression, your fasting & prayer shal not be heard.

the hypocrite call the true fast.

return fast.

f The yoke of all yokes is torments.

g For in him thou seest thy selfe as a blasphemous.

h That is, the prosperous estate, where with God wil blesse thee.

i The testimony of thy goodnes shall appeare before God al man.

k Whereby is ment all manner of iniurie.

l That is, I am complicit in their miserie.

m Thine aduersitie shall be turned into prosperity.

n Signifying, that of f leues should come such, as should buyde against the ruines of Ierusalem and Iudee.

o But chiefly this is ment of the spiritual Ierusalem: whose builders were the Apostles.

p If thou refrain thy selfe from thy wicked workes.

Non. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

Int. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

b All men while at the miserie & oppression, and none go about to remedie them.

c According to their wicked desires, they haue

egges,

egges, dyeth, and that which is trod vpon, breaketh out into a serpent.

Their webbes shalbe no garment, neither shall they couer themselves with their labours: for their workes are works of iniquitie, and the worke of crueltie is in their hands.

7 Their feete runne to euill, and they make hast to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction is in their paths.

8 The way of peace they know not, & there is none equitie in their goings: they haue made them crooked paths: whosoever goeth therein, shall not know peace.

Therefore is iudgement farre from vs, neither doeth iustice come nere vnto vs: we waite for light, but lo, it is darknesse: for brightnes, but we walke in darknesse.

10 We grope for the wal like the blinde, & we grope as one without eyes: we stumble at the noone day as in the twilight: we are in solitarie places, as dead men.

11 We roare all like beares, & mourne like dooues: we looke for equitie, but there is none: for health, but it is farre from vs:

12 For our trespasses are many before thee, and our sinnes testifie against vs: for our trespasses are with vs, and we know our iniquities

13 In trespassing & lying against the Lorde, and we haue departed awaye from our God, & haue spoken of crueltie and rebellion, conceiuing and vttering out of the heart false matters.

14 Therefore iudgement is turned backward, and iustice standeth farre of: for truth is fallen in the streete, and equitie cannot enter.

15 Yea, truth sayeth, and he that refrayneth from euill, maketh himselfe a pray: & when the Lorde saw it, it displeased him, that there was no iudgement.

16 And when he saw that there was no man, he wondered that none would offer himselfe. Therefore his arme did stablish it, & his righteousness it selfe did sustaine it.

17 For he put on righteousness, as an habergeon, and an helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

18 As to make recompence, as to requite the furie of the aduersaries with a recompence to his enemies: he will fullye repaire the ylands.

19 So shal they feare the name of the Lorde from the West, and his glorie from the rising of the sunne: for the enemy shall come like a flood: but the Spirit of the Lorde shall chase him away.

20 And the Redemer shal come vnto Zion, and vnto them that turne from iniquitie in Iakob, saith the Lorde.

21 And I will make this my couenant with them, saith the Lorde, My Spirit that is vpon thee, but to the children of God, whome he iustifieth.

on thee, & my wordes, which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seede of thy seede, saith the Lorde, from henceforth euen for euer.

ther, and promisseth to giue them both to his Church for euer.

CHAP. I. X.

3 The Gentiles shall come to the knowledge of the Gospell. 4 They shall come to this Church in abundance. 16 They shall haue abundance though they suffer for a time.

1 A Rise, O Ierusalem: be bright, for thy light is come, and the glorie of the Lord is risen vpon thee.

2 For behold, darknesse shall couer the earth, and grosse darknesse the people: but the Lord shall arise vpon thee, and his glory shalbe seene vpon thee.

3 And the Gentiles shal walke in thy light, and Kinges at the brightnesse of thy rising vp.

4 Lift vp thine eyes round about, and behold: all these are gathered, and come to thee: thy sonnes shall come from farre, and thy daughters shalbe nourished at thy side.

5 Then thou shalt see & shine: thine heart shalbe astounded & enlarged, because the multitude of the sea shalbe conuerted vnto thee, & the riches of the Gentiles shall come vnto thee.

6 The multitude of camels shall couer thee: and the dromedaries of Midian and of Ephah: they of Sheba shal come: they shal bring golde & incense, and shew forth the prayes of the Lorde.

7 All the sheepe of Kedar shalbe gathered vnto thee: the rams of Nebaioth shal serue thee: they shall come vp to bee accepted vpon mine altar: and I will beautifie the house of my glory.

8 Who are these that flee like a cloude, & as the dooues to their windowes?

9 Surely the yles shal wayte for me, and the shippes of Tarshish, as at the beginning that they may bring thy sonnes from far, & their siluer, and their golde with them: vnto the Name of the Lorde thy God, and to the holy one of Israel, because he hath glorified thee.

10 And the sonnes of strangers shal buyld vp thy walles, and their Kinges shall minister vnto thee: for in my wrath I smote thee, but in my mercy I had compassion on thee.

11 Therefore thy gates shalbe open continually: neither day nor night shal they be shut: that men may bring vnto thee the riches of the Gentiles, and that their Kinges may be brought.

this altar, who was both the offering and the altar it selfe. i Shewing what great number shall come to the Church & with what great diligence and zeale. k The Gentiles that are now enemies, shall become friends and setters forth of the Church. l Meaning, Cyrus & his successors: but chiefly this is accomplished in them that serue Christ being conuerted by his Gospel.

u Because the doctrine is made profitably by the vertue of the spirit, he ioyneth one with the other.

a The time of thy prosperitie and felicitie: whereas speaking of Babylon he commanded her to go downe, Chap. 47. 1.

b Signifying, that all men are in darknes till God giue them the light of his spirit, and thus this light shineth to none but to those that are in his Church.

c Meaning, that Iudea should be as the morning starre, and thus the Gentiles should receiue light of her.

d An infinit number from all countries, as chap. 49. 18.

e Forioye, as the heart is drawn in for sorowe.

f Meaning, that euery one shall honour the Lord with that, wherewith he is able: signifying, that it is no true seruice of God, except we offer our selues to serue his glorie, and all that we haue.

g That is, the Arabian, that haue great abundance of catel.

h Because the altar was a figure of Christ, Ebr. 13. 10: he sheweth that nothing can be acceptable to him, which is not offered to him by

i Shewing what great number shall come to the Church & with what great diligence and zeale.

k The Gentiles that are now enemies, shall become friends and setters forth of the Church.

l Meaning, Cyrus & his successors: but chiefly this is accomplished in them that serue Christ being conuerted by his Gospel.

## The Churches glorie.

Isaiah.

Christ, & his Church.

m He sheweth that God hath given all power & autoritie here in earth for vse of his church: & that they which will not serue & profit the same, shalbe destroyed. n There is nothing so excellent which shall not serue y<sup>e</sup> necessitie of the Church. o Signifying, y<sup>e</sup> Gods maiestie is not included in the temple, which is but the place for his seete, that we may learne to rise vp to the heauens. p To worship Christ by obeying his doctrine. q Both hye and lowe shalbe ready to helpe and succour thee. r Thy gouernours shall loue thee & seeke thy wealth & prosperitie. t Meaning, not a temporal felicitie, but spirituall, which is fulfilled in Christs kingdome. u Signifying, that all worldly meanes shall cease, and that Christ shalbe all in al, as Reue. 21. 3.2. & 22.5.

v The children of the Church. x Meaning, that the Church should be miraculously multiplied.

Luke. 4.12.

a This appertineth to all the Prophets & ministers of God, but chiefly to Christ, of whose abundant graces euery one receiuet according as it pleaseth him to distribute. b To them that are liuely touched with the feeling of their finnes. c Which are in the bondage of sinne. d The time when I pleased God to shewe his good fauour to man, which S. Paul calleth the fulnes of time, Gal. 4.4. e For when God deliuereth his Church, he punisheth his enemies. f Which was the signe of mourning.

12 For the nation and the<sup>m</sup> kingdome, that will not serue thee, shal perishe: and those nations shalbe vterly destroyed.

13 The<sup>e</sup> glory of Lebanon shal come vnto thee, the firre tree, the elme and the boxe tree together, to beautifie the place of my Sanctuary: for I wil glorifie the place of my<sup>e</sup> feete.

14 The sonnes also of them that afflicted thee, shall come and bow vnto thee: and all they that despised thee, shal fall<sup>e</sup> downe at the soles of thy feete: and they shall call thee, The cite of the Lord, Zion of the holy one of Israel.

15 Where as thou hast bene forsaken & hated: so that no man went by thee, I wil make thee an eternal glorie, and a ioy from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the<sup>e</sup> breasts of Kings: & thou shalt know, that I the Lorde am thy Sauour, and thy Redeemer, the mightie one of Isakob.

17 For brasie will I bring golde, & for yron will I bring siluer, & for wood brasie, & for stones yron. I will also make thy gouernement<sup>e</sup> peace, and thine exactours righteoufnes.

18 Violence shall no more be heard of in thy land, neither desolation, nor destruction within thy borders: but thou shalt call<sup>e</sup> saluation, thy wall, and prayle, thy gates.

19 Thou shalt haue no more sunne to shine by day, neither shall the brightnes of the<sup>e</sup> moone shine vnto thee: for the Lord shal be thine euermolde light, and thy God, thy glorie.

20 Thy sunne shal neuer go downe, neither shal thy moone be hid: for the Lord shal be thine euermolde light, and the dayes of thy sorow shalbe ended.

21 Thy people also shalbe al righteous: they shal possesse the land for euer, the<sup>e</sup> grasse of my planting shalbe the worke of mine hands, that I may be glorified.

22 A litle one shall become as a<sup>e</sup> thousand, and a small one as a strong nation: I the Lord will hasten it in due time.

### CHAP. LXI.

a He prophesieth that Christ shalbe anointed and sent to preach. b The ioy of the faithfull.

1 The<sup>e</sup> Spirit of the Lord God is<sup>e</sup> vpon me, therefore hath the Lord anointed me: he hath sent me to preach good tidings vnto the poore, to bind vp the<sup>e</sup> broken hearted, to preach liberty to the<sup>e</sup> captiues, & to them that are bounde, the opening of the prison,

To preach the<sup>e</sup> acceptable yeere of the Lorde, and the daye of<sup>e</sup> vengeance of our God, to comfort al that mourne,

To appoint vnto the<sup>e</sup> that mourne in Zion, and to giue vnto the<sup>e</sup> beauty for<sup>e</sup> ashes, the oyle of ioy for mourning, the garment

of gladnes for the spirite of heauines, that they might be called<sup>e</sup> trees of righteoufnes, the plating of the Lord, that he might be glorified.

2 And they shall builde the old waste places, & raise vp the former desolations, and they shal repaire the cities that were desolate & waste through many<sup>e</sup> generations.

3 And the strangers shall stande & seeke<sup>e</sup> your shepe, & the sonnes of the strangers shall be your plowmen & dressers of your vines.

4 But ye shall be named<sup>e</sup> the Priests of the Lord, & men shal say vnto you, The ministers of our God, Ye shall eate the<sup>e</sup> riches of the Gentiles, and shalbe exalted with their glorie.

5 For your shame you shal receiue<sup>e</sup> double, and for confusion<sup>e</sup> they shall reioyce in<sup>e</sup> their portion: for in their land they shall possesse the<sup>e</sup> double: euermolde ioy shal be vnto them.

6 For I the Lorde loue iudgement & hate robbery for burnt offering, and I wil direct their worke in truth, & wil make an euermolde covenant with them.

7 And their seede shal be knowne among the Gentiles, and their buddes among the people. All that see them, shal know them, that they are the seede which the Lorde hath blessed.

8 I will greatly reioyce in the Lorde, and my soule shal be ioyfull in my God: for he hath clothed me with the garments of saluation, and covered mee with the robe of righteoufnes: he hath decked mee like a bridegrome, and as a bride tureth her selfe with her iewels.

9 For as the earth bringeth forth her bud, and as the garden causeth to growe that which is sown in it: so the Lord God will they seeke this cause righteoufnes to grow and prayle before all the heathen.

### CHAP. LXII.

a The Prophet sayth he will neuer cease to declare vnto the people the good tidings of their deliuerance. b Til they haue full deliuerance: and this the prophet speaketh to encourage all other ministers to the setting forth of Gods mercies towards his Church. c Thou shalt haue a more excellent fame then thou hast had hitherto. d He shal cleare thee as deere & precious, as a king doeth his crowne. e Thou shalt no more be contemned as a woman forsaken of her husband. f That it may be replenished with children.

1 For Zions sake I will not<sup>e</sup> holde my tongue, and for Ieruselems sake I will not rest, vntill the righteoufnes thereof breake forth as the<sup>e</sup> light, and saluation thereof as a burning lampe.

2 And the Gentiles shall see thy righteoufnes, and all Kings thy glorie: & thou shalt be called by<sup>e</sup> a new name, which the mouth of the Lord shall name.

3 Thou shalt also be a<sup>e</sup> crowne of glorie in the hand of the Lord, and a royal diademe in the hand of thy God.

4 It shall no more be sayd vnto thee, Forsaken, neither shall it be sayd any more to thy lande, Desolate, but thou shalt be called<sup>e</sup> Hephzi-bah, and thy lande<sup>e</sup> Beulah: for the Lord delicteth in thee, and thy land shall haue an<sup>e</sup> husband.

5 For as a yong man maryeth a virgine, so more be contemned as a woman forsaken of her husband. f That it may be replenished with children.



as much as  
the office use  
faith and religio  
with thee, they  
are in the same  
band of marriage  
with thee: and  
they are called  
the children of  
the Church, inas-  
much as Christ  
maketh her pic-  
ture to bring  
forth children  
unto him.  
h. Prophetes,  
pastors, and mi-  
nisters.  
i. Hez. b. o. r. e. t. h.  
the ministers ne-  
ver to cease to  
call upon God  
by prayer for  
the deliueraunce  
of his Church,  
and to teach o-  
thers to do the  
same.  
k. Where the res-  
taur. whereof  
all the world shall  
people him.  
l. Signifying the  
great number  
that shoulde  
come to the  
Church, and  
what means he  
would prepare  
for their restituc-  
ion of the same, as  
chap. 17. 14.  
m. Ye Prophetes and ministers shewe the people of this their deliue-  
rance which was chiefly ment of our saluation by Christ, Zach. 9. 9.  
n. 25. a. He shall haue all power to bring his purpose to passe, as  
Chap. 4. 10. 10. That is, one our whom God hath had a singular  
care to recover her when she was lost.

shal thy sonnes marry thee: & as a bride-  
grome is glad of the bride, so shal thy God  
reioyce ouer thee.

6 I haue set watch men vpon thy walles, O  
Ierusalem, which all the daye and all the  
night continually shall not cease: ye that  
are mindeful of the Lord, kepe not silence,  
7 And giue him no rest, till he repaire and  
vntill he set vp Ierusalem the praise of  
the worlde.

8 The Lord hath sworne by his right hand  
and by his strong arme, Surely I will no  
more giue thy corne to be meate for thine  
enemies, & surely the sonnes of the stran-  
gers shall not drinke thy wine, for the  
which thou hast laboured.

9 But they that haue gathered it, shall eate  
it, and prayse the Lorde, and the gatherers  
thereof shall drinke it in the courts of my  
Sanctuarie.

10 Go through, go through the gates: pre-  
pare you the way for the people: cast vp,  
cast vp the way, and gather out the stones  
and set vp a standart for the people.

11 Beholde, the Lord hath proclaimed vnto  
the endes of the worlde: tell the daugh-  
ter Zion, Beholde, thy Sauour commeth:  
behold, his wages are with him, & his work  
is before him.

12 And they shall cal them, The holy peo-  
ple, the redeemed of the Lord, & thou shalt  
be named, A citie fought out and not  
forsaken.

## CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake.  
2 Gods benefites towards his Church.

1 **W**Ho is this that commeth from E-  
dom, with red garments from Boz-  
rah: he is glorious in his apparel and wal-  
keth in his great strength: I speake in  
righteousnes, and am mighty to saue.

2 Wherefore is thine apparel red, and thy  
garments like him that treadeth in the  
wine presse?

3 I haue troden the wine presse alone, and  
of all people there was none with me: for  
I will treade them in mine anger, & treade  
them vnder foote in my wrath, and their  
blood shall be sprinkled vpon my garments,  
and I will stayne all my rament.

4 For the daye of vengeance is in mine  
heart, and the yere of my redeemed is  
come.

5 And I looked, & there was none to helpe,  
neither was there any to susteine them:  
therefore I was angry, and hated the true worshippers, Psalme  
77. 7. b. God answereth them that asked this question, Who is  
this? & sayth, Yee see nowe performed in deede the vengeance,  
which my Prophetes threatned. c. Another question, to the which the  
Lord answereth. d. Shewing, that when God punisheth his enemies,  
it is for the profit and deliueraunce of his Church.

and I wondered that there was none to  
vpholde: therefore mine owne arme  
helped me, and my wrath it selfe sustained  
me.

6 Therefore I wil treade downe the people  
in my wrath, and make them drunken in  
mine indignatiō, & wil bring downe their  
strength to the earth.

7 I wil remember the mercies of the Lord  
& the prayes of the Lord according vnto  
all that the Lord hath giuen vs, & for the  
great goodnes toward the house of Israel,  
which he hath giuen them according to  
his tender loue, & according to his great  
mercies.

8 For he saide, Surely they are my people,  
children that shall not lye: so he was their  
sauour.

9 In all their troubles he was troubled, and  
the Angel of his presence saued them: in  
his loue and in his mercie he redeemed  
them, and he bare them and caryed them  
alwayes continually.

10 But they rebelled & vexed his holy Spi-  
rit: therefore was he turned to be their e-  
nemie and he fought against them.

11 Then he remembered the olde time of  
Moses and his people, saying, Where is he  
that brought them vp out of the Sea with  
the shepheard of his sheepe? where is he  
that put his holy Spirit within him?

12 He led them by the right hand of Moses  
with his owne glorious arme, deuiding  
the water before them, to make him selfe  
an euermolde Name.

13 He led them through the deepe, as an  
horse in the wilderness, that they should  
not stumble,

14 As the beast goeth downe into the val-  
ley, the Spirit of the Lord gaue them rest:  
which was so didest thou lead thy people, to make thy  
selfe a glorious Name.

15 Looke downe from heauen, and behold  
fro the dwelling place of thine holines, &  
of thy glorie. Where is thy zeale and thy  
strength, the multitude of thy mercies, &  
of thy compassions: they are restrayned  
from me.

16 Doubles thou art our Father: though  
Abraham be ignorant of vs, and Israel  
know vs not, yet thou, O Lord, art our  
Father, and our redeemer: thy Name is  
for euer.

17 O Lorde, why hast thou made vs to erre  
from thy wayes? and hardened our heart  
from thy feare? Returne for thy ser-

uants: for the people: some erre the giving of the Spirit to the peo-  
ple. o Peaceably and gently, as an horse is led to his pasture.  
p. Having declared Gods benefites shewed to their forefathers, he tur-  
neth himselfe to God by prayer, desiring him to continue the same  
graces toward them. q. Thy great affection which thou barest towards  
vs. r. Meaning, from the whole body of the Church. f. Though A-  
braham would refuse vs to be his children, yet thou wilt not refuse to  
be our father. t. By taking away thy holy Spirit from vs, by whome  
we were gouerned, and so for our ingratitude didest deliuer vs vp to  
our owne concupiscence, and didest punish sinne by sinne according to  
thy iust judgement. u. Meaning, for the covenants like made to A-  
braham, Izhak and Iakob his seruants.

uerne the people: some erre the giving of the Spirit to the peo-  
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e God sheweth  
that he hath  
no neede of  
mannes helpe  
for the deliue-  
rance of his,  
and though  
men refuse to  
do their dutie  
through negli-  
gence, and ingra-  
titude, yet he  
himselfe will  
deliuer his  
Church, and pu-  
nish the ene-  
mies. Reade  
chap. 19. 16.  
f. I will so as-  
suethe them,  
and make them  
foe to gyddie,  
that they shall  
not knowe, which  
waye to go.  
g. The Prophet  
speakech this  
to moue the  
people to re-  
member Gods  
benefites in tymes  
past, that they  
may be confir-  
med in their  
troubles.  
h. For I did  
chuse them to  
be mine, that  
they should be  
holy, and not  
decree mine  
expectation.  
i. He bare their  
afflictions and  
griefes; though  
they had bene  
his owne.  
k. Which was  
a witness of  
Gods presen-  
ce: and this maye  
be referred to  
Christ, to whom  
belongeth the  
office of salua-  
tion.  
l. That is, the  
people of Israel  
being afflicted,  
called to re-  
membrance  
Gods benefites,  
which he had  
bestowed vpon  
their fathers in  
times past.  
m. Meaning,  
Moses.  
n. That is, in  
Moses, that he  
might wel go-  
uerne the people.

watchmen in the wall.

not to forget the  
mercies of the Lord.

when Gods seruants  
suffer affliction, God  
is comforted with them.  
Deliueraunce of the Church.  
281

Christ. 62. 11.

pray.

Abraham be ignorant  
of vs, and Israel  
know vs not.

Christ. 3.

hart.

uants sake, & for the tribes of thine inheritance.

**x** That is, in respect of the promises, which is perpetual: albeie they had now possessed the lande of Canaan, a thousand & foure hundredth yere: & thus they lament, to moue God rather to remember his couenant then to punish their sinnes.

## CHAP. LXXIII.

*The Prophet prayeth for the sinnes of the people. & Man-  
righteousnes is like a filthy cloth.*

**a** The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mighty power as he did in Mount Sinai.

**b** Meaning, the raine, haile, fire, thunder, & lightnings.

**c** S. Paul vseth the same kinde of admiration, 2. Cor. 2.9. maruelling at Gods great benefice shewed to his Church by the preaching of the Gospel.

**d** Thou shewest favour towarde our fathers, when they trusted in thee, & walked after thy commandments.

**e** They considered thy great mercies.

**f** That is, in thy mercies, which he calleth the wayes of the Lord.

**g** Thou wilt haue pity vpon vs.

**h** We are iustly punished and brought into captiuitie, because we haue prouoked thee to anger, and though we wold excuse our selues, yet our righteousness, & best vertues are before thee as vile cloutes, or, (as some read) like filthy clothes of a woman.

**i** Albeie, O Lord by thy iust iudgement thou mayest vuerly destroye vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children.

**k** For so the flesh iudgeth when God doeth not immediately send succour.

**l** Which were dedicate to thy seruice and to call vpon thy Name.

**m** Wherein we reioyced & worshipped thee.

**n** That is, at the contempt of thine owne glorie, though our sinnes haue deferred this, yet thou wilt not suffer thy glorie thus to be diminished.

*The vocation of the Gentiles and the reiection of the  
Iewes. 13 The joy of the elect and the punishment of the  
wicked.*

**1** I haue bene sought of them that asked: Inor: I was founde: of them that sought me not: I saide, Beholde me, beholde me, vnto a nation that called not vpon my Name.

**2** I haue spread out mine handes al the day vnto a rebellious people, which walked in a waye that was not good, euen after their owne imaginations:

**3** A people that prouoked me euer vnto my face: that sacrificeth in gardens, & burneth incense vpon bricks.

**4** Which remaine among the graues, and lodge in the desertes, which eate swines flesh, and the broth of things pollured are in their vessels.

**5** Which say, Stand apart, come not nere to me: for I am holier then thou: these are a smoke in my wrath and a fire that burneth al the day.

**6** Beholde, it is written before me: I will not kepe silence, but will render it and recompense it into their bosome.

**7** Your iniquities and the iniquities of your fathers shalbe together (sayth the Lord) which haue burnt incense vpon the mountaines, and blasphemed me vpon the hillles: therefore wil I measure their olde worke into their bosome.

**8** Thus saith the Lord, As the wine is found in the cluster, & one saith, Destroy it not, for a blessing is in it, so will I doe for my seruants sakes, that I may not destroye the whole.

**9** But I will bring a seede out of Iakob, and out of Iudah, that shall inherit my mountaine: and mine elect shall inherit it, and my seruantes shal dwell there.

**10** And Sharon shall be a shepe folde, and the valley of Achor shalbe a resting place for the cattell of my people, that haue sought me.

**11** But ye are they that haue forsaken the Lorde & forgotten mine holy Mountaine, and haue prepared a table for the multitude, and furnish the drinke offrings vnto the nomber.

**12** Therefore will I number you to the sworde, and all you shall bowe down to the slaughter, because I called, and ye did not answer: I spake, and ye heard not, but did euil in my sight & did chuse that thing which I would not.

**13** Therefore thus saith the Lord God, Beholde, my seruants shall eate, & ye shalbe found in them.

That is, in their profitableness, that God wil not destroye the faithful branches of his vineyard, which he destroyeth the rotten stocks, that is, the hypocrites.

**a** Which was a plentiful place in Iudea to feede sheepe, as Achor was for camels.

**b** By the multitude & nomber he meaneth their innumerable idoles, of whom they thought they could neuer haue ynough.

**c** Seeing you can not nomber your gods, I will number you with the sworde.

**d** By my Prophets, whom ye would not obey.

**e** By these words, Eate & drinke, he meaneth the blessed life of the faithful, which haue alwayes consolation, and full contentment of all things in their God, though sometimes they lacke these corporall things.

hungrie

hungrie: behold, my seruants shal drinke, & ye shalbe thirstie: beholde, my seruants shal reioyce, and ye shalbe ashamed.

14 Beholde, my seruants shal sing for ioy of heart, & ye shall cry for sorow of heart, & shall howle for vexation of minde.

15 And ye shall leave your name as a curse vnto my<sup>a</sup> chosen: for the Lorde God shall slay you and call his seruants by<sup>a</sup> another name.

16 He that shall blesse in the<sup>a</sup> earth, shall blesse himselfe in the true God, & he that sweareth in the earth, shall sweare by the true God: for the former<sup>a</sup> troubles are forgotten, and shall surely hide themselves from mine eyes.

17 For lo, I will create<sup>a</sup> new heavens and a new earth: and the former shal not be remembered nor come into minde.

18 But be you glad & reioyce for euer in the things that I shall create: for beholde, I will create Ierusalē as a reioycing & her people as a ioye.

19 And I will reioyce in Ierusalem, and ioye in my people, and the voyce of weeping shalbe no more heard in her, nor the voyce of crying.

20 There shalbe no more there a childe of yeres, nor an old man that hath<sup>a</sup> not filled his dayes: for he that shalbe an hundred yeres olde, shall dye as a yong man: but the sinner being<sup>a</sup> an hundred yeres olde shalbe accursed.

21 And they shall<sup>a</sup> builde houses and inhabit them, and they shal plant vineyards, and eat the fruite of them.

22 They shal not buyde, and another inhabit: they shal not plant, and another eate: for as the dayes of the tree are the dayes of my people, and mine elect shall inioy in olde age the worke of their hands.

23 They shal not labour in vaine, nor bring forth in feare: for they are the seede of the blessed of the Lord, & their buds with the.

24 Yea, before they call, I will answere, and whyles they speake, I will heare.

25 The<sup>a</sup> wolfe & the lambe shall feede together, and the lyon shall eate strawe like the bullocke: and to the serpent dust shalbe his meate. They shal no more hurt nor destroy in all mine holye Mountaine, faith the Lorde.

buyld vnto me? and where is that place of my rest?

2 For all these things hath mine hand made, and all these things haue bene, faith the Lord: and to him will I looke, euen to him, that is poore, and of<sup>a</sup> a contrite spirite and trembleth at my wordes.

He that killeth a bullocke, is as if he<sup>a</sup> slew a man: he that sacrificeth a sheepe, as if he cut of a dogges necke: he that offreth an oblation, as if he offered swines blood: he that remembreth incense, as if he blessed an idole: yea, they haue chosen their owne wayes, & their soule delireth in their abominations.

4 Therefore will I<sup>a</sup> chuse out their delusions, and I will bring their feare vpon them, because I called, and none woulde answer: I spake and they woulde not heare: but they did euill in my sight, and chose the things which I would not.

5 Heare the word of the Lorde, all ye that tremble at his<sup>a</sup> wordes, Your brethren that hated you, and cast you out for my Names sake, saide, Let the Lord be glorified: but he shall appeare to your ioy, and they shall be ashamed.

6 A voyce foundeth from the citie, euen a voyce from the Temple, the voyce of the Lord, that recompenseth his enemies fully. Before<sup>a</sup> the trauailed, she brought forth: and before her paine came, she was deliuered of a man childe.

8 Who hath heard such a thing? who hath sene such things: shal the earth be brought forth in one<sup>a</sup> day? or shal a nation be borne at once? for as lone as Zion trauailed, shee brought forth her children.

9 Shall I<sup>a</sup> cause to trauaile, and not bring forth? shal I cause to bring forth & shalbe barren, faith thy God?

10 Reioyce ye with Ierusalem, and be glad with her, all ye that loue her: reioyce for ioy with her, all ye that mourne for her,

11 That ye may sucke<sup>a</sup> and be satisfied with the breasts of her consolation: that ye may milke out and be delited with the brightness of her glorie.

12 For thus faith the Lorde, Beholde, I will extend<sup>a</sup> peace ouer her like a flood & the glorie of the<sup>a</sup> Gentiles like a flowing streame: then shall ye sucke, ye shall be borne vpon her sides, and be ioyfull vpon her knees.

13 As one whome his mother comforteth,

not heare the gentle voyce of the Prophets which called them to repentance. h Meaning, that the restauration of the Church shoulde be so sudden and contrary to all mens opinion: as when a woman is deliuered before shee looke for it, and that without paine in trauaile. i This shal passe the capacite of man to see such a multitude that shal come vp at once, meaning vnder the preaching of the Gospel, whereof they that came vp out of Babylon, were a figure. k Declaring hereby, that as by his power, and prouidence woman trauaileth and is deliuered: so hath he power to bring forth his Church at his tyme appointed. l That ye may reioyce for all the benefites that God bestoweth vpon his Church. m I will giue her felicitie, & prosperitie in great abundance. n Reade Chap. 60. 16. o Ye shalbe cherished, as her dearly beloued children.

#### CHAP. LXVI.

1 God dwelleth not in temples made with handes. 2 He despiseth sacrifices done without mercie and faith. 3 God comforteth them that are troubled for his sake. 4 The vocation of the Gentiles. 5 The perpetuall Sabbath. 6 The punishment of the wicked is euerslasting.

1 Thus saith the Lord, \* The<sup>a</sup> heaven is my throne, and the earth is my footstool: where is that house that ye will

build? I will not dwell therein: neither will I dwell in any temple: for I am the Lord, saith the Lord, and therefore can not be included in a temple like an idole: edifying hereby their vaine confidence, which trusted in the Temple and sacrifices.

hore. c. 65. 14

God respecteth  
more that is pure

f Meaning, that he woulde call the Gentiles, who shoulde adore, even the very name of the Lord for their iniquities sake.

c Then by the name of the Lord.

b By blessing, and by swearing, is meant the praise of God for his benefites, and the true worshiping of him, which shal be only in Ierusalem, but through all the world.

c I will no more suffer my Church to be desolate as in times past.

d I will so alter as change the face of my Church, that it shall come to dwell in a new world.

e Meaning, in this wonderful restoration of the Church, there shoulde be no weakness of youth, nor infirmities of age, but all shoulde be fresh, and flourishing: and this is accomplished in the heavenly Ierusalem, when all finnes shall cease, and cleaues shall be wiped away.

f Whereby he sheweth that the iudiciall and vniuersall sinners haue no parte of this benediction.

g He proposeth not the faithfull blessings which are conteyned in the Lawe, and so vniuersall things comprehendeth the spirituall promises.

h Reade Chap. 11. 6.

b Seeing that both the Temple & the things therein were made and done by his appointment, he sheweth that he hath no neede thereof, & that he can be without them, Psal. 50. 10.

c To him that is humble and pure in heart, which receiveth my doctrine with reuerence and feare.

d Because the Jewes thought them selues holy by offering of their sacrifices, & in the meane season had neither faith nor repentance, God sheweth that he doeth no lesse detest these ceremonies, then he doeth the sacrifices of the heathen, who offered men, dogges and swine to their idoles which things were expressly forbidden in the Lawe.

e I will discouer their wickednes and hypocrisie, wherewith they thinke to blinde mine eyes, to all the world.

f He encourageth the faithful by promising to destroy their enemies which pretended to be as brethren, but were hypocrites and hated them that feared God.

g The enemies shall shortly heare a more terrible voyce, euen fire and slaughter, seeing they woulde

h Meaning, that the restauration of the Church shoulde be so sudden and contrary to all mens opinion: as when a woman is deliuered before shee looke for it, and that without paine in trauaile.

i This shal passe the capacite of man to see such a multitude that shal come vp at once, meaning vnder the preaching of the Gospel, whereof they that came vp out of Babylon, were a figure.

k Declaring hereby, that as by his power, and prouidence woman trauaileth and is deliuered: so hath he power to bring forth his Church at his tyme appointed.

l That ye may reioyce for all the benefites that God bestoweth vpon his Church.

m I will giue her felicitie, & prosperitie in great abundance.

n Reade Chap. 60. 16.

o Ye shalbe cherished, as her dearly beloued children.

A promise. c. 65. 17. 18. 19. 20. 21. 22. 23. 24.

Slippery

Length of dayes, no blessing to the wicked. c. 65. 10. 20.

Gods readiness to destroy those that fear him. c. 65. 1. 14.

A promise of protection against Satan.



p Ye shall have new strength & new beautie.

so will I comfort you, and ye shall be comforted in Ierusalem.

14 And when ye see this, your heart shall reioyce, and your bones shall flourish like an herbe: and the hand of the Lorde shall be known among his seruants, and his indignation against his enemies.

15 For behold, the Lorde wil come with fire, & his charrets like a whirlewinde, that he may recompence his anger with wrath, & his indignation with the flame of fire.

16 For the Lorde will iudge with fire, & with his sword al flesh, & the slaine of the Lorde shalbe many.

17 They that sanctifie them selues, and purifie themselves in the gardens behind one tree in the mids eating swines flesh, and such abomination, euen the mouse, shall be consumed together, sayeth the Lorde.

18 For I will visite their workes, and their imaginations: for it shall come that I wil gather all nations, and tongues, & they shall come, and se my glorie.

19 And I wil set a signe among the, & will send those that escape of them, vnto the nations of Tarshish, Pul, and Lud, and to them that drawe the bowe, to Tubal and Lauan, yles as farre of, that haue not

heard my fame, neither haue sene my glorie, & they shall declare my glorie among the Gentiles.

20 And they shall bring all your brethren for an offering vnto the Lorde out of all nations, vpon horses, and in charrets, and in horse litters, and vpon mules, and swifte beasts, to Ierusalem mine holy Mountaine, saith the Lorde, as the children of Israel, offer in a cleane vessell in the House of the Lorde.

21 And I will take of them for Priests, and for Leuites, saith the Lorde.

22 For as the newe heauens, and the newe earth which I wil make, shall remaine before me, saith the Lorde, so shall your seede and your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath shall all flesh come to worship before me, saith the Lorde.

24 And they shall go forth, and looke vpon the carcases of the men that haue transgressed against me: for their worme shall first, and others after to preache his worde. Hereby he signifieth he kingdome of Christ

wherein his Church shalbe renewed, & whereas before there were appointed seasons to sacrifice: in this there shalbe one continuall Sabbath so that all times and seasons shalbe meete. k As he hath declared the felicitie that shalbe within the Church for the comfort of the godly, so doeth he shewe that horrible calamitie shall come to the wicked, that are out of the Church. l Meaning, a continuall torment of conscience, which shall euer gnawe them and neuer suffer them to be at rest, Mark 9. 44. m This is the iust recompence for the wicked which contemning God and his worde, shall be by Gods iust iudgement & horror of all his creatures.

q This vengeance God began to execute at the destruction of Babylon, & hath euer continued is against the enemies of his church & wil do til the last day, which shall be the accomplishment thereof.

r Meaning, the hypocrites.

s Whereby are meant them that did maliciously transgresse the Law, by eating beastes forbidden, euen to the mouse which abhorreth nature.

t The Gentiles shalbe partakers of that glorie, which before I shewed to the Iewes. u I will marke these that I chuse that they perish not with the rest of the infidels: whereby he alludeth to the marking of the posts of his people, whom he preferred, Exod. 12. 7. x I wil scatter the rest of the Iewes, which escape destruction, into diuers nations. y That is, Cilicia. z Meaning Africa. a To wit, Lydia, or Asia minor. b Signifying, the Parthians. c Italie. d Grecia.

## IEREMIAH.

### THE ARGUMENT.

**T**He Prophet Ieremiah borne in the citie of Anathoth in the countrey of Benjamin, was the sonne of Hilkiah, whome some thinke to be he that founde out the booke of the Law, & came to Iosiah. This Prophet had excellent giftes of God, and most euident revelations of prophesie, so that by the commandement of the Lorde he began verie yong to prophesie, that is, in the thirteenth yere of Iosiah, & continued eightene yere vnder the saide King, and three monethes vnder Ichoahaz, & vnder Ichoiakim eleuen yeres, and three monethes vnder Ichoiachin, and vnder Zedekiah eleuen yeres: vnto the time that they were caried away into Babylon. So that this time amounteth to aboue fortie yeeve, besides the time that he prophesied after the captiuitie. In this booke he declareth with seares, & lamentation the destruction of Ierusalem, and the captiuitie of the people, for their idolatrie, couerousnes, subtiltie, crueltie, excesse, rebellion, and contempt of Gods worde, and for the consolation of the Church, reneweth the iust time of their deliuerance. And here chiefly are to be considered three things. First the rebellion of the wicked, which waxe more stubburne & obstinate, when the Prophets do admonish them most plainly of their destruction. Next howe the Prophets & ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly, though God shewe his iust iudgement against the wicked, yet will he euer shewe himselfe a preserver of his Church, and when all means see me to mans iudgements to be abolished, then will he declare himselfe victorious in preserving his.

CHAP. I.

*In what time Jeremiah prophesied. 6 He acknowledgeth his imperfection, & is strengthened of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 17 He commandeth him to preach his worde without feare.*



He words of Jeremiah the sone of Hilkiah one of the Priests that were at Anathoth in the land of Beniamin.

The word of the Lord came in the dayes of Iosiah the sonne of Amon King of Iudah in the thirteenth yere of his reigne:

And also in the dayes of Iehoiakim the sonne of Iosiah King of Iudah vnto the end of the eleventh yere of Zedekiah, the sonne of Iosiah King of Iudah, even vnto the carying away of Ierusalem captiue in the fift moneth.

Then the worde of the Lord came vnto me, saying,

Before I formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee, and ordained thee to be a Prophet vnto the nations.

Then said I, Oh, Lord God, behold, I can not speake, for I am a child.

But the Lord said vnto me, Say not, I am a child: for thou shalt go to all that I shall send thee, & whatsoever I command thee, shalt thou speake.

Be not afraid of their faces: for I am with thee to deliuer thee, saith the Lord.

Then the Lord stretched out his hande and touched my mouth, and the Lorde saide vnto me, Behold, I haue put my wordes in thy mouth.

Behold, this day haue I set thee ouer the nations & ouer the kingdomes to plucke vp, and to roote out, and to destroye and throw downe, to build, and to plant.

After this the word of the Lord came vnto me, saying, Jeremiah, what seekest thou? And I saide, I see a rod of an almonde tree.

Then said the Lord vnto me, Thou hast seene aright: for I will hasten my worde

For Jeremiah did not onely prophesie against the Iewes, but also against the Egyptians, Babylonians, Moabites, and other nations.

Considering the great iudgements of God, which according to his threatnings should come vpon the worlde, he was moued with a certaine compassion on the one side to pitee them that should thus perishe, and on the other side by the infirmities of mans nature, knowing howe harde a thing it was to enterprise such a charge, as Isa. 6. 11. Exod. 3. 11. and 4. 1.

Which declareth, that God maketh them meete, and assureth them, when he calleth to set forth his glorie: giuing them all meanes necessary for the same, Exod. 4. 12. Isa. 6. 7.

He Heweth, what is the authoritie of Gods true ministers, which by his worde haue power to beat downe whatsoever lieth it selfe vp against God: and to plante and assure the humble, and such as giue them felues to the obediencie of Gods worde, 2. Cor. 10. 4. ebre. 4. 12. and these are the keyes which Christ hath left to loose and binde, Matth. 18. 18.

He Ioyne the signe with the worde for a more ample confirmation: signifying by the rod of the almonde tree, which first buddeth, the hastie conuining of the Babylonians against the Iewes.

to performe it.

Again the worde of the Lord came vnto me the second time, saying, What seekest thou? And I said, I see a seething pot looking out of the North.

Then said the Lord vnto me, Out of the North shall a plague be spread vpon all the inhabitants of the land.

For lo, I will call all the families of the kingdomes of the North, saith the Lord, & they shall come, and euery one shall set his throne in the entring of the gates of Ierusalem, and on all the walles thereof round about, and in all the cities of Iudah.

And I wil declare vnto the my iudgements touching all the wickednes of them that haue forsake me, and haue burnt incense vnto other gods, and worshipped the workes of their owne hands.

Thou therefore trusse vp thy loynes, and arise and speake vnto them al that I command thee: be not afraide of their faces, lest I destroy thee before them.

For I, behold, I this day haue made thee a defenced cite, and an yron pillar and walles of brasse against the whole lande, against the Kings of Iudah, & against the princes thereof, against the Priests therof and against the people of the land.

For they shall fight against thee, but they shall not preuaile against thee: for I am with thee to deliuer thee, saith the Lord.

that the more that Satan, and the worlde rage against Gods ministers, the more present will he be to helpe them, Iosh. 1. 9. ebre. 13. 5. and on the other parte, that they are vnto vnto me to serue God, and his Church, which are afraide, and do not resist wickednes, whatsoever danger depend thereon, Isa. 50. 7. Ezek. 3. 8.

CHAP. II.

*God rehearseth his benefites done vnto the Iewes. 8 A gainst the Priests and false Prophets. 12 The Iewes are destroyed, because they forsake God.*

Moreouer, the word of the Lord came vnto me, saying,

Go, and cry in the eares of Ierusalem, saying, Thus saith the Lorde, I remember thee, with the kindenes of thy youth and the loue of thy marriage, when thou wast after me in the wilderness in a lande that was not sowed.

Israel was as a thing halowed vnto the Lord, & his first fruites: al they that eate it, shall offend: euil shall come vpon them, saith the Lord.

Heare ye the word of the Lord, O house of Iakob, and al the families of the house of Israel.

Thus saith the Lord, What iniquitie haue your fathers founde in me, that they are gone farre from me, and haue walked after vanitie, and are become vaine?

For they said not, Where is the Lord that brought vs vp out of the lande of Egypt: that led vs through the wilderness, through a desert, and waste land, through a drye

did annoy them, was punished. e That is, fallen to most vile idolatrie. f Altogether giuen to vanitie, and are become blinde and insensible as the idols, that they serue.

Signifying, that the Caldeans, and Assyrians should be as a pot to seeth the Iewes, which boyled in their pleasures, and lustes.

Syria & Assyria were Northward in respect of Ierusalem, which were the Caldeans dominion.

I will giue thee charge & power to execute my vengeance against the idolaters, which haue forsaken me for their idoles.

Which declareth that Gods vengeance is prepared against them, which dare not execute their due faithfulness, either for feare of man, or for any other cause.

1. Cor. 9. 26.

Signifying on the one part,

to forsake y Lord is to pine continually.

as it saith, He that forsaketh me, shall forsake his soule, and shall be a snare to his feet, and shall be taken of them, and shall be brought downe, and shall be there, and shall be there, and shall be there.

Ministers and be parasites. c. 12.

g Where for lacke of all things necessarie for life, ye could looke for nothing euerie houre but present death.

h By your idolatrie, and wicked manners, Psal. 87. 58. and 106. 38.

i They taught not the people to seeke after God.

k As the Scribes, which haue expounded the Lawe to the people.

l Meaning, the princes and ministers: signifying that all estates were corrupt.

m That is, spake vaine things, and brought the people from the true worship of God to seruie idoles: for by Baal, which was the chief idole of the Moabites, are ment al idoles.

n Signifying, that he would not as he might, straight waye condemne them, but sheweth them by euident examples their great ingratitude, that they might be ashamed, and repent.

o Meaning, the Grecians and Italians.

p Vnto Arabia.

q That is, God which is their glorie, and who maketh them glorious aboue al other peoples: reprouing the Iewes, that they were lesse diligent to serue the true God, then were the idolaters to honour their vanities. r Meaning, the idoles, which were their destruction, Psalme 106. 36. s He sheweth, that the insensible creatures abhorre this vile ingratitude, and as it were, tremble for feare of Gods great judgements against the same. t Signifying, that when men forsake Gods worde, which is the fountaine of lyfe, they reiect God him selfe, and so fall to their owne inuentions, and vaine confidence, and procure to them selues destruction, Iona. 2. 8. zacha. 10. 2. u Haue I ordered them like seruantes, and not like dearly beloved children? Exod. 4. 22. therefore it is their fault only, if the enemy spoyle them. x The Babylonians, Caldeans, and Assyrians. y Not one shall be left to dwell there. z That is, the Egyptians: for these were two great cities in Egypt. a Haue grievously vexed thee at sundrie tymes. b Shewing, that God woulde haue still led them aright, if they would haue followed him. c To seeke helpe of man, as though God were not able y-nough to defende thee, which is to drinke of the puddles, and to leaue the fountaine, rende Ilsa. 31. 1. d To wit, Euphrates. e Meaning, that the wicked are insensible tyll the punishment for their sinne waken them, as ver. 26. Ilsa. 3. 9.

land, & by the shadow of death, by a land that no man passed through, & where no man dwelt?

And I brought you into a plentiful country, to eat the fruit thereof, and the commodities of the same: but when ye entred, ye defiled my land, and made mine heritage an abomination.

The Priests said not, Where is the Lord? and they that should minister the Lawe, knewe me not: the Pastours also offended against me, & the Prophets prophesied in Baal, and went after things that did not profite.

Wherefore I wil yet plead with you, saith the Lord, and wil plead with your childrens children.

10 For go ye to the yles of Chitim, & behold, and send vnto Kedar, and take diligent heede, and see whether there be such things.

11 Hath any nation changed their gods, which yet are no gods? but my people haue changed their glory, for that which doeth not profite.

12 O ye heauens, be astonied at this: be afraid and vtterly confounded, saith the Lord.

13 For my people haue comitted two euils: they haue forsaken me the fountaine of liuing waters, to dig them pittes, euen broken pittes, that can holde no water.

14 Is Israel a seruant, or is he borne in the house? why then is he spoiled?

15 The lions roared vpon him and yelled, & they haue made his land waste: his cities are burnt without an inhabitant.

16 Also the children of Noph and Tahapanes haue broken thine head.

17 Hast not thou procured this vnto thy selfe, because thou hast forsaken the Lord thy God, when he led thee by the way?

18 And what hast thou now to do in the way of Egypt? to drinke the water of Nilus? or what makest thou in the way of Asihur? to drinke the water of the Ruer?

19 Thine owne wickednes shall correct thee, and thy turnings backe shal reprove thee: know therefore and behold, that it is an euil thing, and bitter, that thou hast forsaken the Lord thy God, and that my

feare is not in thee, saith the Lord God of hosts.

20 For of old time I haue broken thy yoke, & burst thy bondes, & thou saydest, I wil no more trasgresse, but like an harlot thou runnest about vpon al hie hilles, and vnder al greene trees.

21 Yet I had planted thee, a noble vine, whose plants were al natural: how then art thou turned vnto me into the plants of a strange vine?

22 Though thou wath thee with nitre, and take thee much sope, yet thine iniquitie is marked before me, saith the Lord God.

23 Howe canst thou say, I am not polluted, neither haue I folowed Baalim? beholde thy waies in the valley, & know, what thou hast done: thou art like a swift dromedarie, that runneth by his waies.

24 And as a wilde asse, vled to the wilderness, that snuffeth vp the wind by occasion at her pleasure: who can turne her back? al they that seeke her, wil not weary them selues, but wil find her in her month.

25 Keepe thou thy feet from barenes, and thy throte from thirst: but thou saidst desperately, No, for I haue loued strangers, & them wil I follow.

26 As the theefe is ashamed, when he is founde, so is the house of Israel ashamed, they, their kings, their princes, and their Priests, and their Prophets,

27 Saying to a tree, Thou art my father, & to a stone, Thou hast begotten me: for they haue turned their backe vnto me, & not their face: but in the time of their trouble they wil say, Arise, and helpe vs.

28 But where are thy gods, that thou hast made thee? let the arise, if they can helpe thee in the time of thy trouble: for according to the number of thy cities, are thy gods, O Iudah.

29 Wherefore wil ye pleade with me? ye al haue rebelled against me, sayeth the Lord.

30 I haue smitten your children in veine, they receiued no correction: your owne sworde hath deuoured your Prophets like a destroying lyon.

31 O generation, take heede to the word of the Lord: haue I bene as a wilderness vnto Israel? or a land of darkenes? Wherefore saith my people then, We are lordes, we wil come no more vnto thee?

that they should not goe into strange countreys to seeke helpe: for they should but spende their labour, and hurt them selues, which is here more by the bare loote and thirst, Ilsa. 57. 10. n As a theefe wil not acknowledge his faulte, tyll he be taken with the deede, and ready to be punished, so they wil not confesse their idolatrie, tyll the plagues due to the same light vpon them. o Meaning, that Idolaters spoyle God of his honour: and whereas he hath taught to call him the father of al flesh, they attribute this title to their idoles. p Thou thoughtest that thy goddesses of blockes and stones could haue holpen thee, because they were manye in number and present in euery place: but nowe let vs see who theyer the multitude, or their presence can deliuer thee from my plague, Chap. 11. 13. q As though I did you iniurie in punishing you, seeing that your faultes are so euident. r That is, you haue killed your Prophets, that exhorted you to repentance, as 7e. hariah, Iah, &c. s Haue I not giuen them abundance of all things? t But wil trust in our owne power and policie.



32 Can a maide forget her ornament, or a bride her attire? yet my people haue forgotten me, dayes without number.

33 Why doest thou prepare thy way, to seeke amitie? euen therefore wil I teach thee, that thy wayes are wickednes.

34 Also in thy wings is founde the blood of foules of the poore innocents: I haue not found it in holes, but vpon all these places.

35 Yet thou saist, Because I am gildes, surely his wrath shal turne from me: beholde, I will enter with thee into iudgement, because thou sayest, I haue not sinned.

36 Why runnest thou about so much to change thy wayes? for thou shalt be confounded of Egypt, as thou art confounded of Asihur.

37 For thou shalt go forth from thence, and thine handes vpon thine head, because the Lord hath reiected thy confidence, & thou shalt not prosper thereby.

## CHAP. III.

God calleth his people vnto repentance. 14 He promisseth the restitution of his Church. 20 He reproveth Iudah and Israel, comparing them to a woman disobedient to her husbande.

1 They say, If a man put away his wife, and the go from him, and become another mans, shal he returne againe vnto her? shal not this land be polluted? but thou hast played the harlot with many louers: yet turne againe to me, saith the Lord.

2 Lift vp thine eyes vnto the hie places, & beholde, where thou hast not played the harlot: thou hast sit waiting for them in the wayes, as the Arabian in the wilderness: and thou hast polluted the land with thy whoredomes, and with thy malice.

3 Therefore the showres haue bene restrained, and the latter raine came not, and thou haddest as whores forehead: thou wouldst not be ashamed.

4 Didest thou not stil cry vnto me, Thou art my father, & the guide of my youth?

5 Wil he keepe his anger for euer? wil he reserve it to the end? thus hast thou spoken, but thou doest euill, euen more and more.

6 The Lord said also vnto me, in the dayes of Iosiah the King, Hast thou seene what this rebel Israel hath done? for she hath gone vp vpon euery high mountaine, and vnder euery greene tree, and there plaied the harlot.

7 And I saide, when she had done all this, Turne thou vnto me: but she returned not, as her rebellious sister Iudah saue.

8 When I saw, how that by al occasions rebellious Israel had plaied y harlot, I cast her away, and gaue her a byl of diuorcement: yet her rebellious sister Iudah was not afraied, but she went also, and played

the harlot.

9 So that for the lightnes of her whoredome she hath euen defiled the land: for she hath committed fornicatio with stones and stockes.

10 Neuertheles for all this, her rebellious sister Iudah hath not returned vnto me with her whole heart, but fainedly, saith the Lord.

11 And the Lord said vnto me, The rebellious Israel hath iustified her selfe more then the rebellious Iudah.

12 Go and cry these wordes towarde the North and saye, Thou disobedient Israel, returne, saith the Lord, & I wil not let my wrath fall vpon you: for I am mercifull, saith the Lorde, & I wil not alway keepe mine anger.

13 But know thine iniquitie: for thou hast rebelled against the Lord thy God, & hast scattered thy wayes to the strange gods vnder euery greene tree, but ye would not obey my voice, saith the Lord.

14 O ye disobedient children, turne againe, saith the Lorde, for I am your Lorde, and I will take you one of a citie, and two of a tribe and wil bring you to Zion,

15 And I wil giue you pastors according to mine heart, which shall feede you with knowledge and vnderstanding.

16 Moreouer, when ye be increased & multiplied in the lād, in those dayes, saith the Lorde, they shal say no more, The Arke of the couenant of the Lorde: for it shall come no more to mind, neither shall they remember it, neither shal they visite it, for that shalbe no more done.

17 At that time they shall call Ierusalem, The throne of the Lorde, and all the nations shalbe gathered into it, euen to the Name of the Lord in Ierusalem: & thence forth they shal follow no more the hardnes of their wicked heart.

18 In those dayes the house of Iudah shall walke with the house of Israel, and they shal come together out of the land of the North, into the lande, that I haue giuen for an inheritance vnto your fathers.

19 But I said, How did I take thee for children & giue thee a pleasant land, euen the glorious heritage of the armies of the heathen, and saide, Thou shalt call me, saying, My father, and shalt not turne from me?

20 But as a woman rebelleth against her husband: so haue ye rebelled against me, O house of Israel, saith the Lord.

21 A voice was heard vpon the hie places, weeping & supplications of the children of Israel: for they haue peruered their way, and forgotten the Lorde their God.

22 O ye disobedient children, returne, and I wil heale your rebellions. Beholde, we come vnto thee, for thou art the Lord our God.

of Israel to the shame of Iudah, which stayde so long to turne vnto God.

The Ebrewe word may either signifie lightnes & wantonnes, or noyse and brute.

m Iudah fained for a time that she did returne, as vnder Iosiah & other good Kings, but she was neuer truly touched, or wholly reformed, as appeared when occasion was offered by any wicked prince.

n Israel hath not declared her selfe so wicked, as Iudah, which yet hath had more admonitions & examples to call her to repentance.

o Where as the Israelites were now kept in captiuitie by the Assyrians, to whom he promisseth mercy, if they wil repent.

p There was no way, which thou didest not hante to seek after the idoles, & to trospiragim.

q This is to be vnderstand of coming of Christ: for then they shall not seeke the Lord by ceremonies, and al figures shal cease.

r Meaning the Church, where the Lord wil be present to the worldes ende, Mat. 28. 20.

s Where they are now in captiuitie.

t The Ebrewe worde signifieth a friend or companion, and here may be take for a husband, as it is vsed also Hosea 3. 1.

u Signifying, that God, who they had forsaken, would bring their enemies vpon the, who should lead them captiue

and make them to crye and lament.

x This is spoken in the person

a According as it is written, Deut. 24. 1.

b If he take such vnto wife againe.

c That is, with sides, and with them, whome thou hast put thy confidence in.

d And I will not cast thee off, but reuiew thee, according to my mercie.

e Which dwell in tents and watch for the that passe by to spoyle them.

f As God threatened by his Law, Deut. 28. 24.

g Thou wouldst neuer be ashamed of thine aduersaries and repent: & this impudencie is common to idolaters, which will not give of, though they be neuer so manifestly convicted.

h He sheweth that the wicked in their miseries will cry vnto God & vnto outward prayer as the godly do,

i but because they turne not from their euill, they are not hearde, Isa. 64. 1. Meaning the ten tribes. k And gaue her vnto the handes of the Assyrians.

part

professed Mary Magdalene in the Gospels. 2. 12.

confess all of this

a promise.

godly pastors.

part

a promise. 2. 1.

part

God reuieweth Mary Magdalene in the Gospels of Mat. 28. 1.

A promise the echo of the child of God

confession of sins

For their idolatry Gods vengeance hath light vpon the and theirs.  
 They iustifie not themselves, or say that they would follow their fathers, but condemne their wicked doings & desire forgiveness of the same. 1. Ezra 9.7 as Psal. 106. 6. lsa. 64.6.

hart. c. 4. 14. 16.

102

and not to idolls, or saints.  
a promise.

circumcision of the hart.

the zealous minister hath a barly sympathy in the afflictions of the proph.

the hart of the king princess and priests.

the hart of the king princess and priests.

hart.

23 Truly the hope of the hills is but vaine, nor the multitude of mountains: but in the Lord our God is the health of Israel.

24 For confusion hath deuoured our fathers labour, from our youth their sheepe and their bullocks, their sonnes and their daughters.

25 We lie downe in our confusion, and our shame couereth vs: for we haue sinned against the Lord our God, we and our fathers from our youth, euen vnto this day, & haue not obeyed the voice of the Lord our God.

## CHAP. II. III.

1 True repentance. 4. He exhorteth to the circumcision of the heart. 5. The destruction of Iudah is prophesied, for the malice of their hearts. 19. The Prophet lamenteth it.

1 O Israel, if thou returne, I returne vnto me, saith the Lord: and if thou put away thine abominations out of my sight, then shalt thou not remoue.

2 And thou shalt sweare, The Lord lieth in trueth, in iudgement, and in righteousness, & the nations shall be blessed in him, and shall glory in him.

3 For thus saith the Lord to the men of Iudah, and to Ierusalem,

4 Breake vp your fallow ground, and sowe not among the thornes: be circumcised to the Lord, and take away the foreskinnes of your heartes, ye men of Iudah, and inhabitants of Ierusalem, lest my wrath come forth like fire, and burne, that none can queneche it, because of the wickednes of your inuentions.

5 Declare in Iudah, and shew forth in Ierusalem, and say, Blow the trumpet in the land: cry, and gather together, and say, Assemble your selues, & let vs go into strong cities.

6 Set vp the standart in Zion: prepare to flee, & staye not: for I will bring a plague from the North, and a great destruction. The Lyon is come vp from his denne, & the destroyer of the Gentiles is departed, & gone forth of his place to lay thy land waste, & thy cities shall be destroyed without an inhabitant.

8 Wherefore gird you with sackcloth: lament, and howle, for the fierce wrath of the Lord is not turned backe from vs.

9 And in that day, saith the Lord, the hart of the King shal perishe, and the hart of the princes and the Priests shall be astonished, and the Prophets shal wonder.

10 Then saide I, Ah, Lord God, surely thou hast deceived this people & Ierusalem, saying, Ye shall haue peace, and the sword perceeth vnto the heart.

11 I haue looked vpon the earth, and lo, it was without forme and void: and to the heauens, and they had no light. I beheld the mountaines: & lo, they were desolate, and al the hills shooke. I behelde, and lo, there was no man, and all the birdes of the heauen were departed. I beheld, & lo, the fruitful place was a wilderness, and al the cities therof were broken downe at the presence of the Lord, and by his fierce wrath.

12 For thus hath the Lord said, The whole land shall be desolate: yet will I not make it a full ende.

11 At that time shall it be said to this people and to Ierusalem, A dry winde in the high places of the wilderness cometh toward the daughter of my people, but neither to fanne, nor to cleanse.

12 A mightie winde shall come vnto me from those places, & now will I also giue sentence vpon them.

13 Behold, he shall come vp as the clouds, & his charres shall be as a tempest: his horses are lighter then egles. Wo vnto vs, for we are destroyed.

14 O Ierusalem, wash thine heart from wickednes, that thou maiest be sau'd: how long shall thy wicked thoughtes remaine within thee?

15 For a voyce declareth from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention of the heathen, & publish in Ierusalem, Beholde, the skouts come from a farre country, & crye out against the cities of Iudah.

17 They haue compassed her about as the watchmen of the field, because it hath prouoked me to wrath, saith the Lord.

18 Thy waies & thine inuentions haue procured thee these things, such is thy wickednes: therefore it shall be bitter, therefore it shall perce vnto thine heart.

19 My bely, my bely, I am pained, euen at the verie heart: mine heart is troubled within me: I cannot be still: for my soule hath heard the sounde of the trumpet, & the alarme of the battel.

20 Destruction vpon destruction is cryed, for the whole land is wasted: suddenly are my tents destroyed, & my curtaines in a moment.

21 Howe long shall I see the standart, and heare the found of the trumpet?

22 For my people is foolish, they haue not knowne me: they are foolish children, & haue none vnderstanding: they are wise to doe euil, but to doe well they haue no knowledge.

23 I haue looked vpon the earth, and lo, it was without forme and void: and to the heauens, and they had no light.

24 I beheld the mountaines: & lo, they were desolate, and al the hills shooke.

25 I behelde, and lo, there was no man, and all the birdes of the heauen were departed.

26 I beheld, & lo, the fruitful place was a wilderness, and al the cities therof were broken downe at the presence of the Lord, and by his fierce wrath.

27 For thus hath the Lord said, The whole land shall be desolate: yet will I not make it a full ende.

condemne the obstinacie of the people, who repent not at the first of these terrible tidings, seeing that the insensible creatures are moved therewith, as if the order of nature should be changed, lsa. 1.20. and 24.23. ezek. 32.7. ioe. 1.3. 31. & 3.15. u But for his mercies sake he will reuerse himselfe as he due to be his Church, and to praye him in earth, lsa. 2.9.

The North winde where by he meaneth Nebuchadnezzar.

But to carie away both come and chaffe.

Meaning that Nebuchadnezzar should come as suddenly, as a cloude that is caryed with the winde.

This is spoken in the person of all the people who in their affliction should crye thus.

Which was in the midway betweene Dan and Ierusalem.

Which keppe the fruits lo straightly, that nothing can come in nor out: so should the Babylonians compass Iudah.

He sheweth that the true ministers are liuely touched with the calamities of the Church, so that all the parts of their bodie feelee the gride of their heart.

They are zealous to Gods glory, they pour out his indignation against the people.

Meaning the cities, which were as easily cast downe.

Their wildome and policy tend to their owne destruction, and punish them from God.

By these manner of speeches he sheweth the horrible destruction that should come vpon the land, and alio.

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Which was in the midway betweene Dan and Ierusalem.

Which keppe the fruits lo straightly, that nothing can come in nor out: so should the Babylonians compass Iudah.

28 Therefore shall the earth mourne, and the heauens aboue shall be darkened, because I haue pronouced it: I haue thought it, and wil not repent, neither wil I turne backe from it.

29 The whole citie shall flee, for the noyse of the horsemen and bow men: they shal go into thickets, and clume vp vpon the rockes: euery citie shalbe forsaken, & not a man dwel therein.

30 And when thou shalt be destroyed, what wilt thou do? Though thou <sup>a</sup>clovest thy self with skarlet, though thou deckest thee with ornaments of gold, though thou paintest thy face with colours, yet shalt thou trimme thy self in vaine: for thy louers wil abhorre thee & seeke thy life.

31 For I haue heard a noyse as of a woman trauailing, or as one labouring of her first child, <sup>b</sup>even the voice of the daughter Zion that fighteth & stretcheth out her handes: <sup>c</sup>wo is me now: for my soule fainteth because of the murderers.

Lord? Shal not my soule be auenged on such a nation as this?

10 <sup>b</sup>Clime vp vpon their walles, & destroy them, but make not a ful ende: <sup>c</sup>take away their batilmets, for they are not the Lords.

11 For the house of Israel, and the house of Iudah haue grievously trespassed against me, saith the Lord.

12 They haue <sup>d</sup>denied the Lord, & said, It is not he, neither shal y plague come vpo vs, neither shal we see sword nor famine,

13 And the Prophets shalbe as <sup>e</sup>winde, and the worde is <sup>f</sup>not in them: thus shall it come vnto them.

14 Wherefore thus saith the Lord God of hostes, Because ye speake such words, behold, I wil put my words <sup>g</sup>into thy mouth, like a fyre, & this people shalbe as <sup>h</sup>wood, and it shal deuoure them.

15 Lo, I wil bring a nation vpon you <sup>i</sup>from far, O house of Israel, saith the Lord, which is a mighty nation, & an ancient nation, a natio whose language thou knowest not, neither vnderstandest what they say.

16 Whose quiuer is as an <sup>j</sup>open sepulchre: they are al very strong.

17 And they shal eat thine haruest and thy bread: they shal deuoure thy sonnes and thy daughters: they shal eat vp thy sheepe and thy bullocks: they shal eat thy vines and thy figtrees: they shal destroye with the sword thy fenced cities, wherein thou didest trust.

18 Neuertheles at those dayes, sayth the Lord, I wil not make a ful ende of <sup>k</sup>you.

19 And when <sup>l</sup>ye shal say, Wherefore doeth <sup>m</sup>our God do these things vnto vs? then shalt thou answer them, Like as ye haue forsaken me & serued strange gods in your land, so shal ye serue strangers in a land that is not yours.

20 Declare this in the house of Iaakob, and publish it in Iudah, saying,

21 Heare now this, O foolish people, and without vnderstanding, which haue <sup>n</sup>\* eyes and see not, which haue eares and heare not.

22 Feare ye not me, saith the Lorde? or will ye not be afraide at my presence, which haue placed the sand for <sup>o</sup>y<sup>e</sup> bounds of the sea by the perpetual decree that it ca<sup>n</sup> not passe it, & though the waues therof rage, yet can they not preuaile, though they roare, yet can they not passe ouer it?

23 But this people hath an vnfaithful & rebellious heart: they are departed & gone.

24 For they saye not in their heart, Let vs now feare the Lord our God, that giueth raine both early & late in due season: he reserueth vnto vs the appointed weekes of the haruict.

25 Yet your <sup>p</sup>iniquities haue turned away these things, & your finnes haue hindred good things from you.

26 For among my people are founde wicked persons, that lay waite as he that setteth snares: they haue made a pit to catch men.

He commandeth the Babylonians and enemies to destroy them.

Read Chap. 4.27.

Because they gaue no credit to the words of his Prophets, as Isa. 28.15.

Their wordes shalbe of none effect, but vaine.

They are not sent of the Lord, and therefore that which they threaten to vs, shal come vpon them.

Meaning, Ieremiah.

To wit, the Babylonians and Caldeans.

Who shal kill many with their arrowes.

securely punished.

in the great mercy of God promising to spare a whole city for one righteous man sake. 2.1.

God punisheth according to his sin committed.

God boundeth the sea.

An vnfaithfull heart.

CHAP. V.

<sup>a</sup> In Iudah no righteous man founde neither among the people nor the rulers. <sup>b</sup> VVherefore Iudah is destroyed of the Caldeans.

**R**inne to & fro by the streets of Ierusalem, & beholde nowe, & knowe, and inquire in the open places thereof, if ye can finde a man, or if there be any that executeth iudgement, & seeketh the truth, and I wil spare <sup>c</sup>it.

<sup>d</sup> For though they say, The <sup>e</sup>Lorde liueth, yet do they sweare falsely.

<sup>f</sup> O Lorde, are not thine eies vpo the<sup>g</sup> truth? thou hast <sup>h</sup>stricken them, but they haue not forswore: thou hast consumed the<sup>i</sup>, but they haue refused to receiue correction: they haue made their faces harder the<sup>j</sup> a stone, & haue refused to returne.

<sup>k</sup> Therefore I said, Surely they are poore, they are foolish, for they know not the way of the Lord, nor the iudgement of their God.

<sup>l</sup> I wil get me vnto the <sup>m</sup>great men, and wil speake vnto them: for they haue knowne the way of the Lorde, & the iudgement of their God: but these haue altogether broken the yoke, & burst the bonds.

<sup>n</sup> Wherefore <sup>o</sup>a lyon out of the forest shal slay them, and a wolfe of the wildernes shal destroy them: a leoparde shal wathe ouer their cities: euery one that goeth out thence, shal be torne in peeces, because their trespasses are many, & their rebellions are increased.

<sup>p</sup> How should I spare thee for this? thy children haue forsaken me, & <sup>q</sup>I sworne by the<sup>r</sup> that are no gods: though I fed them to the ful, yet they committed adulterie, and assembled themselues by companies in the harlots houses.

<sup>s</sup> They rose vp in the morning like fed horses: for euery man <sup>t</sup>neyed after his neighbours wife.

<sup>u</sup> Shal I not visit for these things, saith the

<sup>q</sup>Here the Lord declareth his vnspokeable favour toward his Church, as Chap. 16.10.

<sup>r</sup> Meaning the Prophet Ieremiah.

<sup>s</sup>Ebr. without leuit.

<sup>t</sup>Isa. 6.0. mat. 13.14. act. 28.27. rom. 11.8

<sup>u</sup>Iob. 26.10.

<sup>v</sup>If there be any state, that we receive not Gods blessings in abundance, we must consider that it is for our owne iniquities, Isa. 59.12.



the propriety of the  
which is a token of  
punishment to come.

God be true, and his  
in priest and prophet.

13. t They feel not  
the plague of  
God for it.

the wickedness and cor-  
ruption of the clergy.

the old way, the good way  
is a promise.

the obstinacy of the  
is a promise.

the many other things

the many other things

the many other things

the many other things

the many other things

the many other things

the many other things

the many other things

Isa. 27.

zech. 7. 9.

13. t They feel not  
the plague of  
God for it.

u Meaning, that  
there could be  
nothing but dis-  
order, where the  
ministers were  
wicked persons  
and corrupt.  
Or, because.

a He speaketh  
to them chiefly  
because they  
should take heed

by the example  
of their brethren,  
the other half of  
their tribe,

b Which was a  
citie in Iudah  
six miles from  
Bethlehem,

c Read Nehe.  
3. 14.

d I haue intrae-  
d her gently &  
given her abun-  
dance of all things.

e She shall be  
destroyed, that  
the sheepe may  
be fed in her.

f He speaketh  
this in the person  
of Babylonians,  
which complain  
of the time faileth  
the before they  
haue brought  
their enterprises  
to passe.

g He sheweth  
the cause why  
it should be de-  
stroyed, & how  
it cometh of the  
felices.

h He warneth  
them to amend  
by his correction,  
& to turn to him  
by repentance.

i He exhorteth  
the Babylonians  
to be diligent to  
search out all &  
to leaue none.

k They delite to  
hear vain things  
and to shut vp  
their eares to  
true doctrine.

l As y Lord had  
given him his  
word to be as a  
fire of his indig-  
nation to burne  
the wicked,

Chap. 5. 14. lo he  
kindleth it now  
when he seeth that  
all remedies are past.

m None shall be spared.

27 As a cage is full of birds, so are their  
houses full of deceit: thereby they are be-  
come great and waxen riche.

28 They are waxen fat & shining: they do  
ouerpasse the deedes of the wicked: they  
execute no iudgement, no not the iudgement  
of the fatherles: yet they prosper,  
though they execute no iudgement for  
the poore.

29 Shall not I visite for these things, saith  
the Lord: or shal not my soule beaueged  
on such a nation as this?

30 An horrible & filthy thing is commit-  
ted in the land.

31 The Prophets prophesie lies, and the  
Priests receiue gifts in their hands, and  
my people delite therein. What will ye  
then do in the end thereof?

# CHAP. VI.

The coming of the Assyrians and Caldeans. 18 He ex-  
horteth the Iewes to repentance.

Ye children of Benjamin, prepare  
to flee out of the middes of Ierusalem  
and blow the trumpet in Tekoa: set vp a  
standart vpon Beth-hacceri: for a plague  
appeareth out of the North and great de-  
struction.

I haue compared the daughter of Zion to  
a beautiful and daintie woman.

The pastors with their flocks shal come  
vnto her: they shal pitch their tents round  
about by her, & euery one shall feede in  
his place.

Prepare warre against her: arise, & let  
ye go vp toward the South: wo vnto vs: for  
the day declineth, & the shadowes of the  
euening are stretched out.

Arise, and let vs go vp by night, and de-  
stroy her palaces.

For thus hath the Lord of hostes sayde,  
Hewe downe wood, and cast a mounte a-  
gainst Ierusalem: this citie must be visited:  
all oppression is in the middes of it.

As the fountaine casteth out her waters,  
so she casteth out her malice: crueltie &  
spoyle is continually heard in her before  
me with sorow and strokes.

Be thou instructed, O Ierusalem, lest my  
soule depart from thee, lest I make thee  
desolate as a land, that none inhabiteth.  
Thus saith the Lord of hostes, They shall  
gather as a vine, y residue of Israel: turne  
backe thine hand as the grape gatherer  
into the baskets.

Vnto whom shal I speake, & admonishe  
that they may heare? beholde, their eares  
are vncircumcised, & they cannot hear-  
ken: beholde, the word of the Lord is vnto  
them as a reproche: they haue no delite  
in it.

Therefore I am full of the wrath of the  
Lord: I am weary with holding it: I will  
powre it out vpon the children in the  
street, & likewise vpon the assembly of the  
yong men: for the husband shal euen be  
taken with the wife, & the aged with him  
that is full of dayes.

None shall be spared.

And their houses with their landes, and  
wiues also shalbe turned vnto strangers:  
for I wil stretch out mine hande vpon the  
inhabitants of the land, saith the Lord.

For from the least of the, euen vnto the  
greatest of them, euery one is giuen vnto  
couctousnes, and from the Prophet euen  
vnto the Priest, they al deale falsely.

They haue healed also the hurt of the  
daughter of my people with sweet words,  
saying, Peace, peace, when there is no  
peace.

Were they ashamed whē they had com-  
mitted abomination? nay, they were not  
ashamed, no neither could they haue any  
shame: therefore they shal fall among the  
flaine: when I shal visit them, they shalbe  
cast downe, saith the Lord.

Thus saith the Lord, Stand in the wayes  
and behold; and aske for the olde waye,  
which is the good way and walke therein,  
and ye shal finde rest for your soules: but  
they said, We wil not walke therein.

Also I set watchmen ouer you, which  
said, Take heed to the sound of the trum-  
pet: but they said, We wil not take heede.

Hear therefore, ye Gentiles, and thou  
Congregation knowe, what is among  
them.

Heare, O earth, beholde, I will cause a  
plague to come vpon this people, euen the  
fruit of their owne imaginings: because  
they haue not taken heed vnto my words,  
nor to my Law, but cast it of.

To what purpose bringest thou me in  
censel from Sheba, & sweet calamus from  
a farre country? Your burnt offerings are  
not pleasant, nor your sacrifices sweete  
vnto me.

Therefore thus saith the Lorde, Beholde,  
I will laye stumbling blockes before this  
people, and the fathers and the sonnes to-  
gether shal fall vpon them: the neighbour  
and his friend shal perish.

Thus saith the Lorde, Beholde, a people  
commeth from the North country, & a  
great nation shal arise from the sides of  
the earth.

With bowe and shield shal they be wea-  
poned: they are cruel and wil haue no cō-  
passion: their voyce roareth like the sea,  
and they ride vpon horses, wel appointed,  
like men of warre against thee, O daugh-  
ter Zion.

We haue heard their fame, & our hands  
waxe feeble: sorowe is come vpon vs, as  
the sorow of a woman in traualle.

Go not forth into the field, nor walke  
by the way: for the sworde of the enemy  
& feare is on euery side.

O daughter of my people, gird thee with  
sackcloth, and wallowe thy selfe in the a-  
shes: make lamentation, and bitter moun-  
ning as for thine onely sonne: for the de-  
stroyer shal suddenly come vpon vs.

I haue set thee for a defence & fortres  
among my people, that thou mayest know  
and try their wayes.

When the peo-  
ple began to  
fear Gods iud-  
gements, the  
false Prophets  
comforted them  
by flattering,  
shewing that  
God would find  
peace and not  
warre.

Elr. them that  
o Wherein the  
patriarkes and  
Prophets wal-  
ked, directed by  
y word of God:

signifying that  
there is no true  
way, but that  
which God pre-  
scribeth.

Prophets  
which should  
warne you of the  
dangers that  
were at hand.

God reueth  
all the world to  
wittes and the  
insensible crea-  
tures of the in-  
gratitude of the  
Iewes.

Read Isa. 44.  
& Amos 4. 2.

From Babylon  
by Dan, which  
was Northward  
Ierusalem.

For feare of  
the enemy: he  
speakech this in  
the person of the  
Iewes.

Meaning, Je-  
remiah, whom  
God had appoin-  
ted to trie out  
the godly from  
the wicked as  
founder doeth  
the pure mettall  
from the dross.

28 They from the dross

- 28 They are all rebellious traitours, walking craftily: they are braffe, & yron, they al are destroyers.
- 29 The bellowes are burnt: the lead is consumed in the fire: the founder melteth in vaine: for the wicked are not taken away.
- 30 They shal cal them reprobate siluer, because the Lord hath reiected them.

CHAP. VII.

Jeremiah is commanded to shew vnto the people the word of God, which trusteth in the outward service of the Temple. 13 The evils that shal come to the Iewes for the despising of their Prophets. 21 Sacrifices doth not the Lord chiefly require of the Iewes, but that they should obey his worde.

- 1 The wordes that came to Ieremiah fro the Lord, saying,
- 2 Stand in the gate of the Lords house and cry this worde there, and saye, Heare the worde of the Lord, al ye of Iudah that enter in at these gates to worship the Lord.
- 3 Thus saith the Lorde of hostes, the God of Israel, Amende your wayes and your works, and I wil let you dwell in this place.

4 Trust not in lying wordes, saying, The Temple of the Lorde, the Temple of the Lord: this is the Temple of the Lord.

5 For if you amend & redresse your wayes & your workes: if you execute iudgement betweene a man and his neighbour,

6 And oppresse not the stranger, the fatherlesse and the widow & shed no innocent blood in this place, neither walke after other gods to your destruction,

7 Then will I let you dwell in this place in the land that I gaue vnto your fathers, for euer and euer.

8 Behold, you trust in lying wordes, that can not profit.

9 Wil you steale, murder, and commit adulterie and sweare falsely and burne incense vnto Baal, & walke after other gods who ye know not?

10 And come and stand before me in this House, whereupon my Name is called, & saye, We are deliuered, though wee haue done al these abominations?

11 Is this House become a den of theeues, whereupon my Name is called before your eyes? Beholde, euen I see it, saith the Lord.

12 But go ye now vnto my place which was in Shilo, where I set my Name at the beginning, and beholde, what I did to it for the wickednes of my people Israel.

13 Therefore now because ye haue done al these workes, saith the Lord, (& I rose vp early and spake vnto you: but when I spake, ye would not heare mee, neither when I called, would ye answer)

14 Therefore will I doe vnto this House, wherupon my Name is called, wherein also ye trust, euen vnto the place that I gaue to the Priests flaine and the people miserably discomfited, 1 Sam. 4. chap. 26. 6. e That is, I neuer ceased to warne you, as Isa. 65. 2. proeb. 1. 3. f He sheweth what is the onely remedie to redresse our sinnes: to suffer God to leade vs into the waye, and to obey his calling. Isa. 66. 4.

to you & to your fathers, as I haue done vnto Shilo.

15 And I will cast you out of my sight, as I haue cast out all your brethren, even the whole seede of Ephraim.

16 Therefore thou shalt not praye for this people, neither lift vp crye or prayer for them neither intreate mee, for I wil not heare thee.

17 Seest thou not what they do in the cities of Iudah and in the streets of Ierusalem?

18 The children gather wood, and the fathers kindle the fire, & the women kneede the dough to make cakes to the Quene of heauen & to powre out drinke offerings vnto other gods, that they may prouoke me vnto anger.

19 Do they prouoke me to anger, saith the Lord, and not themselves to the confusion of their owne faces?

20 Therefore thus saith the Lord God, Behold, mine anger & my wrath shalbe powred vpon this place, vpon man and vpon beast, & vpon the tree of the field and vpon the fruit of the ground, & it shal burne and nor be quenched.

21 Thus saith the Lorde of hostes, the God of Israel, Put your burnt offerings vnto your sacrifices, and eat the fleshe.

22 For I spake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.

23 But this thing commanded I them, saying, Obey my voice, & I will be your God, and ye shalbe my people: and walke ye in all the wayes which I haue commanded you, that it may be wel vnto you.

24 But they would not obey, nor incline their eare, but went after the counsels & the stubbernes of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came vp out of the lande of Egypt, vnto this day, I haue euen sent vnto you all my seruants the Prophets, rising vp earlye euery day, and sending them.

26 Yet would they not heare mee nor incline their eare, but hardened their necke & did worse then their fathers.

27 Therefore shalt thou speake all these wordes vnto them, but they will not heare thee: thou shalt also crye vnto them, but they wil not answer thee.

28 But thou shalt saye vnto them, This is a nation that heareth not the voyce of the Lord their God, nor receiveth discipline: truth is perished, and is cleane gone out of their mouth.

29 Cut of thine heare, O Ierusalem, & cast it away, and take vp a complaint on the hie places: for the Lord hath reiected and forsaken the generation of his wrath.

30 For the childre of Iudah haue done euil in my sight, saith the Lord: they haue set their abominations in the House, wherupon my Name is called, to pollute it.

31 And they haue built the hie place of Topheth, & Bbb. iiii. pheth, 32.

I wil send you into captiuitie as I haue done Ephraim, that is the ten tribes.

h To assure the that God had determined with himselfe to punish their wickednes, he sheweth that vprais of the godly can nothing awaye the whiles they remaine in their obstinacie against God, and wil not vlethe means that he wish to call the to repentance. Chap. 11. 14. & 14. 11.

i That is, they sacrifice to the sunne, moone & starres, which they called the Quene of heauen, Cha. 44. 17. 2. king. 23. 5.

k Shewing that it was not his chiefe purpose & intent, y they should offer sacrifices: but that they should regard, wherefore they were ordeined to wit, to be ioyned to the wordes as scales and confirmations of remission of sinns in Christ: for without the word they were wayne & vnprofitable.

l Which was about fouretene hundred yeres. m Read vers. 13.

n Whereby he sheweth that the pastours ought not to leave their flockes in their obstinacie: for the Lord wil vse the means of his seruants to make the wicked more faultie and to proue his.

o In signe of mourning, as Job. 1. 20. mich. 1. 16. p Against whom he had iust occasion to powre out his wrath. q Of Topheth reade 2 King. 23.

That people are in a wofull condition for whome the minister is forbidden to pray.

Man prouokes God to his owne confusion.

God for the sin of man punisheth him in his creatures. 1. and. 2. 2. 6.

a promise. c. 7. 3. & c.

God blessing to the repentant. Ch. 5.

a promise for obedience

hart  
man progreddi, est depreddi.

Gods mercy by his minister.

1600 1601 1602 1603 1604 1605 1606 1607 1608 1609 1610 1611 1612 1613 1614 1615 1616 1617 1618 1619 1620 1621 1622 1623 1624 1625 1626 1627 1628 1629 1630 1631 1632 1633 1634 1635 1636 1637 1638 1639 1640 1641 1642 1643 1644 1645 1646 1647 1648 1649 1650 1651 1652 1653 1654 1655 1656 1657 1658 1659 1660 1661 1662 1663 1664 1665 1666 1667 1668 1669 1670 1671 1672 1673 1674 1675 1676 1677 1678 1679 1680 1681 1682 1683 1684 1685 1686 1687 1688 1689 1690 1691 1692 1693 1694 1695 1696 1697 1698 1699 1700 1701 1702 1703 1704 1705 1706 1707 1708 1709 1710 1711 1712 1713 1714 1715 1716 1717 1718 1719 1720 1721 1722 1723 1724 1725 1726 1727 1728 1729 1730 1731 1732 1733 1734 1735 1736 1737 1738 1739 1740 1741 1742 1743 1744 1745 1746 1747 1748 1749 1750 1751 1752 1753 1754 1755 1756 1757 1758 1759 1760 1761 1762 1763 1764 1765 1766 1767 1768 1769 1770 1771 1772 1773 1774 1775 1776 1777 1778 1779 1780 1781 1782 1783 1784 1785 1786 1787 1788 1789 1790 1791 1792 1793 1794 1795 1796 1797 1798 1799 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r But com-  
mande it the con-  
trary, as Leuit. 18  
21. & 20. 3. deut.  
18. 10.

pheth, which is in the valley of Ben-Hinnom to burne their sones & their daughters in the fire, which I<sup>r</sup> commanded the not, neither came it in mine heart.

32 Therefore behold, the dayes come, saith the Lorde, that it shal no more be called Topheth, nor the valley of Ben-Hinnom, but the valley of slaughter: for they shall bury in Topheth til there be no place.

33 And the carkeises of this people shalbe meat for the foules of the heauen and for the beasts of the earth, & none shall fraye them away.

34 \* Then I will cause to cease from the cities of Iudah & from the streets of Ierusalem the voice of mirth and the voice of gladnes, the voice of the bridegrome and the voyce of the bride: for the land shalbe desolate.

Ezek. 36. 19.

CHAP. VIII.

1 The destruction of the Iewes. 4 The Lord moueth the people to amendment. 10 He reprehendeth the lying doctrine and the couetousnes of the Prophets and Priests.

1 **A**T that time, saith the Lord, they shal bring out the bones of the Kings of Iudah, & the bones of their princes, and the bones of the Priests and the bones of the Prophets, & the bones of the inhabitants of Ierusalem out of their graues.

2 And they shal spread them before the sun & the moone, & al the host of heaue, who they haue loued, and whome they haue serued, and whome they haue followed, & whom they haue sought, and whom they haue worshiped: they shal not be gathered nor be buried, *but* shalbe as doung vpon the earth.

3 And death shalbe desired<sup>b</sup> rather the life of all the residue that remaineth of this wicked family, which remaine in all the places where I haue scattered them, sayth the Lord of hostes.

Thou shalt saye vnto them also, Thus saith the Lord, Shal they<sup>c</sup> fal & not arise? shal he turne away and not turne againe?

4 Wherefore is this people of Ierusalem turned backe by a perpetual rebellion? they gaue the selues to deceit, & would not returne.

5 I hearkened & heard, *but* none spake a right: no man repeted him of his wickednes, saying, What haue I done? euery<sup>d</sup> one turned to their race, as the horse rusheth into the battell.

6 Euē the storcke in the aire knoweth her appointed times, & the turtle & the crane and the swallow obserue the time of their comming, but my people knoweth not the<sup>e</sup> iudgement of the Lord.

7 How do ye say, We are wise, & the Lawe<sup>f</sup> of the Lorde is with vs? Lo, certainly in vaine made he it, the pen of the scribes is in vaine.

8 The<sup>g</sup> wise men are ashamed: they are a afraid & taken. lo, they haue reiected the word of the Lord, and what wildome is in them?

a The enemy  
for griedines of  
gaine shal ryle  
your graues, and  
say you before  
those idoles,  
which in your  
life you worship-  
ped, to see if they  
can helpe you.  
b Because of the  
afflictions that  
they shal feele  
through Gods  
iudgements.  
c Is there no  
hope, that they  
will returne?  
d They are full  
of hypocrisie, &  
euery one follo-  
weth his owne  
fantasie without  
any considerati-  
on.  
e He accuseth  
them in that that  
they are more  
ignorant of gods  
iudgements the  
these birds are  
of their appoint-  
ed seasons to  
discerne the  
cold, and heat, as  
Isa. 1. 3.  
f The Lawe doth  
not profite you,  
neither neede it  
to haue bene  
writte for ought  
that you haue  
learned by it.  
g They that  
seeme wise, may  
be ashamed of  
their ignorance:  
for al wildome  
consisteth in  
Gods worde.

10 Therefore will I giue their wiues vnto others, & their fields to the that shal possesse them: \* for euery one from the leaste euē vnto the greatest is giue to couetousnes, & from the Prophet euen vnto the Priest, euery one dealeth falsely.

11 For they haue healed the hurt of the daughter of my people with sweet words, the peris of the people, who when the em- mic cometh, will runne about to hide them- selues, and ac- knowledge that it is Gods hand. k That is, hath brought vnto extreme affliction, & thus they shal not at- tige on the figtree, & the leafe shal fade, & bute this plague the things that I haue giuen them, shal depart from them.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither coulde they haue any shame: therefore shal they fall among the slaine: when I shal visit them, they shalbe cast downe, saith the Lord.

13 I wil surely cōsume them, saith the Lord: there shall be no grapes on the vine, nor figs on the figtree, & the leafe shal fade, & bute this plague the things that I haue giuen them, shal depart from them.

14 Why do we stay? assemble your selues, & let vs enter into the strong cities, & let vs be quiet there: for the Lord our God hath put vs to silence and giuen vs water with<sup>l</sup> gal to drinke, because we haue sinned against the Lord.

15 \* We looked for peace, but no good came, & for a time of health, and behold troubles.

16 The neying of his horses was heard fro<sup>m</sup> Dan, the whole lande trembled at the noise of the neying of his strong horses: for they are come, & haue deuoured the land with al that is in it, the citie, & those that dwell therein.

17 For behold, I wil send serpents, & cockatrices amōg you, which wil not be charmed, & they shal sting you, saith the Lord.

18 I would haue comforted my selfe against sorow, *but* mine heart is heauie in me.

19 Behold, the voice of y cry of the daughter of my people for feare of them of a farre country. Is not the Lord in Zion? is not her king in her? Why haue they prouoked me to anger with their grauen images, & with the vanities of a strange god?

20 The<sup>p</sup> haruest is past, the sommer is ended and we are not holpen.

21 I am<sup>q</sup> sore vexed for the hurt of the daughter of my people: I am heauie, & astonishment hath taken me.

22 Is there no balme<sup>r</sup> at Gilead? is there no Physitiō there? Why the is not the health of the daughter of my people recouered? Hos. 6. 8.

CHAP. IX.

1 The complaint of the prophet for the malice of the people. 24 In the knowledge of God ought we onely to reioyce. 26 The vncircumcision of the heart.

1 **O**H, that my head were full of<sup>a</sup> water and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of the daughter of my people.

sufficiently lament the destruction that he sawe to hang ouer them. Which is a speciall note to discern the true pastors from the hire- ling, Read Chap. 4. 19.

a The Prophet sheweth the great compassi- on that he had toward this people, seeing that he coulde neuer see them safe.



life sheweth

starchis were

more quietnes,

a greater safety

for him to dwell

among the wild

boyles then a

mong this vic-

ious people, siue

that God hath

ioyned him

his charge.

¶ Vnto turned

from God.

¶ To helpe, and

flatter their

neighbours.

¶ Meaning, that

if we corrupt

minne could

be an honest

man.

¶ They haue

soe often decei-

ued, that they

cannot

trust in it.

¶ They had

rather forsake

God, then leaue

their wicked

trade.

¶ With the fire

of affliction.

¶ Iudg.

1. 14.

¶ Signifying

that the places

of iherusalem

should be de-

stroyed.

¶ Meaning, that

they are all with

reuelat, & vnder-

standing, and

that God hath

aken his Spirit

from them.

¶ He sheweth

that the childre

cannot excuse

themselves by

their fathers,

but rather, and

childe if they be

wicked, shal

perish.

¶ A Read Chap.

14.

¶ A story you

can find in your

owne lines, call

1 Oh, that I had in the wilderness a<sup>b</sup> cottage of wayfaring men, that I might leaue my people, and go from them: for they be all<sup>c</sup> adulterers & an assemblie of rebels,

2 And they be<sup>d</sup> liars: but they haue no courage for the truth vpon the earth: for they proceede from euil to worse, & they haue not knowne me, saith the Lord.

3 Let euery one take heed of his neighbour, & trust you not in any<sup>e</sup> brother: for euery brother wil vlie deceite, and euery friend wil deale deceitfully,

4 And euery one wil deceiue his friende, & will not speake the truth: for they<sup>f</sup> haue taught their tongues to speake lies, and take great paines to do wickedly.

5 Thine habitation is in the middes of deceiuers: because of their deceite they refuse to know me, saith the Lord.

6 Therefore thus saith the Lord of hostes, Behold, I wil<sup>g</sup> melt them, & trie them: for what shoulde I els do for the daughter of my people?

7 Their tongue<sup>h</sup> is as an arrow shot out, & speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him.

8 Shall I not visit the for these things, saith the Lord? or shal not my soule be aduenged on such a nation as this?

9 Vpon the<sup>i</sup> mountaines will I take vp a weeping and a lamentation, and vpon the faire places of the wilderness a mourning, because they are burnt vp: so that none can passe through the, neither can me heare the voice of the flocke: both the foule of the aire, and the beaste are fled away and gone.

10 And I wil make Ierusalem an heape, and a den of dragons, & I wil make the cities of Iudah waite, without an inhabitant.

11 Who is<sup>k</sup> wise, to vnderstand this, and to whom the mouth of the Lord hath spokē, euē he shal declare it. Why doth the land perish, & is burnt vp like a wilderness, that none passeth through?

12 And the Lord saith, Because they haue forsaken my Law, which I set before them, & haue not obeyed my voice, neither walked there after,

13 But haue walked after the stubbornnes of their owne heart, & after Baalims, which their fathers taught them,

14 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will feede this people with worme woode, and giue them waters of gal<sup>l</sup> to drinke:

15 I will scatter them also among the heathen, whom neither they nor their fathers haue knowne, & I wil sende a sword after them, til I haue consumed them.

16 Thus saith the Lorde of hostes, Take heed, & cal for<sup>l</sup> the mourning women, that they may come, and sende for skilful women that they may come,

17 And let the make haste, & let them take vp a lamentation for vs, that our cies may

cast out teares and our eye liddes gush out of water.

18 For a lamentable noyse is hearde out of Zion, Howe are we destroyed, & vterly confounded, for we haue forsake the land, and our wellings<sup>m</sup> haue cast vs out.

19 Therefore heare the word of the Lord, O ye women, & let your eares regard the wordes of his mouth, and<sup>n</sup> teache your daughters to mourne, and euery one her neighbour to lament.

20 For death is come vp into our<sup>o</sup> windowes, and is entred into our palaces, to destroy the children without, & the yong men in the streetes.

21 Speake, thus saith the Lorde, The carkeies of men shal lie, euen as the dounge vpon the fild, & as the handfull after the mower, and none shal gather them.

22 Thus saith the Lord, Let not the wife make glory in his wildome, nor the strong man glorie in his strength, neyther the rich man glory in his riches.

23 But let him that glorieth, glory in this, that he vnderstandeth, and knoweth me: for I am the Lord, which<sup>p</sup> shewe mercie, iudgement, & righteoufnes in the earth: for in these things I delire, saith the Lord.

24 Behold, the dayes come, saith the Lord, that I wil visit al them, which are<sup>q</sup> circumcised with the vncircumcised:

25 Egypt and Iudah, and Edom, and the children of Ammon, and Moab, & al the vtmost corners of them that dwell in the wilderness: for al these nations are vncircumcised, & al the house of Israel are vncircumcised in the heart.

¶ These three points are necessary to know aright: his mercy, wherein consisteth our saluation: his iudgement, which he executeth continually against the wicked, and his iustice, whereby he defendeth, & maintaineth the faithfull. ¶ Meaning, both Iewes and Gentiles, as in the next verse he sheweth the cause, reade Chap. 4. 4.

CHAP. X.

¶ The constellations of the starres are not to be feared. ¶ The weaknes of idoles, & of the power of God. ¶ Their passions are become brute beastes.

1 HEARE ye the worde of the Lorde that he speaketh vnto you, O house of Israel.

2 Thus saith the Lord, Learne not the way of the heathen, and be not afraid for the<sup>a</sup> signes of heauen, though the heathen be afraid of such.

3 For the<sup>b</sup> customes of y people are vaine: for one cutteth a tree out of the forest (which is the worke of the handes of the carpenter) with the axe,

4 And another decketh it<sup>c</sup> with siluer, and with golde: they fasten it with nailles, and hammers, that it fal not.

and therefore there can be no certeine iudgement thereof, Deut. 18. 9. b Meaning not onely in the obseruation of the starres, but their Laws & ceremonies whereby they confirme their idolatry, which is forbidden, Deut. 12. 30. c The Prophets vse thus plainly and simple to set forth the vile absurditie of the idolaters, that men might learn to be ashamed of that, wherunto their corrupt nature is most subiect, read Isa. 44. 12.

o As though they were weary of vs, because of our iniquities Leu. 18. 28. & 20. 22.

p He derideth the superstition of the women, which made an arte of mourning, & taught to weep with fained teares.

q Signifying, that there is no meanes to deliuer the wicked from Gods iudgements: but when they think to be most sure, and most farre off, then are they soonest taken.

r Forasmuch as none can saue him selfe by his owne labour or any worldly meanes, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who onely can deliuer vs, 1. Cor. 1. 31. 2. Cor. 10. 17.

fambartidms. b. 3.

Bicritz. h. 4. 40.

Glory onely in His

Disimulation. v. 8.

hart

que eari to get

astra regunt homines, sed regit astra Deus.

hart. c. 7. 14.

the puns hat of dig

bidmrs. c. 9. 2. 10.

with in a carting

3 The

# What idoles are.

# Jeremiah.

# To obey the covenante

God only to be feared.

Negligent pastors com-  
pacted by beasts. 2. 21.

Idols are beims.  
The way of a man. 2. 23

prayer. 2. 24.

God's only powerfull.

the idoles or gods of the  
heathen shall perish.

Gods providence.

man want God, a beast.  
c. 5. 17.

idolaters cursed. c. 11.  
2. 5. 21.

idolaters in affliction

5 The idoles stand vp as the palme tree, but  
speake not: they are borne because they  
cannot go: feare the not, for they cannot  
do euil, neither can they do good.

6 There is none like vnto thee, O Lorde:  
thou art great, and thy name is great in  
power.

Who would not feare thee, O King of na-  
tions: for to thee apperteineth the dominio:  
for among al the wise me of the Gentiles,  
and in all their kingdomes there is none  
like thee.

But altogether they dote, and are foolish:  
for the stocke is a doctrine of vanitie.

Siluer plates are brought fro Tarshish, &  
golde from Vphaz, for the worke of the  
workman, and the hands of the founder:  
the blew silke, & the purple is their clo-  
thing: al these thinges are made by cun-  
ning men.

10 But the Lord is the God of truth: he is  
the liuing God, and an euertlasting King:  
at his anger the earth shal tremble, & the  
nations cannot abide his wrath.

11 (Thus shal you say vnto them, The gods  
that haue not made the heauens & the  
earth, shal perishe from the earth, & from  
vnder these heauens)

12 He hath made the earth by his power, &  
established the world by his wisdom, and  
hath stretched out the heauen by his dis-  
cretion.

13 He giueth by his voyce the multitude of  
waters in the heauen, and he causeth the  
cloudes to ascende from the endes of the  
earth: he turneth lightnings to raine, and  
bringeth forth the winde out of his trea-  
sures.

14 Euerie man is a beast by his owne know-  
ledge: euery foulder is confounded by the  
grauen image: for his melting is but falsi-  
hood, and there is no breath therein.

15 They are vanity, & the work of errorours:  
in the time of their visitation they shal pe-  
rish.

16 The portion of Iaakob is not like them:  
for he is the maker of al thinges, and Isra-  
el is the rod of his inheritance: the Lord of  
hostes is his Name.

17 Gather vp thy wares out of the land,  
O thou that dwellest in the strong place.

18 For thus saith the Lord, Beholde, at this  
time I will throw as with a sling the inha-  
bitants of the land, and wil trouble them,  
and they shal finde it so.

19 Wo is me for my destruction, and my  
griuous plague: but I thought, Yet it is  
little profit their religion against the idolaters, & how to answer the  
to their shame which should exhort the to idolatry, & therefore he  
writeth this sentence in the Caldeans tongue for a memorial, whereas  
al the rest of his writing is Ebrew. h The more that man thinketh to  
do any thing well by his owne wisdom, & not as God instructeth him,  
the more doth he proue himself to be a vile beast. i By these words,  
Portion & rod, he signifieth their inheritance: meaning, God should be  
al sufficient for the, & that their felicitie consisted in him alone, &  
therefore they ought to renounce al other helpees, & succours as of i-  
doles, & c. Deut. 32. 9. psal. 16. 5. k The Prophet willett the Iewes to  
prepare themselves to this captiuitie, shewing that it was now at hand,  
that they should feel the things, wherof he had told them. l It is my  
iust plague & therefore I wil take it patiently: whereby he teacheth  
the people how to behaue themselves toward God.

my sorowe, and I wil beare it.

20 My tabernacle is destroyed, and all my  
coards are broken: my children are gone  
fro me, & are not: there is none to spread  
out my tent anye more, and to set vp my  
courtaines.

21 For the Pastors are become beastes, & haue  
not fought the Lord: therefore haue  
they none vnderstanding: and al the stocke  
of their pastures are scattered.

22 Behold, the noise of the brute is come, & a  
great commotion out of the North  
countrie to make the cities of Iudah de-  
solate, & a denne of dragons.

23 O Lorde, I know, that the way of man  
is not in him selfe, neither is it in man to  
walke and to direct his steps.

24 O Lorde, correct me, but with iudge-  
ment, not in thine anger, lest thou bring  
me to nothing.

25 Powre out thy wrath vpon the hea-  
the, that know thee not, & vpon the fami-  
lies that call not on thy Name: for they  
haue eaten vp Iaakob & deuoured him &  
consumed him, & haue made his habi-  
tation desolate.

reueiled vnto him the certitude of their captiuitie, Chap. 7. 26. he  
ly prieth, that he would punish them with mercie, which Ishaiah  
cal-eth, in measure, Chap. 27. 8. measuring his rods by their iniquities.  
Cor. 10. 13. for here by iudgement is ment not only the punishment,  
but also the merciful moderation of the same, as Chap. 30. 11. r For  
as much as God can not only be known and glorified by his mercy,  
that he vseth toward his Church, but also by his iustice in punishing  
his enemies, he prayeth that his glorie may fully appeare both in the  
one and the other, Psal. 79. 6.

## CHAP. XI.

A curse of them that obey not the words of Gods cou-  
enant. 10 The people of Iudah following the steps of  
their fathers, worship strange gods. 15 The Lorde fur-  
biddeth Jeremiah to pray for them.

1 The word that came to Ieremiah from  
the Lord, saying,

2 Heare ye the wordes of this couenant, &  
speake vnto the men of Iudah, and to the  
inhabitants of Ierusalem,

3 And saye thou vnto them, Thus saith the  
Lorde God of Israel, a Cursed be the man  
that obeyeth not the wordes of this coue-  
nant,

4 Which I commanded vnto your fathers, felicitie  
whē I brought them out of the land of E-  
gypt, from the yron fornaice, saying, Obey  
my voyce, and do according to all these  
things, which I command you: so shal ye  
be my people, and I will be your God,

5 That I may confirme the othe, that I haue  
sworne vnto your fathers, to giue them a  
land, which floweth with milke and hony,  
as appeareth this day. Then answered I &  
said, So be it, O Lord.

6 Then the Lorde saide vnto me, Crye all  
these wordes in the cities of Iudah, and in  
the streetes of Ierusalem, saying, Heare ye  
the wordes of this couenant, and do them.

7 For I haue protested vnto your fathers,  
whē I brought them vp out of the land of  
Egypt vnto this day, rising early & pro-  
tecting,

a He calleth the  
Iewes to the  
consideration of  
Gods mercie,  
who freely chuse  
them, made to  
vnto of eternal  
felicitie  
them, and how  
he euer per-  
formed it on his  
half, and how  
they euer  
cheated  
rebellious  
ingrate toward  
him & broke  
& so are  
of Gods  
the Law, Deut.

b Thus he  
kerch in the  
person of the  
ple, which  
grew to these  
newe  
Read Chap.  
7. 11.

resting, saying, Obey my voyce.

8 Neuertheles they woulde not obey, nor encline their eare: but euerye one walked in the stubbernes of his wicked heart: therefore I will bring vpon them all the words of this couenant, which I comanded them to do, but they did it not.

9 And the Lord said vnto me, A conspiracie is found among the men of Iudah, and among the inhabitants of Ierusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to hear my words: and they went after other gods to serue them: thus the house of Israel, and the house of Iudah haue broken my couenant, which I made with their fathers.

11 Therefore thus sayth the Lord, Behold, I will bring a plague vpon them, which they shal not be able to escape, & though they cry vnto me, I wil not heare them.

12 Then shal the cities of Iudah, and the inhabitants of Ierusalem go, and cry vnto the gods vnto whome they offer incense, but they shal not be able to helpe them in time of their trouble.

13 For according to the number of thy cities were thy gods, O Iudah, and according to the number of the streets of Ierusalem haue ye set vp altars of confusion, euen altars to burne incense vnto Baal.

14 Therefore thou shalt not pray for this people, neither lift vp a cry, or prayer for them: for when they cry vnto me in their trouble, I will not heare them.

15 What shoulde my beloved say in mine house, seeing they haue committed abomination with many? and the holy fleshe goeth away from thee: yet when thou doest euil, thou reioycest.

16 The Lord called thy name, A greene olive tree, faire, & of goodly fruit: but with noise and great tumult he hath set fyre vpon it, & the branches of it are broken.

17 For the Lord of hostes that planted thee, hath pronounced a plague against thee, (for the wickednes of the house of Israel, & of the house of Iudah) which they haue done against themselves to prouoke mee to anger in offering incense vnto Baal.

18 And the Lord hath taught mee, and I knowe it, euen then thou shewedst mee their practises.

19 But I was like a lambe, or a bullocke, that is brought to the slaughter, and I knewe not y they had deuised thus against me, saying, Let vs destroy the tree with the fruit thereof, and cut him out of the land of the liuing, that his name maye bee no more in memorie.

20 But O Lord of hostes, that iudgeth righteously, and triest the reynes & the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

21 The Lord therefore speaketh thus of the men of Anathoth, (that seeke thy life, & the rest of the people: for this towne was the Priests, and they dwelt in it,

say, Prophecie not in the Name of the Lord, that thou die not by our hands)

22 Thus therefore saith the Lord of hostes, Behold, I wil visit them: the yong men shal die by the sword: their sonnes and their daughters shal die by famine,

23 And none of them shal remaine: for I will bring a plague vpon the men of Anathoth, euen the yere of their visitation.

flattered, Isa. 30. 10, and to be maintained in their pleasures, Mich. 2. 11, & not to heare vice condemned. Amos 7. 12.

CHAP. XII.

The Prophet marueylth as the prosperitie of the wicked, although hee confesse God to be righteous. 7 The leues are forsaken of the Lord. 10 He speaketh against pastors and preachers, that seduce the people. 14 The Lord threateth destruction vnto the nations, that troubled Iudah.

1 O Lorde, if I dispute with thee, thou art righteous: yet let mee talke with thee of thy iudgements: wherefore doeth the way of the wicked prosper? why are al they in wealth that rebelliouslye transgressed?

2 Thou hast planted them, and they haue taken roote: they growe, and bring forth fruit: thou art neere in their mouth, and farre from their reines.

3 But thou, Lord, knowest mee: thou hast seen me, & tried mine heart toward thee: pul them out like shepe for the slaughter, and prepare them for the day of slaughter.

4 How long shal the land mourne, and the herbes of euerie field wither, for the wickednesse of them that dwel therein? the beasts are consumed & the birds, because they said, He wil not see our last ende.

5 If thou hast runne with the footmen, & they haue wearied thee, then howe canst thou match thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable lande, what wilt thou do in the swelling of Iorden?

6 For euen thy brethren, and the house of thy father, eue they haue delt vnfaithfully with thee, and they haue cried out altogether vpon thee: but belecue them not, though they speake faire to thee.

7 I haue forsaken mine house: I haue left mine heritage: I haue giuen the dearely beloued of my soule into the hands of her enemies.

8 Mine heritage is vnto me, as a Lyon in the forest: it crieth out against me, therefore haue I hated it.

9 Shal mine heritage be vnto me, as a bird

Not that they could not abide to heare God named: (for here in they would shew themselves most holy) but because they could not abide to be sharply reprovved and therefore desired to be

flattered, Isa. 30. 10, and to be maintained in their pleasures, Mich. 2. 11, & not to heare vice condemned. Amos 7. 12.

a The Prophet confesseth God to be iust in all his doings, although man be not able to giue a reason of all his adies. b This question hath bene alwayes a great temptation to the godly, to see the wicked enemies of God in prosperitie, and his deare children in aduersitie, as Job. 21. 7. psal. 37. 1. & 73. 1. Hab. 1. 3. c They professe God in mouth, but denie him in heart, which is here ment by the reines, Isa. 29. 13. mat. 15. 8. d The Ebrewe word is, Sanctifie them, meaning, that God would be sanctified in the destruction of the wicked, to whom God for a while giueth prosperitie, that afterwarde they shoulde the more feeble his heauy iudgement when they lacke their riches, which were a signe of his mercie. e Abusing Gods lenitie and his

promises, they flattered them selues as though God would euer be mercifull, and not vterly destroye them: therefore they hardned them selues in sinne, till at length the beastes and insensible creatures felt the punishment of their stubborne rebellion against God. f Some thinke that God reprooueth Ieremiah in that, that he would reason with him, saying, that if he were not able to match with men, that he were farre vnable to dispute with God. Others, by the foote men, meane them of Anathoth, and by the horsemen of Ierusalem, which shoulde trouble the Prophet worse then his owne countrey men did. g God willett the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatnings and flatteries labour to put him to silence. h Euer ramping and raging against me and my Prophets.

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flattery desired and not as prophesies, though Iust, yet the prophet is flattered to punish. Hart. c. 11. 8.

grayer that said I will not beare. c. 11. 11. and 14.

the prosperitie of the wicked is the cause of the godly to be tempted. Hart. c. 11. 11.

Hart.

the wicked prosper. c. 11. 11.

the prophet reuerend. c. 11. 11.

the prophet reuerend. c. 11. 11.

the Lord trieth his people. c. 11. 11.



i In steade of bearing my lue-rie and wearing only my colours, they haue change & diuersitie of colours of their idols and superstitions. therefore their enemies, as thicke as the foules of the aire, shall come about them to destroy them.

k He propheseth of the destruction of Ierusalem by the captaines of Nebuchad-nezzar, whome he calleth pastors.

l Because no man regardeth my worde, or the plagues that I haue sent vpon the land.

m To wit, the Prophets.

n They lamented the finnes of the people.

o For in steade of amendment, you grew worse and worse as Gods plagues testified.

p Meaning, the wicked enemies of his Church which blasphemed his name, & whome he would punish after that he hath deliuered his people.

q After that I haue punished the Gentiles, I will haue mercie vpon them.

r The true doctrine and maner to serue God.

s They shalbe of the number of the faithful, and haue a place in my Church.

t They shalbe of the number of the faithful, and haue a place in my Church.

u Meaning, the wicked enemies of his Church which blasphemed his name, & whome he would punish after that he hath deliuered his people.

v After that I haue punished the Gentiles, I will haue mercie vpon them.

of diuerse colours? are not the birds about her, saying, Come, aslebe all y beasts of the field, come to eat her?

10 Many pastors haue destroyed my vineyard, and troden my portion vnder foot: of my pleasant portion they haue made a desolate wilderness.

11 They haue layde it waste, and it, being waste, mourneth vnto me: and the whole land lieth waste, because no man setteth his minde on it.

12 The destroyers are come vpon all the high places in y wilderness: for the sword of the Lord shall deuoure from the one end of the land, euen to the other end of the land: no flesh shall haue peace.

13 They haue sown wheate, and reaped thornes: they were sicke, & had no profite: & they were ashamed of your fruites, because of the fierce wrath of the Lorde.

14 Thus saith the Lord agaynst all mine euil neighbours, that touch the inheritance, which I haue caused my people Israel to inherit, Behold, I will plucke them out of their land, and pluck out the house of Iudah from among them.

15 And after that I haue plucked them out, I will returne, and haue compasion on them, & will bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the wayes of my people, to sweare by my Name, (The Lord lieth, as they taught my people to sweare by Baal) then shall they be built in the middes of my people.

17 But if they will not obey, then will I vterly plucke vp, and destroy that nation, sayth the Lorde.

After that I haue punished the Gentiles, I will haue mercie vpon them. The true doctrine and maner to serue God. They shalbe of the number of the faithful, and haue a place in my Church.

CHAP. XIII.

The destruction of the Iewes is prophesied. In y which I shall be to the people of God, & why they were forsaken. He exhorteth them to repentance.

1 Thus saith the Lord vnto me, Go, and bie thee a linen girdle, and put it vpon thy loynes, and put it not in water.

2 So I bought the girdle according to the commandement of the Lorde, and put it vpon my loynes.

3 And the word of the Lord came vnto me the second time, saying,

4 Take the girdle that thou hast bought, which is vpon thy loynes, and arise, go toward Perath, and hide it there in the cleft of the rocke.

5 So I went, & hid it by Perath, as the Lorde had commanded me.

6 And after many dayes, the Lorde said vnto me, Arise, go toward Perath, and take the girdle from thence, which I commanded thee to hide there.

7 Then went I to Perath, and digged, and tooke the girdle from the place where I

had hid it, and behold, the girdle was corrupt, and was profitable for nothing.

8 Then the worde of the Lord came vnto me, saying,

9 Thus saith the Lord, After this maner will I destroy the pride of Iudah, and the great pride of Ierusalem.

10 This wicked people haue refused to heare my word, & walke after the stubbrenes of their owne heart, & walke after other gods to serue them, and to worship them: therefore they shal be as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loynes of a man, so haue I tyed to me the whole house of Israel, and the whole house of Iudah, sayth the Lorde, that they might be my people: that they might haue a name and praise, and glorie, but they would not heare.

12 Therefore thou shalt say vnto them this word, Thus saith the Lord God of Israel, Euery bottel shalbe filled with wine, and they shall saye vnto thee, Do we not know that euery bottel shalbe filled with wine?

13 Then shalt thou saye vnto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, eue the Kings that sitte vpon the throne of Dauid, and the Priests and the Prophets and al the inhabitants of Ierusalem with drunkenness.

14 And I will dash them one against another, euen the fathers and the sonnes together, saith the Lorde: I will not spare, I will not pitie nor haue compasion, but destroy them.

15 Heare and giue care, be not proude: for the Lorde hath spoken it.

16 Giue glory to the Lord your God before he bring darkness, and or euer your feete stumble in the darke mountaines, and whiles you looke for light, hee turne it into the shadowe of death and make it as darkness.

17 But if ye will not heare this, my soule shall weepe in secret for your pride, & mine eie shal weepe & drop downe teares, because the Lordes flocke is carried away captiue.

18 Say vnto the King and to the Queene, Humble your selues, sit downe; for the crowne of your glorie shall come downe from your heades.

19 The cities of the South shalbe shut vp, and no man shal open them: al Iudah shal be carried away captiue: it shalbe whollye caryed away captiue.

20 Lift vp your eies and beholde them that come from the North, where is the flocke that was giuen thee, euen thy beautifull flocke.

21 What wilt thou saye, when he shall visite thee? (for thou hast taught the to be captaines & as chiefe ouer thee) shal not followe thee as a woman in trauaile?

22 And if thou say in thine heart, Wherefore come these things vpon me? For the multitude of thine iniquities are thy skirts discouered against thee.

b Euery one of you shalbe filled with spiritual drunkenness, and be without all helpe to your selues.

c It shall be as easie for me to destroy the great, as it is for a man to breake cartchen bonde.

d That is, as if you shall surely be led away captiue, and I according to mine affection towards you, shall weepe and lament for your stubbornnes.

e Meaning, for helpe & support of the Egyptians.

f You shall surely be led away captiue, and I according to mine affection towards you, shall weepe and lament for your stubbornnes.

g For Iehochin, and his brethren remitted themselves by Ieremias captiue to the King of Babylon, 2 Kings 24.12.

h That is, of Iudah, which both Southward from Babylon.

i He asketh the King, where his people is become.

k By seeking to strangers for helpe thou hast made them skilfull to fight against thee.

1 Thy cloke of hypocriſie ſhall be pulled of and thy ſhame ſcene.

23 Can the blacke More change his ſkin? or the leopard his ſpottes? then may ye alſo do good, that are accuſtomed to do euill.

24 Therefore wil I ſcatter thee, as the ſtubble that is taken away with the South winde.

25 This is thy portion, and the parte of thy meaſures from me, ſaith the Lord, becauſe thou haſt forgotten me and truſted in lies.

26 Therefore I haue alſo diſcovered thy ſkirts vpon thy face, that thy ſhame may appeare.

27 I haue ſene thine adulteries, & thy nei- nings, the filthines of thy whordome on the hillies in the fields, and thine abominations. Wo vnto thee; O Ieruſale: wilt thou not be made cleane when ſhalt it once be?

m As thine in- quities haue bin manifeſt to all the world: ſo ſhall thy ſhame, and puniſhment. n He compareth idolaters to hor- ſes inflamed af- ter mares. o There is no place fo hie nor low, where as the markes & ſignes of thine idolatrie appoare not.

CHAP. XIII. XV.

2 Of the death that ſhould come. 7 The prayer of the peo- ple asking merſie of the Lord. 10 The prayer of the people are not heard. 13 Of prayer, faſting, & of falſe prophets that ſeduce the people.

1 The worde of the Lord that came vnto Ieremiah, concerning the death. Iudah hath mourned, and the gates ther- of are deſolate, they haue bene brought to heauines vnto the grounde, and the cry of Ieruſalem goeth vp.

a Which came for lacke of raie, a as verſe 4. b Or, ybrin. c The word ſi- gnifyeth to be made blacke, and ſo is here taken for extreme ſor- rowe.

And their nobles haue ſent their inferi- ours to the water, who came to the welles, and founde no water: they returned with their veſſels emptie: they were aſhamed & confounded, and couered their heads.

For the grounde was deſtroied, becauſe there was no raine in the earth: the plow- men were aſhamed, and couered their heads.

Yea, the hinde alſo calued in the ſieldes, and forlooke it, becauſe there was no graſſe.

And the wilde aſſes did ſtand in the high places, and drewe in their winde like dragons: their eyes did faile, becauſe there was no graſſe.

O Lord, though our iniquities teſtifie a- gainſt vs, deale with vs according to thy Name: for our rebellions are manie, we ſinned againſt thee.

O the hope of Iſrael, the ſauour thereof in the time of trouble, why art thou as a ſtranger in the land, as one that paſſeth by to tarie for a night?

Why art thou as a man aſtonied, and as a ſtrong man that canot helpe? yet thou, O Lord, art in the middes of vs, and thy Name is called vpon vs: forſake vs not.

Thus ſaith the Lorde vnto this people, Thus haue they delited to wander: they haue not refrained their feet, therefore the Lord hath no delite in the: but he wil now remember their iniquitie, and viſit their ſinnes.

Then ſaide the Lord vnto me, Thou ſhalt not pray to do this people good.

When they faſt, I wil not heare their cry,

a To wit, with aſhes in token of ſorrowe.

d Meaning, that brute beaſts for drought were compell'd to for- ſake their yong, contrary to na- ture, and to go ſeeke water, which they could not finde.

e Which are ſo hote of nature, that they cannot be cooled with drinking of wa- ter, but ſtill gape for the aire to re- freſh them.

f He ſheweth the onely way to remedie Gods plagues, which is by viſcerall cōſiſſion of our ſinnes, & return- ing to him by repentance.

g That taken no care for vs. h At one that hath ſtrength to helpe, and yet is aſtonied to put to his hand.

i Read Chap. 7. 16. & 11. 14.

and when they offer burnt offering, and an oblation, I wil not accept them: but I wil conſume them by the ſworde, and by the famine and by the peſtilence.

13 Then answered I, Ah Lord God, behold, the Prophets ſay vnto them, Ye ſhall not ſee the ſworde, neither ſhall famine come vpon you, but I will giue you aſſured peace in this place.

14 Then the Lord ſaid vnto me, The Pro- phets prophesie lies in my Name: I haue not ſent them, neither did I command the, neither ſpoke I vnto them, but they pro- pheſie vnto you a falſe viſion, and diuina- tion, and vnitie, and deceiſures of their owne heart.

15 Therefore thus ſaith the Lord, Concern- ing the Prophets that prophesie in my Name; whom I haue not ſent, yet they ſay, Sworde and famine ſhall not be in this land, by ſworde & famine ſhall thoſe Pro- phets be conſumed.

16 And the people to whom theſe Prophets do prophesie, ſhall I caſt out in the ſtreets of Ieruſalem, becauſe of the famine, & the ſworde, & there ſhall be none to bury the, both they, and their wives, & their ſonnes, and their daughters; for I will powre their wickednes vpon them.

17 Therefore thou ſhalt ſay this worde vnto them, Bee mine eies drop downe teares night and day without ceaſing: for the vir- gine daughter of my people is deſtroied with a great deſtruction, and with a ſore grieuous plague.

18 For if I go into the field, behold the ſlaine with the ſworde: and if I enter into the ci- tie, beholde them that are ſicke for hunger alſo: moreover the Prophet alſo and the Priest go a wandring into a land that they know not.

19 Haſt thou viterly reieſted Iudah, or haſt thou ſoule abhorred Zion? why haſt thou ſmiten vs, that we cannot be healed? We looked for peace, & there is no good, and for the time of health, and behold trouble.

20 We acknowledge, O Lord, our wickednes & the iniquitie of our fathers: for we haue ſinned againſt thee.

21 Do not abhorre vs: for thy Names ſake caſt not downe the throne of thy glory: remember and breake not thy covenant with vs.

22 Are there any among the vanities of the Gentiles, that can giue raine? or can the heauens giue ſhowres? is it not thou, O lord our God? therefore we wil wait vpon thee: for thou haſt made al theſe things.

23 Though the Prophet knew God had caſt of multitude, which were hy- pocrites, & baſtard childre, yet he was aſſured that for his pro- miſe ſake he would haue ſtill Church, for the which he praied.

24 He teacheth Church a forme of prayer, to hu- ble themſelues to God by true repentance, which is onely meane to auoid this fa- mine, which was the beginning of Gods plagues.

25 Meaning, their idols, reade Chap. 10. 15.

26 A Meaning, that if therewere any man liuing mo- ued w ſo great zeale toward the people, as were theſe two, yet that he woulde not grant this requieſt, for as much as he had determined the contrary, Ezck. 14. 14.

27 Then ſaid the Lord vnto me, Though Moſes and Samuel ſtoode before me, yet mine affection could not be toward this

people, as were theſe two, yet that he woulde not grant this requieſt, for as much as he had determined the contrary, Ezck. 14. 14.

28 Then ſaid the Lord vnto me, Thou ſhalt not pray to do this people good.

29 When they faſt, I wil not heare their cry,

30 And when they offer burnt offering, and an oblation, I wil not accept them: but I wil conſume them by the ſworde, and by the famine and by the peſtilence.

31 Then answered I, Ah Lord God, behold, the Prophets ſay vnto them, Ye ſhall not ſee the ſworde, neither ſhall famine come vpon you, but I will giue you aſſured peace in this place.

32 Then the Lord ſaid vnto me, The Pro- phets prophesie lies in my Name: I haue not ſent them, neither did I command the, neither ſpoke I vnto them, but they pro- pheſie vnto you a falſe viſion, and diuina- tion, and vnitie, and deceiſures of their owne heart.

33 Therefore thus ſaith the Lord, Concern- ing the Prophets that prophesie in my Name; whom I haue not ſent, yet they ſay, Sworde and famine ſhall not be in this land, by ſworde & famine ſhall thoſe Pro- phets be conſumed.

for reaſon why they were ſent. 1. 18. 2. 18. 3. 18.

Lies.

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people: cast them out of my sight, and let them depart.

2 And if they say vnto thee, Whither shall we depart? then tell them, Thus saith the Lord, Such as are appointed to death, vnto death: & such as are for the sword, to the sword, and such as are for the famine, to the famine, and such as are for the captiuitie, to the captiuitie.

3 And I wil appoint ouer the foure Kindes, saith the Lord, the sword to slay, and the dogs to teare in pieces, and the fowles of the heauen, and the beasts of the earth to deuoure, and to destroy.

4 I wil scatter them also in all kingdomes of the earth, because of Manasseh y sonne of Hezekiah King of Iudah, for that which he did in Ierusalem.

5 Who shal then haue pitie vpon thee, O Ierusalem? or who shal be sorie for thee? or who shal goe to pray for thy peace?

6 Thou hast forsaken me, saith the Lord, and gone backward: therefore will I stretch out mine hand against thee, and destroy thee: for I am weary with repenting.

7 And I wil scatter them with the fanne in the gates of the earth: I haue wasted, and destroyed my people, yet they would not returne from their waies.

8 Their widdowes are increased by me aboue the sand of the sea: I haue brought vpon them, & against the assembly of the yong men a destroyer at noone day: I haue caused him to fall vpon thee, and the cite suddenly, and speedily.

9 She that hath borne seven, hath bene made weake: her heart hath failed; the sun hath failed in her, whiles it was daye: she hath bene confounded, and ashamed, and the residue of them will I deliuer vnto the sword before their enemies, sayth the Lord.

10 Wo is me, my mother, that thou hast borne me, a contentious man, and a man that striueth with the whole earth: I haue neither lent on vsurie, nor men haue lent vnto me on vsury: yet euery one doth curse me.

11 The Lord said, Surely thy remnant shall haue wealth: surely I will cause thine enemy to intreat thee in the time of trouble, and in the tyme of affliction.

12 Shal the yron breake the yron, and the brasie that commeth from the North?

13 Thy substance & thy treasures will I giue to be spoiled without gaine, and that for all thy finnes euen in all thy borders.

14 And I will make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, which shall burne you.

15 O Lord, thou knowest, remember me, & enemy he meaneth here, Nebuzardā captain of Nebuchad-nezzar, who gaue Ieremiah the choice either to remaine in his country, or to go whither he wold: or by the enemy he meaneth the Iewes, which should afterward knowe Ieremiah's fidelitie, & therefore fauour him. As for the people though they seemed strong as yron, yet should they not be able to resist the hard iron of Babylon, but should be led captiues.

Zac. 11. 9.

b The dogges, birdes & beasts should deuoure them, that were slaine.

c The word signifieth to runne to & fro for feare & inquietnes of conscience, as did Cain.

d Not that the people was punished for kings sinne onely, but for their owne finnes also, because they consented to his wickednes, 2. King. 21. 9.

e That is, I wil not call backe my plagues, or spare thee any more.

f Meaning, the cities.

g Because I had slaine their husbands.

h Or, mother.

i She that had many, lost al her children.

j She was destroyed in the middes of her prosperitie.

k These are the prophets words, complaining of obstinacie of the people, and he was referred to so wicked a time wherein al so he sheweth what is the condition of Gods ministers: to wit, to haue al the world against them, though they giue done occasion.

l Which is an occasion of contention & hatred.

m In this perplexitie y Lord comforted me, & said that my last dayes should be quiet: and by the enemy he meaneth here, Nebuzardā captain of Nebuchad-nezzar, who gaue Ieremiah the choice either to remaine in his country, or to go whither he wold: or by the enemy he meaneth the Iewes, which should afterward knowe Ieremiah's fidelitie, & therefore fauour him.

n As for the people though they seemed strong as yron, yet should they not be able to resist the hard iron of Babylon, but should be led captiues.

o Or, vanities.

visit me, and reuenge me of my persecutors: take me not away in the continuance of thine anger: knowe that for thy sake I haue suffred rebuke.

16 Thy words were founde by me, and I did eat them, and thy worde was vnto me the ioy and reioicing of mine heart: for thy Name is called vpon me, O Lord God of hostes.

17 I fate not in the assemble of the mockers, neither did I reioyce, but fate alone because of thy plague: for thou hast filled me with indignation.

18 Why is mine heauines continual? & my plague desperate & cannot be healed? why art thou vnto me as a lyer, and as waters that faile?

19 Therefore thus saith the Lord, If thou returne, then will I bring thee againe, and thou shalt stand before me: and if thou take away the precious from the vile, thou shalt be according to my word: let them returne vnto thee, but returne not thou vnto them.

20 And I will make thee vnto this people a strong brasen wal, and they shall fight against thee, but they shall not preuaile against thee: for I am with thee to saue thee, and to deliuer thee, saith the Lord.

21 And I wil deliuer thee out of the hande of the wicked, and I will reedeme thee out of the hand of the tyrants.

considerations, and faithfully execute thy charge: That is, seeke to wane the good fro the bad. To wit, as my mouth hath pronounced. Chap. 1. 18, & as here followeth ver. 20. x Conformenot thy life to their wickednes, but let them followe thy godly example: y I will arme thee with an invincible strength and constancie, so that al the power of the world shal not overcome thee.

CHAP. XVI.

The Lord forbidding Ieremiah to marrie, sheweth him what should be the afflictions vpon Iudah. 12 The captiuitie of Babylon. 13 Their deliuerance. 19 The calling of the Gentiles.

1 The worde of the Lord came also vnto me, saying,

2 Thou shalt not take a thee a wife, nor haue sonnes nor daughters in this place.

3 For thus saith the Lord concerning the sonnes, & concerning the daughters that are borne in this place, & concerning their mothers that beare them, & concerning their fathers, that beget them in this land.

4 They shal die of deaths & diseases: they shal not be lamented, neither shal they be buried, but they shal be as dongue vpon the earth, & they shal be consumed by the sword, and by famine, and their carkeises shal be meate for the fowles of the heauen, and for the beasts of the earth.

5 For thus saith the Lord, Enter not into the house of mourning, neither go to lament, nor be moued for them: for I haue taken my peace from this people, saith the Lord, euen mercie and compassion.

6 Both the great, & the smal shal dye in this land: they shal not be buried, neither shal men lamet for them nor cut themselves, nor make themselves balde for them.

7 They of mourning.

o He saitheth not this for doore of reuenge, but withing God wold deliuer his Church of them who knew to be hardened, and incorrigible.

p I received the word as great ioy as he that is afflicted eateth meat.

q I had nothing to do with the wicked contentment of thy word, but I am bidden bitterly for thy plague: shewing what faithful should do when they see tokens of Gods anger.

r And hast not afflicted me according to thy promise where I have sinned?

s In the faith of Gods impenetrable faith, which through rough importunacie is not times.

t Chap. 20. 7. I thou forget these carnal considerations, and faithfully execute thy charge: That is, seeke to wane the good fro the bad.

u To wit, as my mouth hath pronounced. Chap. 1. 18, & as here followeth ver. 20. x Conformenot thy life to their wickednes, but let them followe thy godly example: y I will arme thee with an invincible strength and constancie, so that al the power of the world shal not overcome thee.

a Meaning, the affliction should be so horrible in Ierusalem, y life & children should be increased his sorrow.

b Signifying, I affliction should be so great that one should not haue leisure to comfort another.

c The is, shall not rent their clothes in signe of mourning.

43 prophesie fruitfully and impenitently. b. 18.

a promys. b. 17. d.

Gods labour. b. 20. 21.

Part

the prophesie integrity.

the cause of all punishment.

prayer.

Gods labour in mercy from his imprisonment. c. 16. v. 5.



7 They shall not stretch out *the hands* for  
th<sup>e</sup> in the mourning to comfort them for  
the dead, neither shal they giue them the  
d cup of consolation to drinke for their fa-  
ther or for their mother.

8 Thou shalt not also go into the house of feasting to sitte with them to eate and to drinke:

9 For thus saith the Lord of hosts, the God of Israel, Behold, I will cause to cease out of this place in your eyes, even in your daies the voice of mirth, and the voice of gladnes, the voice of the bridegrome and the voice of the bride.

10 And when thou shalt shewe this people  
all these wordes, & they shall say vnto thee,  
Wherefore hath the Lord pronounced  
all this great plague against vs? or what is  
our iniquities? and what is our sinne that  
we haue committed against the Lord our  
God?

12 Then shalt thou say vnto them, Because  
your fathers haue forsaken me, saith the  
Lord, and haue walked after other gods,  
and haue serued them, & worshipped the,  
and haue forsaken me, and haue not kept  
my Law.

12 (\* And ye haue done worse then your fa-  
thers; for behold, you walke euery one af-  
ter the stubbernes of his wicked heart, and  
wil not heare me)

13 Therefore will I driue you out of this  
land into a land that ye know not, *neither*  
you, nor your fathers, and there shall ye  
serue other gods day and night: for I wil  
shew you no grace.

14 \*Beholde therefore, saith the Lord, the  
dayes come that it shall no more be saide,  
The Lord liueth, which brought vp the  
children of Israel out of the land of Egypt.

15 But the Lord liueth, that brought vp the  
children of Israel <sup>f</sup> from the lande of the  
North, and from al the landes where he  
had scattered them, and I wil bring them  
again into their lande that I gaue vnto  
their fathers.

16 Beholde, saith the Lord, I wil sende out  
many & fishers, and they shall fish them, &  
after, wil I send out many hunters, and they  
shall hunt them from cuerie mountaine  
and from euery hill, and out of the caues  
of the rockes.

17 For mine eyes are vpon all their wayes: they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And first I wil recompence their iniquitie and their sinne double, because they haue defiled my land, and haue filled mine inheritance with their filthie carions & their abominations.

9 O Lord, show us thy<sup>i</sup> force, & my strength  
& my refuge in the day of affliction: the  
Gentiles shall come vnto thee fro the ends  
of the worlde, and shal fay, Surely our fa-  
thers haue inherited lyes, & vanitie, wher-  
of God in this deliruerie, which shal not only ex-  
cept also the Gentiles: k Our fathers were moſte  
before it cometh only of Gods mercie, that he per-  
meat, and hath not vnto vltterly cast vs of.

in there was no profite.

20 Shal a man make gods vnto himselfe, &  
they are no gods?

21 Behold, therefore I will this once<sup>1</sup> teach  
them: I wil shewe them mine hande & my  
power, & they shal knowe that my Name  
is the Lord.

I They shall  
once againe feel  
my power, &  
mercy for their  
deliuerance, that  
they may learne  
to worship mee.

## CHAP. XVII.

1 The forwardness of the lawer. 5 Cursed be those that put their confidence in man. 9 Mans heart is wicked. 10 God is the searcher of the heart, 13 The living waters are forsaken. 21 The right keeping of the Sabbath commanded.

**T**He sinne of Iudah is<sup>e</sup> written with a penne of yron, & with the point of a diamonde, & grauen vpon the<sup>e</sup> table of their heart, and vpon the hornes of your<sup>e</sup> altars.

2 <sup>d</sup> They remeber their altars as their childre, with their groues by the greene trees vpon the hie hills.

3. O my mountaine in the field, I will giue  
thy substance, and all thy treasures to bee  
spoyled, for the sinne of thy high places  
throughout al thy borders.

4 And thou shalt rest, and in thee shalt be a rest from thine heritage that I gave thee, & I will cause thee to serve thine enemies in the land, which thou knowest not: for ye have kindled a fire in mine anger, which shall burne for ever.

¶ Thus saith the Lord,<sup>3</sup> Cursed be the man  
that trusteth in man, and maketh flesh his  
arme, and withdraweth his heart from the  
Lord.

6 For he shalbe like the heath in the wilderness, & shal not see when any good cometh, but shall inhabe the parched places in the wilderness, in a salt land, and not inhabited.

Blessed be the man, that trusteth in the  
Lord, and whose hope the Lord is.

<sup>b</sup> For he shalbe as a tree that is planted by  
the water, which spreadeth out her rootes  
by the riuer, and shal not feele when the  
heat cometh, but her leafe shalbe greene,  
and shal not care for the yere of drought,  
neither shal cease from velding fruit.

The heart is deceitful and wicked about  
all things, who can know it?

o I the Lord search the heart, and try the  
reines, euen to giue euery man according  
to his waies, & according to the fruite of  
his workes.

1 <sup>k</sup>As the partyche gathereth the yong, 1f  
which she hath not brought forth : so he g  
that getteth riches, and not by right, shall m  
leauē them in the middes of his dayes, & d

therefore he denounceth Gods plagues against them, shewing that they  
 preferre corruptible man to God, which is immortal, **Isa. 2. 22.**  
**Chap. 48. 6.** Read **Pal. 1. 3.** i Because the wicked have ever so  
 excuse to defende their doyngs, he sheweth, that their owne lewde i-  
 maginations deceiue them, and bring them to these inconueniences: but  
 God will examine their deedes by the malice of their hearts, **1 Sam. 16.**  
**1. Chro. 28. 9.** **Pal. 7. 10.** **Chap. 11. 20. & 30. 12.** **Reuel. 2. 23.** **K** As the  
 wrath by calling gathereth others, which forsake her, whē they see  
 that she is not their dam: so the courteous man is forsaken of his  
 friends, because he commeth by them falsely.

# The Sabbath day.

# Jeremiah.

# The potters pot.

Prayer.

1 Shewing that the godly ought to glorie in nothing, but in god: who doeth exalt him, & hath left a sign of his fauor in his Temple. m Their names shal not be registred in y booke of life.

n He desireth God to preferre him that he shal not into tentatio considering the great contempt of gods word, & the multitude that falsly God o The wicked say my prophesie shal not come to passe because thou deferrest y time of thy vengeance.

p I am assured of my vocation, and therefore knowe that the thing which thou speakest by me, shal come to passe, and that I speake not of a worldly affliction.

q Howsoeuer the wicked deale rigorously with me, yet let me finde comfort in thee. r Read Chap. ii.

s Whereas thy doctrine may be best vnderstande both of hie and lowe.

t By naming the Sabbath day, he comprehendeth the thing, that is thereby signified: for if they transgressed in the ceremonye, they must needs be culpable of the rest. read Exod. 20. and by the breaking of this one commandment, he maketh them transgressors of whole law, for as much as y first and second table are obtained herein. Chap. 33. 4.

at his end shal be a foole.

12 As a glorious throne exalted from the beginning, so is the place of our Sanctuary. 13 O Lord, the hope of Israel, al that forsake thee, shalbe confounded: they that depart from thee, shalbe written in the earth, because they haue forsake the Lord, the fountaine of liuing waters.

14 Heale me, O Lord, and I shalbe whole: saue me, and I shalbe saued: for thou art my prayse.

15 Beholde, they saye vnto me, Where is the worde of the Lord? let it come nowe.

16 But I haue not thrust in my selfe for a pastour after thee, neither haue I desired the daye of miserie: thou knowest: that which came out of my lippes, was right before thee.

17 Be not terrible vnto me: thou art mine hope in the day of aduersitie.

18 Let them be confounded, that persecute me, but let not me be confounded: let the be afraid, but let not me be afraid: bring vpon them the day of aduersitie, and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Go & stande in the gate of the children of the people, whereby the Kings of Iudah come in, and by the which they go out, and in al the gates of Ierusalem,

20 And say vnto them, Heare the worde of the Lord, ye Kings of Iudah, and all Iudah, and all the inhabitantes of Ierusalem, that enter in by these gates.

21 Thus saith the Lord, Take heed to your soules, and beare no burden in the Sabbath day, nor bring it in by the gates of Ierusalem.

22 Neither cary forth burdens out of your houses in the Sabbath day: neither do ye any worke, but sanctifie the Sabbath, as I commaunded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe & would not heare, nor receiue correction.

24 Neuertheles if ye will heare me, saith the Lord, & beare no burden through y gates of the city in the Sabbath day, but sanctifie the Sabbath day, so that ye doe no worke therein,

25 Then shal the Kings and the princes enter in at the gates of this citie, and shall sit vpon the throne of Dauid, and shall ride vpon charets, and vpon horses, both they and their princes, the men of Iudah, and the inhabitantes of Ierusalem: and this city shal remaine for euer.

26 And they shal come from the cities of Iudah, and from about Ierusalem, and from the land of Benjamin, & from the plaine, and from the mountaines, and from the South, which shal bring burnt offerings, & sacrifices, and meat offerings, and incense, and shall bring sacrifice of prayse into the House of the Lord.

27 But if ye wil not heare me to sanctifie the Sabbath day, and not to beare a burden nor to go through the gates of Ierusalem

in the Sabbath day, then will I kindle a fire in the gates thereof, and it shal deuour the palaces of Ierusalem, and it shal not be quenched.

## CHAP. XVIII.

God sheweth by the example of a potter, that it is in his power to destroy the despisers of his word. 18 The conspiracy of the Iewes against Ieremiah. 19 His prayer against his aduersaries.

1 The worde which came to Ieremiah from the Lord, saying,

2 Arise, & go down into the potters house, and there shal I shew thee my wordes.

3 Then I went down to the potters house, and beholde, he wrought a worke on the wheeles.

4 And the vessell that he made of claye, was broken in the hand of the potter: so he returned, & made it another vessell, as seemed good to the potter to make it.

5 Then the worde of the Lorde came vnto me, saying,

6 O house of Israel, cannot I do with you as this potter, sayth the Lord? beholde, as the clay is in the potters hande, so are you in myne hand, O house of Israel.

7 I will speake sodenly against a nation or against a kingdome to plucke it vp, and to roote it out apd to destroy it.

8 But if this nation, against whome I haue pronounced, turne from their wickednes, I will repent of the plague that I thought to bring vpon them.

9 And I will speake sodenly concerning a nation, & concerning a kingdome to builde it and to plant it.

10 But if it do euil in my sight and heare not my voyce, I will repent of the good that I thought to do for them.

11 Speake thou now therfore vnto the men of Iudah, and to the inhabitantes of Ierusalem, saying, Thus saith the Lord, Beholde, I prepare a plague for you, and purpose a thing against you: returne you therfore euerly one from his euill way, and make your wayes and your workes good.

12 But they said desperately, Surely we will walke after our owne imaginations, and do euery man after the stubburnnes of his wicked heart.

13 Therfore thus saith the Lord, Aske now among the heathen, who hath heard such things: the virgin of Israel hath done very filthily.

14 Will a man forsake the snow of Lebanon, which commeth from the rocke of the field? or shal the cold flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten me, & haue burnt incense to vanitie, and their Prophets haue caused them to stumble in their wayes from the auncient wayes to walke in the paths and way that is not troden,

16 To make their land desolate & a perpe- and leaue God, which was present with them. e That is, the way of truth, which God had taught by his Law, read Chap. 6. 16.

a As the potter hath power to alter the clay to make what pot he wil, or to brake it, while he hath made it: so haue I power ouer you to do w. you as seemeth good to me. (Isai. 45. 9. 22. 12. 7. rom. 9. 20.)

b When y scripture attributeth repentance vnto God: it is not y he doeth contrary to that which he hath ordered in his secret counsell: but while he threateth, it is a calling to repentance, and when he giueth man grace to repent, the threatening (which threateth a condition in it) takerh no place.

c As men that had no remorse, but were altogether bent to rebellion, & to their owne selfe will: As no man hath thirsted, refresheth fresh cold waters which he hath at home, he go & seeketh waters abroad to quench his thirst: so they ought not to seeke for helpe & succour at strangers.

d As men that had no remorse, but were altogether bent to rebellion, & to their owne selfe will: As no man hath thirsted, refresheth fresh cold waters which he hath at home, he go & seeketh waters abroad to quench his thirst: so they ought not to seeke for helpe & succour at strangers.

e That is, the way of truth, which God had taught by his Law, read Chap. 6. 16.

rual derision, so that euery one that passeith thereby, shalbe astonished and wagge his head,

17 I will scatter them with an East winde before the enemy: I will shewe them the backe, and not the face in the day of their destruction.

18 Then sayde they, Come, and let vs imagine some deuise against Ieremiah: for the Law shall not perishe from the Priest, nor counsel from the wise, nor the worde from the Prophet: come, & let vs smite him with the tongue, and let vs not giue heede to any of his wordes.

19 Hearken vnto me, O Lord, and heare the voice of them that contend with me.

20 Shal euill be recompensed for good? for they haue digged a pit for my soule: remember that I stood before thee, to speake good for them, and to turne away thy wrath from them.

21 Therefore, I deliuer vp their children to famine, and let them drop away by the force of the sword, and let their wiues be robbed of their childre, and be widdowes: and let their husbands be put to death, & let their yong men be slaine by the sword in the battell.

22 Let the crye be heard from their houses, when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take me, and hid snares for my feete.

23 Yet Lord thou knowest all their counsell against me: sendeth to death: forgiue not their iniquitie, neither put out their sinne from thy sight, but let them be ouerthrowen before thee: deale thus with them in the time of thine anger.

24 And thou shalt prayeth for their destruction, because he knewe that it should tend to Gods glorie, and profit of his Church.

CHAP. XIX.

He prophesieth the destruction of Ierusalem for the contempt and despising of the worde of God.

1 Thus said the Lord, Go, and by an earthen bottell of a potter, and sake of the ancients of the people, and of the ancients of the Priests,

2 And go forth vnto the valley of Ben-hinnom, which is by the entrie of the East gate: & thou shalt preach there y wordes, that I shall tell thee,

3 And shalt say, Heare ye the word of the Lord, O Kings of Iudah, and inhabitants of Ierusalem, Thus saith the Lord of hosts, the God of Israel, Beholde, I will bring a plague vpon this place, the which who soeuer heareth, his eares shal tingle.

4 Because they haue forsaken me, & prophaned this place, and haue burnt incense in it vnto other gods, whome neither they, nor their fathers haue knownen, nor the Kings of Iudah (they haue filled this place also with the blood of innocents,

And they haue built the hie places of Baal, to burne their sonnes with fire for burnt offerings vnto Baal, which I com-

manded not, nor spake it, neither came it into my minde)

6 Therefore beholde, the dayes come, saith the Lord, that this place shal no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I will bring the counsel of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sword before their enemies, & by the hand of them that seke their liues: & their carkeises will I giue to be meat for the foules of the heauen, & to the beasts of the field.

8 And I will make this citie desolate: & an hissing, so that euery one that passeth thereby, shalbe astonished & hisse because of all the plagues thereof.

9 And I will feede them with the flesh of their sonnes and with the flesh of their daughters: & euery one shal eat the flesh of his friend in the siege & streynes, wherewith their enemies that seke their liues, shal holde them streit.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee,

11 And shalt say vnto them, Thus saith the Lord of hosts, Euen so will I breake this people & this citie, as one breaketh a porters vessel, that cannot be made whole againe; and they shal bury them in Topheth til there be no place to burie.

12 Thus will I doe vnto this place, saith the Lord, and to the inhabitants thereof, and I will make this citie like Topheth.

13 For the house of Ierusalem, and the houses of the Kings of Iudah shalbe defiled as the place of Topheth, because of al the houses vpon whose roofes they haue burnt incense vnto all the host of heauen, and haue powred out drinke offerings vnto other gods.

14 Then came Ieremiah from Topheth, where y Lord had sent him to prophesie, and he stode in the court of the Lords house, and said to al the people,

15 Thus saith the Lord of hosts, the God of Israel, Beholde, I will bring vpon this citie, & vpon al her townes, al the plagues that I haue pronounced against it, because they haue hardened their necks, & would not heare my wordes.

CHAP. XX.

Ieremiah is smitten & cast into prison for preaching of the word of God. He prophesieth the captivity of Babylon. He complaineth that he is a mocking stocke for the word of God. He is compelled by the spirit to preache the word.

1 When Pashur, the sonne of Immer, the Priest, which was appointed gouernour in the house of the Lord, hearde that Ieremiah prophesied these things,

2 Then Pashur smote Ieremiah the Prophet, & put him in the stocks that were in the hie gate of Benjamin which was by

the King, nor the Princes nor the people durst enterprise against the Prophet of God, this Priest as a chiefe instrument of Sata first attempted, read Chap. 18. 18.

d Reade chap. 7. 31. & 2. king. 23. 10. isa. 30. 33.

Chap. 18. 16. & 19. 13. & 14. 15.

Deut. 32. 11. 12. 13. 14. 15.

This visible signe was to confirme them touching the assurance of this plague, which y Lord threatened by his Prophet.

He noteth the great rage of the idolaters, which left no place free from their abominations, in so much as they polluted their owne houses therewith, as we see yet among the Papistes. g Reade Deut. 22. 8.

the King commanded the people to be as he proph. c. 19. 12.





Cap. 22. 3.  
The diligent to  
in duetie.

Meaning, i.e.  
refusal, which  
was builded part  
on the hill & part  
in the valley, &  
was compassed  
about w<sup>th</sup> motun.  
towers.

That is, in the  
houses thereof,  
which stood as  
steeles as trees  
in the forest.

that the  
as you  
regl.  
his lines  
ought in  
did he  
when he  
saith, a  
i. i. 15. 37  
cause  
t night  
to God  
this peo-  
Pharaoh  
vnto  
Ekod, 3  
vit, from  
semiter  
e your

Cap. 22. 3.  
This was his  
ordaine manner  
of preaching be-  
fore the Kings  
from Iosiah vnto  
Zedekiah,  
which was a  
lost foure  
yeeres.

Chap. 22. 3.  
Showing that  
the Kings  
were then free  
in Ebr. 6. 13,  
and that he will  
not certainly  
performe his  
oath.

He compareth  
Ierusalem to  
Gilead, which  
was beyond  
Jordan, and the  
beastie of Iudea  
to Lebanon.

The Eberwe  
word signifieth  
to sacrifice, be-  
cause the Lord  
doth dedicate  
to his vic  
purpose such as  
he preparerth to  
concrete his  
works, Isa. 17. 3.

chap. 6. 4. & 12. 3.  
The building  
made of Cedar  
trees.

Is it thus  
wonder at a  
thing which  
they thought  
would neuer  
hane come so to  
pass, Deut. 29.  
22. King. 9. 8.  
signifying  
they should lose  
their King: for Iehoiachin went forth to meete Nebuchad-nezzar &  
yielded himself and was caried into Babylon, 2. King. 24. 12.

Whom some thinke to be Iehoiachin and that Iosiah was his grandfather: but as Ieremeth, this was Iehoiakim, as vers. 18.

\*Execute iudgement in the morning, & deliuer the oppressed out of the hande of the oppressor, lest my wrath go out like fire and burne, that none can queneche it, because of the wickednes of your workes.  
13 Beholde, I come against thee, O inhabitant of the valley, and rocke of the plaine, saith the Lord, which say, Who shall come downe against vs for who shall enter into our habitations?  
14 But I wil visite you according to the fruite of your workes, saith the Lord, and I will kindle a fire in the forest thereof, and it shall deuoure round about it.

CHAP. XXII.

He exhorteth the King to iudgement and righteousness.  
By Ierusalem is dring into captiuitie. The death of Shallum the sonne of Iosiah is prophesied.

1 Thus said the Lord, Go downe to the House of the King of Iudah, & speake there this thing,

2 And say, Heare the wordes of the Lord, O King of Iudah, that sittest vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus saith the Lord, Execute ye iudgement and righteousness, and deliuer the oppressed from the hand of the oppressor, and vex not the stranger, the fatherlesse, nor the widow: do no violence, nor shed innocent blood in this place.

4 For if ye do this thing, then shall the Kings sitting vpon the throne of Dauid enter in by the gates of this House, and ride vpon charets, & vpon horses, both hee and his seruants and his people.

5 But if ye will not heare these wordes, I swear by my selfe, saith the Lord, that this House shall be waste.

6 For thus hath the Lord spoken vpon the Kings house of Iudah, Thou art as Gilead vnto me, & the head of Lebanon: surely I will make thee a wilderness and as cities not inhabited,

7 And I will prepare destroyers against thee, euerie one with his weapons, & they shall cut downe thy chiefe cedar trees, & cast them in the fire.

8 And many nations shall passe by this citie, & they shall say euery man to his neighbour, Wherefore hath the Lord done thus vnto this great citie?

9 Then shall they answer, Because they haue forsaken the couenant of the Lord their God, and worshipped other gods & serued them.

10 Weepe not for the dead, & be not moued for them, but weepe for him that goeth out: for he shall returne no more, nor see his natie countrey.

11 For thus saith the Lorde, As touching Shallum the sonne of Iosiah King of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither,

12 But he shall die in the place, whither they haue led him captiue, & shall see this lande no more.

13 ¶ Who vnto him that buildeth his house by wrighteousnes, & his chambers without equitie: he with his neighbour without wages and giueth him nor for his worke.

14 He saith, I will build me a wide house and large chambers: so he will make himselfe large windows, and sieling with cedar and paint them with vermelon.

15 Shalt thou reigne, because thou closest thy selfe in cedar? did not thy father eat and drinke and prosper, when he executed iudgements and iustice?

16 When he iudged the cause of the afflicted and the poore, he prospered: was not this because he knew me, saith the Lord?

17 But thine eyes and thine heart are but only for thy courtpousnes, and for to feede innocent blood, and for oppression, & for destruction, euen to do this.

18 Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiah King of Iudah, Thy shall nor lament him, saying, Ah, my brother, or ah, sister: neither shall they mourne for him, saying, Ah, lord, or ah, his glorie.

19 He shall be buried as an asse: he is buried, euen drawn, and cast forth without the gates of Ierusalem.

20 ¶ Go vp to Lebanon, and crye: shewre in Baftian and crye by the passages: for all thy louters are destroyed.

21 I spake vnto thee when thou wast in prosperitie: but thou saidst, I will not heare: this hath bene thy maner from thy youth, that thou wouldest not obey my voyce.

22 The winde shall feede all thy pastors, & thy louters shall go into captiuitie: & then shalt thou be ashamed and confounded of all thy wickednes.

23 Thou that dwellest in Lebanon, and makest thy nest in the cedars, how beautiful shalt thou be when sorowes come vpon thee, as the sorow of a woman in trauaile?

24 As I liue, saith the Lord, though Coniah the sonne of Iehoiakim King of Iudah, were the signet of my right hande, yet would I plucke thee thence.

25 And I wil giue thee into the hand of them that seeke thy life, and into the hande of them, whose face thou fearest, euen into the hand of Nebuchad-nezzar King of Babel, and into the hand of the Caldeans.

26 And I will cause them to carie thee away, and thy mother that bare thee, into another countrey, where ye were not borne, and there shall ye dye.

27 But to the land, whereunto they desire to returne, they shall not returne thither.

28 Is not this man Coniah as a depised and broken idole? or as a vessel, wherein is no pleasure? wherefore are they caried away, he and his seede, and cast out into a lande that they know not?

By bribes and extortion.

k Meaning, Iosiah, who was not giuen to ambition and superfluitie, but was content with medicine, and did only deliue in perfecting forth Gods glorie and to his iustice to all.

For euery one shall haue y enough to laim for him selfe.

Not honorably among his fathers, but as carions are cast in a hole because the selfe strike should not infect the King.

2. King. 24. 9. Iosephus Antiquit. 10. 8. writeth that the enemy slew him in the citie and commaded him to be cast before the wallies voburied.

To call to the Affyrians for helpe.

For this was the way out of Iudea to Affyria: whereby is ment that all helpes should faile for the Caldeans haue subdued both them and the Egyptians.

Both thy gouernours and they that should helpe thee, shall vanish away as winde.

Thou that art built of the faire Cedar trees of Lebanon.

Who was called Iehoiachin or Ieconiah, whom he calleth here Coniah in contempt, who thought his kingdom could neuer depart from him, because he came of the stocke of Dauid, & therefore was for the pro-

phesie of the stocke of Dauid, & therefore was iustly deprived of the kingdom.

C c c. iij.

29 O

the King of Iudah, which was builded part on the hill & part in the valley, & was compassed about w<sup>th</sup> motun. towers.

Meaning, Iosiah, who was not giuen to ambition and superfluitie, but was content with medicine, and did only deliue in perfecting forth Gods glorie and to his iustice to all.

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C c c. iij.

29 O

Man  
earth in 3 res:  
puts.

the prophet  
c. 23.  
p. 13-14.

0000.  
sim. life a gangre  
p. 15.

Rart. 2. 16. 17.  
20. 26.

a promist.  
p. 2. 16. 17.

Christ.  
the ang of the  
Lord againe  
p. 15.

Rart.  
the prophesie  
p. 23. 24.

Dutery and oaths  
p. 15.

the wickedness of  
prophet and priests  
p. 15.

Of othes.

He sheweth  
that al posteritie  
shal be witnesses  
of this iust  
plague as thogh  
it were registered  
for perpetual  
memorie.

Not that he  
had no children  
(for after he begate Salathiel in the captiuitie, Mat. 1.13.) but that none  
should draise after him as King.

a Meaning, the  
princes, gover-  
nours and false  
Prophets, as  
Ezek. 34. 2.  
b For the which  
I haue especial  
care & haue pre-  
pared good pa-  
stures for them.  
c Whole charge  
is to feede the  
flocke, but they  
eate the fruite  
thereof, Ezek.  
34. 3.

d Thus the Pro-  
phets euer vse to  
mixe y promises  
with the threat-  
nings, lest the  
godly should be  
so much beaten  
downe, & there-  
fore he sheweth  
how God will  
gather his  
church after this  
dispersion.  
e This prophesie  
is of the restitu-  
tion of Church  
in the time of Je-  
sus Christ, who  
is the true  
branche, reade  
Isa. 11. 1. & 45. 8.  
chap. 33. 15. dan.  
9. 24.  
Demi. 33. 28.  
Chap. 33. 16.  
f Reade Chap.  
36. 14.

g Meaning, the  
false prophets  
which deceiue  
the people: wher  
in appeareth his  
great loue to-  
ward his nation,  
reade chap. 14. 13.  
h They run hed-  
long to wicked-  
nes, and seeke  
vaine helpe.  
i Or, are hypocrites.  
My Temple is  
ful of their ido-  
latric and super-  
stitions.

19 O earth, earth, earth, heare the word of  
the Lord.  
20 Thus saith the Lord, Write this man de-  
stitute of children, a man that shal not pro-  
sper in his dayes: for there shalbe no man  
of his seede that shal prosper and sit vpon  
the throne of David, or beare rule anie  
more in Iudah.

CHAP. XXIII.  
Against false Pastors. & A prophesie of the great Pastor  
Iesus Christ.

1 WO be vnto the Pastours that de-  
stroy and scatter the sheepe of my  
pasture, saith the Lord.

2 Therefore thus saith the Lord God of Is-  
rael vnto the Pastors that feede my peo-  
ple, Ye haue scattered my flocke & thrust  
them out, and haue not visited them: be-  
holde, I will visite you for the wickednes  
of your workes, saith the Lord.

3 And I will gather the remnant of my  
sheepe out of all countreys, whither I had  
driven them, and will bring them againe  
to their foldes, and they shall growe and  
encrease.

4 And I will set vp shepherdes ouer them,  
which shall feede them: and they shal dread  
no more nor be afraid, neither shall anie  
of them be lacking, saith the Lord.

Behold, The dayes come, saith the Lord,  
that I will raise vnto David a righteous  
branche, and a King shal reigne, and pro-  
per, and shal execute iudgement, & iustice  
in the earth.

In his dayes Iudah shal be saued, and \* Is-  
rael shal dwell safely, and this is the Name  
whereby they shall call him, \* The Lorde  
our righteousnes.

7 Therefore beholde, the dayes come,  
saith the Lord, that they shal no more say,  
The Lord liueth, which brought vp the  
children of Israel out of the lande of E-  
gypt,

8 But the Lord liueth, which brought vp &  
ledde the seed of the house of Israel out of  
the North countrey & from all countreys  
where I had scattered them, and they shal  
dwell in their owne land.

9 Mine heart breaketh within me, because  
of the Prophets, all my bones shake: I  
am like a drunken man (and like a man  
whome wine hath ouercome) for the  
presence of the Lorde and for his holie  
wordes.

10 For the land is full of adulterers, and be-  
cause of this the lande mourneth, the  
pleasant place of the wilderness are dried  
vp, and their course is euil, & their force  
is not right.

11 For both the Prophet and the Priest do  
wickedly: and their wickednesse haue I  
found in mine House, saith the Lord.

12 Wherefore their way shalbe vnto them as  
slippery wayes in the darknes: they shalbe  
driven forth and fall therein: for I will

bring a plague vpon them, euen the yere  
of their visitation, saith the Lord.

13 And I haue seene foolishnes in the Pro-  
phets of Samaria, that prophesied in Baal  
and caused my people Israel to erre.

14 I haue seene also in the prophetes of Je-  
rusalem filthines: they commit adulterie  
and walke in lies: they strengthen also the  
handes of the wicked that none can re-  
turne from his wickednes: they are as vn-  
to me as Sodom, and the inhabitantes  
thereof as Gomorah.

15 Therefore thus saith the Lord of hostes  
concerning the prophets, Beholde, I will  
feede them with wormewood, and make  
them drinke the water of gall: for from the  
Prophets of Ierusalem is wickednes gone  
forth into al the land.

16 Thus saith the Lord of hostes, Heare  
not the wordes of the prophets that pro-  
phesie vnto you, and teach you vanitie:  
they speake the vision of their owne heart  
and not out of the mouth of the Lord.

17 They say stil vnto them that despise me,  
The Lord hath said, Ye shal haue peace:  
and they say vnto euery one that walketh  
after the stubbernes of his owne heart, No  
euil shall come vpon you.

18 For who hath stand in the counsell of  
the Lord that he hath perceiued & heard  
his word? Who hath marked his word &  
heard it?

19 Beholde, the tempest of the Lord goeth  
forth in his wrath, and a violent whirlwind  
shall fall downe vpon the head of the  
wicked.

20 The anger of the Lord shall not returne  
vntill he haue executed, and till he haue  
performed the thoughts of his heart: in  
the latter dayes ye shall vnderstand it  
plainly.

21 \* I haue not sent these prophets, saith the  
Lord, yet they ranne: I haue not spoken to  
them, and yet they prophesied.

22 But if they had stand in my counsel, and  
had declared my wordes to my people,  
then they should haue turned them from  
their euil waie, and from the wickednes  
of their inuentions.

23 Am I a God as hande, saith the Lord, and  
not a God farre off?

24 Can any hide him selfe in secreete places,  
that I shall not see him, sayth the Lord?  
Do not I fill heauen and earth, sayth the  
Lord?

25 I haue heard what the Prophets said, that  
prophesie lies in my Name, saying, I haue  
dreamed, I haue dreamed.

26 How long? Do the Prophets delite to  
prophesie lies, euen prophesying the de-  
ceite of their owne heart?

27 Thinke they to cause my people to for-  
get my Name by their dreames, which  
they tell euerie man to his neighbour, as  
their forefathers haue forgottē my Name  
for Baal?

28 The Prophet that hath a dreame, let him  
tel a dreame, and he that hath my word,  
let

False Prophets

k They which  
should haue  
sified by my  
rode  
against Samaria  
are become  
worse then they  
I thought  
the world they  
seeme holy  
thers, yet I denie  
them as I did  
the other abominable  
cities.  
m Reade Chap.  
8. 14.  
n Or, hypocrites.

o Which they  
haue inuened  
of their owne  
braine.  
p Reade Chap.  
6. 14. & 8. 11.

p Thus they  
deride Ieremias  
as though the  
word of God  
were not reue-  
led vnto him: so  
also spake Ze-  
chiah to Michah.  
r King. 22. 24.

q Both that God  
hath sent me, &  
that my wordes  
shalbe true.  
Chap. 14. 11. & 19.  
r He sheweth  
the difference  
betweene the true  
prophets and  
false, betweene  
hiring and the  
true minister.  
I do not lise  
your falseboode,  
howsoever you  
cloke it, and  
wherefore  
you committel  
I haue a pro-  
phesie reueiled  
vnto me, as  
Nomb. 24. 6.  
s Eyr. It is in the  
heart of the Pro-  
phets.  
u He sheweth  
Satan railleth  
vp false prophets  
bring the people  
from God.  
x Let the false  
prophet declare  
that it is his owne  
fantasie, and  
slander my  
word as though  
it were a cloke  
to couer his lies.

t The ge-  
lles  
tem  
gose  
uere  
and  
the  
Chap. 21.  
the  
degges  
the  
remaine



baskets of figges.

let him speake my worde faithfully: what is the chaffe to the wheate, sayth the Lord?

29 Is not my worde euen like a fyre, sayth the Lord? and like an hammer, that breaketh the stone?

30 Therefore beholde, I will come against the Prophets, faith the Lord, that I leale my word euerie one from his neighbour.

31 Beholde, I will come against the Prophets, faith the Lord, which haue sweet tongues, and say, He faith.

32 Behold, I will come against them that prophesie false dreames, faith the Lord, and do set them, and cause my people to erre by their lies, and by their flatteries, and I sent them not, nor commanded them: therefore they bring no profite vnto this people, faith the Lord.

33 And when this people, or the Prophet, or a Priest shall aske thee, saying, What is the burden of the Lord? thou shalt then say vnto them, What burden? I wil euen forsake you, faith the Lord.

34 And the Prophet, or the Priest, or the people that shall say, The burden of the Lord, I will euen visite euerie such one, & his house.

35 Thus shal ye say euerie one to his neighbour, and euerie one to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shal ye mention no more: for euerie mans word shall be his burden: for ye haue peruered the wordes of the liuing God, the Lord of hostes our God.

37 Thus shalt thou say to the Prophet, What hath the Lord answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lorde, Then thus faith the Lord, Because ye say this word, The burden of the Lord, and I haue sent vnto you, saying, Ye shall not say, The burden of the Lord,

39 Therefore beholde, I, euen I will vterly forget you, and I will forsake you, and the citie that I gaue you and your fathers, and cast you out of my preface,

40 And will bring an euerlasting reproch vpon you, and a perpetuall shame which shall neuer be forgotten.

CHAP. XXIII.

The vision of the baskets of figges. Signifieth that part of the people should be brought againe from captiuitie, and that Zedekiah and the rest of the people should be carryed away.

The Lord shewed me, and beholde, two baskets of figges were set before the Temple of the Lord, after that Nebuchadnezzar King of Babel had carryed away captiue Ieconiah the sonne of Iehoiakim King of Iudah, and the princes of Iudah with the workemen, and cunning men of Ierusalem, & had brought them to Babel. which were yet subiect to the sword, famine and pestilence.

One basket had verie good figges, euen like the figges that are first ripe: and the other basket had verie naughtie figges, which could not be eaten, they were so euil.

Then said the Lord vnto me, What seest thou, Ieremiah? And I said, Figges: the good figges verie good, and the naughtie verie naughtie, which cannot be eaten, they are so euil.

Againe the word of the Lord came vnto me, saying,

Thus faith the Lord, the God of Israel, Like these good figges, so will I knowe them that are carryed away captiue of Iudah to be good, whome I haue sent out of this place, into the lande of the Caldeans.

For I will set mine eyes vpon them for good, and I will bring them againe to this lande, and I will buyde them, and not destroye them, and I wil plant them, and not roote them out,

And I will giue them an heart to knowe me, that I am the Lord, and they shall be my people, and I will be their God: for they shal return vnto me with their whole heart.

As and as the naughtie figges which can not be eaten, they are so euil (surely thus faith the Lord) so will I giue Zedekiah the King of Iudah, and his princes, and the residue of Ierusalem, that remains in this land, and them that dwell in the land of Egypt:

I wil euen giue them for a terrible plague to al the kingdomes of the earth, and for a reproche, and for a prouerbe, for a common talke, and for a curse, in all places, where I shall cast them.

And I will send the sword, the famine, and the pestilence among them, till they bee consumed out of the land, that I gaue vnto them and to their fathers.

CHAP. XXV.

He prophesieth that they shall be in captiuitie seuentie yeres, and that after the seuentie yeres the Babylonians should be destroyed. The destruction of all nations is prophesied.

The word that came to Ieremiah, concerning all the people of Iudah in the fourth yere of Iehoiakim the sonne of Iosiah King of Iudah that was in the first yere of Nebuchadnezzar King of Babel:

The which Ieremiah the Prophet spake vnto al the people of Iudah, and to all the inhabitants of Ierusalem, saying,

From the thirteenth yere of Iosiah the sonne of Ammon King of Iudah, euen vnto this day (that is the three and twentieth yere) the word of the Lord hath come vnto me, and I haue spoken vnto you, rising early and speaking, but ye would not heare.

And the Lord hath sent vnto you all his seruants the Prophets, rising early and sending them, but ye would not heare, nor encline

His word must be followed faithfully. c. 23. v. 28. the power of God and his word. 4. 29.

Whereby he approoveth the yielding of Ieconiah, and his companions, because they obeyed the Prophet, who exhorted them thereto.

Which declareth that man of him selfe can know nothing, till God giue the heart and understanding.

Chap. 31. 33. Jer. 1. 10. Chap. 29. 17.

Which fled thither for succour.

The punishment of the Lord. Ieremiah that containeth the words of the prophet, as c. 21. v. 28.

As they of the Lord. Ieremiah that containeth the words of the prophet, as c. 21. v. 28.

That is, in the third yere accomplished, & in the beginning of the fourth: for though Nebuchadnezzar began to reigne in the end of the third yere of Iehoiakims reigne, yet that yere is not here counted, because it was almost expired, Dan. 1. 1.

Which was the fifth yere and the ninth month of Iehoiakims reigne.

That is, I haue spared no diligence or labour, Chap. 7. 13.

d Heshewell  
the Prophets  
wholy withone  
content did la-  
bour to pul the  
people fro thole  
vices, which the  
reigned to wit  
from idolatrie,  
and the vaine  
confidence of  
men: for vnder  
these two all o-  
ther were con-  
teined. a King.  
17.13. chap. 18. 11.  
& 35. 15. Iona. 3.8.

o The Caldeans,  
and all their  
power.  
So the wicked  
and Satan him  
selfe are Gods  
seruants, because  
he maketh them  
to serue him by  
constraint and  
turneth that  
which they do  
of malice, to his  
honour and  
glorie.  
g As the Philis-  
tines, Ammo-  
nites, Egyptians  
and others.  
Chap. 16. 9.

Or, adftrage.  
h Meaning, that  
bread and all  
thing that  
should serue va-  
ro their feasts,  
should be taken  
away.

i This reuelatio  
was for the con-  
firmation of his  
prophesie, be-  
cause he tolde  
them of the  
time, that they  
should enter and  
remain in capti-  
uitie. 2. Chro. 36  
22. Ezra. 1. 1. chap.  
29. 10. dan. 9. 2.

k For seeing the  
iudgement began  
at his owne  
house, i enemies  
must needes be  
punished most  
griuously.  
Ezek. 9. 6.

l. pet. 4. 17.  
I That is, of the  
Babylonians, as  
chap. 27. 7.  
m Signifying the  
extreme afflicti-  
ons that God  
had appointed  
for every one, as  
Psal. 75. 8. Isa. 51.  
17. and this cup,  
which the wic-  
ked drinke is

more bitter then that which he giueth to his children, for he measu-  
reth the one by mercie, and the other by iustice. n Forrow it be-  
ginmeth and shall so continue til it be accomplished.

encline your eares to obey.

They said, Turne againe now euery one  
from his euill way, and from the wicked-  
nes of your inuentions, & ye shall dwell in  
the land that the Lord hath giuen vnto  
you, and to your fathers for euer & euer.

And go not after other gods to serue the  
and to worship them, and prouoke me not  
to anger with the workes of your handes,  
and I will not punish you.

Neuertheless ye would not heare me, saith  
the Lord, but haue prouoked me to anger  
with the workes of your handes to your  
owne hurt.

Therefore thus saith the Lord of hostes,  
Because ye haue not heard my wordes,

Beholde, I will send and take to me all the  
families of the North, saith the Lord, &  
Nebuchad-nezzar the King of Babel my  
seruant, and will bring them against this  
land, and against the inhabitants thereof,  
& against all these nations round about,  
and will destroy them, and make them an  
astonishment and an hissing, and a conti-  
nual desolation.

Moreover I will take from them the  
voyce of mirth and the voyce of gladnes,  
the voice of the bridegrome and the voice  
of the bride, the noyle of the millstones,  
and the light of the candle.

And this whole land shalbe desolate, and  
an astonishment, & these nations shal serue  
the King of Babel seuentie yeres.

And when the seuentie yeres are accom-  
plished, I will visite the King of Babel and  
that nation, saith the Lord, for their iniqui-  
ties, euen the land of the Caldeans, & will  
make it a perpetual desolation.

And I will bring vpon that land all my  
wordes which I haue pronounced against  
it, euen all that is written in this booke,  
which Ieremiah hath prophesied against  
all nations.

For manie nations, and great Kings shall  
cuen serue themselves of them: thus wil  
I recompence them according to their  
deedes, and according to the workes of  
their owne hands.

For thus hath the Lord God of Israel  
spoken vnto me, Take the cup of wine  
of this mine indignation at mine hand, and  
cause all the nations, to whom I send thee,  
to drinke it.

And they shall drinke, and be moued &  
be made, because of the sword, that I will  
send among them.

Then tooke I the cup at the Lords hand,  
and made all people to drinke, vnto whom  
the Lord had sent me:

Euen Ierusalem, and the cities of Iudah,  
and the Kings thereof, and the princes  
thereof, to make them desolate, an aston-  
ishment, an hissing, and a curse, as appea-  
reth this day:

Pharaoh also, King of Egypt, and his ser-  
uants, and his princes, and all his people:

And all sortes of people, and all the Kings  
of the land of VZ: and all the Kings of the  
land of the Philistims, and Ashkelon,  
and Azzah, and Ekron, and the remnant  
of Ashdod:

Edom, and Moab, and the Ammo-  
nites,

And all the Kings of Tyrus, and all the  
Kings of Zidon, and the Kings of the Yles,  
that are beyond the Sea,

And Dedan, and Tema, and Buz, and all  
that dwell in the vttermost corners,

And all the Kings of Arabia, and all the  
Kings of Arabia, that dwell in the de-  
sert,

And all the Kings of Zimri, and all the  
Kings of Elam, and all the Kings of the  
Medes.

And all the Kings of the North, farre and  
neere one to another, & all the kingdomes  
of the world, which are vpon the earth, &  
the King of Seshach shall drinke after  
them.

Therefore say thou vnto them, Thus saith  
the Lord of hostes, the God of Israel, Drink  
and be drunken, and spew and fall, and rise  
no more, because of the sword, which I  
will send among you.

But if they refuse to take the cuppe at  
thine hand to drinke, then tel them, Thus  
saith the Lord of hostes, Ye shall certaine-  
ly drinke.

For lo, I begin to plague the citie, where  
my Name is called vpon, and should you  
go free? Ye shall not go quite: for I will  
call for a sword vpon all the inhabitants  
of the earth, saith the Lord of hostes.

Therefore prophesie thou against them  
all these wordes, and say vnto them, The  
Lord shal roare from aboue, and thrust out  
his voice from his holie habitation: he shal  
roare vpon his habitation, and crie aloud,  
as they that presse the grapes against all  
the inhabitants of the earth.

The sound shall come to the ends of the  
earth: for the Lord hath a controuersie  
with the nations, and wil enter into iudge-  
ment with all flesh, and he will giue them  
that are wicked, to the sword, saith the  
Lord.

Thus saith the Lord of hostes, Behold,  
a plague shall go forth from nation to na-  
tion, and a great whirlewinde shalbe rai-  
sed vp from the coastes of the earth,

And the slaine of the Lord shalbe at that  
day, from one end of the earth, euen vnto  
the other end of the earth: they shal not be  
mourned, neither gathered nor buried,  
but shal bee as the dongue vpon the  
ground.

Howe, ye sheperdes, and crie, and  
wallowe your selues in the ashes, ye prin-  
cipall of the flocke: for your dayes of  
slaughter are accomplished, and of your  
dispersion, and ye shall fall like precious  
vessels.

And the flight shall faile from the shep-  
herds, seeke to flee.

Reade Iob. 1.  
Which were  
cities of the  
Philistims.

Edom is here  
taken for the  
whole country,  
and VZ for a  
part thereof.  
As Grecia, Ita-  
lie, & the rest  
those countries.  
These were  
people of Arabia  
which came of  
Dedan the sonne  
of Abraham and  
Keurah.

For there were  
two countries  
named, the one  
called plentifull,  
and the other  
barren, or desert.  
Or, Tysia.  
u That is, of the  
Babylonians, as Chap.  
31. 41.

That is, Ieru-  
salem, read vnto  
12.

100. 1. 16.  
100. 1. 16.

Chap. 30. 27.

They which  
are slaine at the  
Lords appoin-  
ment.

Ye that are  
chiefe rulers, &  
gouernours.

which are  
most easily  
ken.  
b It shall not  
helpe them to  
flee.

herds, and the escaping from the principall of the flocke.

36 A voyce of the crye of the shepherds, & an howling of the principall of the flocke *shalbe heard*: for the Lord hath destroyed their pasture.

37 And the "best pastures are destroyed because of the wrath and indignation of the Lord.

38 He hath forsaken his couert, as the lyon: for their land is wast, because of the wrath of the oppressor, and because of the wrath of his indignation.

CHAP. XXVI.

*a Jeremiah moueth the people to repentance. 7 He is taken of the falsi Prophets and Priests and brought to iudgement. 23 Vriah the Prophet is killed of Iehoiakim contrary to the will of God.*

1 IN the beginning of the reigne of Iehoiakim the sonne of Iosiah King of Iudah, came this word from the Lord, saying,

2 Thus saith the Lord, Stand in the "court of the Lords House, and speake vnto all the cities of Iudah, which come to worship in the Lordes House, all the wordes that I commande thee to speake vnto them: keepe not "a word backe,

3 If so be they wil hearken, and turne euery man from his euill way, that I may "repent me of the plague, which I haue determined to bring vpon them, because of the wickednes of their workes.

4 And thou shalt say vnto them, Thus saith the Lord, If ye will not heare me to walke in my Lawes, which I haue set before you,

5 And to heare the wordes of my seruants the Prophets, whom I sent vnto you, both rising vp early, and sending them, and will not obey them,

6 Then wil I make this House like "a Shiloh, and will make this citie "a curse to all the nations of the earth.

7 So the Priests, and the Prophets, and all the people heard Jeremiah speaking these wordes in the House of the Lord.

8 Now when Ieremiah had made an end of speaking all that the Lord had commanded him to speake vnto all the people, then the Priests, and the Prophets, and all the people tooke him, and said, Thou shalt dye the death.

9 Why hast thou prophesied in the Name of the Lord, saying, This "House shall be like Shiloh, and this citie shal be desolate without an inhabitant? and all the people were gathered against Ieremiah in the House of the Lord.

10 And when the princes of Iudah heard of these things, they came vp from the Kings house into the House of the Lord, and fate downe in the entrie of the "newe gate of the Lords House.

11 Then spake the Priests, and the Prophets vnto the princes, and to all the people, saying, "This man is worthie to die: for hee hath prophesied against this citie, as ye haue heard with your eares.

12 Then spake Ieremiah vnto al the princes, and to all the people, saying, The Lorde hath "sent me to prophesie against this house and against this citie all the things that ye haue heard.

13 Therefore now amend your wayes and your workes, and heare the voyce of the Lord your God, that the Lord may repent him of the plague, that he hath pronounced against you.

14 As for me, behold, I am in your handes: do with me as ye thinke good and right.

15 But knowe ye for certaine, that if ye put me to death, ye shall surely bring innocent blood vpon your selues, and vpon this citie, and vpon the inhabitants thereof: for of a truth the Lorde hath sent mee vnto you, to speake all these wordes in your eares.

16 Then said the princes and al the people vnto the Priests, and to the Prophets, This man is not worthie to dye: for hee hath spoken vnto vs in the Name of the Lorde our God.

17 ¶ Then rose vp certaine of the Elders of the land, and spake to all the assemblie of the people, saying,

18 Michah the Morashite "prophesied in the dayes of Hezekiah King of Iudah, and spake to all the people of Iudah, saying, Thus saith the Lord of hostes, Zion shalbe plowed like a fildes, and Ierusalem shalbe an heape, & the mountaine of the "House shalbe as the high places of the forest.

19 Did Hezekiah King of Iudah, and al Iudah put him to death? did hee not feare the Lord, and prayed before the Lord, and the Lorde repented him of the "plague, that he had pronounced against them? thus might we procure great euill against our soules.

20 And there was also a man that prophesied in the Name of the Lord, one Vriah the sonne of Shemaiah, of Kiriath-iarem, who prophesied against this citie, and against this land, according to al the wordes of Ieremiah.

21 Now when Iehoiakim the King with all his men of power, & all the princes heard his wordes, the King sought to slaye him. But when Vriah heard it, he was afraide and fled, and went into Egypt.

22 Then Iehoiakim the King "sent men into Egypt, euen Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they set Vriah out of Egypt, and brought him vnto Iehoiakim the King, who slew him with the sword, and "cast his dead bodie into the graues of the children of the people.

24 But the hand of Ahikam "the sonne of Shaphan was with Ieremiah that they should not giue him into the hand of the people to put him to death.

Iehoiakims acte is to be abhorred: for Gods plague did light on him, and his householde. n Which declareth that nothing could haue appeared their furie, if God had not moued this noble man to stande valiantly in his defence.

h He both sheweth the cause of his doings plainly, and also threatneth them that they should nothing auail, though they should put him to death, but heape greater vengeance vpon their heads.

Michah. 1. 2. & 3. 12.

Repentance averteth Gods iudgment. b. 3. 13.

i That is, of the House of the Lord, to wit Zion, and these examples the godly alledged to deliuer Ieremiah out of the Priests hands whose rage els would not haue bene satisfied, but by his death. k So that the citie was not destroyed, but by miracle was deliuered out of the hands of Saneherib.

this wickedness of tyrants, boundeth.

l Here is declared the furie of tyrants, who cannot abide to heare Gods word declared, but persecute the ministers thereof, and yes in the end they preuaile nothing, but prouoke Gods iudgements so much the more.

m As in the first Hezekiahs example is to be followed, so in this other

The Lord preferreth his by one mans life, or other from all dangers.



## CHAP. XXVII.

1 Jeremiah at the commandment of the Lord sendeth bonds to the King of Iudah and to the other Kings that were neere, whereby they are monished to be subiectes vnto Nebuchad-nezzar. 6 He warneth the people & the Kings and rulers that they beleeue not false prophets.

a As touching the disposition of these prophetes, they that gathered them into a booke, did not altogether obserue the order of times, but did set some afore, which should be after, & contrariwise: which if the reader marke wel, it shal auoid manie doubtes, and make reading much more easie. b By such signes the Prophets vsed sometimes to confirme their prophetes, which notwithstanding they could not do of themselves, but in as much as they had a reuelation for the same, Isa. 20.2, and therefore the false prophets to get more credit did vse also such visible signes, but they had no reuelation, 1. King. 22.11.

For the Creator of all things

1 In the beginning of the reigne of Ichoiakim the sonne of Iosiah King of Iudah came this word vnto Ieremiah from the Lord, saying,  
2 Thus saith the Lord to me, Make thee bondes, and yokes, and put them vpon thy necke,  
3 And send them to the King of Edom, and to the King of Moab, and to the King of the Ammonites, & to the King of Tyrus, and to the King of Zidon, by the hande of the messengers which come to Ierusalem vnto Zedekiah the King of Iudah,  
4 And commande them to saue vnto their masters, Thus saith the Lord of hostes the God of Israel, Thus shall ye say vnto your masters,

5 I haue made the earth, the man, and the beast that are vpon the grounde, by my great power, & by my outstretched arme, & haue giuen it vnto whom it pleased me. But now I haue giuen al these landes into the hand of Nebuchad-nezzar the King of Babel my seruant, & the beastes of the field haue I also giuen him to serue him.  
6 And all nations shall serue him, and his sonne, and his sonnes sonne vntil the verie time of his land come also: then many nations and great Kings shall serue them selues of him.

7 And the nation and kingdome which will not serue the same Nebuchad-nezzar king of Babel, and that will not put their necke vnder the yoke of the King of Babel, the same nation will I visite, saith the Lord, with the sword, & with the famine, and with the pestilence, vntil I haue wholly giuen them into his hands.

8 Therefore heare not your Prophets nor your fouthlayers, nor your dreamers, nor your inchanters, ne your forcerers, which saue vnto you thus, Ye shall not serue the King of Babel.

9 For they prophesie a lie vnto you to cause you to go farre from your lande, and that I should cast you out, and you shoulde perish.

10 But the nation that put their neckes vnder the yoke of the King of Babel, & serue him, those will I let remaine still in their owne land, saith the Lord, and they shall occupie it, and dwel therein.

11 ¶ I spake also to Zedekiah King of Iudah according to all these wordes, saying, Put your neckes vnder the yoke of the King of Babel, and serue him and his people, that ye may liue.

12 Why wil ye dye, thou, and thy people by the sworde, by the famine, and by the pestilence, as the Lorde hath spoken against the nation, that will not serue the King of Babel?

13 Therefore heare not the wordes of the

Prophets, that speake vnto you, saying, Ye shall not serue the King of Babel: for they prophesie a lie vnto you.

14 For I haue not sent them, saith the Lord, yet they prophesie a lie in my name, that I might cast you out, & that ye might perish, both you, & the Prophets that prophesie vnto you.

15 ¶ Also I spake to the Priestes, and to all this people, saying, Thus saith the Lorde, Heare not the wordes of your Prophets that prophesie vnto you, saying, Beholde, the vessels of the House of the Lord shal now shortly be brought againe from Babel, for they prophesie a lie vnto you.

16 Heare them not, but serue the King of Babel, that ye may liue: wherefore shoulde bel this cite be desolate?

17 But if they be Prophets, and if the wordes of the Lord be with them, let them treat the Lord of hostes, that the vessels, which are left in the House of the Lord, & in the house of the King of Iudah, and at Ierusalem, go not to Babel:

18 For thus saith the Lord of hostes, concerning the pillars, and concerning the sea, and concerning the bates, and concerning the residue of the vessels that remaine in this cite,

19 Which Nebuchad-nezzar King of Babel tooke not, when he caried away captiue Iecooniah the sonne of Ichoiakim King of Iudah from Ierusalem to Babel, with al the nobles of Iudah and Ierusalem.

20 For thus saith the Lorde of hostes the God of Israel, concerning the vessels that remaine in the House of the Lord, and in the house of the King of Iudah, and at Ierusalem,

21 They shalbe brought to Babel, and there they shalbe vntil the day that I visite the, saith the Lord: then will I bring them vp, and restore them vnto this place.

## CHAP. XXVIII.

1 The false prophetie of Hananiah. 12 Ieremiah reproueth Hananiah, and prophesieth.

1 And that same yere in the beginning of the reigne of Zedekiah King of Iudah in the fourth yere, and in the fifth moneth Hananiah the sonne of Azur the Prophet, which was of Gibeon, spake to me in the House of the Lord in the presence of the Priestes, and of all the people, and said,

2 Thus speaketh the Lord of hostes, the God of Israel, saying, I haue broken the yoke of the King of Babel.

3 Within two yeres space I will bring into this place all the vessels of the Lords House, that Nebuchad-nezzar King of Babel tooke away from this place, and caried them into Babel.

4 And I will bring againe to this place Iecooniah the sonne of Ichoiakim King of Iudah, with al them that were caried away captiue of Iudah, & went into Babel, saith the

Chap. 27.1.4. 27.21. & 27.3.

Chap. 27.3.

Which were taken when Iecooniah was led captiue into Babel.

g For it was not onely the Prophets office to shew the word of God, but also to pray for the sinnes of the people, Gen. 18.7. which they could not do because they had no expresse word: for God had pronounced the contrary.

2. King. 23.27. 2. King. 24.14.

h That is, for space of seuen yeres, till I haue caused I Meles and Persians to ouercome the Caldeans.

When Ieremiah began to beare these bonds & yokes.

After that the land had rebelled, as Levit. 25.1. deut. 17.1.

c This was done in Benjamin, belonging to the sonnes of Ahamy.

10th. 21.17. Ebr. 200. you of day.

When Ieremiah began to beare these bonds & yokes.

After that the land had rebelled, as Levit. 25.1. deut. 17.1.

c This was done in Benjamin, belonging to the sonnes of Ahamy.

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When Ieremiah began to beare these bonds & yokes.

After that the land had rebelled, as Levit. 25.1. deut. 17.1.

c This was done in Benjamin, belonging to the sonnes of Ahamy.

10th. 21.17. Ebr. 200. you of day.

the Lord: for I will breake the yoke of the King of Babel.

5 Then the Prophet Ieremiah said vnto the Prophet Hananiah in the presence of the Priests, & in the presence of all the people that stood in the House of the Lord.

6 Euen the Prophet Ieremiah said, So be it: the Lord so do, the Lord confirme thy wordes which thou hast prophesied to restore the vessels of the Lords House, and all that is caried captiue from Babel into this place.

7 But heare thou now this word that I will speake in thine eares and in the eares of all the people.

8 The Prophets that haue bene before me and before thee in time past, prophesied against many countreys, and against great kingdomes, of warre, and of plagues, and of pestilence.

9 And the Prophet which prophesieth of peace, when the word of the Prophet shal come to passe, then shall the Prophet be known that the Lorde hath truly sent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Ieremiahs necke, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Euen so will I breake the yoke of Nebuchad-nezzar King of Babel, fro the necke of all nations within the space of two yerres: and the Prophet Ieremiah went his way.

12 Then the word of the Lord came vnto Ieremiah the Prophet, (after that Hananiah the Prophet had broken the yoke from the necke of the Prophet Ieremiah) saying,

13 Go, and tel Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

14 For thus saith the Lorde of hostes the God of Israel, I haue put a yoke of yron vpon the necke of all these nations, that they may serue Nebuchad-nezzar King of Babel: for they shall serue him, and I haue given him the beasts of the field also.

15 Then said the Prophet Ieremiah vnto the Prophet Hananiah, Heare now Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lye.

16 Therefore thus saith the Lord, Behold, I will cast thee from of the earth: this yere thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the Prophet s<sup>d</sup> dyed the same yere in the seuenth moneth.

CHAP. XXIX.

1 Ieremiah writeth vnto them that were in captiuitie in Babilon. 10 He prophesieth their returne after seuentie yerres. 16 He prophesieth the destruction of the King and of the people that remaine in Ierusalem. 21 He threatneth the prophets that seduce the people. 25 The death of She-maiah is prophesied.

Now these are the words of the "book" Or letter.

that Ieremiah the Prophet sent from Ierusalem vnto the residue of the Elders which were caried away captiues, and to the Priests, and to the Prophets, and to all the people whom Nebuchad-nezzar had caried away captiue from Ierusalem to Babel,

2 (After that Ieconiah the King, and the Queene, and the eunuches, the princes of Iudah, and of Ierusalem, and the workemen, and cunning men were departed from Ierusalem)

3 By the hande of Elafah the sonne of Shaphan and Gemariah the sonne of Hilkiah (whome Zedekiah King of Iudah sent vnto Babel to Nebuchad-nezzar King of Babel) saying,

4 Thus hath the Lord of hostes the God of Israel spoken vnto all that are caried away captiues, whome I haue caused to be caried away captiues from Ierusalem vnto Babel:

5 Buylde you houses to dwell in, and plant you gardens, and eat the fruites of them.

6 Take you wiues, and beget sonnes, and daughters, and take wiues for your sonnes, & giue your daughters to husbands, that they may beare sonnes & daughters, that ye may be increased there, and not diminished.

7 And seeke the prosperitie of the citie, whither I haue caused you to be caried away captiues, and pray vnto the Lorde for it: for in the peace thereof shall you haue peace.

8 For thus saith the Lord of hostes the God of Israel, Let not your prophets, and your southsayers that be among you, deceiue you, neither giue eare to your dreames, which you dreame.

9 For they prophesie you a lie in my Name: I haue not sent them, saith the Lord.

10 But thus saith the Lord, That after seuentie yerres be accomplished at Babel, I will visite you, and performe my good promes towarde you, and cause you to returne to this place.

11 For I knowe the thoughtes, that I haue thought towards you, saith the Lord, euen the thoughtes of peace, and not of trouble, to giue you an end, and your hope.

12 Then shall you crie vnto me, and ye shall go and pray vnto me, and I will heare you, because ye shall seeke me with all your heart.

13 And ye shall seeke mee and finde me, because ye shall seeke me with all your heart.

14 And I will be found of you, saith the Lord, and I will turne away your captiuitie, and I will gather you from all the nations and from all the places, whither I haue cast you, saith the Lord, and will bring you againe vnto the place, whence I caused you to be caried away captiue.

15 Because ye haue said, The Lord hath raised vs vp Prophets in Babel,

16 Therefore thus saith the Lorde of the King, that sitteth vpon the throne of Dauid, and of all the people, that dwell in this citie, maiah.

b Meaning, Ieconiah's mother. Chap. 34.1.

c To intreate of some equal conditions.

d To wit, the Lorde, whose worke this was.

e The prophet speaketh not this for the affection that hee bare to the tyrant, but that they shuld pray for the common rest, & quietnes, that their troubles might not be increased, & that they might with more patience and lesse griefe wayte for the time of their deliuerance, which God had appointed most certeine: for els not onely the Israelites, but all the world, yea, & the insensible creatures shuld reioyce when these tyrants should be destroyed, as Ilsa. 14.4.

f When your oppressors shall be great, and your afflictions cause you to repent your disobedience, & also when the seueritie yeres of your captiuitie shalbe expired, 2. Chro. 36. 22. Ezra. 1.1. Chap. 25.10. dan. 9.2.

g As Ahab, Zedekiah, & Shemaiah.

a promise.  
the grace of a Lord,  
a blessing to the people  
as. c. 24. 9.9.

c. 27. 2.14.  
a promise.

which is the salvation  
one of our souls.

God with found of  
such as seek him  
faithfully.  
hart.

citie, your brethren that are not gone forth with you into captiuitie:

h Whereby he assureth them, that there shall be no hope of returning before the time appointed.

i According to the comparison, Chap. 24. 1. k Read Chap. 26. 6.

l Read Chap. 7. 13. & 25. 3. & 26. 5.

17 **Euen** thus saith the Lord of hostes, Be- holde, I will send vpon them the <sup>b</sup> sword, the famine, and the pestilence, & will make them like vile <sup>i</sup> figges, that cannot be eatē, they are so naughtie.

18 And I will persecute the with the sword, with the famine, & with the pestilence: and I will make them a terror to all kingdomes of the earth, & <sup>a</sup> a curse, and astonishment and an hissing, and a reproche among all the nations whither I haue cast them,

19 Because they haue not heard my wordes, saith the Lord, which I sent vnto them by my seruants the Prophets, <sup>i</sup> rising vp care- ly, & sending <sup>them</sup>, but ye would not heare, saith the Lord.

20 **Hear** ye therefore the wordes of the Lord al ye of the captiuitie, whom I haue sent from Ierusalem to Babel.

21 Thus saith the Lord of hostes, the God of Israel, of Ahab the sonne of Kolaiah, & of Zedekiah the sonne of Maaseiah, which prophesie lyes vnto you in my Name, Be- hold, I will deliuer them into the hand of Nebuchad-nezzar King of Babel, and he shall slay them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, shall take vp this curse against them, & say, The Lord make thee like Zedekiah and like Ahab, whome the King of Babel burnt <sup>m</sup> in the fire,

23 Because they haue committed <sup>n</sup> vilenie in Israel, and haue committed adulterie with their neighbours wiues, and haue spoken lying wordes in my Name, which I haue not commanded them, euen I knowe it, & re- sist it, saith the Lord.

24 **Thou** shalt also speake to Shemaiah the <sup>o</sup> Nehelamite, saying,

25 Thus speaketh the Lord of hostes, the God of Israel, saying, Because thou hast sent letters in thy Name vnto all the peo- ple, that are at Ierusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for <sup>o</sup> Ichoiada the Priest, that ye should be of- ficers in the House of the Lord, for euerie man y<sup>r</sup> raueth and maketh himselfe a Pro- phet, to put him in prison & in the stocks.

27 Now therefore why hast not thou repro- ued Ieremiah of Anathoth, which pro- phesieth vnto you?

28 For, for this cause he sent vnto vs in Ba- bel, saying, This captiuitie is long: buylde houses to dwell in, and plant gardens, and eat the fruites of them.

29 And Zephaniah the Priest red this letter in the eares of Ieremiah the Prophet.

30 Then came the word of the Lord vnto Ieremiah, saying,

31 Send to all them of the captiuitie, saying,

Thus saith the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath prophesied vnto you, and I sent him not, & he caused you to trust in a lye,

32 Therefore thus saith the Lord, Behold, I will visite Shemaiah the Nehelamite, and his seed: he shall not haue a man <sup>p</sup> to dwell among this people, neither shall hee behold the good, that I wil do for my peo- ple, saith the Lord, because he hath spo- ken rebelliously against the Lord.

# CHAP. XXX.

*The returne of the people from Babylon, 16 He menaceth the enemies, 18 And comforteth the Church.*

**T**He word, that came to Ieremiah from the Lord, saying,

1 Thus speaketh the Lord God of Israel, saying, Write thee all the wordes, that I haue spoken vnto thee in <sup>a</sup> a booke.

2 For lo, the daies come, saith the Lord, that I wil bring againe the captiuitie of my people Israel and Iudah, saith the Lord: for I will restore them vnto the lande, that I this deliue- rance gaue to their fathers, and they shall pos- sess it.

3 Again, these are the wordes that the Lord spake concerning Israel, and concerning Iudah.

4 For thus saith the Lord, We haue heard a <sup>b</sup> terrible voice, of feare & not of peace. Demand now and behold, if man trauaile with childe? wherefore do I behold euery man with his hands on his loines as a wo- man in trauaile, and all faces are turned into palenes?

5 Alas, for this <sup>c</sup> day is great: none hath bene like it: it is euen the time of Iakobs trou- ble, yet shall he be deliuered from it.

6 For in that <sup>d</sup> day, saith the Lord of hostes, I wil breake <sup>e</sup> his yoke from of thy necke, and breake thy bondes, and strangers shall no more serue thee selues <sup>f</sup> of him.

7 But they shall serue the Lord their God, and <sup>g</sup> Dauid their King, whome I will raise vp vnto them.

8 Therefore feare not, O my seruant Iaa- kob, saith the Lord, neither be afraide, O Israel: for lo, I wil deliuer thee from a farre country, and thy seede from the lande of their captiuitie, and Iakob shall turne a- gaine, and shalbe in rest and prosperitie & none shall make him afraide.

9 For I am with thee, saith the Lord, to saue thee: though I utterly destroy all the na- tions where I haue scattered thee, yet wil I not utterly destroy thee, but I will correct thee by iudgement, and not <sup>h</sup> utterly cut thee of.

10 For thus saith the Lord, Thy bruising is incurable, and <sup>i</sup> thy wound is dolorous.

11 There is none to iudge thy cause, or to lay a plaister: there are no medicines, nor helpe for thee.

12 Al thy <sup>j</sup> louers haue forgotten thee: they seeke thee not: for I haue stricken thee with the wound of an enemy, and with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increa- sed.

13 Why cryest thou for thine affliction? thy sorowe is incurable, for the multitude of thine iniquities: because thy sinnes were in- creased,

p He & his seed shall be destroyed, so that none of them should be the benefit of the deliuerance.

a Because they should be af- fered & their po- steritie comforted in the hope of this deliue- rance. Promised.

b He sheweth that before that this deliuerance shall come, the Caldees should be extremely af- flicted by their enemies, & that they should be in such perplexi- tie and sorow as a woman in her trauaile, p (sa. 13. 8.

c Meaning the ty of time of their captiuitie should be grieuous. d When I shall visite Babylon. e Of the King of Babylon. f To wit, of Iakob. g That is, Me- shiah, which should come to the stock of Da- uid according to the flesh, and should be the true pastor, as Ezek. 34. 23. who is first hee that should be

h Meaning, that no man is able to finde out a meane to deliue them, but that must be the worke of God. i The Assyrians and Egyptians whome thou hast deft enterate with gifts, who left thee in this affliction.

the fearful punishment of disobedience.

a promise. c. 30. 7. &c.

the sin of the false prophets.

Christ. c. 30. 9.

m Because they gaue the people hope of speedie returning. n Which was adulterie, & falsifying the word of God.

o Or, Ierusalem.

o Shemaiah the false prophet scattereth Zephaniah the chiefe Priest, as though God had giuen him the spirit & zeale of Ichoiada to pu- nish whosoever trespassed against the worde of God, of the which he would haue made Iere- miah one, cal- ling him a rauer and a false pro- phet.

a promise. c. 30. 11.



creased, I haue done these things vnto thee.

16 Therefore all they that deuoure thee, shall be deuoured, and all thine enemies euery one shal go into captiuitie: and they that spoyle thee, shalbe spoyled, and all they that robbe thee, will I giue to be robbed.

17 For I will restore health vnto thee, and I will heale thee of thy woundes, saith the Lord, because they called thee, The cast away, saying, This is Zion, whome no man seeketh after.

18 Thus saith the Lord, Beholde, I wil bring againe the captiuitie of Iakob tents, and haue compassion on his dwelling places: and the citie shalbe builded vpon her own heape, and the palace shall remaine after the maner thereof.

19 And out of them shal proceede thanksgiving, and the voyce of them that are ioyous, and I wil multiplie them, and they shall not be fewe: I wil also glorifie them, and they shall not be diminished.

20 Their children also shalbe as afore time, and their congregation shall be established before me: and I wil visite al that vex them.

21 And their noble ruler shall be of themselves, and their gouernour shall procede from the middes of them, and I will cause him to draw nere, and approche vnto me: for who is this that directeth his heart to come vnto me, saith the Lord?

22 And ye shall be my people, and I wil bee your God.

23 Beholde, the tempest of the Lord goeth forth with wrath: the whirlwinde that hangeth ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shall not returne, vntill he haue done, and vntill he haue performed the intents of his heart: in the latter dayes ye shall vnderstand it.

CHAP. XXXI.

Here rehearse Gods benefites after their returne from Babylon, 23 And the spirittuall ioye of the faithfull in the Church.

AT the same time, saith the Lord, will I be the God of all the families of Israel, and they shalbe my people.

2 Thus saith the Lord, The people which escaped the sword, found grace in the wilderness: he walked before Israel to cause him to rest.

3 The Lord hath appeared vnto me of old, say they: Yea, I haue loued thee with an euertlasting loue, therefore with mercie I haue drawn thee.

4 Again I will build thee, and thou shalt be builded, O virgine Israel: thou shalt stil be adorned with thy timbrels, and shalt

go forth in the dance of them that be ioyful.

5 Thou shalt yet plant vines vpon the mountaines of Samaria, and the planters that plant them, shall make them common.

6 For the dayes shal come that the watchmen vpon the mount of Ephraim shal cry, Arise, and let vs go vp vnto Zion to the Lord our God.

7 For thus saith the Lorde, Reioyce with gladnes for Iakob, and shoute for ioye among the chiefe of the Gentiles: publish praise, & say, O Lord, saue thy people, the remnant of Israel.

8 Behold, I wil bring them from the North country, & gather them from the coastes of the world, with the blinde and the lame among them, with the woman with childe, and her that is deliuered also: a great company shall returne hither.

9 They shall come weeping, and with mercie will I bring them againe: I wil lead them by the riuers of water in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first borne.

10 Heare the word of the Lord, O ye Gentiles, and declare in the yles afarre of, and say, He that scattered Israel, will gather him & will keepe him, as a shepheard doth his flocke.

11 For the Lord hath redeemed Iakob, and ransomed him from the hand of him, that was stronger then he.

12 Therefore they shall come, and reioyce in the height of Zion, and shall runne to the bountifulnes of the Lord, euen for the wheat and for the wine, and for the oyle, and for the increase of sheepe, and bullocks: and their soule shalbe as a watered garden, & they shal haue no more sorowe.

13 Then shall the virgine reioyce in the dance, and the young men, and the olde men together: for I will turne their mourning into ioye, and will comfort them, and giue them ioye for their sorowes.

14 And I wil replenishe the soule of the Priests with fatnes, and my people shall be satisfied with my goodnes, sayth the Lord.

15 Thus saith the Lord, A voyce was heard on hie, a mourning and bitter weeping. Rahel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus saith the Lord, Refrayne thy voyce from weeping, and thine eies from teares: for thy worke shalbe rewarded, saith the Lord, and they shall come againe from the land of the enemy:

17 In the company of the faithful, which euer praise God for his benefites. f Meaning the spirit of wisdom, knowledge and zeale.

18 To declare the greatnes of Gods mercie in deliuering the Iewes, he sheweth them that they were like to the Beniamites, or Israelites: that is, utterly destroyed, and caried away, in so much that if Rahel the mother of Beniamin could haue risen againe to seeke for her children, she shoulde haue found none remaining.

g Because the Israelites, which were the ten tribes, neuer returned to Samaria, therefore this must be spiritually vnderstand vnder the kingdome of Christ, which was the restauration of the true Israel. h That is, shall eate the fruite thereof, as Leui. 19. 23. deu. 20. 6. i The ministers of the word. k They shal exhort all to the embracing of the Gospel, as Ista. 2. 3. l He sheweth what shalbe the concord and loue of all vnder the Gospel, where none shalbe refused for their infirmities: and euerie one shal exhort one another to embrace it. m That is, lamenting their sinnes, which had not giuen care to the Prophets, and therefore it followeth that God receiued the mercie, chap. 30. 4. Some take in that they should weepe for ioye. n Where they found no impediments, but abundance of all things. o That is, my Priests with fatnes, and my people shall be satisfied with my goodnes, sayth the Lord. p That is, from the Babylonians, and other enemies. q By these temporal benefites he meaneth the spiritual graces, which are in the Church, and whereof there should be euert plenty, Ista.

the iustitias.

a promise.

the gentiles

christ. 1. 30. 2. 21.

Part. c. 30. 21. 24.

A promise of temperance.

through Gods promise. that they shall be as a watered garden, and they shall have no more sorowe. 2. 27. 28.

a promise. 2. 1. 4. 5.

Gods loue, shewing 2. 3.

for. Christ's sake and not from the merits of the worke.

17 And there is hope in thine end, saith the Lord, that thy children shall come agayne to their owne borders.

18 I haue heard Ephraim lamenting thus, Thou hast corrected me, and I was chastised as an vntamed calfe: & conuert thou me, and I shall be conuerted: for thou art the Lord my God.

19 Surely after that I conuerted, I repented: & after that I was instructed, I smote vpon my thigh: I was ashamed, yea, euen confounded, because I did beare the reproche of my youth.

20 Is Ephraim my deare sonne or pleasant childe? yet since I spake vnto him, I still remembered him: therefore my bowels are troubled for him: I will surely haue compassion vpon him, saith the Lord.

21 Set thee vp signes: make thee heapes: set thine heart toward the path and waye, that thou hast walked: turne againe, O virgin of Israel: turne agayne to these thy cities.

22 How long wilt thou go astraye, O thou rebellious daughter? for the Lorde hath created a newe thing in the earth: a woman shall compasse a man.

23 Thus saith the Lord of hostes, the God of Israel, Yet shall they saye this thing in the lande of Iudah, and in the cities thereof, when I shall bring agayne their captiuitie, The Lord blesse thee, O habitation of iustice & holy mountaine.

24 And Iudah shall dwell in it, and all the cities thereof together, the husbandmen & they that go forth with the flocke.

25 For I haue faciate the wearie soule, and I haue replenished euery sorrowful soule.

26 Therefore I awaked and beheld, and my sleepe was sweete vnto me.

27 Behold, the dayes come, saith the Lorde, that I will sowe the house of Israel, and the house of Iudah with the seede of man and with the seede of beast.

28 And like as I haue watched vpon them, to plucke vp and to roote out, & to throwe downe, and to destroy, and to plague them, so will I wathe ouer them, to buylde and to plant them, saith the Lorde.

29 In those dayes shall they saye no more, The fathers haue eaten a fowre grape, & the childrens teeth are set on edge.

30 But euery one shall dye for his owne iniquitie: euery man that eateth the fowre grape, his teeth shall be set on edge.

31 Behold, the daies come, saith the Lorde, that I will make a newe covenant with the house of Israel, and with the house of Iudah,

32 Not according to the couenaunt that I sion of the Messiah to come, in whome the two houses of Israel and Iudah should be ioyned, I reioyced. f I wil multiplie, and enrich the with people and catell. g The wicked vsed this prouerbe, when they did murmur against Gods iudgements pronounced by the Prophets, saying, That their fathers had committed the faute, and that the children were punished, Ezek. 18. 3. h Though the couenaunt of redemption made to the fathers, and this which was giuen after, seeme diuers, yet they are all one, and grounded on Iesus Christ, saue that this is called new because of the manifestation of Christ, and the abundant graces of the holie Ghost giuen to his Church vnder the Gospel.

made with their fathers, when I tooke the by the hand to bring them out of the land of Egypt, the which my couenaunt they brake, although I was an husband vnto them, saith the Lorde.

33 But this shall be the couenaunt that I will make with the house of Israel, After those dayes, saith the Lorde, I will put my Lawe in their inward partes, and write it in their heartes, and wil be their God, and they shall be my people.

34 And they shall teach no more euery man his neighbour and euery man his brother, saying, Knowe the Lord: for they shall all knowe me from the least of them vnto the greatest of them, saith the Lorde: for I will forgive their iniquitie, and will remember their finnes no more.

35 Thus saith the Lorde, which giueth the sunne for a light to the day, and the courses of the moone and of the starres for light to the night, which breaketh the sea when the waues thereof roare: his Name is the Lorde of hostes.

36 If these ordinances departe out of my sight, saith the Lorde, then shall the seede of Israel cease from being a nation before me, for euer.

37 Thus saith the Lorde, If the heauens can be measured, or the foundations of the earth be searched out beneath, then will I cast off all the seede of Israel, for all that they haue done, saith the Lorde.

38 Behold, the dayes come, saith the Lorde, that the citie shall be buylt to the Lorde fro the tower of Hananeel, vnto the gate of the corner.

39 And the line of the measure shall go forth in his presence vpon the hill Gareb, and shall compasse about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fieldes vnto the brooke of Kidron, and vnto the corner of the horsegate toward the East, shall be holie vnto the Lorde, neither shall it be plucked vp nor destroyed anie more for euer.

sure as I will haue a people, so certaine is it, that I will leave them my word for euer to gouerne them with. n The one and the other is impossible. o As it was performed, Nehemiah. 3. 1. By this description he sheweth that the citie should be as ample, and beautiful as ever it was: but he alludeth to the spiritual Ierusalem, whose beautie should be incomparable.

## CHAP. XXXII.

Jeremiah is cast into prison because he prophesied that the citie should be taken of the King of Babylon. 7 He sheweth that the people should come againe to their owne possession. 38 The people of God are his seruants, and he is their Lord.

1 The worde that came vnto Jeremiah from the Lorde, in the tenth yere of Zedekiah King of Iudah, which was the eighteenth yere of Nebuchad-nezzar.

2 For then the King of Babels hoste besieged Ierusalem: and Ieremiah the Prophet Zedekiahs reigne, which was almost fourtie yeres.

u That is, the people that were led captiue.

x Which was wanton & could not be subiect to the yoke.

y He sheweth how the faithful vnto pray: that is, desire God to turne them, for as much as they can not turne of themselves.

z In signe of repentance, and detestation of my sinne.

a As though hee would say, No: for by his iniquitie he did what lay in him to cast me off.

b To wit, in pitying him for my promises fake

c Marke by what way thou diddest go into captiuitie, and thou shalt turne againe by the same.

d Because their deliuerance from Babylon was a figure of their deliuerance fro sinne, he sheweth how this should be procured, to wit, by Iesus Christ

whome a woman should conceiue, and beare in her wombe. Which is a strange thing in earth, because he should be borne of a virgin without man: or, he meaneth, that Ierusalem which was like a barren woman in her captiuitie, should be fruitful as she, that is ioyned in marriage, and whom God blesseth with children.

e Hauing vnderstand this vision of the Messiah to come, in whome the two houses of Israel and Iudah should be ioyned, I reioyced.

f I wil multiplie, and enrich the with people and catell.

g The wicked vsed this prouerbe, when they did murmur against Gods iudgements pronounced by the Prophets, saying, That their fathers had committed the faute, and that the children were punished, Ezek. 18. 3.

h Though the couenaunt of redemption made to the fathers, and this which was giuen after, seeme diuers, yet they are all one, and grounded on Iesus Christ, saue that this is called new because of the manifestation of Christ, and the abundant graces of the holie Ghost giuen to his Church vnder the Gospel.

i And so the people of God are his seruants, and he is their Lord.

k In the time of Christ my law shall in stead of tables of stone be written in their heartes, mine holy Spirit, Ebr. 8. 2.

l Vnder the shadowe of Christ, there shall be none blinded with ignorance, but I will giue them faith, and knowledge of God for redemption of their finnes & daily increase the same: so that it shall not seeme so come so much by the preaching of my ministers, altho I instruct them in my holy spirit, Ila. 43. 10.

m A full accomplishment hereof is referred to the kingdome of Christ, where we shall be ioyned with our brethren in the same, moone, and starres can not but giue light according to mine ordinance, so long as this world lasteth, so shall my Church neuer faile, neither shall any thing hinder it: and so

n According to the promise, I will leave them my word for euer to gouerne them with.

o As it was performed, Nehemiah. 3. 1. By this description he sheweth that the citie should be as ample, and beautiful as ever it was: but he alludeth to the spiritual Ierusalem, whose beautie should be incomparable.

p So that Ieremiah had now prophesied the thirtieth yere of Iosiah vnto the last yere Iereme came out of their deliuerance.

was shut vp in the court of the prison, which was in the King of Iudahs house.

3 For Zedekiah King of Iudah had shut him vp, saying, Wherefore dost thou prophesie, and say, Thus saith the Lord, Behold, I will giue this citie into the hands of the King of Babel, and he shall take it?

4 And Zedekiah the King of Iudah shall not escape out of the hande of the Caldeans, but shall surely be deliuered into the hands of the King of Babel, and shall speak with him mouth to mouth, and his eyes shall beholde his face,

5 And he shall lead Zedekiah to Babel, and there shall he be, vntill I visite him, saith the Lord: though ye fight with the Caldeans, ye shall not prosper.

6 ¶ And Ieremiah said, The worde of the Lord came vnto me, saying,

7 Behold, Hanameel, the sonne of Shallum thine vncle, shall come vnto thee and say, Bye vnto thee my felde, that is in Anathoth: for the title by kindred appertaineth vnto thee to buy it.

8 So Hanameel, mine vncles sonne, came to me in the court of the prison, according to the word of the Lord, and said vnto me, Bye my field, I pray thee, that is in Anathoth, which is in the countrey of Benjamin: for the right of the possession is thine, and the purchase belongeth vnto thee: bye it for thee. Then I knew that this was the word of the Lord.

9 And I bought the felde of Hanameel, mine vncles sonne, that was in Anathoth and weighed him the siluer, *even* seven shekels, and ten pieces of siluer.

10 And I writ it in the booke and signed it, and rooke witnessess, & weighed him the siluer in the balances.

11 So I tooke the booke of the possession, being sealed according to the Lawe, and custome, with the booke that was open.

12 And I gaue the booke of the possession vnto Baruch the sonne of Neriah, y<sup>e</sup> sonne of Maaseiah, in the sight of Hanameel mine vncles sonne, and in the presence of the witnessess, written in the booke of the possession, before all the Iewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Lord of hostes, the God of Israel, Take the writings, *even* this booke of the possession, both that is sealed, and this booke that is open, and put them in an earthen vessel, that they may continue a long time.

15 For the Lord of hostes, the God of Israel saith thus, Houses and feldes, and vineyards shall be possessed againe in this land.

16 ¶ Now when I had deliuered the booke of the possession vnto Baruch, the sonne of Neriah, I prayed vnto the Lord, saying,

17 Ah Lord God, beholde, thou hast made the heauen & the earth by thy great power, and by thy stretched out arme, & there is nothing hard vnto thee.

18 Thou shewest mercie vnto thousandes, and recompensett the iniquitie of the fathers into the bosome of their children after them: O God the great and mightie, whose Name is the Lord of hostes,

19 Great in counsel, and mightie in worke, (for thine eyes are open vpon all the waies of the sonnes of men, to giue to euery one according to his wayes, and according to the fruite of his workes)

20 Which hast set signes and wonders in the land of Egypt vnto this day, and in Israel, and among all men, and hast made thee a Name, as appeareth this day,

21 And hast brought thy people Israel out of the land of Egypt with signes, and with wonders, and with a strong hande, with a stretched out arme, and with great terror,

22 And hast giuen them this lande, which thou didst sweare to their fathers to giue them; *even* a land, that floweth with milke and honie,

23 And they came in, and possessed it, but they obeyed not thy voice, neither walked in thy Lawe: all that thou commandedst them to do, they haue not done: therefore thou hast caused this whole plague to come vpon them.

24 Beholde, the mounts, they are come into the citie to take it, & the citie is giuen into the hand of the Caldeans, that fight against it by meanes of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, & beholde, thou seest it.

25 And thou hast said vnto me, O Lord God, Bye vnto thee the field for siluer, and take witnessess: for the citie shall be giuen into the hand of the Caldeans.

26 ¶ Then came the word of the Lord vnto Ieremiah, saying,

27 Beholde, I am the LORD GOD of all flesh: is there anie thing too hard for me?

28 Therefore thus saith the Lord, Beholde, I will giue this citie into the hande of the Caldeans, and into the hande of Nebuchad-nezzar, King of Babel, and he shall take it.

29 And the Caldeans shall come and fight against this citie, and set fire on this citie and burne it, with the houses, vpon whose roofes they haue offered incense vnto Baal, and powred drinke offerings vnto other gods, to prouoke me vnto anger.

30 For the children of Israel, and the children of Iudah haue surely done euil before mee from their youth: for the children of Israel haue surely prouoked me to anger with the workes of their hands, saith the Lord.

31 Therefore this citie hath bene vnto mee as a prouocation of mine anger, and of my wrath, from the day, that they built it, *even* vnto this day, that I should remoue it out of my sight,

32 Because of all the euill of the children of Israel,

Exod. 34.7.  
Deut. 5.9.

i Because the wicked are subiect to the curse of God, he sheweth, that their pestilence, which by nature are vnder this malediction, shall be punished both for their owne wickednes, and that the iniquitie of their fathers, which is likewise in them shall be also reuenged on their head.

k Meaning, that his miracles in deliuering his people, should neuer be forgotten.

l The word signifies any thing that is cast vp, as a mount or ram-parte, and is also vied for engines of warre, which were laide on an he place to shoote into a citie, before that gunnes were in vife.

m That is, of e-  
uery creature:  
who as they are  
his worke, so  
doeth he go-  
uerne and guide  
them as pleaseth  
him, whereby he  
sheweth that as  
he is the autor  
of this their cap-  
tuitie for their  
sinnes, so will he  
for his mercies  
be their redeemer  
to restore them  
again to liber-  
tie.

n From the time that I brought them out of Egypt, and made the my people, and called them my first borne.

disobedience the cause of all guntham's

namely by you

Nothing is too hard for me.

so that Baruch appereth as a witness of the same as God: and not in the word, as some would haue it.

prayer. 3. 19. is a saying of 3 words



Israel, and of the children of Iudah, which they haue done to prouoke mee to anger, *even* they, their Kings, their Princes, their Priests, and their Prophets, and the men of Iudah, and the inhabitants of Ierusalem.

33 And they haue turned vnto me the backe and not the face: though I taught them, \* rising vp early, and instructing them, yet they were not obedient to receiue doctrine,

o Reade Prou. 1. 33. ifa. 65. 2. chap. 7. 13. & 19. 7. & 25. 3. & 16. 5. & 29. 29.

34 But they set their abominations in the house (whereupon my name was called) to defile it,

p That is, the altars, which were made to offer sacrifice vpon to their idoles.

q Reade Chap. 7. 30. 2. King. 21. 4.

r Reade 2. King. 16. 3.

f Reade Chap. 30. 16.

a promise. c. 33. 6.

*Idolaters zeale  
promised.*

Dmt. 30. 9.

35 And they buylt the hie \* places of Baal, which are in the valley of Ben-hinnom, to cause their sonnes, and their daughters to \* passe through the fire vnto Molech, which I comāded them not, neither came it into my minde, that they should do such abomination, to cause Iudah to sinne.

36 And nowe<sup>r</sup> therefore, thus, hath the Lord God of Israel spoken, concerning this citie, whereof ye say, It shalbe deliuered into the hand of the King of Babel by the sword, and by the famine, and by the pestilence,

37 \* Behold, I wil gather them out of al countries, wherein I haue scattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I will cause them to dwell safely.

Chap. 30. 18.

38 And they shalbe \* my people, and I will be their God.

t One consent & one religion, as Ezek. 11. 19. & 19. 27.

hant. 6. 2. 40. 21.

u Reade Chap. 31. 32.

a most comfortabill promise.

39 And I will giue them \* one heart and one way that they may feare me for euer for the wealth of them, and of their children after them.

40 And I will make an \* euerlasting couenāt with them, that I will neuer turne away from them to do them good, but I will put my feare in their hearts, that they shal not depart from me.

41 Yea, I wil delite in the to do them good, and I will plant them in this land assuredly with my whole heart, & with all my soule.

42 For thus saith the Lord, Like as I haue brought al this great plague vpō this people, so will I bring vpon them all the good that I haue promised them.

43 And the fieldes shalbe possessed in this land, wherof ye say, It is desolate without man or beast, and shal be giuen into the hande of the Caldeans.

44 Men shall bye \* fieldes for siluer, & make writings, and seale them, and take witness in the lande of Benjamin, and round about Ierusalem, and in the cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I wil cause their captiuitie to returne, saith the Lord.

CHAP. XXXIII.

The Prophet is ministered of the Lord to pray for the deliuerance of the people, which the Lord promised. 1. God forgiveth sinnes for his owne glorie. 15. Of the birth of Christ. 20. The kingdom of Christ in the Church shall neuer be ended.

Moreouer, the word of the Lord came vnto Ieremiah y<sup>e</sup> second time (while he was yet shut vp in the \* court of the prison) laying,

Thus saith the Lord, the maker<sup>b</sup> thereof, the Lord that formed it, and established it, the Lord is his Name.

Call vnto me, and I wil answer thee, and shew thee great & mightie things, which thou knowest not.

For thus saith the Lorde God of Israel, concerning the houses of this citie, and concerning the houses of the Kings of Iudah, which are destroyed by the \* mounte, and by the sword,

They come to \* fight with the Caldeans, but it is to fill them selues with the dead bodies of men, whome I haue slaine in mine anger and in my wrath: for I haue hid my \* face from this citie, because of all their wickednes.

\* Beholde, I will giue it health & amendment: for I will cure them, and will reueile vnto them the abundance of peace, and truth.

And I will cause the captiuitie of Iudah, and the captiuitie of Israel to returne, and will buyld them as at the first.

And I wil \* clesne them from al their iniquitie, whereby they haue sinned against me: yea, I wil pardon all their iniquities, whereby they haue sinned against me, and whereby they haue rebelled against me.

And it shalbe to me a name, a \* hioye, a praise, & an honour before al the nations of the earth, which shal heare al the good that I do vnto them: and they shall feare, and tremble for al the goodnes, and for al the wealth, that I shew vnto this citie.

Thus saith the Lord, Againe there shalbe heard in this place (which ye say shalbe desolate, without man, and without beast, *even* in the cities of Iudah, & in the streets of Ierusalem, that are desolate without man, and without inhabitant, and without beast)

The voyce of ioy and the voice of gladnes, the voyce of the bridegrome, and the voice of the bride, the voice of them that shal say, \* Praise the Lorde of hostes, because the Lord is good: for his mercie endureth for euer, and of them that offer the sacrifice of praise in the House of the Lord, for I wil cause to returne the captiuitie of the land, as at the first, saith the Lord.

Thus saith the Lord of hostes, Againe in this place, which is desolate, without man, and without beast, & in al the cities thereof there shalbe dwelling for shepherdes to rest their flockes.

In the cities of the \* mountaines, in the cities in the plaine, and in the cities of the South, and in the land of Benjamin, and about Ierusalem, and in the cities of Iudah shal the sheep passe againe, vnder y<sup>e</sup> hand of him that telleth them, saith the Lord.

Behold, the daies come, saith the Lord, that I wil performe that good thing, which I haue

a Which was in the Kings house at Ierusalem, chap. 32. 1. b To wit, of Ierusalem, who as he made it, so will he preserve it, reade ifa. 37. 26.

c Reade Chap. 32. 24.

d The Iewes thinke to come, come the Caldeans, but they seeke their owne destruction.

e He sheweth that God is your ioy, of all prospering, but anger is not a ioy.

f In the middle of his threatenings God remembreth his comforteth. g Declaring that there is no deservance nor ioy, but whereas we seeke remission of sinnes.

h Wherby he sheweth that Church, wherein is remission of sinnes, is Gods honour and glorie, so that whatsoever is contrary to it, laboureth to dishonour God.

i which was a song appointed for the Levites to praise God by. 1. Chron. 16. 10. 12. 4.

k Meaning that all the country of Iudah shalbe inhabited againe.

I haue promised vnto the house of Israel, & to the house of Iudah.

15 In those daies & at that tyme, will I cause the branche of righteouſnes to grow vp vnto Dauid, & he ſhall execute iudgement, and righteouſnes in the land.

16 In thoſe dayes ſhall Iudah be ſaued, and Ieruſalem ſhall dwell ſafely, and he that ſhall call her, is the Lord our righteouſnes.

17 For thus ſaith the Lord, Dauid ſhall neuer want a man to ſit vpon the throne of the houſe of Iſrael.

18 Neither ſhall the Priests & Leuites want a man before me to offer burnt offerings, and to offer meat offerings, & to do ſacrifice continually.

19 And the worde of the Lord came vnto Ieremiah, ſaying,

20 Thus ſaith the Lord, If you can breake my couenant of the 7 day, & my couenant of the night, that there ſhould not be day, and night in their ſeaſon,

21 Then may my couenant be broken with Dauid my ſeruant, y he ſhould not haue a ſonne to reigne vpon his throne, and with the Leuites, and Priests my miniſters.

22 As the army of heauen can not be nombred, neither the ſand of the ſea meaſured: ſo will I multiply the ſeed of Dauid my ſeruant, & the Leuites, that miniſter vnto me.

23 Moreouer, the word of the Lord came to Ieremiah, ſaying,

24 Conſiderſt thou not what this people haue ſpoken, ſaying, The two families, which the Lord hath choſen, he hath euen caſt them off: thus they haue deſpiſed my people, that they ſhould be no more a nation before them.

25 Thus ſaith the Lord, If my couenant be not with day and night, and if I haue not appointed the order of heauen and earth,

26 Then will I caſt away the ſeede of Iaakob and Dauid my ſeruant, and not take of his ſeede to be rulers ouer the ſeede of Abraham, Izhak, and Iaakob: for I will cauſe their captiuitie to returne, and haue compaſſion on them.

CHAP. XXXIII.

He threatneth that the citie, & the King Zedekiah ſhall be giuen into the hands of the King of Babylon. 11 He rebuketh their cruelty toward their ſeruants.

1 The worde which came vnto Ieremiah fro the Lord (when Nebuchadnezzar King of Babel, and all his hoſte, and all the kingdoms of the earth, that were vnder the power of his hand, & al people fought againſt Ieruſalem, and againſt all the cities thereof) ſaying,

2 Thus ſaith the Lord God of Iſrael, Goe, and ſpeake to Zedekiah King of Iudah, and tel him, Thus ſaith the Lord, Behold, I wil giue this citie into the hande of the King of Babel, and he ſhall burne it with fire,

3 And thou ſhalt not eſcape out of his hand, but ſhalt ſurely be taken, and deliuered

into his hand, and thine eyes ſhall beholde the face of the King of Babel, and he ſhall ſpeake with thee mouth to mouth, & thou ſhalt go to Babel.

4 Yet heare the word of the Lorde, O Zedekiah, King of Iudah: thus ſaith the Lorde of thee, Thou ſhalt not dye by the ſword,

5 But thou ſhalt dye in peace: & according to the burning for thy fathers the former violent death, Kings which were before thee, ſo ſhall they burne odours for thee, and they ſhall lament thee, ſaying, Oh lord: for I haue pronounced the word, ſaith the Lord.

6 Then Ieremiah the Prophet ſpake al theſe words vnto Zedekiah King of Iudah in Ieruſalem,

7 (When the King of Babels hoſte fought againſt Ieruſalem, and againſt all the cities of Iudah, that were left, euen againſt Lachish, & againſt Azekah: for theſe ſtrong cities remained of the cities of Iudah)

8 This is the word that came vnto Ieremiah from the Lord, after that the King Zedekiah had made a couenant with all the people, which were at Ieruſalem, to proclaim liberty vnto them,

9 That euery man ſhould let his ſeruant go free, & euery man his handmaid, which was an Ebreue or an Ebrueſſe, & that none ſhould ſerue him ſelfe of them, ſo was, of a lewe his brother.

10 Now when al the princes, & all the people which had agreed to the couenant, heard that euery one ſhould let his ſeruant goe free, and euery one his handmaid, & that none ſhould ſerue themſelues of them any more, they obeyed and let them go.

11 But afterward they repented & cauſed the ſeruants and the handmaidens, whome they had let go free, to returne, and helde them in ſubiection as ſeruantes and handmaidens.

12 Therefore the word of the Lord came vnto Ieremiah from the Lord, ſaying,

13 Thus ſaith the Lorde God of Iſrael, I made a couenant with your fathers, when I brought them out of the land of Egypt, out of the houſe of ſeruants, ſaying,

14 At the terme of ſeuene yerres let ye go, euery man his brother an Ebrewe which hath bene ſold vnto thee: & when he hath ſerued thee fixe yerres, thou ſhalt let him go free from thee: but your fathers obeyed me not, neither inclined their eares.

15 And ye were now turned, and had done right in my ſight in proclaiming liberty, euery man to his neighbour, & ye had made a couenant before me in the houſe, whereupon my name is called.

16 But yee repented, and polluted my Name: for ye haue cauſed euery man his ſeruant, & euery man his handmaid, whom yee had ſet at libertie at their pleaſure, to returne, and holde them in ſubiection to be vnto you as ſeruants & as handmaidens.

17 Therefore thus ſaith the Lord, Ye haue

Added. iij. not

Chap. c. 33. v. 19.

odours burned at the funeral of 3 Kings.

Gods promiſſes are made in the 33. of 3 Kings.

d When the enemy was at hand, and they ſaw themſelues in danger, they would ſeeme holy, and ſo began ſome kind of reformation: but ſoone after they vttered their hypocriſie.

e According to the Law, Exod. 21. 2. Deut. 15. 12.

f By returned.

Or, bondage, Deut. 15. 1.

f Meaning, in the Temple, to declare that it was a moſt holme and ſtreit couenant, made in the Name of the Lord.

reformation begun & not continued. It but reformation; and it was threatned to be punished.

That is, I giue  
y sword liberty  
to destroy you.

h As touching  
this maner of  
solemn couenāt  
which y ancient  
vied by passing  
betwene the two  
partes of a beaſt,  
to ſignifie that y  
tranſgreſſor of  
y ſame couenāt  
ſhould be ſo di-  
uided in pieces,  
read Gen. 15. 10.

i To fight a-  
gainſt the Egyp-  
tians, at Chap.  
27. 31.

As obedience in things  
temporall be requir'd:  
much more in things  
ſpirituell. c. 35. 14.

not obeyed me, in proclaiming freedome  
every man to his brother, and every man  
to his neighbour: behold, I proclaime a  
libertie for you, ſayth the Lord, to the  
ſword, to the peſtillence, & to the famine,  
and I will make you a terrour to all y kin-  
domes of the earth.

18 And I wil giue thoſe men that haue broken  
my couenant, and haue not kept the  
wordes of the couenant, which they had  
made before me, when they cut the calfe  
in twaine, and paſſed betwene the partes  
thereof:

19 The princes of Iudah, and the princes of  
Ieruſalem, the Eunuches, and the Priests,  
and all the people of the land, which paſ-  
ſed betwene the partes of the calfe,

20 I will euen giue them into the hande of  
their enemies, and into the hands of them  
that ſeek their life: and their dead bodies  
ſhal be for meat vnto the foules of the hea-  
uen, and to the beaſts of the earth.

21 And Zedekiah King of Iudah, and his  
princes will I giue into the hand of their  
enemies, and into the hand of them that  
ſeek their lyfe, and into the hande of the  
King of Babels hoſte, which are gone vp  
from you.

22 Behold, I will commaund, ſaith the Lord,  
and cauſe them to returne to this city, and  
they ſhal fight againſt it, and take it, and  
burne it with fyre: and I will make the  
cities of Iudah deſolate without an inha-  
bitant.

CHAP. XXXV.

He propoſeth the obedience of the Rehchabites, and thereby  
conſoundeth the pride of the Iewes.

1 The worde which came vnto Ieremiah  
from the Lord, in the daies of Iehoiakim  
the ſonne of Iofiah King of Iudah,  
ſaying,

2 Go vnto the houſe of the Rehchabites, &  
ſpeake vnto them, and bring them into the  
houſe of the Lord into one of the cham-  
bers, and giue them wine to drinke.

3 Then tooke I Iazaniah, the ſonne of Ie-  
remiah the ſonne of Habazziniah, and his  
brethren, and al his ſonnes, and the whole  
houſe of the Rehchabites,

4 And I brought them into the Houſe of  
the Lorde, into the chamber of the ſonnes  
of Hanan, the ſonne of Igdaliah a man of  
God, which was by the chamber of the  
princes, which was aboue the chamber of  
Maſeiah the ſonne of Shallum, the keeper  
of the treaſure.

5 And I ſet before the ſonnes of the houſe  
of the Rehchabites, portes ful of wyne, and  
cuppes, and ſaid vnto them, Drinke wine.  
6 But they ſaid, We wil drinke no wine: for  
Jonadab the ſonne of Rechab our father  
commaunded vs, ſaying, Ye ſhall drinke  
no wyne, neither you nor your ſonnes for  
euer.

e That is, a  
Prophet.

f Or, doore.

d The Prophet  
ſaith not, The  
Lord ſaith thus:  
for then they  
ought to haue  
obeyed: but he  
teareth to ano-  
ther ende: that  
is, to declare  
their obedience  
to man, ſeing the  
Iewes would not  
obey God him  
ſelfe. e Whom Iehu the King of Iſrael fauoured for his zeale. 2 King.  
10. 15. f Teaching them hereby to flee al occaſions of intemperancie, ambi-  
tion & auarice, and that they might knowe y they were ſtrangers in  
the earth, and be ready to depart at al occaſions.

7 Neither ſhal ye buylde houſe, nor ſowe  
ſeede, nor plant vineyard, nor haue anye,  
but al your dayes ye ſhall dwell in tentes,  
that ye may lue a long time in the lande  
where ye be ſtrangers.

8 Thus haue we obeyed the voice of Iona-  
dab the ſonne of Rechab our father, in al  
that he hath charged vs, & we drinke no  
wine all our dayes, neither we, our wiues,  
our ſonnes, nor our daughters.

9 Neither builde we houſes for vs to dwell  
in, neither haue we vineyard, nor field, nor  
ſeede,

10 But we haue remained in tentes, & haue  
obeyed, & done according to all that Iona-  
dab our father commanded vs.

11 But when Nebuchad-nezzar King of  
Babel came vp into the lande, we ſayde,  
Come, & let vs go to Ieruſalem, from the  
hoſte of the Caldeans, and from the hoſte  
of Aram: ſo we dwell at Ieruſalem.

12 Then came the worde of the Lord vnto  
Ieremiah, ſaying,

13 Thus ſaith the Lord of hoſtes, the God  
of Iſrael, Go, and tel the men of Iudah, and  
the inhabitants of Ieruſalem, Wil ye not  
receiue doctrine to obey my wordes, ſaith  
the Lord?

14 The commandement of Ionadab the  
ſonne of Rechab that he commanded his  
ſonnes, that they ſhould drinke no wine, is  
ſurely kept: for vnto this daye they drinke  
none, but obey their fathers command-  
ment: notwithstanding I haue ſpoken vn-  
to you, riſing early, and ſpeaking, but ye  
would not obey me.

15 I haue ſent alſo vnto you all my ſeruants  
the Prophets, riſing vp early, and ſending  
them, ſaying, \* Returne now euery man  
from his euil way, & amend your workes,  
and go not after other gods to ſerue them,  
and ye ſhal dwell in the land which I haue  
giuen vnto you, and to your fathers, but  
ye would not encline your eare, nor obey  
mee.

16 Surely the ſonnes of Ionadab the ſonne  
of Rechab, haue kept the commandement  
of their father, which he gaue the, but this  
people hath not obeyed me.

17 Therefore thus ſaith the Lord of hoſtes,  
the God of Iſrael, Behold, I will bring vp  
on Iudah, and vpon all the inhabitants of  
Ieruſalem, al the euil that I haue pronoun-  
ced againſt them, becauſe I haue ſpoken  
vnto them, but they would not heare, and  
I haue called vnto them, but they would  
not anſwere.

18 And Ieremiah ſaid to the houſe of the  
Rehchabites, Thus ſaith the Lord of hoſts  
the God of Iſrael, Becauſe ye haue obeyed  
the commandement of Ionadab your  
father, and kept al his precepts, and done  
according vnto al that he hath command-  
ed you,

19 Therefore thus ſaith the Lord of hoſtes,  
the God of Iſrael, Ionadab the ſonne of  
Rechab ſhal not want a man, to ſtand be-  
fore me for euer.

g Which was  
now for the  
ſpace of three  
hundredth yeres  
from Iehu the  
hoiakim.

h Which de-  
reth that they  
were not ſo  
bound to their  
vow, that a  
could not be  
broken for any  
neceſſitie: for  
where they were  
commanded to  
dwell in tentes,  
they dwell now  
at Ieruſalem for  
feare of the  
warres.

i Whome I haue  
choſen to be my  
children, ſeing  
theſe which  
were the child-  
ren of an heathen  
man, obeyed the  
commandement  
of their father.  
k I haue moued  
diligently, and  
ted & warned  
you both by my  
ſelfe & by my  
Prophets.

Chap. 35. 23. 1.

l That is, by  
Prophets and  
miniſters which  
ſwereth that  
is as much al-  
though he ſaid  
ſpeake to wiſdom  
ſelfe, when he  
froderh himſelfe  
miniſters to ſpeak  
in his Name.

m His poſſeſſion  
that conſtantly  
be in my fauour



## CHAP. XXXVI.

*Baruch writeth, as Jeremiah inditeth, the booke of the curses against Iudah and Israel. 9 He is sent with the booke unto the people and readeth it before them al. 14 He is called before the rulers & readeth it before them also. 23 The King casteth it in the fire. 28 There is another written at the commandement of the Lord.*

**A**ND in the fourth <sup>4</sup> yeere of Iehoiakim the sonne of Iosiah King of Iudah, came this worde vnto Ieremiah from the Lord, saying,

**T**ake thee a roule or booke, and write therein all the wordes that I haue spoken to thee against Israel, & against Iudah, and against all the nations, from the day that I spake vnto thee, *even* <sup>b</sup> from the dayes of Iosiah vnto this day.

**I**t may be that the House of Iudah will heare of all the euill, which I determined to do vnto them that they maye returne euerie man from his euil waye, that I maye forgiue their iniquitie and their sinnes.

**T**hen Ieremiah called Baruch the sonne of Neriah, & Baruch wrote <sup>c</sup> at the mouth of Ieremiah all the wordes of the Lord, which he had spoken vnto him, vpon a roule or booke.

**A**nd Ieremiah comanded Baruch, saying, I am <sup>d</sup> shut vp, and can not go into the House of the Lord.

**T**herefore go thou, and read the roule wherein thou hast written at my mouth the wordes of the Lord in the audience of the people in the Lords House vpon the <sup>e</sup> fasting day: also thou shalt reade them in the hearing of al Iudah, that come out of their cities.

**I**t may be that they wil praye before the Lord, and euerie one returne from his euil way, for great is the anger & the wrath, that the Lord hath declared against this people.

**S**o Baruch the sonne of Neriah did according vnto all, that Ieremiah the Prophet commanded him, reading in the booke the wordes of the Lord in the Lordes House.

**A**nd in the fift <sup>f</sup> yere of Iehoiakim the sonne of Iosiah King of Iudah, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Ierusalem, & to all the people that came from the cities of Iudah vnto Ierusalem.

**T**hen red Baruch in the booke the wordes of Ieremiah in the house of the Lord, in the chamber of Gemariah the sonne of Shaphan the secretary, in the hier court at the entrie of the <sup>g</sup> new gate of the Lords house, in the hearing of al the people.

**W**hen Michaiah the sonne of Gemariah, the sonne of Shaphan had heard out of the booke al the wordes of the Lord,

**T**hen he went downe to the Kings house into the Chancellours chamber, and lo, al the princes sate there, *even* Elishama the Chancellour, & Delaiah the sonne of She-

maiah, and Elnathan the sonne of Achbor, & Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

**T**hen Michaiah declared vnto them all the wordes that he had heard when Baruch red in the booke in the audience of the people.

**T**herefore al the princes sent Iehudi the sonne of Nethaniah, the sonne of Shelemiah, the sonne of Chushti, vnto Baruch, saying, Take in thine hand the roule, wherein thou hast red in the audience of the people, and come. So Baruch the sonne of Neriah, tooke the roule in his hand, and came vnto them.

**A**nd they sayd vnto him, Sit downe now, and read it, that we may heare. So Baruch read it in their audience.

**N**ow when they had heard all the wordes, they were <sup>i</sup> afraide both one and other, and said vnto Baruch, We will certifie the King of al these wordes.

**A**nd they examined Baruch, saying, Tell vs now, how diddest thou write all these wordes at his mouth.

**T**hen Baruch answered them, He pronounced all these wordes vnto mee with his mouth, and I wrote *them* with ynke in the booke.

**T**hen said the princes vnto Baruch, Go, <sup>k</sup> hide thee, thou and Ieremiah, and let no man knowe where ye be.

**A**nd they went in to the King to the court, but they laid vp the roule in <sup>l</sup> y<sup>e</sup> chamber of Elishama the Chancellour & tolde the King all the wordes, that hee might heare.

**S**o the King sent Iehudi to fet the roule, & he tooke it out of Elishama the Chancellours chamber, & Iehudi red it in the audience of the King, & in the audience of al <sup>m</sup> y<sup>e</sup> princes, which stood beside the King.

**N**ow the King sate in the winter House, in the <sup>n</sup> ninth moneth, and there was a fire burning before him.

**A**nd when Iehudi had red three, or foure sides, he cut it with the penknife and cast it into the fire, that was on the hearth vntil al the roule was consumed in the fire, that was on the hearth.

**Y**et they were not afraid, nor rent <sup>o</sup> their garments, *neither* the King, nor any of his seruants, that heard al these wordes.

**N**euertheles, Elnathan, and Delaiah, and Gemariah had besought the King, that he would not burne the roule: but he would not heare them.

**B**ut the King commanded Ierahmeel the sonne of Hammelech, & Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the scribe, and Ieremiah the Prophet, but the Lord <sup>p</sup> hid them.

**T**hen the worde of the Lord came to Ieremiah (after that the King had burnt the roule and the wordes which Baruch wrote at the mouth of Ieremiah) saying,

**T**ake

*repentance is the end  
means to Iehudi's  
judgment. v. 3.*

*The godly  
were afraide, se-  
ing God so of-  
fended, and the  
wicked were  
astonied for the  
horror of the  
punishment.*

*They that  
were godly a-  
mong y<sup>e</sup> princes,  
gaue this coun-  
sel, by whose  
means it is like  
that Ieremiah  
was deliuered:  
for they knewe  
the rage of the  
King and of the  
wicked to be  
such, that they  
could not escape  
without danger  
of their liues.*

*Which contei-  
ned parte of  
November and  
part of Decem-  
ber.*

*fasting & prayer.  
v. 6.*

*A fast. v. 9.*

*Shewing, that  
the wicked in  
steade of repen-  
ting when they  
heare Gods  
judgements,  
grew into far-  
ther malice a-  
gainst him & his  
worde.*

*Thus we see  
the continual  
care, that God  
hath euer ouer  
histo preferue  
them from the  
rage of the wic-  
ked.*

*the Lord protecteth his  
in all dangers.*

# An other roule written.

# Jeremiah.

# The Prophet taken and beaten

Little help will serve  
us here God purpose to  
punish, or to deliver.  
e. 37. b. 10.

o Though the wicked thinke to haue abolished the word of god, when they haue burnt the booke thereof: yet this declareth y God will not onely raise it vp againe, but also increase it in greater abundance to their condemnation, as verſ. 32.  
p These are Ichoiakims words  
q Though Ichoiachin his sonne succeeded him, yet because he reigned but three moneths, it was esteemed as no reigne.  
r Read Chap. 22. 19.

28 Take thee againe \* another roule & write in it al the former words that were in the first roule which Ichoiakim the King of Iudah hath burnt,  
29 And thou shalt saye to Ichoiakim King of Iudah, Thus saith the Lord, Thou hast burnt this roule, saying, \* Why hast thou written therein, saying, that the King of Babel shal certainly come & destroy this land, and shal take thence both man and beast?  
30 Therefore thus saith the Lord of Ichoiakim King of Iudah, He shal haue none to sit vpon the throne of David, & his dead body shal be cast out in the daye to the heat, and in the night to the frost.  
31 And I wil visite him and his seede, and his seruants for their iniquitie, & I wil bring vpon them, & vpon the inhabitants of Ierusalem, & vpon the men of Iudah all the euil that I haue pronounced against the: but they would not heare.  
32 Then toke Ieremiah another roule, and gaue it Baruch the scribe the sonne of Neriah, which wrote therein at the mouth of Ieremiah al the words of y booke which Ichoiakim King of Iudah had burnt in the fire, and there were added besides them many like wordes.

## CHAP. XXXVII.

Zedekiah succeeded Ieconiah. 3 He sendeth vnto Ieremiah to pray for him. 12 Ieremiah going into the land of Benjamin, is taken. 15 He is beaten & put in prison.

2. King. 24. 17.  
2. Chron. 36. 10.  
chap. 52. 1.  
a Who was called Ichoiachin, or Ieconiah.  
b And called him Zedekiah whereas before his name was Mattaniah.  
2. King. 24. 17.  
\* Ebr. band.  
c Because he was afraide of the Caldeans y came against him.  
d That is, was out of prison & at libertie.  
e To helpe the Iewes.

\* Ebr. went up.

\* Or, list not up your remedies.

1 **A**ND \* King Zedekiah the sonne of Iosiah reigned for \* Coniah the sonne of Ichoiakim, whom Nebuchad-nezzar King of Babel <sup>b</sup> made King in the land of Iudah.  
2 But neither he, nor his seruants, nor the people of the land would obey the wordes of the Lord, which he spake by the \* ministerie of the Prophet Ieremiah.  
3 And Zedekiah the King <sup>c</sup> sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the Priest to the Prophet Ieremiah, saying, Pray now vnto the Lord our God for vs.  
4 (Now Ieremiah <sup>d</sup> went in and out among the people: for they had not put him into the prison.  
5 Then Pharaohs hoste was \* come out of Egypt: and when the Caldeans that besieged Ierusalem, heard tidings of them, they departed from Ierusalem.)  
6 Then came the word of the Lord vnto the Prophet Ieremiah, saying,  
7 Thus saith the Lord God of Israel, Thus shal ye say to the King of Iudah, that sent you vnto me to inquire of me, Beholde, Pharaohs hoste, which is come forth to help you, shall returne to Egypt into their owne land.  
8 And the Caldeans shal come againe, and fight against this citie, and take it & burne it with fire.  
9 Thus sayth the Lord, \* Deceiue not your selues, saying, The Caldeans shal surely de-

part from vs: for they shal not depart.  
10 For though ye had smitten y whole hoste of the Caldeans that fight against you, & there remained but wounded men among them, yet should euery man ryse vp in his tent, and burne this citie with fire.  
11 ¶ When the hoste of the Caldeans was broken vp from Ierusalem, because of Pharaohs armie,  
12 Then Ieremiah went out of Ierusalem to go into the <sup>e</sup> land of Benjamin, separating himself thence from among the people.  
13 And when he was in the <sup>f</sup> gate of Benjamin, there was a chief officer, whose name was Iriiah, the sonne of Shelemiah, the sonne of Hananiah, and he toke Ieremiah the Prophet, saying, Thou <sup>g</sup> sleepest to the Caldeans.  
14 Then said Ieremiah, That is false, I flee not to y Caldeas: but he would not heare him: so Iriiah tooke Ieremiah, & brought him to the princes.  
15 Wherefore the princes were angry with Ieremiah, & smote him, and laide him in prison in the house of Iehonathan the scribe: for they had made that the <sup>h</sup> prison.

16 When Ieremiah was entered into the dungeon, & into the prisons, & had remayned there a long time,  
17 Then Zedekiah the King sent, and tooke him out, and the King asked him secretly in his house, and said, Is there any worde fro the Lord? And Ieremiah said, Yea: for, said hee, thou shalt be deliuered into the hand of the King of Babel.  
18 Moreouer, Ieremiah said vnto King Zedekiah, What haue I offered against thee, or against thy seruants, or against this people, that ye haue put me in prison?  
19 \* Where are now your prophetes, which prophesied vnto you, saying, The King of Babel shal not come against you, nor against this land?  
20 Therefore heare now, I praye thee, O my lord the King: let my prayer <sup>i</sup> be accepted before thee, that thou cause me not to returne to the house of Iehonathan y scribe, lest I dye there.  
21 Then Zedekiah the King commanded, that they should put Ieremiah in the court of the prison, & that they should giue him dayely a piece of bread out of the bakers street vntil all the <sup>j</sup> bread in the citie were eaten vp. Thus Ieremiah remained in the court of the prison.

## CHAP. XXXVIII.

By the motion of the rulers Ieremiah is put into a dungeon. 14 At the request of Ebed-melech the King commaunded Ieremiah to be brought forth of the dungeon. 17 Ieremiah sheweth the King how he might escape death.

1 **T**HEN Shephatiah the sonne of Mattan, & Gedaliah the sonne of Pashhur, and Iucal the sonne of Shelemiah, & Pashhur the sonne of \* Malchiah, heard the wordes that Ieremiah had spoken vnto all the people, saying,

As some thinke, to go to Anathoth his owne towne.  
g By the which men went into the country of Benjamin.

h Because it was a vile and straight prison.

i That is, so long as there was any bread in the city: thus God p<sup>ro</sup>ph<sup>et</sup>ied for him that hee will ease their enemies to preferre the <sup>u</sup> that end whereunto he hath pointed them.

2 For Zedekiah had sent them to Ieremiah to inquire at y Lord for the state of the country now when Nebuchad-nezzar came, as Chap. 22.

nothing can returne  
Gods ministers from  
obeying the truth.  
e. 37. b. 14. &c.

Read 22.

Or, di<sup>st</sup>ance  
e Thus  
have the  
when the  
see the  
heart of  
of God  
fleeke to  
manif<sup>est</sup>

at the  
of pol<sup>it</sup>  
d Whe  
grawo  
died in  
one one  
would  
the tru  
the tru  
the tru  
but all  
him to  
of the  
to be c  
merit

\* Ebr. full.  
w Ebr.  
e Tob  
tern an  
franco  
f Here  
clered  
Proph<sup>et</sup>  
more f  
this str  
hands,  
did by  
of his  
which  
their g  
demon  
\* Ebr. w  
hand.

g Whe  
King h  
before  
more i  
Chap. 22.

Read Chap. 29.

Or, *disparagingly*.  
Thus we see how the wicked when they can not abide to hear the truth of Gods word, seek to put the minister to death as a traitor & a false prophet.  
Wherein he grievously offended in that that not only he would not hear the truth spoken by the Prophet, but also gaue him to the lutes of the wicked to be cruelly treated.

Or, *whites*, as *Elisayus*.  
To heare matters and gaue sentence.  
Hereby is declared that the Prophet found more fauour at this strangers hands, then he did by al them of his country which was to their great condemnation.  
Or, *vnder this* hand.

Where the King had set him before to be at more liberty, as Chap. 27. 22.

2 Thus saith the Lord, He that remaineth in this citie, shall dye by the sword, by the famine and by the pestilence: but he that goeth forth to the Caldeans, shall liue: for he shall haue his life for a pray, and shall liue.

3 Thus saith the Lord, This citie shall surely bee giuen into the hand of the King of Babels army, which shall take it.

4 Therefore the Princes said vnto the King, We beseech you, let this man be put to death: for thus he<sup>e</sup> weakeneth the hands of the men of warre<sup>e</sup> that remaine in this citie, and the hands of al the people, in speaking such wordes vnto them: for this man seeketh not the wealth of this people, but the hurt.

5 Then Zedekiah the King saide, Beholde, he is in your hands, for the King can denie<sup>e</sup> you nothing.

6 Then tooke they Ieremiah, and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Ieremiah with coardes: and in the dungeon there was no water but myre: so Ieremiah sticke fast in the myre.

7 Now when Ebed-melech the "black More one of the Eunuches, which was in the Kings house, heard that they had put Ieremiah in the dungeon (then the King fate in the gate of Benjamin)

8 And Ebed-melech went out of the Kings house, and spake to the King, saying,

9 My Lord the King, these men haue done euil in all that they haue done to Ieremiah the Prophet, whome they haue cast into the dungeon, & he dyeth for hunger in the place where he is: for there is no more bread in the citie.

10 Then the King commaunded Ebed-melech the blacke More, saying; Take from hence thirtie men with thee, and take Ieremiah the Prophet out of the dungeon before he dye.

11 So Ebed-melech toke the men with him and went to the house of the King vnder the treasure, and tooke there olde rotten ragges, and old worne clothes, and let them downe by coardes into the dungeon to Ieremiah.

12 And Ebed-melech the blacke More said vnto Ieremiah, Put now these olde rotten ragges and worne, vnder thine arme holes, betwene the coardes. And Ieremiah did so.

13 So they drew vp Ieremiah with coardes & tooke him vp out of the dungeon, and Ieremiah remained in the court of the prison.

14 ¶ Then Zedekiah the King sent, and toke Ieremiah the Prophet vnto him, into the thirde entrie that is in the House of the Lord, and the King said vnto Ieremiah, I wil aske thee a thing: hide nothing from me.

15 Then Ieremiah said to Zedekiah, If I declare it vnto thee, wilt not thou slaye me?

and if I giue thee counsell, thou wilt not heare me.

16 So the King sware secretly vnto Ieremiah, saying, As the Lord liueth, that made vs these soules, I wil not slay thee, nor giue thee into the hands of those men that seeke thy life.

17 Then saide Ieremiah vnto Zedekiah, Thus saith the Lord God of hosts, the God of Israel, If thou wilt go forth vnto the King of Babels<sup>e</sup> princes, then thy soule shall liue, and this citie shall not be burnt selfe vnto them. vp with fire, and thou shalt liue, and thine house.

18 But if thou wilt not go forth to the King of Babels princes, then shall this citie bee giuen into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the King said vnto Ieremiah, I am careful for the Iewes that are fled vnto the Caldeans, lest they deliuer me into their hands, and they<sup>e</sup> mocke me.

20 But Ieremiah said, They shall not deliuer thee: hearken vnto the voice of y Lord, I beseech thee, which I speake vnto thee: so shall it be wel vnto thee, & thy soule shall liue.

21 But if thou wilt refuse to go forth, this is the word that the Lord hath shewed me.

22 And behold, al the women that are left in the King of Iudahs house, shall bee brought forth to the King of Babels princes: and those women shall say, Thy friends haue perswaded thee, and haue preuailed against thee: thy feete are fastened in the myre, and they are turned backe.

23 So they shall bring out al thy wiues, and thy children to the Caldeans, & thou shalt not escape out of their hands, but shalt be taken by the hand of the King of Babel: and this citie shalt thou cause to bee burnt with fire.

24 Then said Zedekiah vnto Ieremiah, Let no man know of these wordes, and thou shalt not dye.

25 But if the princes vnderstand that I haue talked with thee, & they come vnto thee, and say vnto thee, Declare vnto vs now, what thou hast sayd vnto the King, hide it not from vs, and we wil not slay thee: also what the King said vnto thee,

26 Then shalt thou say vnto them, I humbly besought the King that he would not cause me to returne to Ichonathans house, to dye there.

27 Then came all the princes vnto Ieremiah and asked him. And he tolde them according to al these wordes that the King had commaunded: so they left of speaking with him, for the matter was not perceyued.

28 So Ieremiah abode still in the court of the prison, vntill the day that Ierusalem was taken: and he was there, when Ierusalem was taken.

the Kings oath.

this is the let of the same as the name by to his persecutors of his wishing for profiting the truth. v. 6.

to obey Gods word is to liue.

a promise.

the Lord as a rewardeth him in his desire to deliver him. c. 7. 6c.

the prophets infirmity



## CHAP. XXXIX.

1 Nebuchad-nezzar besieged Jerusalem. 4 Zedekiah fleeing is taken of the Caldeans. 6 His sonnes are slain. 7 His eyes are thrust out. 11 Jeremiah is provided for. 15 Ebed-melech is delivered from captivity.

2. King 25.4.  
chap. 53.4.

1 **I**N\* the ninth yere of Zedekiah King of Iudah in the tenth moneth, came Nebuchad-nezzar King of Babel and al his host against Ierusalem, and they besieged it.

2 And in the eleuenth yere of Zedekiah in the fourth moneth, the ninth day of the moneth, the citie was broken \* vp.

3 And all the princes of the King of Babel came in, and fate in the middle gate, euen Neregal, Sharezer, Samgar-nebo, Sarfchim, Rab-faris, Neregal, Sharezer, Rabmag with all the residue of the princes of the King of Babel.

4 And when Zedekiah the King of Iudah saw them, and al the men of warre, then they fled, & went out of the citie by night, through the Kinges garden, and by the gate betwene the two walles, & he went toward the wilderness.

5 But the Caldeans host pursued after them, and ouertooke Zedekiah in the desert of Iericho: and when they had taken him, they brought him to Nebuchad-nezzar King of Babel vnto Riblah in the lande of Hamath, where he gaue iudgement vpon him.

6 Then the King of Babel slewe the sonnes of Zedekiah in Riblah before his eyes: also the King of Babel slewe all the nobles of Iudah.

7 Moreouer he put out Zedekiahs eyes, and bound him in chaines, to carye him to Babel.

8 And the Caldeans burnt the Kings house, and the houses of the people with fyre, and brake downe the walles of Ierusalem.

9 Then Nebuzar-adan the chiefe steward caryed away captiue into Babel the remnant of the people, that remained in the citie, & those that were fled and fallen vnto him, with the rest of the people that remained.

10 But Nebuzar-adan the chiefe steward left the poore that had nothing in the lande of Iudah, & gaue them vineyards & fields at the same time.

11 Now Nebuchad-nezzar King of Babel gaue charge concerning Ieremiah vnto Nebuzar-adan the chiefe stewarde, saying,

12 Take him, and looke wel to him, & do him no harme, but do vnto him\* euen as he shal say vnto thee.

13 So Nebuzar-adan the chief steward sent and Nebushazban, Rabfarris, and Neregal, Sharezar, Rab-mag, and all the King of Babels princes:

14 Euen they sent, and tooke Ieremiah out of the court of the prison, and committed him vnto Gedaliah the sonne of Ahikam the sonne of Shaphan, that he should cary

him home: so he dwelt among the people.

15 Now the worde of the Lorde came vnto Ieremiah, while he was shut vp in the court of the prison, saying,

16 Go and speake to Ebed-melech the black More, saying, Thus saith the Lord of hosts the God of Irael, Beholde, I will bring my wordes vpon this citie for euil, and not for good, and they shalbe accomplished in that day before thee.

17 But I will deliuer thee in that daye, sayth the Lord, and thou shalt not be giuen into the hande of the men whome thou fearest.

18 For I will surely deliuer thee, and thou shalt not fal by the sword, but thy life shalbe for a praye vnto thee, because thou hast put thy trust in me, saith the Lord.

## CHAP. XL.

1 Ieremiah hath licence to go whither he wil. 6 He dwelleth with the people that remaine with Gedaliah.

1 **T**He word which came to Ieremiah fro the Lord after that Nebuzar-adan the chiefe steward had let him goe fro Ramath, when he had taken him being bound in chaines among all that were caryed away captiue of Ierusalem and Iudah, which were caryed away captiue vnto Babel.

2 And the chiefe steward tooke Ieremiah, and sayd vnto him, The Lord thy God hath pronounced this plague vpon this place.

Now the Lord hath brought it, and done according as he hath said: because ye haue sinned against the Lord, and haue not obeyed his voice, therefore this thing is come vpon you.

3 And now behold, I loofe thee this daye from the chaines which were on thine handes, if it please thee to come with me into Babel, come, and I will looke well vnto thee: but if it please thee not to come with me into Babel, tary still: beholde, all the land is before thee: whither it seemeth good, and conuenient for thee to go, thither go.

4 For yet he was not returned: therefore he saide, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whome the King of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or go whersoouer it pleaseth thee to go. So the chiefe steward gaue him vitales and a reward, & let him go.

5 Then went Ieremiah vnto Gedaliah the sonne of Ahikam, to Mizpah, and dwelt there with him among the people that were left in the land.

6 Now when al the captaines of the host, which were in the fields, euen they & their men hearde, that the King of Babel had made Gedaliah the sonne of Ahikam gouernour in the land, and that he had committed

a The gates and walles were broken downe.

b Which was a posterne dore, read. 2. King. 25.4.

c Which is called Antiochia in Syria.

Distance the cause of all punishment. c. 40. 3.

d Or captaine of the garde.

e For the riche and the mightie which put their trust in their shifts & meanes, were by Gods iust iudgements most rigorously handled.

f Ebr. by the hand of.

g Ebr. set thine eyes vpon him.

h Thus God preferred his Prophet by his meanes, whome he made the scourge to punish the King, & the that were his enemies.

i Whom the King of Babel had now appointed gouernour ouer the rest of the Iewes that he left behinde.

see y great goodness of y Lord towards his seruants.

Thus God preferred his Prophet by his meanes, whome he made the scourge to punish the King, & the that were his enemies.

From thence, cond verse, Chap. 42. 7. 8. meth to be a parent himself, and separated matters: and there this storie beginneth againe, and this vision is declared what it was.

God moued this insidel to speake this, to declare the great blindness & obduracy of the Iewes, which could not see that which their heathen masters felted.

Ebr. cause.

Or, as they commandment.

Which were scattered abroad for feare of the Caldeans.

mitted vnto him, men, and women, and children, & of the poore of the land, that were not caryed away captiue to Babel,

8 Then they came to Gedaliah to Mizpah, euen Ishmael the sonne of Nethaniah, & Iohanan, and Ionathan the sonnes of Kareah, and Seraiah the sonne of Tanehumeth, and the sonnes of Ephai, the Netophathite, and Iezaniah the sonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan sware vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the King of Babel, and it shalbe well with you.

10 As for me, beholde, I will dwell at Mizpah to serue the Caldeans, which will come vnto vs: but you, gather you wine, and sommer fruites, and oyle, and put them in your vessels, and dwell in your cities, that ye haue taken.

11 Likewise when all the Iewes that were in Moab, and among the Ammonites, and in Edom, & that were in all the countreis, hearde that the King of Babel had left a remnant of Iudah, & that he had let ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driuen, and came to the lande of Iudah to Gedaliah vnto Mizpah, and gathered wine and sommer fruites, very much.

13 Moreouer Iohanan the sonne of Kareah, and all the captaines of the hoste, that were in the fieldes, came to Gedaliah to Mizpah,

14 And sayde vnto him, Knowest thou not that Baalis the King of the Ammonites hath sent Ishmael the sonne of Nethaniah to slay thee? But Gedaliah the sonne of Ahikam beleued them not.

15 The Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let mee go, I praye thee, and I will slay Ishmael the sonne of Nethaniah, and no man shall knowe it. Wherefore should he kill thee, that all the Iewes, which are gathered vnto thee, should be scattered, and the remnant in Iudah perish?

16 But Gedaliah the sonne of Ahikam saide vnto Iohanan the sonne of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

## CHAP. XLII.

Ishmael killeth Gedaliah guilfully, and many other with him. 11 Iohanan followeth after Ishmael.

1 Vt in the seventh moneth came Ishmael the sonne of Nethaniah, the sonne of Elishama of the feede royal, and the princes of the King, and ten men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, & there they did eate bread together in Mizpah.

Then arose Ishmael the sonne of Nethaniah with these ten men that were with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sworde, and slewe him, whome the King of Babel had made gouernour ouer the lande.

3 Ishmael also slewe all the Iewes that were with Gedaliah at Mizpah, & all the Caldeans that were founde there, & the men of warre.

4 Now the seconde day that he had slaine Gedaliah, and no man knewe it,

5 There came men from Shechem, from Shiloh, & from Samaria, euen fourescore men, hauing their bearded shauen, and their clothes rent and cut, with offerings and incense in their hands to offer in the House of the Lord.

6 And Ishmael the sonne of Nethaniah wet forth from Mizpah to meet them, weeping as he went: & when he met them, he saide vnto them, Come to Gedaliah the sonne of Ahikam.

7 And when they came into the middes of the cite, Ishmael the sonne of Nethaniah slewe them, and cast them into the middes of the pit, he & the men that were with him.

8 But ten men were founde among them, that said vnto Ishmael, Slay vs not: for we haue treasures in the field, of wheat, & of barley, and of oyle, and of honie: so he stayed, and slewe them not among their brethren.

9 Now the pit wherein Ishmael had cast the dead bodies of the men (whome hee had slaine because of Gedaliah) is it, which Asa the King had made because of Baasha King of Israel, & Ishmael the sonne of Nethaniah filled it with them that were slaine.

10 Then Ishmael caryed away captiue all the residue of the people that were in Mizpah, euen the Kings daughters, and all the people that remained in Mizpah, whome Nebuzar-adan the chiefteward had committed to Gedaliah the sonne of Ahikam, and Ishmael the sonne of Nethaniah carried them away captiue, & departed to go ouer to the Ammonites.

11 But when Iohanan the sonne of Kareah, & all the captaines of the host that were with him, hearde of all the euill that Ishmael the sonne of Nethaniah had done,

12 Then they al tooke their men, & went to fight with Ishmael the sonne of Nethaniah, & found him by the great waters that are in Gibeon.

13 Nowe when all the people whome Ishmael caryed away captiue, sawe Iohanan the sonne of Kareah, and all the captaines of the host, that were with him, they were glad.

14 So all the people, that Ishmael had caryed away captiue from Mizpah, returned and came againe, and went vnto Iohanan the sonne of Kareah.

d For they thought that the Temple had not bene destroyed, and therefore came vp to the feast of Tabernacles. but hearing of the burning thereof in the waye, they shewed these signes of sorowe.

e For his death was kept secret, and he fained that he lamented for the destruction of Ierusalem and the Temple: but after slewe them when they seemed to fauour Gedaliah.

f Asa fortified Mizpah for feare of the enemies, and cast dytches and trenches.

1 King. 15. 22.

g Which had bene captaines vnder Zedekiah.

*h* For Baalis the King of the Ammonites was the cause of this murder.

*i* Which place David of olde had giuen to Chimham the sonne of Barzilai the Gileadite, 2.Sam.19.30.

15 But Ishmael the sonne of Nethaniah, escaped from Iohanan with eight men, and went to the<sup>a</sup> Ammonites.  
16 The tooke Iohanan the sonne of Kareah, & al the captaines of the hoste, that were with him all the remnant of the people, whome Ishmael the sonne of Nethaniah, had caryed away captiue from Mizpah, (after that he had slaine Gedaliah y<sup>e</sup> sonne of Ahikam) *even* the strong men of warre, and the women, and the children, and the eunuches, whome he had brought againe from Gibeon:  
17 And they departed and dwelt in Geruth Chimham, which is by Beth-lehem, to go & to enter into Egypt,  
18 Because of the Caldeans: for they feared them, because Ishmael the sonne of Nethaniah had slaine Gedaliah the sonne of Ahikam, whome the King of Babel made gouernour in the land.

## CHAP. XLII.

*a* The captaines aske counsell of Jeremiah what they ought to do. *7* He admonisheth the remnant of the people not to go into Egypt.

1 **T**hen all the captaines of the hoste, and Iohanan the sonne of Kareah, & Iezaniah the sonne of Hothaaiah, and all the people from the least vnto the moste came,

2 And saide vnto Jeremiah the Prophet, "Hearc our prayer, we beseeche thee, and pray for vs vnto the Lorde thy God, euen for al this remnant (for we are left, but a few of many, as thine eyes do behold)

3 That the Lorde thy God may shew vs the way wherein we may walke, and the thing that we may<sup>a</sup> do.

4 Then Ieremiah the Prophet saide vnto them, I haue heard you: behold, I will pray vnto the Lorde your God according to your wordes, and whatsoever thing the Lorde shal answere you, I will declare it vnto you: I wil keepe nothing backe from you.

5 Then they said to Ieremiah, <sup>b</sup> The Lorde be a witnes of trueth, and faith betweene vs, if we do not, euē according to al things for the which the Lorde thy God shal send thee to vs.

6 Whether it be good or euil, we wil obey the voyce of the Lorde God, to whome we sende thee that it may be well with vs, when we obey the voyce of the Lorde our God.

7 <sup>c</sup> And so after ten dayes came the word of the Lorde vnto Ieremiah.

8 Then called he Iohanan the sonne of Kareah, and all the captaines of the hoste, which were with him, and all the people from the least to the most,

9 And said vnto them, Thus saith the Lorde God of Israel, vnto whome ye sent me to present your prayers before him,

10 If ye will dwell in this lande, then I will build you, and not destroye you, and I will plant you, and not root you out: for I<sup>d</sup> re-

pent me of the euil that I haue done vnto you.

11 Feare not for the King of Babel, of whome ye are a fraide: be not afraid of him, saith the Lorde: for I am with you, to saue you, and to deliuer you<sup>e</sup> from his hand,

12 And I wil grant you mercie that he may haue compassion vpon you, and he shall cause you<sup>e</sup> to dwell in your owne land.

13 But if ye saye, Wee will not dwell in this land, neither heare the voyce of the Lorde your God,

14 Saying, Nay, but we wil go into the land of Egypt, where we shall see no warre, nor heare the found of the trumpet, nor haue hunger of bread, and there will we dwell,

15 (And now therefore heare the wordes of the Lorde, ye remnant of Iudah: thus saith the Lorde of hostes the God of Israel, If ye set your faces to enter into Egypt, & go to dwell there)

16 Then the sworde that ye feared, shall f<sup>e</sup> Thus God will take you there in the land of Egypt, and the famine, for the which ye care, shall there hang vpon you in Egypt, and there shall ye dye.

17 And all the men that set their faces to enter into Egypt to dwell there, shall dye by the sworde, by the famine & by the pestilence, & none of them shall remaine nor escape from the plague, that I wil bring vpon them.

18 For thus saith the Lorde of hostes the God of Israel: As mine anger and my wrath hath bene powred forth vpon the inhabitants of Ierusalem: so shal my wrath be powred forth vpon you, when ye shal enter into Egypt, and ye shal be a detestation, and an astonishment, & a curse, and a reproche, and ye shal see this place no more.

19 O ye remnant of Iudah, the Lorde hath said concerning you, Go not into Egypt: certainly that I haue admonished you this day.

20 Surely ye<sup>h</sup> dissembled in your heartes whē ye sent me vnto the Lorde your God, saying, Pray for vs vnto the Lorde our God, and declare vnto vs euen according vnto al that the Lorde our God shal saye, and we wil do it.

21 Therefore I haue this daye declared it you, but you haue not obeyed the voyce of the Lorde your God, nor any thing for the which he hath sent me vnto you.

22 Now therefore, knowe certainly that ye shal die by the sworde, by the famine, and by the pestilence, in the place whither ye desire to go and dwell.

## CHAP. XLIII.

*i*ohanan carieth the remnant of the people into Egypt contrary to the minde of Ieremiah. *2* Ieremiah prophesieth the destruction of Egypt.

1 **N**ow whē Ieremiah had made an end of speaking vnto the whole people all the wordes of the Lorde their God, for the which the Lorde their God had sent him

*d* Read Chap. 18.3.

*For our safety amidst*

*from God, and to*

*the prayer of the people*

*Part 2.20.*

*a* This declareth the nature of hypocrites, which would know of Gods wordes: what they should do, but wil not follow it, but in as much as it agreeth with that thing which they haue purposed to do.

*b* There are none more ready to abuse the Name of God and take it in vaine, then the hypocrites, which to colour their falsehood vse it without al reuerence, and make it a meanes for them to deceiue the simple, and the godly.

*c* Here is declared the vision & the occasion thereof, whereof mention was made Chap. 40.1.

*e* Because all Kings hearts are in his handes, he can turne them and dispose them as it pleaseth him, and therefore they neede not to feare men, but only obey God, Prouerb. 21.1. *Or, returne.*

*f* Thus God will take you there in the land of Egypt, and the famine, for the which ye care, shall there hang vpon you in Egypt, and there shall ye dye.

*g* Read Chap. 26.6 & 24.11. shewing that this should come vpon them for their infidelitie and stubbornnes.

*h* For you were fully minded to go into Egypt, whither I sent you to spake to the Lorde.

*i* To witte Egypt.





"Ebre lift up  
their soules.  
g Meaning but  
afewe.

officiacy

h This declar-  
eth how danger-  
ous a thing it is  
to decline once  
from God, and to  
follow our owne  
fantasies: for  
Satan euer fol-  
loweth such and  
doeth not leaue  
them till he haue  
brought them to  
extreme impu-  
dencie and mad-  
nesse, euen to in-  
stiffe their wick-  
ednes against  
God and his pro-  
phets.

h promises. co. 20.

i Read Chap. 7.  
17. It seemeth  
that the papists  
gathered of this  
place their *Salus  
Regna, and Re-  
gina celi, latere,*  
calling the virgin  
Marie Queene  
of heauen, and so  
of the blessed  
virgin, and mo-  
ther of our Sa-  
uour Christ  
made an idole;  
for here the Pro-  
phet, condemneth  
their idolatrie.

"Ebr. *vue uen-  
facit vultu bread*  
k This is full  
the argument of  
idolaters, which  
elceme religion  
by the bellie, and  
in steade of ac-  
knowledging  
Gods workes,  
who seduce both  
plenty & dearth,  
health and sick-  
nesse, they ascrib-  
ute it to their  
idoles, and to  
dishonour God.

"Or. *saue*  
"Or. *to appeale*  
her.  
l This teacheth  
vs howe great  
danger it is for  
the husbands to  
permit their  
wives any thing  
whereof they be  
not assured by  
Gods worde for  
thereby they  
take an occasion  
to iustifie their  
doings, and their  
husbands shall  
giue an accompt  
thereof before  
God, read Iſa. 3.  
25.

"Ebre. *is it not  
come up into his  
heart?*  
m You haue com-  
mitted double guilt in making wicked vowes, and in performing the same,

pestilence,

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shall escape or remaine, that they should returne into the land of Iudah to which they haue a desire to returne to dwell there: for none shall returne, but such as shall escape.

15 Then al the men which knew that their wiues had burnt incense vnto other gods and al the women that stood by, a great multitude, euen all the people that dwelt in the land of Egypt in Pathros, answered Ieremiah, saying,

16 The word that thou hast spokē vnto vs in the Name of the Lorde, we will not heare it of thee,

17 But we will doe whatsoever thing goeth out of our owne mouth, as to burne incense vnto the Queene of heauen, & to powre out drinke offerings vnto her, as we haue done, both we and our fathers, our Kings and our princes in the cite of Iudah, and in the streets of Ierusalem: for then had we plentie of vitayles and were wel and felt none euil.

18 But since we left of to burne incense to the Queene of heauen, and to powre our drinke offerings vnto her, wee haue had scarcenes of al thinges, and haue bene consumed by the sword & by the famine.

19 And whē we burnt incense to y<sup>e</sup> Queene of heauen & powred out drinke offerings vnto her, did we make her cakes to make her glad, and powre out drinke offerings vnto her without our husbands?

20 Then said Ieremiah vnto al the people, to the men, and to the women, and to al the people which had giuen him that answer, saying,

21 Did not the Lord remember the incense, that ye burnt in the cities of Iudah, and in the streets of Ierusalem, both you, & your fathers, your Kings, and your princes, and the people of the land, and hath he not considered it?

22 So that the Lorde could no longer forbear, because of the wickednes of your inuentions, and because of the abominations, which ye haue committed therefore is your land desolate & an astonishment, & a curse & without inhabitant, as appeareth this day.

23 Because ye haue burnt incense & because ye haue sinned against the Lorde, & haue not obeyed y<sup>e</sup> voyce of the Lord, nor walked in his Lawe, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as appeareth this day.

24 Moreover Ieremiah said vnto al the people and to al the women, Heare the word of the Lord, al Iudah that are in the land of Egypt.

25 ¶ Thus speaketh the Lord of hostes, the God of Israel, saying, Ye and your wiues haue both spoken with your mouths, and fulfilled with your hand, saying, We will performe our vowes that we haue vowed

to burne incense to the Queene of heauen, & to powre out drinke offerings to her: ye will performe your vowes & do the things that ye haue vowed.

26 Therefore heare the word of the Lord, al Iudah that dwell in the land of Egypt. Beholde, I haue sworn by my great Name, saith the Lorde, that my Name shall no more be called vpon by the mouth of any man of Iudah, in al the land of Egypt, saying, The Lord God liueth.

27 Beholde, I wil wathe ouer them for euil and not for good, and all men of Iudah that are in the land of Egypt, shall be consumed by the sworde, and by the famine, vntill they be utterly destroyed.

28 Yet a smal nūber that escape the sword, shall returne out of the land of Egypt into the land of Iudah: and al the remnant of Iudah that are gone into the lande of Egypt to dwell there, shall knowe whose wordes shall stand, mine or theirs.

29 And this shall be a signe vnto you, saith the Lorde, when I visite you in this place, that ye may knowe that my wordes shall surely stand against you for euil.

30 Thus saith the Lord, Beholde, I wil giue Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hand of them that seeke his life: as I gaue Zedekiah King of Iudah into the hand of Nebuchad-nezzar King of Babel his enemy, who also sought his life.

CHAP. XLV.

Jeremiah comforteth Baruch, assuring him that he should not perishe in the destruction of Ierusalem.

1 The worde that Ieremiah the Prophet spake vnto Baruch the sonne of Neriah, when he had written these wordes in a booke at the mouth of Ieremiah, in the fourth yere of Iehoiakim the sonne of Iosiah King of Iudah, saying,

2 Thus saith the Lorde God of Israel vnto thee, O Baruch,

3 Thou didst say, Wo is me now: for the Lord hath layed sorowe vnto my sorowe: I faunted in my mourning, and I can find no rest.

4 Thus shalt thou say vnto him, The Lorde saith thus, Beholde, that which I haue built, wil I destroy, and that which I haue planted, wil I plucke vp, euen this whole lande.

5 And sekest thou great things for thy self? seeke them not for beholde, I will bring a store this plague vpon al flesh, saith the Lorde: but thy life wil I giue thee for a praye in all places, whither thou goest.

CHAP. XLVI.

He prophesieth the destruction of Egypt. 27 Deliriance is promised to Iſrael.

1 The wordes of the Lorde, which came to Ieremiah the Prophet against the Gentiles,

As against Egypt, against the armie of Pharaoh land of Egypt.

n This declar-  
eth an horrible  
plague towards  
idolaters, seeing  
that God will  
not vouchsafe to  
haue his Name  
mentioned by  
such as haue pe-  
lured it.

o We see there-  
fore, that God  
hath a perpetu-  
all care ouer his  
wherefores that  
are scattered for  
though they be  
but two or three,  
yet he will des-  
troy them when  
he destroyeth  
his enemies.

p He sheweth  
by them where  
they shall be  
destroyed to-  
gether with the  
certeinie of the  
plague, and yet  
they remaine in  
their obstina-  
cie till they per-  
ish: for Ioseph  
was in Egypt  
for 70 yeres, and  
yet he was not  
destroyed, but  
the Egyptians  
were destroyed  
because they  
did not forsake  
their idols.

q Baruch was  
used with an in-  
consistent sort  
of Ieremiahs in-  
firmities, but  
chiefly for the  
destruction of  
the people, and  
the Temples  
keeth this im-  
agination, as Phil-  
d Meaning the  
God might de-  
stroy this peo-  
ple because he  
had sinned  
e Thinketh that  
to haue house  
& crested when  
in he sheweth  
his infirmities  
f Read chap. 23

h He call-  
laugher.  
Gods ene-  
mities,  
is a thun-  
dous plea-  
sure, Iſa. 3.  
1. That is  
Chercher  
k For ac-  
did grow  
increasing  
for wound-  
l So call-  
cause Egypt  
not yet be-  
uerence  
enemie  
m He shew-  
eth that no  
medicine  
preuail-  
a God giu-  
the wound  
n As they  
should rep-  
they helpe  
Egyptians.  
o He deris-  
them which  
impute this  
verthrow  
lacke of con-  
and policie  
to forsake  
nor obseru-  
ence, nor  
daring that  
Gods will  
must.

Read 2 Kings.  
23.29 & 24.7.  
and 2 Chron. 35.  
20.

He warneth  
the Egyptians to  
prepare them-  
selves to warre.

The Prophet  
had this vision  
of the Egyptians  
which should be  
put to flight by  
the Babylonians  
at Carchemish.

The Babylo-  
nians shall dis-  
comfite them at  
the riuer Eu-  
phrates.

He derideth  
the boatings of  
the Egyptians  
who thought by  
their riches, and  
power to haue  
ouercome all the  
world, allying  
toke riuer Ni-  
lus, which at cer-  
tain times ouer-  
floweth the coti-  
ny of Egypte.

For their na-  
ture tooke part  
with the Egyp-  
tians.

He calleth the  
daughter of  
God enemies a  
benefice, because  
it is a thing that  
doeth please  
Men. Isa. 54. 6.

That is, at  
Carchemish  
k. For at Gilead  
did grow most  
foueraine balme  
for wounds.

So called be-  
cause Egypt had  
not yet bene o-  
uercome by the  
enemie.

He sheweth  
that no fake or  
medicine can  
preuaile where  
a God giueth  
the wound.

Arthey that  
should reioyce that  
they helped the  
Egyptians.

He derideth  
them which shall  
impose their o-  
uerroure to  
lacke of counsell  
and polisie, or  
to fortune, and  
not obseruing of  
time, nor consid-  
ering that it is  
Gods iudge-  
ment.

Pharaoh Necho King of Egypt, which was by the riuer Perath in Carchemish, which Nebuchad-nezzar King of Babel smote in the fourth yere of Iehoiakim the sonne of Iosiah King of Iudah.

Make readie buckler and shield, and go forth to battell.

Make readie the horses, and let the horsemen get vp, and stand vp with your fallers, fourbith the speares, and put on the brigandines.

Wherefore haue I seene them afrayde, & driuen backe: for their mightie men are smitten, & are fled away, and looke not backe: for feare was round about, saith the Lord.

The swift shall not flee away, nor the strong man escape: they shall stumble, and fall towards the North by the riuer Perath.

Who is this, that commeth vp, as a flood, whose waters are moued like the riuers?

Egypt riseth vp like the flood, and his waters are moued like the riuers, and hee saith, I will goe vp, & will couer the earth: I will destroy the citie with them that dwell therein.

Come vp, ye horses, and rage ye charrets, and let the valiant men come forth, the blacke Mores, and the Lybians that beare the shield, & the Lydians that handle & bend the bowe.

For this is the day of the Lorde God of hosts, & a day of vengeance, that he may avenge him of his enemies: for the sword shall deuoure, & it shall be faciat, and made drunke with their blood: for the Lorde God of hosts hath a sacrifice in the North: countrey by the ryuer Perath.

Goe vp vnto Gilead, and take balme, O virgine, the daughter of Egypt in vaine shalt thou vse many medicines: for thou shalt haue no health.

The nations haue heard of thy shame, & thy cry hath filled the land: for the strong hath stumbled against the strong & they are fallen both together.

The worde that the Lord spake to Ieremiah the Prophet, howe Nebuchad-nezzar King of Babel should come and smite the land of Egypt.

Publishe in Egypt and declare in Migdol, and proclaime in Noph, and in Tahpanhos, and say, Stande still, and prepare thee: for the sworde shall deuoure rounde about thee.

Why are thy valiant men put back: they coulde not stande, because the Lorde did driue them.

He made many to fall, and one fel vpon another: and they said, Arise, let vs goe againe to our owne people, & to the land of our natiuitie from the sworde of the violent.

They did crye there, Pharaoh King of Egypt, & of a great multitude of hatr passed the time appointed.

As I liue, saith the King, whose Name is the Lorde of hostes, surely as Tabor is in the mountaines, and as Carmel is in the sea: so shall it come.

O thou daughter dwelling in Egypt, make thee geare to go into captiuitie: for Noph shall be waste and desolate, without an inhabitant.

Egypt is like a faire calfe, but destruction commeth out of the North it commeth.

Also her hired men are in the middes of her like fat calves: they are also turned backe and fled away together: they coulde not stand, because the day of their destruction was come vpon them, & the time of their visitation.

The voyce thereof shall goe forth like a serpent: for they shall march with an armie, and come against her with axes, as hewers of wood.

They shall cut downe her forest, saith the Lord: for they cannot be counted, because they are more then the grasshoppers, & are innumerable.

The daughter of Egypt shall be confounded: she shall be deliuered into the handes of the people of the North.

Thus saith the Lord of hostes, the God of Israel, Behold, I will visite the common people of No & Pharaoh, and Egypt, with their gods & their Kings, euen Pharaoh, and al them that trust in him,

And I will deliuer them into the handes of those, that seeke their liues, and into the hand of Nebuchad-nezzar King of Babel, and into the handes of his seruants, & afterward she shall dwell as in the old time, saith the Lord.

But feare not thou, O my seruant Iakob, and be not thou afraide, O Israel: for behold, I will deliuer thee from a farre countrey, & thy feed from the land of their captiuitie, and Iakob shall returne and be in rest, and prosperitie, and none shall make him afraid.

Feare thou not, O Iakob my seruant, saith the Lord: for I am with thee, and I will vterly destroy all the nations, whiche I haue driuen thee: but I will not vterly destroy thee, but correct thee by iudgement, and not vterly cut thee off.

## CHAP. XLVII.

The worde of the Lord against the Philistims.

The wordes of the Lorde that came to Ieremiah the Prophet, against the Philistims, before that Pharaoh smote Azzah.

Thus saith the Lord, Beholde, waters rise vp out of the North, & shall be as a swelling flood, and shall ouerflowe the land, & al that is therein, and the cities with them that dwell therein: then the men shall crye, and all the inhabitants of the lande shall howle,

At the noise & stamping of the hooves of his strong horses, at the noise of his charrets, Eee. iij. and

To wit, that the Egyptians shall be destroyed.

They haue abundance of all things, and therefore are disobedient and proud. As verie.

They shall be scarce able to speake for feare of the Caldeans. Meaning, Egypte.

That is, they shall slaye the great and mighty men of power.

To wit, Nebuchad-nezzars armie.

Some like the Ebrewe worde Amon for the Kings name of No, that is, of Alexandria.

Meaning, that after the space of fourty yeres Egypt should be reitored, Isa. 19. 23. Ezek. 29. 13.

A God comforteth all his that were in captiuitie, but specially the small Church of the Iewes, whereof were Ieremiah and Baruch, which remained among the Egyptians: for the Lord neuer forsaketh his, Isa. 44. 1. chap. 30. 10.

Read Chap. 10. 14.

Which was also called Gaza a citie of the Philistims.

He meaneth the armie of the Caldeans, Isa. 8. 8.

the fearful day of the Lord.

Israel comforted. a promise.

a promise

it is but vaine to reioyce where the Lord is an the other hand. c. 46. 10.



e The great fear  
shall take away  
their natural af-  
fection.

d Their heart  
shal fo faile the.

e For the Cap-  
torians, which

are also called

Cappadocians,

had destroyed in

olde time the

Philistims and

dwelt in their

lande euen to

Gaza, Deut. 2. 23.

f They haue pul-  
led of their heare

for sorrow and

heauines.

g As the hea-  
then vied in

their mourning

which the Lord

forbad his peo-  
ple to do, Deut.

14. 1.

h Meaning, that

it is not possible

that the wicked

should by any

meanes escape or

staye the Lorde,

when he will take

vengeance.

a There were

cities of the Mo-  
abites, which

Nebuchad-nez-  
zar, rooke before

he went to fight

against Necho

King of Egypt.

b Thus shal the

Babylonians in-  
courage one an-  
other.

c Read Isa. 25. 10.

d Horonaim and

Luhith were two

places whereby

the Moabites

should flee, Isa.

15. 5.

e Hide your sel-  
ues in barren pla-  
ces, where the e-  
nemie will not

pursue after you.

f Chap. 17. 6.

g That is, the

idoles which are

the workes of

thine hands.

Some read, in thy

possessions, for

so the word may

signifie, as 1.

Sam. 25. 2.

g Boeth thy great

idole & his main-  
teiners shal be

led awy cap-  
tives, so that they

shal then knowe

that it is in vaine

to loke for helpe

at idoles, Isa. 15. 2.

h He sheweth

that God would

punish the Cal-  
deans, if they did not

destroye the Egyp-  
tians and that with a courage,

and callth this executing of his vengeance

against his enemies his worke:

though the Caldeans fought another ende, Isa. 10. 12. "Or, desperately."

i Hath not bene remitted as the lawes house, but hath liued at ease and as a wine that feedeth him selfe on his house.

and at the rumbling of his wheels: the fa-  
thers shall not looke backe to their chil-  
dren, for feeblenes of hands,

4 Because of the day that commeth to de-  
stroy all the Philistims, and to destroy Ty-  
rus, and Zidon, and all the rest that take  
their part: for the Lord will destroye the  
Philistims, the remnant of the yle of  
Caphor.

5 Baldnes is come vpon Azzah: Ashkelon  
is cut vp with the rest of their valles. How  
long wilt thou cut thy selfe?

6 O thou sworde of the Lorde, howe long  
wilt it be or thou cease to turne againe into  
thy scaberd, rest and be still.

7 How can it cease, seeing the Lord hath  
giuen it a charge against Ashkelon, and  
against the sea bancke: euen there hath  
he appointed it.

# CHAP. XLVII.

The words of the Lord against the Moabites, 26. Because  
of their pride and cruelty.

Concerning Moab, thus saith the Lord  
Of hostes, the God of Israel, Wo vnto  
Nebo: for it is wasted: Kiriaihaim is  
confounded & taken: Misgab is con-  
founded and afraied.

2 Moab shal boast no more of Hethbon: for  
they haue deuised euil against it. Come,  
and let vs destroy it, that it be no more a  
nation: also thou shalt be destroyed. O  
Madmen, and the sword shal pursue thee.

3 A voice of crying shalbe from Horonaim  
with destruction and great destruction.

4 Moab is destroyed: her little ones haue  
caused their crye to be heard.

5 For at the going vp of Luhith, the mour-  
ner shal goe vp with weeping: for in the  
going downe of Horonaim, the enemies  
haue heard a cry of destruction.

6 Flee and saue your liues, and be like vnto  
the heath in the wilderness.

7 For because thou hast trusted in thy  
workes and in thy treasures, thou shalt  
also be taken, & Chemosh shal go forth  
into captiuitie with his Priests & his pri-  
ces together.

8 And the destroyer shal come vpon all cities,  
& no cite shal escape: the valley also shal  
perish and the plaine shalbe destroyed as  
the Lord hath spoken.

9 Giue wings vnto Moab, that it may flee  
and get away: for the cities therof shalbe  
desolate, without any to dwell therein.

10 Cursed be he that doeth the worke of  
the Lord negligently, & cursed be he that  
keepeth backe his sword from blood.

11 Moab hath bene at rest from his youth,  
and he hath seded on his lees, & hath not  
bin powred from vessel to vessel, neither  
hath he gone into captiuitie: therefore his  
raffe remained in him and his sent is not  
changed.

12 Therefore behold, the dayes come, saith  
the Lord, that I will send vnto him such  
as destroye the Egyptians and that with a courage, and  
callth this executing of his vengeance against his enemies his worke:

though the Caldeans fought another ende, Isa. 10. 12. "Or, desperately."

i Hath not bene remitted as the lawes house, but hath liued at ease and as a wine that feedeth him selfe on his house.

shal cary him away, and shal empte his  
vessels, and breake their bottels.

13 And Moab shalbe ashamed of Chemosh  
as the house of Israel was ashamed of  
Beth-el their confidence.

14 Howe thinke you thus, We are mightie &  
strong men of warre?

15 Moab is destroyed, and his cities burnt  
vp, & his chosen yong me are gone down  
to slaughter, saith the King, whose name  
is, the Lord of hostes.

16 The destruction of Moab is readie to  
come, and his plague hasteth fall.

17 All ye that are about him, mourne for  
him, and al ye that knowe his name, saie,  
Howe is the strong staffe broken, & the  
beautiful rod.

18 Thou daughter that doest inhabite Di-  
bon, come, downe from thy glorye, and sit  
in thirst: for the destroyer of Moab shal  
come vpon thee, & he shal destroy thy  
strong holdes.

19 Thou that dwellest in Aroer, stand by the  
way, and behold: aske him that fleeth and  
that escapeth, & say, What is done?

20 Moab is confounded: for it is destroy-  
ed: howle, and crye, tel ye it in Arnon, that  
Moab is made waste.

21 And iudgement is come vpon the plaine  
countrie, vpon Holan & vpon Iahazah, &  
vpon Mephath.

22 And vpon Dibon, and vpon Nebo, and  
vpon the house of Diblahaim,

23 And vpon Kiriaihaim, and vpon Beth-  
gamul, and vpon Beth-meon,

24 And vpon Kerioth, & vpon Bozrah, and  
vpon all the cities of the lad of Moab farre  
or neere.

25 The home of Moab is cut of, and his  
arme is broken, saith the Lord.

26 Make ye him drunk: for he magnified  
himself against the Lord: Moab shal wal-  
lowe in his vomite, and he also shal be in  
derision.

27 For didest not thou deride Israel, as  
though he had bin found among the heeues;  
for when thou speakest of him, thou art  
moued.

28 O ye that dwell in Moab, leaue the ci-  
ties, and dwell in the rockes, & be like the  
dove, that maketh her nest in the sides of  
the holes mouth.

29 We haue heard the pride of Moab (he saith),  
exceeding proud his stoutnes, and his ar-  
rogancie, and his pride, and the hauines  
of his heart.

30 I know his wrath, saith the Lord, but it  
shal not be for his dissimulation, for they  
do not right.

31 Therefore will I howle for Moab, and I  
will crye out for all Moab: mine heares shal  
mourne for the men of Kir-heres.

32 O vine of Sibmah, I wil weepe for thee, as  
I wept for Iazer: thy plants are gone ouer  
the sea, they are come to the sea of Iazer:  
the destroyer is fallen vpon thy sommer  
fruites, and vpon thy vineage,

33 And ioye, and gladnes is taken from the  
people.

k As the call of

Beth-el was not

able to deliuer

the Israellites: no

more shall Che-

moth deliuer the

Moabites.

l Dirs. gous vp,

or destroyed.

m How are they

destroyed that

put their trust in

their strength &

riches?

n Thus they

shall see, shal an-

swere.

o That is, his

power & strength.

p He willed the

Caldeans to lay

afflictions moue

upon them, call

they be like

drunken men

that fall downe

to their shame &

are derided of al

q Or, shalbe full of

clap his hands.

r Thou reioy-

cest to heare of

his miserie.

s He shall not

execute his ma-  
lice against his

neighbours.

t Read Isa. 15.

u Which cite

was in the w-  
most border of

Moab: & hereby

he signified

that the whole

land should be

destroyed & the

people caryed a-

way.

plentiful fields & from the land of Moab: and I haue caused wine to faile from the wine presse: none shall tread with shewing: *their shewing shall be no shewing.*

34 From the cry of Heshbon vnto Elaleh & vnto Iahaz haue they made their noyse from Zoar vnto Horonaim, the heiffer of three yere olde *shal go lowing*: for the waters also of Nimrim shalbe wasted.

35 Moreover, I wil cause to cease in Moab, saith the Lord, him that offred in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shal sound for Moab like a thauime, & mine heart shal sound like a thauime for the me of Kir-heres, because the riches that he hath gotte, is perished.

37 For euery head shalbe bald, and euery beard plucked: vpon al the handes shalbe cuttings, and vpon the loynes shalbe cloth.

38 And mourning shalbe vpon al the house tops of Moab and in al the streetes thereof: for I haue broken Moab like a vessel wherein is no pleasure, sayeth the Lord.

39 They shal howle, saying, Howe is he destroyed? howe hath Moab turned thee backe with thame? so shal Moab be a derision, and a feare to al them about him.

40 For thus saith the Lord, Beholde, hee shal see as an eggle, and shal spread his wings ouer Moab.

41 The cities are taken & the strong holdes are wonne, and the mightie mens heartes in Moab at that daye shalbe as the heart of a woman in trauaile.

42 And Moab shalbe destroyed from being a people, because he hath set vp himselfe against the Lorde.

43 Feare, and pit & snare shalbe vpon thee, O inhabitant of Moab, saith the Lord.

44 He that escapeth from the feare, shal fall in the pitte, and he that getteth vp out of the pit, shalbe taken in the snare: for I wil bring vpon it, *even vpon Moab*, the yere of their visitation, sayth the Lord.

45 They that fled, stood vnder the shadow of Heshbon, because of the force: for the fire came out of Heshbon, & a flame from Sihon, & deuoured the corner of Moab, and the top of the seditious children.

46 Wo be vnto thee, O Moab: the people of Chemosh perisheth: for thy sonnes are taken captiues, and thy daughters led into captiuitie.

47 Yet wil I bring againe the captiuitie of Moab in the latter dayes, saith the Lord. Thus saith the Lord of the iudgement of Moab.

their king possessed Gad? and his people dwelt in his cities?

Therefore behold, the dayes come, saith the Lord, that I wil cause a noyse of warre to be heard in Rabbah of y Ammonites, & it shalbe a desolate heap, & her daughters shalbe burnt with fire: then shal Israel possesse those that possessed him, saith the Lord.

Howe, O Heshbon, for Ai is wasted: crye daughters of Rabbah: girde you with sackcloth: mourne and runne to & fro by the hedges: for their King shal go into captiuitie, & his Priests, and his princes likewise.

Wherefore gloriest thou in the valles? thy valley floweth awaye, O rebellious daughter: thee trusted in her treasures, saying, Who shal come vnto me?

Beholde, I wil bring a feare vpon thee, sayth the Lord God of hostes, of all those that be about thee, and ye shalbe scattered euery man right forth, & none shal gather him that fleeth.

And afterwarde I wil bring againe the captiuitie of the children of Ammon.

To Edom thus saith the Lord of hostes, Is wisdom no more in Teman? is counsel perished from their children? is their wisdom vanished?

Flee ye inhabitants of Dedan (they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Esau vpon him, & the time of his visitation.

If the grape gatherers come to thee, would they not leaue some grapes? if Esau theecomes come by night, they wil destroye til they haue ynough.

For I haue discovered Esau: I haue vncovered his secrets, and he shal not be able to hide him selfe: his seede is wasted, and his brethren and his neighbours, & there shalbe none to say,

Leaue thy fatherles children, and I will prelerue them al iue, and let thy widowes trust in me.

For thus sayth the Lord, Beholde, they whose iudgement was not to drink of the cuppe, haue assuredly drunken, & art thou he that shal escape free? thou shalt not go free, but thou shalt surely drinke of it.

For I haue sworne by my selfe, sayth the Lord, that Bozrah shalbe waste, and for a reproch, & a desolation, and a curse, and al the cities thereof shalbe perpetual desolations.

I haue heard a rumour from the Lorde, & an ambassador is sent vnto the heathen, saying, Gather you together, and come against her, and rise vp to the battel.

For lo, I wil make thee but small among the heathen, and despised among men.

Thy feare, & the pride of thine heart hath deceiued thee: thou that dwellest in the cleftes of the rocke, and keepest the height of the hill: though thou shouldst make thy nest as hig as y eggle, I wil bring

E c c i i j . the

To wit, of the Ammonites, c. Meaning, of the Israelites.

Which was one of the chiefe cities of the Ammonites, as were Heshbon & Ai: there was also a cite called Heshbon among the Moabites.

In thy plentiful country.

Signifying that power and riches cannot preuaile when as God will execute his iudgements.

That is, without looking back & as euery one can finde a way to escape.

In the time of Christ when the Gentiles shalbe called.

Which was a cite of Edom called by the name of Teman Eliphaz sonne who came of Esau.

The enemies that shall destroye as though they fled away, shall turne backe, and inuade your land, and possesse it.

Meaning, that God would vnto destroye them, and not spare one, though the grape gatherers leaue some grapes, & theecomes seeke but til they haue ynough, Obad. 1. 5.

The destruction shalbe so great, that there shalbe none left to take care ouer the widowes, and fatherles.

I haue not spared mine own people, and howe should I spare thee?

Which was a chiefe cite of Edom.

That is, Bozrah.

Or, idola.

Art. c. 48. 36. 41.

a promise.

there is no way for the wicked to escape Gods punishment. c. 48. 43. 44.

the scripture saith, I haue assured by my selfe, sayth the Lord, that I wil bring vnto thee destruction: whoso as the gods are punished for their sinnes.

see. c. 48. 46.

a promise of y restoration of Moab. c. 49. 47.

pride of hart.

CHAP. XLIX.

The words of the Lord against the Ammonites, 7 Idumeas, 23 Damascus, 28 Kedar, 34 and Elom.

Vnto the children of y Ammon thus saith y Lord, Hath Israel no sonnes? or hath he none heire? Why shal heath

their custome was to play on flutes or instruments, heuie & grave tones at banquets and in the time of mourning, as Mat. 9. 33. Ihu. 7. 34. Or, phan.

That is, Nebuchad. c. 42. 27, 28 Chap. 49. 32.

He that escapeth one danger, shalbe taken of another, Mat. 24. 17. They fled thither thinking to haue succour of the Amorites. The Amorites had destroyed the Moabites in times past, and now because of their power, the Moabites shal flee to them for helpe. Which wanted them folues which idole as though he could haue defended them.

That is, they shalbe restored by the Medes.

They were spoiled from the Moabites by the King Ammon, & after that the Ammonites were carried away into captiuitie, they made the country of Gad.

thee downe from thence,saith the Lord.

17 ¶ Also Edom shalbe desolate: euery one that goeth by it, shalbe astonished, & shal hisse at al the plagues thereof,

18 As in the ouerthrow of Sodom, and of Gomorah, and the places thereof neere about,saith the Lord:no man shall dwell there, neither shal the sonnes of men remaine in it.

19 Beholde, hee shal come vp like a lyon from the swelling of Iorden vnto the strong dwelling place: for I wil make Israel to rest, *even* I wil make him to haste away from her, and who is a chosen man that I may appoint against her? for who is like me? and who wil appoint mee the time? and who is the shepherd that wil stand before me?

20 Therefore heare the counsell of the Lord that he hath deuised against Edom, and his purpose that he hath conceyued against the inhabitants of Teman: surely the least of the flock shal draw them out: surely he shal make their habitations desolate with them.

21 The earth is moued at the noyse of their fall: the crye of their voyce is heard in the red Sea.

22 Behold, he shal come vp, and flie as the Eagle, and spread his wings ouer Bozrah, and at that day shal the heart of the strong men of Edom be as the heart of a woman in trauaile.

23 ¶ Vnto Damascus he saith, Hamath is confounded & Arpad, for they haue heard euil tidings, and they are faint hearted as one on the feareful sea that can not rest.

24 Damascus is discouraged, & turneth her self to flight: and feare hath seased her: anguish and sorowes haue taken her as a woman in trauail.

25 How is the glorious citie not rescued, the citie of my ioy?

26 Therefore her yong men shal fall in her streetes, and al her men of warre shal be cut off in that day, sayeth the Lord of hostes.

27 And I wil kindle a fire in the wal of Damascus, which shal consume the palaces of Ben-hadad.

28 ¶ Vnto Kedar, and to the kingdome of Hazor, which Nebuchad-nezzar, King of Babel shal smite, thus sayeth the Lord, Arise, & go vp vnto Kedar, and destroye the men of the East.

29 Their tentes and their flockes shal they take away: yea, they shal take to theselues their curtaines, and al their vessels, and their camels & they shal crye vnto them, Feare is on euery side.

30 Flee, get you farre off (they haue consulted to dwell) O ye inhabitants of Hazor, saith the Lord: for Nebuchad-nezzar King of Babel hath taken counsell against you, and hath deuised a purpose against you.

31 ¶ Arise, & get you vp vnto the welthy nation that dwelleth without care, saith the

Lord, which haue neither gates nor barres, but dwell alone.

32 And their camels shalbe a bootie, & the multitude of their cattel a spoile, and I wil scatter them into al winds, and to the utmost corners, & I wil bring their destruction from al the sides thereof, sayeth the Lord.

33 And Hazor shal bee a dwelling for dragons, and desolation for euer: there shal no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The wordes of the Lord that came to Jeremiah the Prophet, concerning Elam, in the beginning of the reigne of Zedekiah King of Iudah, saying,

35 Thus sayth the Lord of hostes, Beholde, I wil breake the bowe of Elam, *even* the chiefe of their strength.

36 And vpon Elam I wil bring the foure winds from the foure quarters of heauē, and wil scatter them towards al these windes, and there shalbe no nation, whether the fugitives of Elam shal not come.

37 For I wil cause Elam to bee afraied before their enemies, and before them that seeke their lues, and wil bring vpon them a plague, *even* the indignatio of my wrath, saith the Lord, and I wil sende the sworde after them til I haue consumed them.

38 And I wil set my throne in Elam, and I wil destroy beth the King and the princes from thence, sayeth the Lord: but in the latter dayes I wil bring againe the captiuitie of Elam, sayth the Lord.

## CHAP. L.

He prophesith the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

1 THE word that the Lord spake, concerning Babel, & concerning the lande of the Caldeans by the ministry of Jeremiah the Prophet.

2 Declare among the nations, and publish it, & set vp a standart, proclaime it & cōcele it not: say, Babel is taken, Bel is cōfounded, Merodach is broken down: her idols are confounded, & their images are burst in pieces.

3 For out of the North there commeth vp a nation against her, which shal make her lande waste, and none shal dwell therein: they shal flee, & depart, both man and beast.

4 In those daies, and at that time, sayth the Lord, the children of Israel shal come, they, and the children of Iudah together, going, and weeping shal they go, & seeke the Lord their God.

5 They shal aske the waye to Zion, with their faces thitherward, saying, Come, & let vs cleaue to the Lord in a perpetual cōuenant that shal not be forgotten.

6 ¶ My people hath bene as lost sheepe: their shepherds haue caused them to go astray, and haue turned them away to the mountaines: they haue gone from mountaine to hil, and forgotten their resting place, place.

q To wit, Nebuchad-nezzar after he hath overcome Iudah, which is ment by the fivelling of Iorden, shall come against mount Seir and Edom.

r That is, the Israelites, whome the Edomites kept as prisoners to haste away from thence.

f The capitaine and gouernour of the armie, meaning, Nebuchad-nezzar.

t They shal not be able to resist his petit capitaines.

u To wit, the enemy.

x As Chap. 48.

40 was saide of Moab.

y Which was the chiefe citie of Syria, whereby he meaneth the whole country.

z When shee heard the sudden coming of the enemy.

a He speaketh this in the person of the King and of them of the country who shall wonder to see Damascus the chiefe citie destroyed.

b Who was

King of Syria, 2. King. 20. 26, and had buylt these palaces, which were still called the palaces of Be-hadad.

c Meaning the Arabians, and their borderers.

d Because they vied to dwell in tents, he nameth the things that pertaine thereunto.

e The enemies will dwell in your places.

f He sheweth that they of Hazor will flee to the Arabians for succour, but that shal not auayle them.

g That is, Persia, so called of Elam the sonne of Shem.

h Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profit them.

i I will place Nebuchad-nezzar there: and in these prophetes Jeremiah speaketh of those countries, which should be subbed vnder the first of those foure monarchies whereof Daniel maketh mention.

k This may be referred to the empire of the Persians, and Medes after the Caldeans, or vnto the time of Christ, as Chap. 48. 47.

l Elam, Babel.

a After that God hath vied the Babylonians seruice to punish the other nations, he sheweth that their turne shall come to be punished.

b These were two of their chief idols.

c To wit, the Medes, and the Persians.

d When Cyrus shal take Babel.

e Read Chap. 31. 9.

f Their gournours and ministers by their examples haue provoked them to idolatrie.

g They haue committed idolatrie in euery place, place.

no power of man can resist the power of God.

promise. 2. 38.



place.  
7 Al that found them, haue deuoured the,  
& their enemies said, We offende not, be-  
cause they haue sinned against the Lord,  
the habitation of iustice, euen the Lord  
the hope of their fathers.  
8 Flee from the middes of Babel, and de-  
part out of the land of the Caldeans, and  
bee yee, as the hee goates <sup>h</sup> before the  
flocke.  
9 For lo, I wil raise, and cause to come vp  
agaynst Babel a multitude of mightie na-  
tions from the North countrey, and they  
shal set them selues in aray agaynst her,  
whereby shee shalbe taken: their arrowes  
shalbe as of a strong man, which is expert,  
for none shal returne in vaine.  
10 And Caldea shalbe a spoile: al that spoile  
her, I shalbe satisfied, sayth the Lord.  
11 Because ye were glad & reioyced in de-  
stroying mine heritage, & because ye are  
grown fat, as the calves in the grasie, <sup>m</sup> &  
neyed like strong horses,  
12 Therefore your mother shalbe sore con-  
founded, and she that bare you, shalbe as-  
hamed: behold, the vttermost of the na-  
tions shalbe a desert, a drie land, and a wil-  
dernes.  
13 Because of the wrath of the Lord it shall  
not be inhabited, but shalbe wholy deso-  
late: euery one that goeth by Babel, shal  
bee astonished, <sup>n</sup> and hisse at all her pla-  
ces.  
14 Put your selues in aray agaynst Babel  
round about: ye that bend the bow, shoot  
at her, spare no arrowes: for she hath <sup>o</sup> sin-  
ned against the Lord.  
15 Crie against her round about: she hath  
giuen her hand: her foundations are fal-  
len, & her walles are destroyed: for it is  
the vengeance of the Lord: take vengeance  
vpon her: as she hath done, do vnto her.  
16 Destroy the <sup>p</sup> tower from Babel, & him  
that handleth the sitch in the time of her  
uict: because of the sward of the oppres-  
sor they shal tyme: euery one to his peo-  
ple, and they shal flee euery one to his  
owne land.  
17 Israel is like scattered sheepe: the Lyons  
haue dispersed them: first the King of As-  
sur hath deuoured him, & last this Ne-  
buchad-nezzar King of Babel hath broke  
his bones.  
18 Therefore thus sayth the Lord of hostes  
the God of Israel, Beholde, I wil visite  
the King of Babel, and his land, as I haue vi-  
sited the King of Asshur.  
19 And I wil bring Israel again to his habi-  
tation: he shal feede on Carmel and Ba-  
shan, & his soule shalbe satisfied vpon the  
mount Ephraim and Gilead.  
20 In those dayes, and at that time, sayeth  
the Lord, the iniquitie of Israel shal bee  
sought for, and there shalbe none: and the  
sinnes of Iudah, & they shal not be found:  
for I wil be merciful vnto them, whome I  
resterue.  
21 Go vp against the land of the <sup>q</sup> rebelles,

even against it, and against the inhabitants  
of Pekod: destroy, and lay it waste after  
them, sayth the Lord, and do according to  
al that I haue commanded thee.  
22 A crye of battell in the land, & of great  
destruction.  
23 How is the <sup>r</sup> hammer of the whole worlde  
destroyed, and broken! howe is Babel be-  
come desolate among the nations!  
24 I haue snared thee, and thou art taken,  
O Babel, and thou wast not aware: thou  
art found, and also caught, because thou  
hast striuen against the Lord.  
25 The Lord hath opened his treasure, and  
hath brought forth the weapons of his  
wrath: for this is the worke of the Lord  
God of hostes in the lande of the Calde-  
ans.  
26 Come against her from the vtmost bor-  
der: open her store house: tread on her as  
on theaues, and destroy her vnderyle: no  
thing of her shal be left.  
27 Destroy al her bullockes: let them goe  
downe to the slaughter. Wo vnto them,  
for their day is come, & the time of their  
visitation.  
28 The voyce of them that flee, & escape  
out of the land of Babel to declare in Zion  
the vengeance of the Lord our God, and  
the vengeance of his Temple.  
29 Cal vp the archers against Babel: all ye  
that bend the bow, bringe it round about:  
let none thereof escape: recompence her  
according to her worke, & according to  
al that she hath done, do vnto her: for she  
hath bene proud against the Lord, & en-  
against the holy one of Israel.  
30 Therefore shal her young men fall in the  
streets, and all her men of warre shal be  
destroyed in that day, sayth the Lord.  
31 Beholde, I come into thee, O proud man,  
sayth the Lord: God of hostes: for thy day  
is come, euen the time that I wil visite thee.  
32 And the proud shal stumble and fall, and  
none shal raise him up: and I wil kinde  
a fire in his cities, and it shal deuoure all  
round about him.  
33 Thus sayth the Lord of hostes, The chil-  
dren of Israel, and the children of Iudah  
were oppressed together, and al that toke  
them captiues, held them, and would not  
let them go.  
34 But their strong citie, whos Name  
is the Lord of hostes, hee shal mainteyne  
their cause, that hee may giue rest to the  
land, & disquiet the inhabitants of Babel.  
35 A sward is vpon the Caldeans, sayth the  
Lord, and vpon the inhabitants of Babel,  
and vpon her princes, and vpon her wise  
men.  
36 A sward is vpon the <sup>s</sup> soothsayers, and  
they shal dote a sward is vpon her strong  
men, and they shal be afraid.  
37 A sward is vpon their horses and vpon  
their charrets, and vpon al the multitude  
that are in the mids of her, and they shal  
be like women: a sward is vpon her trea-  
sures, and they shalbe spoiled.

of Pekod: destroy, and lay it waste after  
them, sayth the Lord, and do according to  
al that I haue commanded thee.  
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destruction.  
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their charrets, and vpon al the multitude  
that are in the mids of her, and they shal  
be like women: a sward is vpon her trea-  
sures, and they shalbe spoiled.

the wicked are taken  
in their wickedness.

sex nations, as the  
wicked haue done to  
others. Ioshua 10. d. c. 48. 26. 27.

like sin, like punishment.

He sheweth  
that when God  
executeth his  
judgements a-  
gainst his ene-  
mies, that his  
Church shall then  
haue rest.

the Lords mercy to-  
wards his people.

women.

Fanners against Babel.

Jeremiah.

The worke of errors.

a For Cyrus did cut the river Euphrates and deu-  
ided the course thereof into many  
streames, so that it might be  
passed ouer as though there  
had bene no water: which thing  
he did by the counsell of two  
of Belhazzars captaines, who  
conspired against their King, be-  
cause he had gelled the one of  
them in despite, and slaine the  
sonne of the other.

b Read Isa. 13.  
21.

c Ebre. sonnes of  
the ostriches, or  
ganes. 49. 13.  
Isa. 13. 18.

d Meaning, that  
the Persians  
should gather  
their armie of  
many nations.

e Which is ment  
of Belhazzar,  
Dan 5. 6.  
Chap. 45. 9.

f Read Chap.  
49. 19.

g Or, of the lande  
that riseth up.

h The Medes, &  
Persians, that  
shall destroye  
the as the winde  
doeth the chaffe.

i Or, of the lande  
that riseth up.

j That is, the  
true God of Is-  
rael is not like  
to these idoles  
when all things  
are desperate.

k He meaneth  
the Medes and  
Persians, as he  
did before call  
the Babylonians  
his hammer.

l That is, the  
true God of Is-  
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rael is not like  
to these idoles  
when all things  
are desperate.

u He meaneth  
the Medes and  
Persians, as he  
did before call  
the Babylonians  
his hammer.

38 A drought vpon her waters, and they  
shalbe dried vp: for it is the lande of gra-  
uen images, and they dote vpon their i-  
doles.

39 Therefore the Zims with the Iims shal  
dwell there, and the oltriches shal dwell  
therein: for it shalbe no more inhabited,  
neither shal it be inhabited from genera-  
tion vnto generation.

40 As God destroyed Sodom and Gomo-  
rah with the places thereof neere about,  
saith the Lord: so shal no man dwell there,  
neither shall the sonne of man remaine  
therein.

41 Beholde, a people shal come from the  
North, and a great nation, & many kings  
shal be raysed vp from the coastes of the  
earth.

42 They shal holde the bow and the bucke-  
ler: they are cruel and vnmmerciful: their  
voice shal roare like the sea, and they shal  
ride vpon horses, and bee put in aray lyke  
men to the battell against thee, O daugh-  
ter of Babel.

43 The King of Babel hath heard the re-  
port of them, and his hands waxed fee-  
ble: for he came vpon him, as sorowe as  
of a woman in trauaile.

44 Beholde, he shal come vp like a lyon  
fro the swelling of Iorden vnto the strong  
habitation: for I will make Israel to rest, &  
I will make them to haue away from her:  
and who is a chosenu man that I may lap-  
pointe against her: for who is lyke mee,  
and who wil appoynt me the time: who  
is the shepheard that wil stand before  
me?

45 Therefore heare the counsell of the Lord  
that he hath deuised against Babel, & his  
purpose that he hath conceyued against  
the land of the Caldeans: surely the least  
of the flocke shal drawe them out: surely  
he shal make their habitation desolate with  
them.

46 At the noyse of the winning of Babel the  
earth is moued, and the crye is heard a-  
mong the nations.

47 Thus saith the Lord, Behold, I will raise  
up against Babel, and against the in-  
habitants that liue vpon their heart, agaynst  
me, a destroying winde.

48 And wil send vnto Babel fanners that shal  
fanne her, and shal empty her land: for in  
the day of trouble they shalbe agaynst her  
on euery side.

49 Also to the bender that bendeth his bow,  
and to him that stretcheth himselfe vp in his  
brigandine, will I say, Spare not her yong  
men, but destroye at her host.

50 Thus the slaine shal fall in the lande of  
the Caldeans: and they that are thrust  
through in her streets.

51 For Israel hath bene no widow, nor Iu-

dah from his God, fro the Lord of hostes,  
though their land was filled with sinne a-  
gainst the holy one of Israel.

6 Flee out of the middes of Babel, & de-  
luer euery man his soule, be not destroy-  
ed in her iniquitie: for this is the time of  
the Lords vengeance: he wil render vnto  
her a recompence.

7 Babel hath bene as a golden cuppe in the  
Lords hand, that made al the earth drun-  
ken: the nations haue drunken of her  
wine, therefore do the nations rage.

8 Babel is suddenly fallen, and destroyed:  
howle for her, bring balm for her sore, if  
she may be healed.

9 We woulde haue cured Babel, but shee  
could not be healed: forsake her, and let  
vs go euery one into his owne country:  
for her iudgement is come vp vnto hea-  
uen, and is lifted vp to the cloudes.

10 The Lord hath brought fourth ou-  
righteousnes: come and let vs declare  
in Zion the woork of the Lord our  
God.

11 Make bright the arrowes: gather the  
shields: the Lord hath raised vp the spirit  
of the King of the Medes: for his purpose  
is against Babel to destroy it, because it is  
the vengeance of the Lord, & the ven-  
geance of his Temple.

12 Set vp the standart vpon the wall es of  
Babel, make the watch strong: set vp the  
watchmen: prepare the skouts: for the Lord  
hath botie deuised, and done that  
which he spake agaynst the inhabitants of  
Babel.

13 O thou that dwellest vpon many waters,  
abundant in treasures, thine end is come,  
own the end of thy couerousnes.

14 The Lord of hosts hath sworne by him-  
selfe, saying, Surely I will fill thee with  
men, as with caterpillers, and they shal  
crie and shoute agaynst thee.

15 He hath made the earth by his power,  
and established the world by his wisdom,  
and hath stretched out the heauen by his  
discretion.

16 He hath by his voice the multitude of  
waters in the heauen, and he causeth the  
cloudes to ascende from the endes of the  
earth: he turneth lightnings to raine, and  
bringeth forth the winde out of his trea-  
sures.

17 Euery man is a beast by his owne know-  
ledge: euery founde is confounded by the  
grauen image: for his melting is but fal-  
lout and there is no breath therein.

18 They are vanitie, & the worke of errors:  
in the time of their visitation they shall  
perish.

19 The portion of Iacob is not like them:  
for hee is the maker of all thinges, and  
for Israel is the rodde of his inheritance:  
the Lord of hostes is his Name.

20 Thou art mine hammer, and weapons of  
war: for with thee wil I breake the nations,  
and with thee wil I destroy kingdomes,  
and by thee wil I breake horie & horse-

c He sheweth  
that there remai-  
neth nothing for  
them that abide  
in Babylon, but  
destruction.

d By whom the  
Lorde powred  
out the drinke of  
his vengeance,  
to whom it plea-  
sed him.

e For the great  
afflictions that  
they haue felt  
by the Babylonians.

f Thus the peo-  
ple of God ex-  
hort one another  
to go to Zion and  
praise God.

g In approuing  
our cause and pu-  
nishing our ene-  
mies.

h Or, fill, or multi-  
ply.

i For the wrong  
done to his peo-  
ple and to his  
Temple, Chap.  
50. 32.

j Or, my power.

k Or, his power.

l Or, his power.

m Or, his power.

n Or, his power.

o Or, his power.

p Or, his power.

q Or, his power.

r Or, his power.

s Or, his power.

t Or, his power.

man, and by thee wil I breake the charer  
and him that tideth therein.

22 By thee also wil I breake man & woman,  
and by thee wil I breake olde and yong,  
and by thee wil I breake the yong man &  
the maid.

23 I wil also breake by thee the shepheard  
and his flocke, & by thee wil I breake the  
husband man and his yoke of oxen, & by  
thee wil I breake the dukes and princes.

24 And I wil render vnto Babel, & to al the  
inhabitants of the Caldeans al their euil,  
that they haue done in Zion, *even* in your  
fight, sayth the Lord.

25 Beholde, I come vnto thee, O destroying  
mountaine, sayeth the Lorde, which de-  
stroyest al the earth: and I wil stretch out  
mine hand vpon thee, and rol thee down  
from the rocks, & wil make thee a burnt  
mountaine.

26 They shal not take of thee a stone for a  
corner, nor a stone for foundations, but  
thou shalt be destroyed for euer, sayth the  
Lord.

27 Set vp a standart in the lande: blowe the  
trumpets among the nations: prepare the  
nations against her: cal vp the kingdoms  
of Ararat, Minni, and Afchenaz against  
her: appoint the prince against her: cause  
horses to come vp as the rough cater-  
pillers.

28 Prepare against her the nations with the  
Kings of the Medes, the dukes therof, and  
the princes therof, and al the lande of his  
dominion.

29 And the lande shal tremble & forow for  
the deuile of the Lorde shalbe performed  
against Babel, to make the lande of Babel  
waste without an inhabitant.

30 The strong men of Babel haue ceased to  
fight: they haue remained in their holdes:  
their strength hath fayled, & they were  
like women: they haue burnt her dwelling  
places, and her barres are broken.

31 A post shal runne to meete the post, & a  
messenger to meet the messenger, to shew  
the King of Babel, that his cite is taken  
on a side thereof.

32 And that the passages are stopped, & the  
reeds burnt with fire, and the men of war  
troubled.

33 For thus saith the Lord of hosts the God  
of Israel, The daughter of Babel is lyke a  
threshing floore: the time of hir threshing  
is come: yet a litle while, and the time of  
her haruett shal come.

34 Nebuchad-nezzar the King of Babel  
hath deuoured me, and destroyed me: he  
hath made me an empty vessel: he swal-  
owed mee vp like a dragon, and filled his  
belly with my delicates, and hath cast mee  
out.

35 The spoyle of me, & that which was left  
of me, is brought vnto Babel, shal the inha-  
bitant of Zion say: & my blood vnto the  
inhabitants of Caldea, shal Ierusalem  
say.

36 Therefore thus saith the Lord, Beholde,

I wil mainteine thy cause, and take ven-  
geance for thee, and I wil drie vp the sea,  
and drie vp her springs.

37 And Babel shalbe as heapes, a dwelling  
place for dragons, an astonishment, & an  
hissing, without an inhabitant.

38 They shal roare together like lyons, and  
yel as the lions whelpes.

39 In their heart I wil make them feastes,  
and I wil make them drunken, that they  
may reioice, and sleepe a perpetual sleepe,  
and not wake, saith the Lord.

40 I wil bring them downe like lambes to  
the slaughter, and like rams and goates.

41 How is Shehach taken I and how is the  
glorie of the whole earth taken! how is  
Babel become an astonishment among  
the nations!

42 The sea is come vp vpon Babel: she is co-  
uered with the multitude of the waues  
thereof.

43 Her cities are desolate: the land is drie  
and a wilderness, a land wherein no man  
dwelleth, neither doth the sonne of man  
passe thereby.

44 I wil also visit Bel in Babel, & I wil bring  
out of his mouth, that which hee hath  
swallowed vp, and the nations shal runne  
no more vnto him, and the wal of Babel  
shal fal.

45 My people, go out of the middes of her,  
and deliuer ye every man his soule from  
the fierce wrath of the Lord.

46 Left your heart enen faint, and ye feare  
the rumour, that shalbe heard in the land:  
the rumour shal come this yere, and after  
that in the other yere shal come a rumour,  
and cruckie in the land, and ruler against  
ruler.

47 Therefore behold, the dayes come, that  
I wil visit the images of Babel, & the whole  
land shalbe confounded, and al her slaine  
shal fal in the middes of her.

48 Then the heauen and the earth, and al  
that is therein, shal reioyce for Babel: for  
the destroyers shal come vnto her frō the  
North, sayth the Lord.

49 As Babel caused the slaine of Israel to  
fal, so by Babel the slaine of al the earth  
did fal.

50 Ye that haue escaped the sworde, goe  
away, stande not stil: remember the Lord  
afarre of, & let Ierusalem come into your  
minde.

51 We are confounded because wee haue  
heard: reproch: shame hath couered our  
faces, for strangers are come into the san-  
ctuaries of the Lordes House.

52 Wherefore behold, the dayes come, sayth  
the Lord, that I wil visit her grauen im-  
ages, and through al her lande the wound-  
ed shal grone.

53 Though Babel should mount vp to hea-  
uen, and though thee shoulde defend her  
strength on hie, yet from me shal her de-  
stroyers come, sayth the Lord.

54 A sound of a crie cometh from Babel, &  
great destruction from the lande of the  
Caldeans.

Thus the Lord  
effemeth the in-  
jurie done to his  
church as done to  
him selfe, because  
their cause is his  
x When they are  
inflamed with  
suffring and  
drinking, I will  
feast with them,  
alluding to Bel-  
shazzars banquet,  
Dan. 5. 1.

y Meaning Ba-  
bel, Ch. 25. 26.

z The great ar-  
mie of the Medes  
and Persians.

a That is, his  
giftes & presents  
which he had re-  
ceyued as parte  
of the spoyle of  
other nations, &  
which the ido-  
laters brought  
vnto him from  
all countreys.

b Meaning, the  
Babylon should  
not be destroyed  
all at once, but  
by litle and litle  
shoulde be  
brought to no-  
thing: for the  
first yere came  
the tidings, the  
next yere the  
siege, and in the  
third yere it  
was taken: yet  
this is not that  
horrible destruc-  
tion which the  
Proph. as threat-  
ened in many  
places: for that  
was after this,  
when they re-  
belled & Darius  
ouercame them  
by the police of  
Zopirus and han-  
ged three thou-  
sand gentlemen  
besides the com-  
mon people.

c All creatures  
in heauen and  
earth shall re-  
ioyce and praise  
God for the de-  
struction of Ba-  
bylon the great  
enemie of his  
Church.

d Babylon shd  
not onely de-  
stroy Israel, but  
many other na-  
tions.

e Ye that are  
now captiues in  
Babylon.

f He sheweth  
how they shoulde  
remember Ieru-  
salem by lament-  
ing the misera-  
ble affliction  
thereof.

g For the walles  
were two hun-  
dred foot: his

Security, a false  
guarantee.

graben images

o Not that Ba-  
bylon stood on  
a mountaine, but  
because it was  
strong & seemed  
inaccessible.

p From thy  
strong holdes &  
fortresses.

q By these three  
nations he mean-  
eth Armenia  
the hyer, and Ar-  
menia the lo-  
wer, and Syria:  
for Cyrus had  
gathered an ar-  
my of diuers na-  
tions.

r By turning the  
course of the ri-  
uer, one side was  
made open, and  
the reedes that  
did growe in the  
water, were de-  
stroyed, which  
Cyrus did by the  
counsel of Go-  
brius and Gaba-  
thel Melchazars  
eunuches.

s When these  
shd come vp and  
the shd.

t This is spoken  
in the person of  
the leues, be-  
saying their  
fate & the cru-  
elty of the Baby-  
lonians.



Caldeans.

55 Because the Lord hath laid Babel waste and destroyed from her the great voice, & her waues shall roare like great waters, & a sound was made by their noyse.

56 Because the destroyer is come vpon her, *even* vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenceth, shall surely recompence.

57 And I will make drunke her princes, & her wise men, her dukes, & her nobles, & her strong men: & they shall sleepe a perpetual sleepe, and not wake, saith the King, whose Name is the Lord of hostes.

58 Thus saith the Lord of hostes, The thick wal of Babel shall be broken, and her hye gates shall be burnt with fire, and the people shall labour in vaine, and the folke in the fire, for they shall be wearie.

59 The worde which Jeremiah the Prophet commanded Sheraiah the sonne of Neiriah, the sonne of Maaseiah, when he wet with Zedekiah the king of Iudah into Babel, in the fourth yeere of his reigne: & this Sheraiah was a peaceable prince.

60 So Jeremiah wrote in a booke al the euil that should come vpon Babel: *even* al these things, that are written against Babel.

61 And Jeremiah sayde to Sheraiah, When thou comest vnto Babel, and shalt see, and shalt read al these wordes,

62 Then shalt thou say, O Lorde, thou hast spokē against this place, to destroy it, that none should remaine in it, neither man nor beast, but it should be desolate for euer.

63 And when thou hast made an end of reading this booke, thou shalt bind a stone to it, and cast it in the middes of Euphrates.

64 And shalt saye, Thus shall Babel be drowned, and shall not rise from the euil, that I will bring vpon her: & they shall be weary. Thus farre are the wordes of Jeremiah.

## CHAP. LII.

1 *Jerusalem is taken. 10 Zedekiahs sonnes are killed before his face, and his eyes put out. 13 The citie is burned. 21 Libniachin is brought forth of prison, and sed like a King.*

1 Zedekiah was one & twentie yere old when he began to reigne, & he reigned cleuen yeres in Ierusalem, & his mothers name was Hamutal, the daughter of Jeremiah of Libnah.

2 And he did euil in the eyes of the Lord, according to all that Iehoiakim had done.

3 Doubles because the wrath of the Lord was against Ierusalem and Iudah, til hee had cast them out fro his presence, therefore Zedekiah rebelled against the king of Babel.

4 But in the ninth yere of his reigne, in the tenth month the tenth day of the moneth came Nebuchad-nezzar king of Ba-

bel, he and al his host agaynst Ierusalem, and pitched against it, and built fortes against it round about.

5 So the citie was besieged vnto the eleuenth yere of the king Zedekiah.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken vp and al the men of warre fled, and went out of the citie by night, by the way of the gate betweene the two walles, which was by the kings garden: (now the Caldeans were by the citie rounde about) and they went by the way of the wilderness.

8 But the armie of the Caldeans pursued after the king, and tooke Zedekiah in the desert of Iericho, and al his host was scattered from him.

9 Then they tooke the king & caried him vp vnto the king of Babel to Riblah in the land of Hamath, where he gaue iudgement vpon him.

10 And the king of Babel slewe the sonnes of Zedekiah, before his eyes: he slewe also al the princes of Iudah in Riblah.

11 Then hee put out the eyes of Zedekiah, & the king of Babel bound him in chaines and caried him to Babel, and put him in prison til the day of his death.

12 Now in the fift moneth in the tenth day of the moneth (which was the nineteenth yere of the king Nebuchad-nezzar king of Babel) came Nebuzar-adan chiefe steward which stood before the king of Babel in Ierusalem.

13 And burnt the House of the Lorde, and the kings house, and al the houses of Ierusalem, and al the great houses burnt he with fire.

14 And al the armie of the Caldeans that were with the chiefe steward, brake down al the walles of Ierusalem round about.

15 Then Nebuzar-adan the chiefe steward caried away captiue certeine of the poore of the people, & the residue of the people that remayned in the citie, and those that were fled, and fallen to the King of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left certeine of the poore of the land, to dreffe the vines, and to til the land.

17 Also the pillars of brasie that were in the House of the Lord, & the bases, & the brasen Sea, that was in the House of the Lord, the Caldeans brake, and caried al the brasie of them to Babel.

18 The portes also and the sheshomes, and the instruments of musike, and the basins, and the incense dishes, and all the vessels of brasie wherewith they ministred, tooke they away.

19 And the bowles, and the ashpannes, and the basins, & the pots, & the candlesticks, and the incense dishes, & the cuppes, and all that was of gold, & that was of siluer, tooke the chiefe steward away,

will surely tak  
them

h I wil so afflicte them by afflictions that they shall not knowe which way to turne them.

i The thicknes of the wall was fiftie foote thicke.

k This was not in the time of his captiuitie, but seven yeres before, when he went eyther to gratulate Nebuchad-nezzar, or to intreate of some matters.

l S. Iohn in his reuelation alludeth to this place when he sayeth that the Angel tooke a millstone and cast into the sea: signifying thereby the destruction of Babylon. Reuel. 18. 21.

m They shall not be able to resist, but shall labour in vaine.

o King. 24. 18.  
1. chro. 36. 11.

a So the Lorde punished him by famine, and gaue him vp to his rebellious heart, till hee had brought the enemy vpon him to send him away & his people.

1. King. 25. 1.  
and chap. 39. 4.

Read Chap.

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Read 1. King  
25. 6. and Chap.  
39. 5.

d In the 2. King  
25. 8. it is called the fourth day, because they began then, and so continued to the tenth.

e That is, which was his seruant, as 1. King. 25. 18.

f Of these pillars read 1. King.

g Which were also made of brasie.

i The wonder was in the eyes of God, Ierusalem was so full of idols, that hee could not be soothed. So that hee sent no more. Egiptian, yea, promise

20 With the two pillars, one Sea, & twelue brasen bulles, that were vnder the bases, which King Salomon had made in the House of the Lorde: the brasie of all these vessels was without<sup>h</sup> weight.

21 And concerning the pillars, the height of one pillar was eightene cubites, & a threed of twelue cubites did compasse it, and the thickenes thereof was foure fingers: it was holow.

22 And a chapter of brasie was vpon it, and the height of one chapter was fise cubits with networke, & pomegranates vpon the chapters round about, al of brasie: the second pillar also, & the pomegranates were like vnto these.

23 And there were ninetie and fixe pomegranates on a side: & al the pomegranates vpon the nette worke were an<sup>h</sup> hundredth round about.

24 And the chief steward tooke Sheraiah<sup>y</sup> chief Priest, and Zephaniah<sup>k</sup> the second Priest, and the three keepers of the dore. He tooke also out of the city an Eunuch, which had the ouersight of the me of war, & seven men that were in the Kings presence, which were found in the city, & So-pher captain of the host who mustred the people of the land, and threescore men of the people of the land, that were found in the middes of the city.

25 Nebuzar-adan the chiefe steward tooke them, & brought them to the King of Babel to Riblah.

27 And the King of Babel smote them, and

flew them in Riblah, in<sup>y</sup> land of Hamath: thus Iudah was caried away captiue out of his owne land.

28 ¶ This is the people, whom Nebuchad-nezzar caried away captiue, in the<sup>m</sup> seuenth yere, <sup>men</sup> three thousand Iewes, & three and twenty.

29 In the<sup>n</sup> eighteenth yeere of Nebuchad-nezzar he caried away captiue from Ierusalem eight hundredth thirty & two<sup>n</sup> persons.

30 In the three and twentieth yere of Nebuchad-nezzar, Nebuzar-adan the chiefe stewarde caried away captiue of the Iewes seven hundredth fourtie and fise persones: all the persons were foure thousand and six hundredth.

31 And in the seuen and thirtieth yere of the captiuitie of Ichoiachin King of Iudah, in the twelfth moneth, in the fise and twentieth day of the moneth, Evil-merodach King of Babel, in the<sup>o</sup> first yere of his reigne, <sup>o</sup> lifted vp the head of Ichoiachin King of Iudah, and brought him out of prison.

32 And spake kindly vnto him, and set his throne about the throne of the Kings, that were with him in Babel,

33 And changed his prison<sup>p</sup> garments, and he did continually eate bread before him all the dayes of his life.

34 His porcion was a<sup>q</sup> continuall porcion giuen him of the King of Babel, euery day a certaine, all the dayes of his life vntill he dyed.

<sup>m</sup> Which was the latter end of the seuenth yere of his reigne and the beginning of the eight.  
<sup>n</sup> In the latter end also of that yere, & the beginning of the ninthcenth.  
<sup>o</sup> Ebr. Janai.

<sup>p</sup> That is, restored him to libertie & honour.  
<sup>q</sup> And gaue him princely apparel.  
<sup>r</sup> That is, he had allowance in the court, & thus as length he had rest & quietnes because he obeyed Ieremiah the Prophet, where as y other were cruelly ordered, that would not obey him.

## LAMENTATIONS.

### CHAP. I.

1 The Prophet bewayleth the miserable estate of Ierusalem, & sheweth that they are plagued because of their sinnes. The first and second chapter begin euery verse according to the letters of the Hebrew Alphabet. The third hath thre verses for euery letter, and the fourth is as the first.



NOW doeth the city remaine solitary<sup>y</sup> in the night, & she is as a widow: she that was great among the nations, & prince among

the prouinces, is made tributary.

2 She wepeth continually in the night, and her teares run downe by her cheeks: among all her<sup>d</sup> louers, she hath none to comfort her: all her friendes haue delt vnfaithfully

with her, and are her enemies.

3 Iudah is caried away captiue, because<sup>e</sup> of her affliction, and because of great seruitude: she dwelleth among the heathen, & findeth no rest: all her persecuters tooke her in the straites.

4 The wayes of Zion lament, because no man commeth to the solemne feastes: all her gates are desolate: her Priests sigh: her virgins are discomfited, and she is in<sup>f</sup> heauinesse.

5 Her aduersaries are the chiefe, & her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, and her children are gone into captiuitie before the enemy.

6 And from the daughter of Zion all her beuty is departed: her princes are become like hartes that find no pasture, and they are gone without strength before the pursuer.

7 Ierusalem remembered the daies of her affliction, and of her rebellion, and all her pleasant things, that she had in times past, when her people<sup>i</sup> fell into the hand of the enemy, had lost.

Fff. j.

<sup>i</sup> The Prophet bewayleth at<sup>y</sup> great indignement of God, seeing Ierusalem, which was strong & full of people, to be now destroyed and desolate.  
<sup>h</sup> Which had chiefe rule ouer many prouinces & countries.  
<sup>e</sup> So that she teares no rest.  
<sup>d</sup> Meaning, the Egyptians & Assyrians, which promised helpe.

<sup>f</sup> For her cruel- tie toward, the poore & oppression of seruants, Iere. 34. 11.

<sup>g</sup> That is, haue rule ouer her, Deut. 28. 44.

<sup>h</sup> As men pined away with sorrow & that haue no courage.  
<sup>i</sup> In her miserie she considered the great benefites & commodities that the

# The yoke of finnes.

# Lamentations.

# Gods wrath.

in the cause of affliction.  
K At her religiō  
& ſeruing of  
God, which was  
ſo great a grieſe  
to the godly.  
Or, driven away.

1 She is not aſhamed of her ſinne  
although it be  
maniſt.

2 Ebr. hath magni-  
fied himſelfe.

m God forbid-  
deth that the  
Ammonites and  
Moabites ſhould  
enter into ſ Con-  
gregation of the  
Lord, & vnder  
them he cōpre-  
hendeth all ene-  
mies, Deut. 33. 3.  
n Thus Ieruſalem  
lamenteth, mo-  
uing otherto pi-  
ty her & to learn  
by her example.  
o This declareth  
that we ſhould  
acknowledge  
God to be the  
author of all our  
afflictions, to  
the intent that  
we might ſeeke  
vnto him for  
remedy.

p Mine heauy  
finnes are conti-  
nually before  
his eyes, as he ſe-  
tyeth a thing to  
his hand for a  
remembrance.

q He hath trode  
the vnder foote  
as they tread  
grapes in the  
winepreſſe.  
Ier. 4. 17.  
chap. 3. 18.

r Which becauſe  
of her pollution  
was ſeparate fro  
her husband,  
Leui. 15. 19 and  
was abhorred  
for the tyme.  
Ebr. mouth.

f That is, they  
died for hunger.

Part. 4. 2. 22.

enemy, and none did helpe her: the ad-  
uerſaries ſawe her, and did mocke at her  
Sabbaths.

8 Ieruſalem hath grievouſly ſinned, there-  
fore the is in deriſion: all that honoured  
her, deſpiſe her, becauſe they haue ſcene  
her filthines: yea, ſhe ſigheth & turneth  
backward.

9 Her filthines is in her ſkirts: ſhe remem-  
bered not her laſt ende, therefore ſhe came  
downe wonderfully: ſhee had no comfor-  
ter: O Lord, beholde mine affliction: for  
the enemy is proude.

10 The enemy hath ſtretched out his hand  
vpon all her pleaſant things: for ſhee hath  
ſcene the heathē enter into her Sanctuary,  
whome thou dideſt command, that they  
ſhould not enter into thy Church.

11 Al her people ſigh and ſeeke their bread:  
they haue giuen their pleaſant things for  
meat to reſreſh the ſoule: ſee, O Lord, and  
conſider: for I am become vile.

12 Hauē ye no regard, alſo ye that paſſe by  
this way: behold, & ſee, if there be any  
rowe like vnto my rowe, which is done  
vnto me, wherewith the Lord hath afflic-  
ted me in the day of his fierce wrath.

13 From about hath hee ſent fire into my  
bones, which preuayle againſt them: he  
hath ſpred a net for my feet, & turned me  
backe: he hath made me deſolate, & daily  
in heauines.

14 The yoke of my tranſgreſſions is bound  
vpon his hand: they are wrapped, & come  
vp vpon my necke: hee hath made my  
ſtrength to fall: the Lord hath deliuered  
me into their handes, neither am I able to  
riſe vp.

15 The Lord hath troden vnder foote all  
my valiant men in the middes of me: he  
hath called an aſſembly agaynſt mee to  
deſtroy my yong men: the Lord hath tro-  
den the wine preſſe vpon the virgine the  
daughter of Iudah.

16 For theſe things I weepe: mine eye, mine  
eye caſteth out water, becauſe the  
comforter that ſhould reſreſh my ſoule, is  
farre from mee: my children are deſolate,  
becauſe the enemy preuayled.

17 Zion ſtretcheth out her hands, and there  
is none to comfort her: the Lord hath ap-  
pointed the enemies of Iakob rounde  
about him: Ieruſalem is as a menſtruous  
woman in the middes of them.

18 The Lord is righteous: for I haue rebel-  
led againſt his commandement: heare, I  
pray you, all people & behold my ſorowe:  
my virgins & my yong men are gone into  
captiuitie.

19 I called for my louers, but they deceiued  
me: my Prieſtes and mine Elders periſhed  
in the citie while they ſought their meat  
to reſreſh their ſoules.

20 Behold, O Lord, howe I am troubled: my  
bowels ſwel: mine heart is turned within  
mee, for I am full of heauines: the ſworde  
ſpoyleth abroad, as death doeth at home.

21 They haue heard that I mourne, but there

is none to comfort mee: all mine enemies  
haue heard of my trouble, & are glad, that  
thou haſt done it: thou wilt bring the day,  
that thou haſt pronounced, & they ſhalbe  
like vnto me.

22 Let all their wickedneſſe come before  
thee: do vnto the, as thou haſt done vnto  
me, for al my tranſgreſſions: for my ſighes  
are many, and mine heart is heauie.

t Of deſiring vt-  
geance againſt  
the enemy, read  
Ier. 11. 20. & il.  
21.

Or, gather them  
like grapes.

## CHAP. II.

1 Howe hath the Lorde darkened the  
daughter of Zion in his wrath: and  
hath caſt downe from heauen vnto the  
earth the beautie of Iſrael, and remem-  
bered not his footſtoole in the day of his  
wrath!

2 The Lorde hath deſtroyed all the habi-  
tations of Iakob, and not ſpared: he hath  
throwne downe in his wrath the ſtrong  
holdes of the daughter of Iudah: he hath  
caſt them downe to the ground: he hath  
polluted the kingdome and the princes  
thereof.

3 He hath cut off in his fierce wrath all the  
horne of Iſrael: he hath drawn backe  
his right hande from before the enemy,  
and there was kindled in Iakob like a  
flame of fire, which deuoured rounde a-  
bout.

4 He hath bent his bow like an enemy: his  
right hand was ſtretched vp as an aduer-  
ſarie, and ſlewe all that was pleaſant to the  
eye in the tabernacle of the daughter of  
Zion: he powred out his wrath like fire.

5 The Lord was as an enemy: he hath deu-  
oured Iſrael, & conſumed all his palaces:  
he hath deſtroyed his ſtrong holdes, and  
hath increaſed in the daughter of Iudah  
lamentation and mourning.

6 For he hath deſtroyed his tabernacle, as  
a garden, he hath deſtroyed his congrega-  
tion: the Lord hath cauſed the feaſtes and  
Sabbaths to be forgotten in Zion, & hath  
deſpised in the indignation of his wrath  
the King and the Priſt.

7 The Lord hath forſaken his altar: he hath  
abhorred his Sanctuary: he hath giuen  
into the hand of the enemy the walles of  
her palaces: they haue made a noyſe in  
the Houſe of the Lord, as in the daye of ſo-  
lemnitie.

8 The Lorde hath determined to deſtroye  
the wal of the daughter of Zion: he ſtretch-  
ed out a line: he hath not withdrawn  
his hande from deſtroying: therefore he  
made the rampart & the wall to lament:  
they were deſtroyed together.

9 Her gates are ſunke to the ground: he  
hath deſtroyed & broken her barres: hee  
King and her princes are among the Gen-  
tiles: the Law is no more, neither can her  
Prophetes ſee any viſion from the  
Lord.

10 The Elders of the daughter of Zion ſit  
vpō the ground, & kepe ſilence: they haue  
caſt vp duſt vpon their heades: they haue  
girded

a That is, broght  
her from proſpe-  
rity to aduerſity.  
b Hath giue her  
a moſt ſore fall.  
c Alluding to the  
Temple or to the  
Arke of the co-  
uenant, which  
was called the  
footſtoole of the  
Lord becauſe they ſhould  
not let their  
mindeſ ſo looſe,  
but liſt vp their  
heartes toward  
the heauens.

d Meaning, that  
glory & ſtrength,  
as I. Sam. 2. 1.  
e That is, his  
ſuccour which  
he was wont to  
ſend vs, when our  
enemies oppreſ-  
ſed vs.

f Shewing, that  
there is no reme-  
dy but deſtru-  
ction, where god  
is the enemy.

g As the people  
wer accuſtomed  
to praife God in  
ſolemne feaſtes  
with loud voyce,  
ſo now the ene-  
mies blaſpheme  
him with ſhow-  
ing and crying.

h This is a ſig-  
nificatiue ſpeech,  
as that was, when  
he ſaid, I waile  
did lament. Chis  
t. 4. meaning, that  
this ſorow was  
ſo great, that the  
inſenſible things  
had their part  
thereof.

Or, ſinde.



CHAP. III.

garded themselves with sackcloth: the virgines of Ierusalem hang downe their heads to the ground.

11 Myne eyes do faile with teares: my bowels swell: my liuer is powred vpon y<sup>e</sup> earth, for the destruction of the daughter of my people, because the children & sucklings swoone in the streetes of the citie.

12 They haue said to their mothers, Where is bread and drinke? when they swooned as the wounded in the streetes of the city, and when they gaue vp the ghost in their mothers bosome.

13 What thing shall I take to witnes for thee? what thing shall I compare to thee, O daughter Ierusalem? what shall I liken to thee, that I may comfort thee, O virgine daughter Zion? for thy breache is great like the sea: who can heale thee?

14 Thy Prophets haue looked out vayne, and foolish things for thee, and they haue not discovered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee false prophesies, & causes of banishment.

15 All that passe by the waye, clappe their handes at thee: they hisse and wagge their head vpon the daughter Ierusalem, saying, Is this the city that men call, The perfection of beautie, & the ioye of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash the teeth, saying, Let vs deuoure it: certainly this is the day that we looked for: we haue found and scene it.

17 The Lord hath done that which he had purposed: he hath fulfilled his worde that he had determined of olde tyme: he hath throwne downe, and not spared: he hath caused thine enemy to reioyce ouer thee, & set vp the horne of thine aduersaries.

18 Their heart cryed vnto the Lord, O wal of the daughter Zion, let teares runne downe like a riuer, daye and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, cry in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord: lift vp thine hands toward him for the life of thy yong children, that faint for hunger in the corners of all the streetes.

20 Behold, O Lord, and consider to whom thou hast done thus? shal the women eate their fruit, and children of a spanne long? shall the Priest and the Prophet be slayne in the Sanctuarie of the Lord?

21 The yong and the olde lie on the ground in the streets: my virgins & my yong men are fallen by the sworde: thou hast slayne them in the day of thy wrath: thou hast killed and not spared.

22 Thou hast called as in a solemne day thy terrours round about, so that in the day of the Lords wrath none escaped nor remained: those that I haue nourished & brought vp, hath mine enemy consumed.

I Am the man, that hath scene affliction in the rod of his indignation:

He hath ledde me, and brought me into darkenes, but not to light.

Surely he is turned against me: he turneth his hand against me all the day.

My flesh and my skinne hath he caused to waxe olde, & he hath broken my bones.

He hath builded against me, & compassed me with gall, and labour.

He hath set me in darke places, as they that be dead for euer.

He hath hedged about me, that I cannot get out: he hath made my chaines heauy.

Also when I crye and shewte, he shutteth out my prayer.

He hath stopped vp my waies with hewen stone, and turned away my pathis.

Hee was vnto me as a beare lying in wait, & as a Lion in secret places.

He hath stopped my waies, & pulled me in pieces: he hath made me desolate.

He hath bent his bowe and made me a marke for the arrow.

He caused, the arrowes of his quier to enter into my reins.

I was a derision to al my people, & their song all the day.

He hath filled me with bitterness, & made me drunken with wormewood.

He hath also broke my teeth with stones, and hath couered me with ashes.

Thus my soule was far of from peace: I forgate prosperitie,

And I said, My strength & mine hope is perished from the Lord,

Remembre mine affliction, & my mourning, the wormewood and the gall.

My soule hath them in remembrance, & is humbled in me.

I consider this in mine heart: therefore haue I hope.

It is the Lordes mercies that we are not consumed, because his compassions faile not.

They are renewed euery morning: great is thy faithfulness.

The Lord is my portion, saith my soule: therefore will I hope in him.

The Lord is good vnto them, that trust in him, & to the soule that seeketh him.

It is good both to trust, and to waite for the saluation of the Lord.

It is good for a man that he beare the yoke in his youth.

He sitteth alone, & keepeth silence, because he hath borne it vpon him.

He putteth his mouth in the dust, if there may be hope.

He giueth his cheek to him that smiteth him: he is filled ful with reproches.

For the Lord will not forsake for euer.

But though he send affliction, yet will he

confidence in God, & therefore loke for none other inheritance, as Psal. 16. 5.

He sheweth that we can neuer begin to timely to be exercised vnder the crosse, that when the afflictions grow greater, our patience also by experience may be stronger. n. He murmureth not against God, but is patient. o. He humbleth himselfe as they that fall downe with their face to the ground, and so with patience waiteth for succour.

a The Prophet complaineth of punishments & afflictions: he endured by the false prophets & hypocrites, while he declared the destruction of Ierusalem, as Iere. 20. 2.

b He speaketh this as one that felt Gods heavy iudgements, which he greatly feared, and therefore setteth them out w<sup>th</sup> this diuersitie of words.

c This is a great temptation to the godly, when they see not the truth of their prayers, & cannot see to think y<sup>e</sup> they are not heard, which thing God voucheth to do, that they might praye more earnestly & the oftener. d And keepeth me in holde, as a prisoner.

e He hath no pitie on me. f With great anguish & sorowe he hath made me to lose my sense.

g Thus w<sup>th</sup> payne he was driven to & fro between hope & despaire, as the godly oft times are, yet in the end the Lord reueth the victory.

h He sheweth that God thus voucheth to exercise his to the intent that hereby they may know themselves & feeble his mercies.

i Considering the wickednes of man, it is maruel if any remaineth aliue: but onely that God for his owne mercies sake & for his promises wileuer haue his church to remaine though they be better so fewe in number, Isa. 1. 9.

k We feeble thy benefites daily.

l The godly put their whole confidence in God, & therefore loke for none other inheritance, as Psal. 16. 5.

m He sheweth that we can neuer begin to timely to be exercised vnder the crosse, that when the afflictions grow greater, our patience also by experience may be stronger.

n. He murmureth not against God, but is patient. o. He humbleth himselfe as they that fall downe with their face to the ground, and so with patience waiteth for succour.

Part. 2. 65

p He taketh no  
pleasure in it, but  
doth it of neces-  
sity for our a-  
mendment, whe-  
he suffreth y<sup>e</sup> wic-  
ked to oppresse  
the poore.  
"Ebr. with his  
heart.  
q He doth not  
delite therein.  
r He sheweth  
that nothing is  
done without  
gods prouidence.  
s That is, aduer-  
sity, & prosper-  
ity, Amos. 3. 6.  
t Whe God af-  
flicteth him.  
u That is, both  
heares & hands:  
for els to lift vp  
the hands is but  
hypocrisie.

1. Cor. 4. 13.

x I am ouercom  
with fore wee-  
ping for all my  
people.  
y Read Iere. 37.  
z 6. how he was  
in the miry dun-  
geon.

z Meaning the  
cause wherefore  
his life was in  
danger.

haue compassion according to the mul-  
titude of his mercies.

- 33 For he doeth not<sup>r</sup> punish<sup>r</sup> willingly, nor  
afflict the children of men,
- 34 In stamping vnder his feete al the priso-  
ners of the earth,
- 35 In ouerthrowing the right of a man be-  
fore the face of the most high,
- 36 In subuerting a man in his cause: the  
Lord<sup>s</sup> seeth it not.
- 37 Who is he then that saith, and it com-  
meth to passe, & the Lord<sup>s</sup> commandeth  
it not?
- 38 Out of the mouth of the most high pro-  
cedeth not<sup>r</sup> euil and good?
- 39 Wherefore then is the liuing<sup>r</sup> man so-  
rowful? man<sup>s</sup> suffreth for his sinne.
- 40 Let vs search & try our wayes, and turne  
again to the Lord.
- 41 Let vs lift vp<sup>r</sup> our hearts with our hands  
vnto God in the heauens.
- 42 We haue sinned, & haue rebelled, there-  
fore thou hast not spared.
- 43 Thou hast couered w<sup>th</sup> wrath, and  
persecuted vs: thou hast slaine & not spar-  
ed.
- 44 Thou hast couered thy self with a cloud,  
that our praijer should not passe through.
- 45 Thou hast made vs as the<sup>r</sup> \* offscouring &  
refuse in the middes of the people.
- 46 All our enemyes haue opened their  
mouth against vs.
- 47 Feare, and a snare is come vpon vs with  
desolation and destruction.
- 48 Mine eye casteth out riuers of water, for  
the destruction of the daughter of my  
people.
- 49 Mine eye droppeth without staye and  
ceaseth not.
- 50 Till the Lord looke downe, and beholde  
from heauen.
- 51 Mine eye<sup>r</sup> breaketh mine heart because  
of all the daughters of my citie.
- 52 Mine enemyes chafed mee fore like a  
birde without cause.
- 53 They haue shut vp my life<sup>r</sup> in the dun-  
geon, and cast a stone vpon me.
- 54 Waters flowed ouer mine head, then  
thought I, I am destroyed.
- 55 I called vpon thy Name, O Lorde, out of  
the low dungeon.
- 56 Thou hast heard my voyce: stoppe not  
thine eare from my sigh & from my crye.
- 57 Thou drewest nere in the day that I cal-  
led vpon thee: thou saidest, Feare not.
- 58 O Lord, thou hast maintained the cause  
of my<sup>r</sup> soule, & hast redeemed my life.
- 59 O Lord, thou hast seene my wrong, iudge  
thou my cause.
- 60 Thou hast seene all their vengeance, and  
all their deuises against me,
- 61 Thou hast heard their reproch, O Lord,  
& all their imaginations against me:
- 62 The lippes also of those that rose against  
me, and their whispering against me con-  
tinually.
- 63 Beholde, their sitting downe & their ry-  
sing vp, how I am their long.

- 64 \* Giue them a recompence, O Lord, ac-  
cording to the worke of their hands.
- 65 Giue them<sup>r</sup> sorowe of heart, *emen* thy<sup>r</sup>  
curse to them.
- 66 Persecute with wrath and destroye them  
from vnder the heauen, O Lord.

CHAP. IIIII.

- 1 **H**OW is the<sup>r</sup> gold become so<sup>r</sup> dimme?  
the most fine gold is changed, & the  
stones of the Sanctuarie are scattered in  
the corner of euery streete.
- 2 The noble<sup>r</sup> men of Zion comparable to  
fine golde, how are they esteemed as ear-  
then<sup>r</sup> pitchers, *emen* the work of the hands  
of the porter!
- 3 Euen the dragons<sup>r</sup> draw out the breasts,  
& giue sucke to their yong, *but* the daugh-  
ter of my people is become cruell like the<sup>r</sup>  
ostriches in the wilderness.
- 4 The tongue of the sucking childe clea-  
ueth to the rooffe of his mouth for thirst:  
the yong children aske bread, *but* no man  
breaketh it vnto them.
- 5 They that did feede delicately, perish in  
the streetes: they that were brought vp in  
skarlet, embrace the dongue.
- 6 For the iniquitie of the daughter of my  
people is become greater then<sup>r</sup> the sin of  
Sodom, that was destroyed as in a momēt,  
and<sup>r</sup> none pitched camps against her.
- 7 Her Nazarites were purer then the snow,  
& whiter then the milke: they were more  
ruddie in bodie, then the redde precious  
stones: they were like polished saphir.
- 8 Now their<sup>r</sup> visage is blacker then a cole:  
they can not knowe them in the streetes:  
their skinne cleaueth to their bones: it is  
withered, like a stocke.
- 9 They that be slayne with the sworde are  
better, then they that are killed with hun-  
ger, for they fade away as they were stri-  
ken through for the<sup>r</sup> fruites of the fildes.
- 10 The handes of the pitifull women haue  
sodden their owne children, which were  
their meat in the destructiō of the daugh-  
ter of my people.
- 11 The Lord hath accomplished his indig-  
nation: hee hath powred out his fierce  
wrath, hee hath kindled a fyre in Zion,  
which hath deuoured the foundations  
thereof.
- 12 The Kings of the earth, and all the in-  
habitanes of the worlde woulde not haue  
beleueed that the aduersarie and the ene-  
mie should haue entred into the gates of  
Ierusalem:
- 13 For the finnes of her Prophetes, and the  
iniquities of her Priestes, that haue shed  
the blood of the iuste in the middes of  
her.
- 14 They haue wandred as blinde men<sup>r</sup> in  
the streetes, and they were polluted with  
blood, so that they would not touch their  
garments.
- 15 *But* they cryed vnto them, Departe, yee  
polluted, depart, depart, touch not: there-  
fore they fled away, and wandered: they  
haue said among the heathen, They shall  
not abide them.

a By the gold  
he meaneth the  
Princes, as by  
the stones he  
vnderstandeth  
the Priestes.  
b Or, hid.  
c Or, summe.  
d Which are of  
small estimation  
and haue none  
honour.  
e Though I saye  
gōs be cruel, yet  
they pitie thyr  
yong & nourish  
the, which thing  
Ierusalem doth  
not.  
f The women  
forsake their  
children as the  
Ostrich doth  
her egges, Iob.  
39. 17.  
g Gen. 19. 31.  
h Or, no strength  
was as yet in her.  
i Thei that were  
before most in  
gods fauour, are  
now in great  
abomination  
vnto him,  
Rom. 6. 3.  
j For lacke of  
foode they piue  
away, and con-  
sume.  
k He meaneth  
that these thing  
are come to  
passe therefore,  
contrary to all  
mens expectatiō  
h Some referre  
this to the blind  
men, which as  
thei went, stum-  
bled on<sup>r</sup> blood,  
whereof the citie  
was full.  
i Meaning, the  
heathen which  
came to destroy  
them, could not  
abide them.

the Lord is the refuge of  
the faithfull in all  
tribulation, so he will  
deliuer them.

no more dwell there.

16 The anger of the Lord hath scattered them, he wil no more regard them: they reuerenced not the face of the Priests, nor had compassion of the Elders.

17 Whiles we waited for our vaine helpe, our eyes failed: for in our waiting we looked for a nation that could not saue vs.

18 They hunt our steppes that we cannot go in our streets: our end is nere, our daies are fulfilled, for our end is come.

19 Our persecuters are swifter then the eagles of the heauen: they pursued vs vpon the mountaines, and layed waite for vs in the wilderness.

20 The breath of our nostrils, the Anointed of the Lord was taken in their nets, of whome we saide, Vnder his shadowe we shall be preferred aliue among the heathen.

21 Reioyce & be glad, O daughter Edom, that dwellest in the land of Vz, the cup also shall passe through vnto thee: thou shalt be drunken and vomit.

22 Thy punishment is accomplished, O daughter Zion: he wil no more carie thee away into captiuitie, but he wil visite thine iniquitie, O daughter Edom, he wil discover thy sinnes.

CHAP. V.

The prayer of Ieremiah.

1 Remember, O Lord, what is come vpon vs: consider, and behold our reproche.

2 Our inheritance is turned to the strangers, our houses to the alians.

3 We are fatherles, euen without father, & our mothers are as widowes.

4 We haue drunke our water for money, we haue sold our land for victuals.

5 We haue sold our land for victuals, & we haue sold our land for victuals.

Our wood is sold vnvnto vs, & our neckes are vnder persecution: we are weary, and haue no rest.

6 We haue giuen our hands to the Egyptians, and to Asshur, to be satisfied with bread.

7 Our fathers haue sinned, and are not, and we haue borne their iniquities.

8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.

9 We gate our bread with the perill of our liues, because of the sword of the wilderness.

10 Our skin was blacke like as an ouen because of the terrible famine.

11 They defiled the women in Zion, & the maidens in the cities of Iudah.

12 The princes are hanged vp by their hands: the faces of the elders were not had in honour.

13 They tooke the yong men to grinde, and the children fel vnder the wood.

14 The Elders haue ceased from the gate, and the yong men from their songs.

15 The ioy of our heart is gone, our daunce is turned into mourning.

16 The crowne of our head is fallen: we now vnto vs, that we haue sinned.

17 Therefore our heart is heavy for these things, our eyes are dimme,

18 Because of the mountaine of Zion which is desolate: the foxes runne vpon it.

19 But thou, O Lord, remainest for euer: thy throne is from generation to generation.

20 Wherefore dost thou forget vs for euer, and forsake vs so long time?

21 Turne thou vs vnto thee, O Lord, & we shall be turned: renue our daies as of olde.

22 But thou hast vnto vs: thou art exceedingly angrie against vs.

We are ioyned in league & amitie with them, or haue submitted our selues vnto them.

As our fathers haue bene punished for their sinnes, so we that are culpable of the same sinnes, are punished.

Because of the enemy that came from the wilderness, and would not suffer vs to go, and seeke our necessary foode.

That is, by the enemies hand.

Their slavery was so great, that they were not able to abide it.

There were no more lawes nor forme of common wealth.

With weeping.

And therefore thy covenant and mercies can neuer faile.

Whereby is declared that it is not in mans power to turne to God, but is onely his worke to convert vs, and thus God worketh in vs before we can turne to him, le- re. 1. 13.

EZEKIEL.

THE ARGUMENT.

After that Iehoiachin by the counsel of Ieremiah and Ezekiel had yelded himself to Nebuchadnezzar, & so went into captiuitie with his mother and diuers of his princes and of the people, certaine began to repens & murmure that they had obeyed the Prophets counsel, as though the thing which they had prophesied should not come to passe, and therefore their estate should be still miserable vnder the Caldeans. By reason whereof he confirmeth his former prophesies, declaring by new visions & reuelations shewed vnto him that the city should most certainly be destroyed, & the people grievously tormented by Gods plagues, insomuch that they that remained, should be brought into cruel bondage. And lest the godly should despair in these great troubles, he assureth them that God will deliuer his Church as his time appoynted, & also destroy their enemies which either afflicted them, or reioyced in their miseries. The effect of the one and the other shoulde chiefly be performed vnder Christ, of whome in this booke are many notable promises, & in whome the glory of the newe Temple shoulde perfectly be restored. He prophesied these things in Caldea at the same time that Ieremiah prophesied in Iudah, & there began in the first yere of Iehoiachins captiuitie.



## CHAP. I.

<sup>a</sup> After that the booke of the Law was fouled, which was y<sup>e</sup> eighteenth yere of the reign of Iosiah, so that five and twentie yeres after this booke was fouled, leconiah was led away captiue w<sup>th</sup> Ezekiel & many of the people, who y<sup>e</sup> first yere after sawe these visions.  
<sup>b</sup> Which was a part of Euphrates, so called.

The time wherein Ezekiel prophesied & in what place.  
<sup>3</sup> He kinned. <sup>15</sup> The vision of the foure beasts. <sup>26</sup> The vision of the throne.



I came to passe in the thirtieth yere in the fourth month & in the fift daye of the moneth (as I was among the captiues by the riuer

<sup>b</sup> Chebar) that the heauens were opened come vpon Iernsalem. <sup>a</sup> Or, pale yellow.

and I sawe visions of God.

In the fift daye of the moneth (which was the fift yere of King Ioiachins captiuitie) The word of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the riuer Chebar, where the hande of the Lord was vpon him.

And I looked, & beholde, a whirlewinde came out of the North, a great cloude and a fire wrapped about it, and a brightnesse was about it, and in the middes thereof, as it was, in the middes of the fire came out as the likenes of amber.

<sup>c</sup> That is, notable, & excellent visions, so that it might be knowne, it was no natural dreame, but came of God. <sup>d</sup> That is, y<sup>e</sup> spirit of prophesie, as Chap. 3. 22. & 37. 1. <sup>e</sup> By this diuinitie of wordes he signifieth the fearefull iudgement of God, at the great afflictions, y<sup>e</sup> thought

## THE VISION OF EZEKIEL.



- A. The whirlewinde that came out of the North, or Aquilon.
- B. The great cloude.
- C. The fire wrapped about it.
- D. The brightnes about it.
- E. The likenes of amber, or the pale colour.
- F. The forme of the foure beasts.
- G. Their feete like calves feete.
- H. Handes coming out from vnder their wings.
- I. K L M The facion of foure faces of euery bea.
- N. T their wings ioined one to another.
- O. T their two wings which couered their bodies.
- P. Fire running among the beasts.
- Q. Wheelles having euery one foure faces.
- R. The ringes of y<sup>e</sup> wheelles which were full of eyes.
- S. The firmament like vasa chrystall.
- T. The throne, which was set vpon the firmament.
- V. Where sat like the appearance of a man.
- X. The appearance of amber about, and beneath the man.
- Y. The fire about him.
- Z. The brightnes of fire like the raine bowe.

Midi for the South

<sup>f</sup> Which were the foure Cherubims that represented the glory of God, as Chap. 3. 23.

- <sup>5</sup> Also out of the middes thereof came the likenesse of foure beasts, & this was their forme: they had the appearance of a man.
- <sup>6</sup> And euery one had foure faces, and euery one had foure wings.
- <sup>7</sup> And their feete were straight feete, and the sole of their feet was like the sole of a calves foote, and they sparkled like the appearance of bright brasie.
- <sup>8</sup> And the handes of a man came out from vnder their wings in the foure parts of them, and they foure had their faces, and

their wings.

They were ioined by their wings one to another, & when they went forth, they returned not, but euery one went straight forward.

And the similitude of their faces was as the face of a man: and they foure had the face of a lyon on the right side, and they foure had the face of a bullocke on the left side: they foure also had y<sup>e</sup> face of an eagle. Thus were their faces: but their wings were spread out about: two winges of euery one the left side.

<sup>9</sup> The wing of y<sup>e</sup> one touched the wing of the other.  
<sup>h</sup> Euery Cherubim had four faces, the face of a man, & of a lyon on the right side, and the face of a bullocke, & of an eagle on the left side.

one were ioyned one to another, and two covered their bodies.

12 And euerie one went streight forward: they went whither their spirit led the, and they returned not when they went forth.

13 The similitude also of the beasts, and their appearance was like burning coles of fire, and like the appearance of lamps: for the fire ran among the beasts, and the fire gaue a glister, & out of the fire there went lightening.

14 And the beasts ran, and returned like vnto lightning.

15 Now as I behelde the beasts, beholde, a wheele appeared vpon the earth by the beasts, hauing foure faces.

16 The facion of the wheeles & their worke was like vnto a chrysolite: and they foure had one forme, and their facion, and their worke was as one wheele in another wheel.

17 When they went, they went vpon their foure sides, and they returned not when they went.

18 They had also rings, and height, & were fearful to beholde, and their rings were full of eyes, round about them foure.

19 And when the beasts went, the wheeles went with them: & when the beasts were lift vp fro the earth, the wheeles were lift vp.

20 Whither their spirit led them, they went, and thither did the spirite of the wheeles lead them, and the wheeles were lifted vp besides them: for the spirit of the beasts was in the wheeles.

21 When the beasts went, they went, and when they stood, they stood, & when they were lifted vp from the earth, the wheeles were lifted vp besides them: for the spirit of the beasts was in the wheeles.

22 And the similitude of the firmament vpon the heads of the beasts was wonderfull, like vnto chrystal, spred ouer their heads about.

23 And vnder the firmament were their wings streight, the one toward the other: euerie one had two, which couered their bodies.

24 And when they went forth, I heard the noyse of their wings, like the noyse of great waters, and as the voyce of the Almighty, euen the voyce of speache, as the noyse of an hoste: and when they stood, they let downe their wings.

25 And there was a voyce from the firmament, that was ouer their heads, whē they stood, and had let downe their wings.

26 And about the firmament that was ouer their heads, was the facion of a throne like vnto a saphir stone, and vpon the similitude of the throne was by appearance, as the similitude of a man about vpon it.

27 And I sawe as the appearance of amber, and as the similitude of fire round about within it to looke to, euen from his loynes vpward, and to looke to, euen from his loynes downward: I sawe as a likenes of fire, and brightnes round about it.

28 As the likenes of the bowe, that is in the cloude in the day of raine, so was the appearance of the light round about.

29 This was the appearance of the similitude of the glorie of the Lord: and when I sawe it, I fell vpon my face, and I heard a voyce of one that spake.

CHAP. II.

The Prophet is sent to call the people from their error.

1 And he said vnto me, Sonne of man, stand vp vpon thy feet, & I will speake vnto thee.

2 And the Spirit entred into me, when he had spokē vnto me, & set me vpō my feet, so that I heard him that spake vnto me.

3 And he said vnto me, Sonne of man, I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: for they and their fathers haue rebelled against me, euen vnto this very day.

4 For they are impudent children, & stiffe hearted: I do send thee vnto them, & thou shalt say vnto them, Thus saith the Lord God.

5 But surely they will not heare, neither in deede wil they cease: for they are a rebellious house: yet that they knowe, I have sent thee a Prophet among them.

6 And thou sonne of man, feare them not, neither be afraid of their words, although rebels, and thornes be with thee, and thou remainest with scorpions: feare not their wordes, nor be afraide at their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my wordes vnto them: but surely they will not heare, neither wil they in deede cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: be not thou rebellious, like this rebellious house: open thy mouth, and eate that I giue thee.

9 And when I looked vp, beholde, an hand was sent vnto me, and lo, a roule of a book was therein.

10 And he spred it before me, and it was written within and without, and there was written therein, Lamentations, & mourning, and wo.

but also giueh him the meanes wherwith he may be able to execute it. g He sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

CHAP. III.

1 The Prophet being fed with the wordes of God & with the constant boldnes of the Spirit iust vnto the people that were in captiuitie. 17 The office of true ministers.

1 Moreouer he said vnto me, Sonne of man, eat that thou findest: eate this roule, and go, and speake vnto the house of Israel.

2 So I opened my mouth, and he gaue me this roule to eate.

3 And he said vnto me, Sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate it, & it was in my mouth as sweet as honic.

4 And he said vnto me, Sonne of man, go, F f. iiii. and

o Considering the miserie of God, and the weaknes of flesh.

a That is, the Lord.

b Meaning man, which is but earth, & ashes, which was to humble him, & cause him to consider his come state, and Gods grace.

c So that he could not abide Gods presence till Gods Spirit did enter into him.

Elr hard of heart.

d This declareth on the one part Gods great affection toward his people, that notwithstanding their rebellion, yet he will send his Prophetes among them, & admonisheth his ministers on the other parte that they cease not to do their dutie, though the people be neuer to obstatinate: for the wordes of God shalbe eyther to their saluation or greater condemnation.

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to leane them out of the way.

and enter into the house of Israel, and declare them my wordes.

<sup>a</sup> Ebr deeps lippes.

5 For thou art not sent to a people of an vnknown<sup>a</sup> tongue, or of an hard language, but to the house of Israel,

6 Not to manie people of an vnknown tongue, or of an hard language, whose words thou canst not vnderstand: yet if I should send thee to them, they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey me: yea, all the house of Israel are impudent and stiff hearted.

8 Beholde, I haue made thy face<sup>b</sup> strong against their faces, and thy forehead hard against their foreheads.

I haue made thy forehead as the adamant, & harder then the flint: feare them not therefore, neither be afraid at their lookes: for they are a rebellious house.

10 He saide moreouer vnto me, Sonne of man, receiue in thine heart al my words that I speake vnto thee, & heare them with thine eares,

11 And go and enter to them that are led away captiues vnto the children of thy people, and speake vnto them, and tell them, Thus saith the Lord God: but surely they will not heare, neither will they in deede cease.

12 Then the spirit tooke me vp, and I heard behind me a noyse of a great rushing, saying, <sup>a</sup> Blessed be the glorie of the Lord out of his place.

13 I heard also the noyse of the wings of the beasts, that touched one another, and the rattling of the wheelles that were by them, euen a noyse of a great rushing.

14 So the spirit lift me vp, & tooke me away, and I went in bitterness, and indignation of my spirit, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues to Tel-abib, that dwelt by the riuer Chebar, and I sate where they sate, & remained there astonished among them seuen dayes.

16 And at the end of seuen daies, the word of the Lord came againe vnto mee, saying,

17 Sonne of man, I haue made thee a watchman vnto the house of Israel: therefore heare the word at my mouth, & giue them warning from me.

18 When I shall say vnto the wicked, Thou shalt surely dye, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that hee may liue, the same wicked man shall dye in his iniquitie: but his blood will I require at thine hand.

19 Yet if thou warne the wicked, & he turne not from his wickednes, nor from his wicked way, he shall dye in his iniquitie, but thou hast deliuered thy soule.

20 Likewise if a righteous man turne from his righteousness, and committ iniquitie, I will lay a stumbling blocke before him, and he shall dye, because thou hast not gi-

uen him warning: he shall die in his sinne, and his righteous deedes, which he hath done, shall not be remembered: but his blood will I require at thine hand.

21 Neuertheles, if thou admonish that righteous man, that the righteous sinne not, & that he doeth not sinne, he shall liue: because he is admonished: also thou hast deliuered thy soule.

22 And the hande of the Lord was there vpon me, and he said vnto me, Arise, and go into the<sup>a</sup> field, & I will there talke with thee.

23 So when I had risen vp, and gone forth into the field, beholde, the glorie of the Lord stood there, as the glorie which I saw by the riuer Chebar, and I fel downe vpon my face.

24 Then the Spirit entred into me, which set me vp vpon my feete, and spake vnto me, and said to me, Come, and stand vpon thine house.

25 But thou, O sonne of man, beholde, they shall put bandes vpon thee, and shall bind thee with them, and thou shalt not go out among them.

26 And I will make thy tongue cleaue to the rooffe of thy mouth, that thou shalt be dumb, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I will open thy mouth, and thou shalt say vnto them, Thus saith the Lord God, He that heareth, let him heare, and hee that leaueth of, let him leaue: for they are a rebellious house.

## C H A P. IIII.

<sup>1</sup> The besieging of the citie of Ierusalem is signified. <sup>9</sup> The long continuance of the captiuitie of Israel. <sup>16</sup> An hunger is prophesied to come.

1 Thou also sonne of man, take thee a bricke, and lay it before thee, & pour tray vpon it the citie, euen Ierusalem,

2 And lay siege against it, and builde a fort against it, and cast a mount against it: set the campe also against it, and laye engines of warre against it round about.

3 Moreouer, take an yron pan, and set it for a wall of yron betwene thee and the citie, and direct thy face toward it, and it shall be besieged, and thou shalt lay siege against it: this shall be a signe vnto the house of Israel.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the house of Israel vpon it: according to the number of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I haue layed vpon thee the yerres of their iniquitie, according to the number of the dayes, euen three hundredth & ninetie dayes: so shalt thou beare the iniquitie of the house of Israel.

6 And when thou hast accomplished them, sleepe againe vpon thy right side, & thou shalt beare the iniquitie of the house of Iudah fourtie daies: I haue appointed thee a day yerres.

<sup>1</sup> Which seemed to haue bene done in faith, & were not.

<sup>2</sup> That is, the Spirit of prophesie.

<sup>3</sup> Meaning, the vision of the Cherubims, and the wheelles.

<sup>4</sup> Read Chap. 23.

<sup>5</sup> Signifying, that not only he should not prophesie, but they should grievously trouble, and afflict him.

<sup>6</sup> Which declareth the terrible plague of the Lord, vnto the mouths of his ministers, & that all such are the rods of his vengeance that do it.

<sup>7</sup> Read 22.

<sup>8</sup> Read 22.

<sup>9</sup> That is, the siege of the citie of Ierusalem, which was besieged by the king of Babylon, & lasted 12 months.

<sup>10</sup> To be understood of the citie of Ierusalem, which was besieged by the king of Babylon, & lasted 12 months.

<sup>11</sup> Which signified the stubbornnes and hardness of their heart.

<sup>12</sup> Heresy here presented the idolatrie & sinne of the ten tribes, for Samaria was on his left side.

<sup>13</sup> How they had remained three hundredth & ninetie years.

<sup>14</sup> Which declareth Iudah, who had now from the time of Iosiah slept in their finnes fourtie dayes.

<sup>15</sup> A day yerres.

these words & his signs: full of obstinacy of the heart, and not of nature.

hart.

hart.

ministers in such a way, as to be directed by the Spirit of God, and not by the letter of the law.

to be directed by the Spirit of God, and not by the letter of the law.

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a day for a yere, *even* a day for a yere.

7 Therefore thou shalt direct thy face toward the siege of Ierusalem, and thine arme *shalbe* vncouered, and thou shalt prophesie against it.

8 And behold, I wil lay <sup>a</sup> bands vpon thee, and thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

9 Thou shalt take also vnto thee wheat, & barley, and beanes, and lentiles, & millet, & fitches, and put them in one vessel, & make thee bread thereof according to the number of the dayes, that thou shalt slepe vpon thy side: *even* <sup>b</sup> three hundredth & ninetie dayes shalt thou eate thereof.

10 And the meat, wherof thou shalt eat, *shalbe* by weight, *even* <sup>c</sup> twentie shekels a day: and fro time to time shalt thou eat thereof.

11 Thou shalt drinke also of an Hin: from time to time shalt thou drinke.

12 And thou shalt eat it as barley cakes, and thou shalt bake it <sup>d</sup> in the dongue that cometh out of man, in their sight.

13 And the Lord said, So shall the children of Irael eat their defiled bread among the Gentiles, whither I wil cast them.

14 Then said I, Ah, Lord God, beholde, my soule hath not bene polluted: for from my youth vp, *even* vnto this houre, I haue not eaten of a thing dead, or *some* in pieces, neither came there any <sup>e</sup> vncleane flesh in my mouth.

15 Then he saide vnto me, Lo, I haue giuen thee bullocks <sup>f</sup> *dongue* for mans *dongue*, & thou shalt prepare thy bread therewith.

16 Moreover he said vnto me, Some of man, beholde, I will breake <sup>g</sup> the staffe of bread in Ierusalem, and they shall eate bread by weight, and with care, and they shall drinke water by measure, and with astonishment.

17 Because that bread and water shall faile, they shall be astonied one with another, & shall consume away for their iniquitie.

## CHAP. V.

The signe of the heare, whereby is signified the destruction of the people.

1 And thou sonne of man, take thee a sharpe knife, or take thee a barbour's rasor & cause it <sup>a</sup> to passe vpon thine head, and vpon thy beard: then take thee balaces to weigh, and deuide the *heare*.

2 Thou shalt burne with fire the thirde part in the middes of <sup>b</sup> the citie, when the daies of the siege are fulfilled, & thou shalt take the *other* third part, and smite about it with a knife, and the *last* third part thou shalt scatter in the winde, and I will drawe out a sword after them.

3 Thou shalt also take thereof a fewe in number, and binde them in thy <sup>c</sup> lappe.

4 Then take of them againe and cast them into the middes of the fire, & burne them in the fire: <sup>d</sup> for thereof shall a fire come

where the citie was taken. <sup>e</sup> Meaning, that a very few should be left, which the Lord would preserve among al these stormes, but not without troubles, & trial. <sup>f</sup> Out of that fire which thou kindest, shall a fire come, which shall signifie the destruction of Irael.

forth into all the house of Irael.

5 Thus saith the Lord God, This is Ierusalem: I haue set it in the mids of the nations & countreys, *that* are round about her.

6 And she hath changed my <sup>a</sup> iudgements into wickednes more then the nations, & my statutes more then the countreys, that are round about her: for they haue refused my iudgements and my statutes, and they haue not walked in them.

7 Therefore thus saith the Lord God, Because your <sup>b</sup> multitude is greater then the nations that are round about you, and ye haue not walked in my statutes, neither haue ye kept my iudgements: no, ye haue not done according to the iudgements of the nations, that are round about you,

8 Therefore thus saith the Lord God, Beholde, I, *euē* I come against thee, and will execute iudgement in the middes of thee, *even* in the sight of the nations.

9 And I wil do in thee, that I neuer did before, neither wil do any more the like, because of all thine abominations.

10 For in the middes of thee, the fathers shall eat their sonnes, and the sonnes shall eat their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the windes.

11 Wherefore, as I liue, saith the Lord God, Surely because thou hast defiled my Sanctuary with all thy filthines, and with all thine abominations, therefore will I also destroy thee, neither shall mine eye spare thee, neither will I haue anie pitie.

12 The third part of thee shall die with the pestilence, and with famine shall they bee consumed in the middes of thee: and *another* third part shall fall by the sword round about thee: and I will scatter the *last* third part into all windes, and I will drawe out a sword after them.

13 Thus shall mine anger be accomplished, and I wil cause my wrath to cease in them, and I wil be <sup>c</sup> comforted: and they shall knowe, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreover, I will make thee waste, and abhorred among the nations, that are round about thee, and in the sight of all that passe by.

15 So thou shalt be a reproche and shame, a chastisement and an astonishment vnto the nations, that are rounde about thee, when I shall execute iudgements in thee, in anger and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shall send vpon the <sup>a</sup> euil arrowes of famine, which shall be for their destruction, and which I wil send to destroye you: and I will encrease the famine vpon you, and wil breake your staffe of bread.

17 <sup>b</sup> So wil I send vpon you famine, and euil mine beastes, and they shall spoyle thee, and pestilence & blood shall passe through thee, and I wil bring the sword vpon thee: I the Lord haue spoken it.

<sup>c</sup> My word and law into idolatry & superstitions.

<sup>f</sup> Because your idols are in greater number, and your superstitions mochen among the professed idolaters, read Isa. 65. 11. or he condemneth their ingratitude in respect of his benefices.

it must needs be feared that if the Lord come to punish them.

a miserable calamity

where he is affected open to the day

the King of Kings

the King of Kings

Lam. 2. 22.  
Deut. 32. 39.  
2. King. 6. 30.  
Lament. 4. 10.  
Baruch. 4. 3.

<sup>g</sup> That is, I will not be pacified till I be reuenged, 1. Sa. 24.

<sup>h</sup> Or, dangerous. Which were the grasshoppers, mildew, & what so euer were occasions of famine.

Chap. 14. 13.

## C H A P. VI.

He sheweth that Ierusalem shall be destroyed for their idolatry. & He prophesieth the repentance of the remnant of the people, and their deliverance.

Chap. vi.

a He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatening them destruction. b Reads a King. 23. 17.

a In contempt of their power & force, which shall neither be able to deliver you nor themselves. 2. King. 23. 20.

d He sheweth that in all dangers god will preserve a few, which shall be as the seed of his Church and call upon his Name.

e They shall be ashamed to see that their hope in idols was but vaine, and so shall repent.

f By these signes he would that the Prophet should signifye the great destruction to come.

g That is, a nation, when you shall see my iudgements.

h Some read, more desolate then the wilderness of Diblath, which was in Syria, & bordered vpon Israel, or fro the wilderness, which was South vnto Diblath, which was north: meaning, the whole country.

1 **A** Gaine the word of the Lord came vnto me, saying,

2 Sonne of man, Set thy face towards the mountaines of Israel, and prophesie against them,

3 And say, Ye mountaines of Israel, heare the word of the Lord God: thus saith the Lord God to the mountaines and to the hilles, to the riuers and to the valleis, Beholde, I, *even* I wil bring a sword vpon you, and I will destroye your hie places:

4 And your altars shalbe desolate, and your images of the sunne shalbe broken: and I will cast downe your flaine men before your idoles.

5 And I will lay the dead carkeises of the children of Israel before their idoles, and I will scatter your bones round about your altars.

6 In all your dwelling places the cities shalbe desolate, and the hie places shalbe laid waste, so y your altars shalbe made waste and desolate, and your idoles shalbe broken, and cease, and your images of the sunne shalbe cut in peeces, and your works shalbe abolished.

7 And the flaine shall fall in the middes of you, and ye shall know that I am the Lord.

8 Yet wil I leaue a remnant, that you may haue some that shall escape the sworde among the nations, when you shalbe scattered through the countreys.

9 And they that escape of you, shall remember me among the nations, where they shalbe in captiuitie, because I am grieved for their whorish hearts, which haue departed from me, and for their eies, which haue gone a whoring after their idoles, & they shalbe displeased in them selues for the euils, which they haue committed in al their abominations.

10 And they shall know that I am the Lord, and that I haue not saide in vaine, that I would do this euil vnto them.

11 Thus saith the Lord God, I smite with thine hand, & stretch forth with thy foote, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is farre of, shall dye of the pestilence, and he that is neere, shall fall by the sword, and he that remaineth & is besieged, shall dye by the famine: thus wil I accomplish my wrath vpon them.

13 Then ye shall know, that I am the Lord, when their flaine me shalbe among their idoles round about their altars, vpon euerie hie hill in all the toppes of the mountaines, and vnder euery greene tree, and vnder euerie thicke oke, which is the place where they did offer sweete saour to all their idoles.

14 So wil I stretch mine hand vpon the, & make the lande waste, and desolate from

the wilderness vnto Diblath in all their habitations, and they shall knowe, that I am the Lord.

## C H A P. VII.

The end of all the land of Israel shall suddenly come.

1 **M**oreouer the word of the Lord came vnto me, saying,

2 Also thou sonne of man, thus saith the Lord God, An end is come vnto the lande of Israel: the end is come vpon the four corners of the land.

3 Now is the end come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and wil laye vpon thee all thine abominations.

4 Neither shall mine eye spare thee, neither will I haue pitie: but I will laye thy waies vpon thee: and thine abomination shall be in the middes of thee, and ye shall knowe that I am the Lord.

5 Thus saith the Lord God, Beholde, one euil, *even* one euil is come.

6 An end is come, the end is come, it is war- ched for thee: beholde, it is come.

7 The morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is neere, and not the founding againe of the mountaines.

8 Now I wil shortly powre out my wrath come vpon thee, & fulfil mine anger vpon thee: I will iudge thee according to thy wayes, & wil lay vpon thee al thine abominations.

9 Neither shall mine eye spare thee, neither will I haue pitie, but I will laye vpon thee according to thy wayes, and thine abominations shalbe in the middes of thee, & ye shall know that I am the Lord that smiteth. his force and ready.

10 Behold, the day, beholde, it is come: the morning is gone forth, the rod flourisheth: pride hath budded.

11 Crueltie is risen vp into a rod of wickedness: none of them shall remaine, nor of their riches, nor of any of theirs, neither shall there be lamentation for them.

12 The time is come, the day draweth neere: let not the byer reioyce, nor let him that selleth, mourn: for the wrath is vpon all the multitude thereof.

13 For he that selleth, shall not returne to that which is solde, although they were yet alieue: for the vision was vnto all the multitude thereof, & they returned not, neither doeth anie encourage him selfe in the punishment of his life.

14 They haue blowen the trumper, and prepared al, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

15 The sword is without, and the pestilence, and the famine within: he that is in the way, & none field, shall dye with the sword, and he that is in the citie, famine and pestilence shall deuoure him.

16 But they that flee away from them, shall escape, and shalbe in the mountaines, like keth heart repent for his euil. o The Israelites made a brag, but their hearts sayled them.

a I will punish thee as thou hast deserved for thine idolatries. b Or, I will, and I will watch to deliver thee from the hands of god. c The beginning of his punishment is already come. d Which was a voice of woe, & mirth. e The scourge in a readines. f That is, the proud tyrant Nebuchad-nassar hath gathered his force and ready.

g The beginning of his punishment is already come. h Their own fiction shalbe great, that they shall haue no let for others. i For the present profite. k For he shall lose nothing. l In the yerrellible, meaning, that none should not enjoy the privilege of the law. m This will be enisied, that it should be cruel. n No man found this, inuenereth himselfe or repent for his euil.

o The Israelites made a brag, but their hearts sayled them.

the doutes of the vallics: all they shall mourne, euerie one for his iniquitie.

17 \* All handes shal be weake, and all knees shall fall away in water.

18 \* They shall also gird them selues with sackcloth, and feare shall couer them, and shame shalbe vpon all faces, and baldnes vpon their heads.

19 They shal cast their siluer in the streets, and their golde shalbe cast farre of: their siluer & their gold can not deliuer them in the day of the wrath of the Lord: they shall not satisfie their foules, neither fill their bowels: for this ruine is for their iniquitie.

20 He had also set the beaunie of his ornament in maiestic: but they made images of their abominations, and of their idoles therein: therefore haue I set it farre from them.

21 And I will giue it into the handes of the strangers to be spoyled, and to the wicked of the earth to be robbed, and they shall pollute it.

22 My face will I turne also from them, and they shall pollute my secret place: for the destroyers shal enter into it, and defile it.

23 \* Make a chaine: for the lande is full of the iudgement of blood, and the citie is full of crueltie.

24 Wherefore I will bring the most wicked of the heathen, and they shal possesse their houses: I will also make the pompe of the mightie to cease, and their holie places shalbe defiled.

25 When destruction commeth, they shall seeke peace, and shall not haue it.

26 Calamitie shal come vpon calamitie, and rumour shall be vpon rumour: then shall they seeke a vision of the Prophet: but the Law shal perish from the Priest, and counsell from the Ancient.

27 The King shall mourne, and the prince shall be clothed with desolation, and the hands of the people in the lande shall be troubled: I will do vnto them according to their waies, and according to their iudgements will I iudge them, and they shall know that I am the Lord.

CHAP. VIII.

An appearance of the similitude of God. 3. Ezekiel is brought to Ierusalem in the spirit. 6. The Lord sheweth the Prophet the idolatries of the house of Israel.

And in the sixth yere, in the sixth month, and in the fifth day of the month, as I sate in mine house, and the Elders of Iudah sate before me, the had of the Lord God fell there vpon me.

Then I beheld, and lo, there was a likenes, as the appearance of fire, to looke to, from his loines downward, and from his loynes vpward, as the appearance of brightnes, and like vnto amber.

And he stretched out the likenes of an hand, and tooke me by an hearie locke of mine head, and the Spirit lift me vp betwene the earth, & the heauen, & brought me by a Diuine vision to Ierusalem,

into the entry of the inner gate that lieth toward the North; where remained the idole of indignation, which prouoked indignation.

4 And beholde, the glorie of the God of Israel was there according to the vision that I sawe in the field.

5 Then saide he vnto me; Sonne of man, lift vp thine eyes now toward the North. So I lift vp mine eyes toward the North, and beholde, Northward, at the gate of the altar, this idole of indignation was in the entrie.

6 He said furthermore vnto me, Sonne of man, seest thou not what they do? Behold the great abominations that the house of Israel committeth here to cause me to depart from my Sanctuary: but yet turne thee & thou shalt see greater abominations.

7 And he caused me to enter at the gate of the court; and when I looked; behold, an hole was in the wall.

8 Then said he vnto me, Sonne of man, digge now in the wall. And when I had digged in the wall, beholde, there was a doore.

9 And he said vnto me, Go in, and beholde the wicked abominations that they do here.

10 So I went in, and sawe, and beholde, there was euerie similitude of creeping thinges and abominable beasts and all the idoles of the house of Israel painted vpon the wall round about.

11 And there stode before them seuentie men of the Ancients of the house of Israel, and in the middes of them stode Iazaniah, the sonne of Shaphan, with euerie man his censour in his hand, and the vapour of the incense went vp like a cloud.

12 Then saide hee vnto me, Sonne of man, hast thou seene what the Ancients of the house of Israel do in the darke, euery one in the chamber of his imagerie? for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

13 Again he said also vnto me, Turne thee againe, & thou shalt see greater abominations that they do.

14 And he caused me to enter into the entrie of the gate of the Lords house, which was toward the North: and beholde there sate women mourning for Tammuz.

15 Then said he vnto me, Hast thou seene this, O sonne of man? Turne thee againe, and thou shalt see greater abominations then these.

16 And he caused me to enter into the inner court of the Lords house, and beholde, at the doore of the Temple of the Lord, betwene the porche and the altar were about fise and twentie men with their backs toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne, toward the East.

17 Then he said vnto me, Hast thou seene this, O sonne of man? Is it a small thing to the house of Iudah to commit these abominations which they do here? for they

Which was the porch or the court where the people assebled. So called because it prouoked Gods indignation, which was the idole of Baal.

*the idole of indignation*

That is, in the court where the people had made an altar to Baal.

For God will not be where idoles are.

Which were forbidden in the Law, Leui. x.

1. Thus they should haue kept al the rest in the feare, & true seruice of god, were their leaders to all abominations, and by their example pulled others from God.

For besides their common idolatrie, they had particular seruice, which they had in secret chambers.

O The Tewes write that this was a Prophet of the idols, who after his death was once a yere mourned for in the night.

*no human pollution can deliver the worshiper of the gods of the East.*

*the Law is the prophet, the priest.*

*the King, the prince.*

*the house of Iudah*



which ought to be  
a copy of every  
good Christian. c. 9. 11.

The marked, *malobisti*

Ezekiel

Coales of fire

p Declaring that  
the craftings and  
service of y<sup>e</sup> idola-  
ters are but in-  
fection & wileny  
before God.

Pro 21.19.  
isa. 46.7.  
sera. 11.11.  
mich. 3.4.

they have filled the lande with crueltie,  
and have returned to p<sup>r</sup>ouoke me: and lo,  
they haue cast out p<sup>r</sup>inke before their  
noses.

Therefore will I also execute my wrath:  
mine eye shall not spare them, neither will  
I haue pitie, and though they crye in  
mine eares with a loud voice, yet will I  
not heare them.

CHAP. IX.

The destruction of the citie. a. They that shall be saved,  
marked. b. A complaint of the Prophet for the de-  
struction of the people.

He cryed also with a loud voice in  
mine eares, saying, The visitations of  
the citie drawe nether, and euery man  
hath a weapon in his hand to destroye it.  
And beholde, six men came by the way  
of the hie gate, which is toward the  
North, and euery man a weapon in his  
hand to destroye it: and one man among  
them was clothed with linen, with a wri-  
ters y<sup>e</sup>nkhorne by his side, and they went  
in and stood beside the brasen altar.

And the glorie of the God of Israel was  
gone vp from the Cherub, whereupon he  
was and stood on the doore of the house  
and he called to the man clothed with li-  
nen, which had the writers y<sup>e</sup>nkhorne by  
his side.

And the Lord said vnto him, Go through  
the middes of the citie, *even* through the  
middes of Ierusalem, and see a marke vp-  
on the foreheads of them that mourne,  
and crye for all the abominations that be  
done in the middes thereof.

And to the other he said, that I might  
heare, Go ye after him through the citie,  
and smite let your eye spare none, neither  
haue pitie.

Destroye vterly the olde, and the yong,  
and the maidens, and the children, and the  
women, but touch no man, vpon whose  
is the marke, and begin at my Sanctuary.  
Then they began at the Ancient men,  
which were before the house.

And he said vnto them, Defile the house,  
and fill the courts with the slaine, then go  
forth: and they went out, and slewe them  
in the citie.

Now when they had slaine them, and I  
had escaped, I fel downe vpon my face, &  
cried, saying, Ah Lord God, wilt thou de-  
stroy all the residue of Israel, in powring  
out thy wrath vpon Ierusalem?

Then said he vnto me, The iniquitie  
of the house of Israel, and Iudah is exceeding  
great, so that the land is full of blood, and  
the citie full of corrupt iudgement: for they  
say, The Lord hath forsaken the earth, and  
the Lord seeth vs not.

As touching me also, mine eye shall not  
spare them, neither will I haue pitie, but  
will recompence their wayes vpon their  
heads.

And beholde, the man clothed with linen  
which had the y<sup>e</sup>nkhorne by his side, made

report, and said, Lord, I haue done as thou  
hast commanded me.

CHAP. X.

Of the man that tooketh burning coales out of the middle  
of the wheels of the Cherubims. b. A rebear of the vi-  
sion of the wheels, of the beasts, and of the Cherubims.

And as I looked, beholde, in the fir-  
ament that was about the head of  
the Cherubims there appeared vpon the  
face vnto the similitude of a throne, as it  
were a saphir stone.

And he spake vnto the man clothed with  
linen, and said, Go in betwene the wheels,  
even vnder the Cherub, and fil thine hands  
with coales of fire from betwene the Che-  
rubims, and scatter them ouer the citie.

And he went in in my sight, and the  
clouds filled the inner court.

Then the glorie of the Lord went vp  
from the Cherub, and stood ouer the doore  
of the house, and the house was filled with  
the cloudes, and the court was filled with  
the brightnes of the Lords glorie.

And the sound of the Cherubims wings  
was heard into the vpper court, as the  
voice of the Almighty God, when hee  
speakeeth.

And when he had commanded the man  
clothed with linen, saying, Take fire from  
betwene the wheels, & from betwene the  
Cherubims, then he went in and stood  
beside the wheele.

And one Cherub stretched forth his hand  
from betwene the Cherubims vnto the  
fire, that was betwene the Cherubims, &  
tooke thereof, and put it into the hands of  
him that was clothed with linen: who toke  
it and went out.

And there appeared in the Cherubims,  
the likenes of a mans hande vnder their  
wings.

And when I looked vp, beholde, foure  
wheels were beside the Cherubims; one  
wheele by one Cherub, & another wheele  
by another Cherub, and the appearance  
of the wheels was as the colour of a chry-  
solite stone.

And their appearance (for they were all  
foure of one facion) was as if one wheele  
had bene in another wheele.

When they went forth, they went vpon  
their foure sides, and they returned not as  
they went: but to the place whither the  
first went, they went after it, & they tur-  
ned not as they went.

And their whole body, and their rings,  
and their hands, and their wings, and the  
wheels were full of eyes round about, *even*  
in the same foure wheels.

And the Cherub cried to these wheels in  
mine hearing, saying, O wheele.

And euery beast had foure faces: the first  
face was the face of a Cherub, & the second  
face was the face of a man, and the thirde  
face was the face of a lyon, and the fourth the face  
of

Chap. 12.

a Which in the  
first Chap. was  
he called the  
four beasts.

b This figured  
that the citie  
should be bene.

c Meaning the  
glory of god  
should depart  
from the Temple.

d Read Chap.

e Read Chap.  
16.

f Vntill they had  
executed Gods  
iudgements.  
Or, vntill.

Angels.

the Lord marketh thy

punishment by  
his Gods hand.

word by and in mine

a The time to  
take vengeance.  
b Which were  
Angels in the  
similitude of men.  
c Signifying that  
the Babylonians  
should come fro  
the North to  
destroy the citie  
& the Temple.  
d To marke the  
that should be  
sauen.

e Which decla-  
red, that he was  
not bound ther-  
vnto, neyther  
would remayne  
any longer, then  
there was hope  
that they would  
returne fro their  
wickednes, and  
worship him a-  
right.

Or, sheweth  
Or, marke with  
Thau.

f He sheweth  
what is the mar-  
ner of Gods chil-  
dren, whome he  
marketh. *total*  
uation vnto  
mourne, and  
crye out agaynst the  
wickednes,  
which they see  
committed agaynst  
Gods glorie.

g Thus in his  
plagues Lord  
preferueth his  
small number,  
which he mar-  
keth, as Exo. 12.  
22. reuel. 7.1.  
but the chief  
mark is the Spi-  
rit of adoption,  
where with the  
heart is sealed  
vp to life eter-  
lasting.

h Which were  
chief occasion  
of all these euils,  
as Chap. 8. 11.

i This declareth  
the seruants of  
God haue a co-  
passion whet they  
see his iudge-  
ments executed.  
k That is, with al  
kind of wicked-  
nes, read isa. 15.

of the

in robes

of the

Chap. XI.

An heart of flesh. 313

which in the Chap. viii. called the beasts.

the city

the glory of god

Chap.

of an eagle.   
 15 And the Cherubims were lifted vp: \* this is the beast that I saw by the river Chebar.   
 16 And when the Cherubims went, the wheels went by them: & when the Cherubims lift vp their wings to mount vp from the earth, the same wheels also turned not from beside them.   
 17 When the Cherubims stood, they stood: & when they were lifted up, they lifted them selves vp also: for the spirit of the beaste was in them.   
 18 Then the glorie of the Lord departed from above the doore of the house, and stood vpon the Cherubims:   
 19 And the Cherubims lift vp their wings, & mounted vp fro the earth in my sight: when they went out, the wheels also were besides the: & every one stood at the entrie of the gate of the Lords House at the East side, & the glorie of the God of Israel was vpon them on hie.   
 20 This is the beast that I saw vnder the God of Israel by the river Chebar, and I knew that they were the Cherubims.   
 21 Every one had foure faces, & every one foure wings, & the likenes of many hands was vnder their wings:   
 22 And the likenes of their faces was the self same faces, which I saw by the river Chebar, and the appearance of the Cherubims was the selfe same, & they went euery one straight forward.

CHAP. XI.

¶ Phery were that seduced the people of Israel. 1. Against the selfe be prophesie, shewing them how they shal be disperfed abroad. 2. The templing of the heart: com- mending God, for our dayes sake, that we may not vnto shew some con- fite.

Moreover, the Spirit lift me vp, and brought me vnto East gate of the Lords house, which lyeth Eastwarde, and behold, at the entrie of the gate were five and twentie men: among whom I saw Iazaniah the sonne of the sonne of Azur, and Pelatiah the sonne of Benaiah; the princes of the people.   
 Then saide he vnto me, Sonne of man, these are the men that imagine mischief, and deuise wicked counsell in this cite.   
 For they say, It is not neere, let vs build houses; this cite is the caldron, and we be the flesh.   
 Therefore prophesie against them, sonne of man, prophesie:   
 And the Spirit of the Lorde fel vpon me, and said vnto me, Speake, Thus saith the Lorde, O ye house of Israel, this haue ye said, and I knowe that which riseth vp of your mindes.   
 Many haue ye murdered in this cite, & ye haue filled the streets thereof with the slaine.   
 Therefore thus sayth the Lorde God, They that ye haue slaine, and haue layed in the middes of it, they are the fleshe, & this cite is the caldron, but I will bring you

forth of the middes of it.   
 Ye haue feared the sworde, and I will bring a sworde vpon you, saith the Lorde God.   
 And I will bring you out of the middes thereof, and deliuer you into the hands of strangers, and wil execute iudgements among you.   
 Ye shal fall by the sworde, & I will iudge you in the border of Israel, and ye shal know that I am the Lorde.   
 This cite shal not be your caldron, neither shall ye be the fleshe in the middes thereof, but I will iudge you in the border of Israel.   
 And ye shal knowe that I am the Lorde: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the maners of the heathen, that are round about you.   
 ¶ And when I prophesied, Pelatiah the sonne of Benaiah dyed: then fel I downe vpon my face, & cried with a loud voyce, and saide, Ah Lorde God, wilt thou then vnterlye destroye all the remnant of Israel?   
 Again the worde of the Lorde came vnto me, saying,   
 Sonne of man, thy brethren, the men of thy kindred, and all the house of Israel, wholly are they vnto whom the inhabitants of Ierusalem haue said, Depart ye farre from the Lorde, for the land is giuen vs in possession.   
 Therefore say, Thus saith the Lorde God, Although I haue cast them far of among the heathen, & although I haue scattered them among the countreis, yet wil I be to them as a little Sanctuarie in the countreis where they shal come.   
 Therefore say, Thus saith the Lorde God, I will gather you againe from the people, and assemble you out of the countreis where ye haue bene scattered, and I will giue you the land of Israel.   
 And they shal come thither, & they shal take away al the idoles thereof, and al the abominations thereof from thence.   
 ¶ And I will giue them one heart, and I will put a newe spirit within their bowels: and I will take the stonie heart out of their bodies, & wil giue them an heart of fleshe,   
 That they may walke in my statutes, and keepe my iudgements, and execute them; and they shal be my people, and I will be their God.   
 But vpon them, whose heart is towarde their idoles, & whose affection goeth after their abominations, I wil lay their way vpon their owne heades, saith the Lorde God.   
 ¶ Then did the Cherubims lift vp their wings, and the wheels besides them, and the glorie of the God of Israel was vpon them on hie.   
 And the glory of the Lorde went vp from the middes of the cite, & stood vpon the

Gggj. mountaine

That is, of the Caldeans.

That is, in Riphah, read a king.

It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgement of God towards the rest of the people.

g They that remained still at Ierusalem thus reproched the that were gone into captiuitie, as though they were cast of and forsaken of God.

h They shal be yet a little church, knowing that the Lorde will euer haue some to call vpon his Name, who he will preserve and restore, though they be for a time afflicted.

i Meaning, the heart wherunto nothing can enter, & regenerate them anewe, so that their heart may be softe, and ready to receive my graces.

hant  
God will not  
1. 10. 3. 5.  
murder the 5.

There was one confere betweene the Cherubims & the wheels.

Read Chap. 9.

a Thus the wicked denied the Prophets, as though they preached but errors, & therefore gave no heeds full to their pleasures.

b We shall not be expelled out of Ierusalem, till the bowe of our death come, as the flesh is not taken out of the caldron till it be hot.

c Contrary to their vaine confidence he sheweth in what sense this cite is the caldron that is, because of the dead bodies that

have bene murdered therein, & whose flesh is in the caldron.

mountaine which is toward the East side of the cite.

24 Afterwarde the Spirit tooke me vp, and brought me in a vifio by the Spirit of God into Caldea to them that were led away captiues: so the vifio that I had fene, went vp from me.

25 Then I declared vnto them that were led away captiues, al the things that the Lord had shewed me.

# CHAP. XVI.

*The parable of the captiuitie. 1. An other parable where by the house of Iudah and Ierusalem is signified.*

1 The word of the Lord, also came vnto me, saying,

2 Sonne of mā, thou dwellest in the middes of a rebellious house, which haue eyes to see, & see not they haue eares to heare, and heare not; for they are a rebellious house.

3 Therefore thou sonne of man, prepare thy stuffe to go into captiuitie & go forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider in for they are a rebellious house.

4 Then shalt thou bring forth thy stuffe by daye in their sight as the stuffe of him that goeth into captiuitie: and thou shalt go forth at euē in their sight, as they that go forth into captiuitie.

5 Dig thou through the wall in their sight, and cary out thereby.

6 In their sight shalt thou beare it vpon thy shoulders, & carie it forth in the darke: thou shalt couer thy face that thou see not yea: for I haue set thee as a signe vnto the house of Israel.

7 And as I was commanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged through the wall with mine hand, and brought it forth in the darke, and I bare it vpon my shoulder in their sight.

8 And in the morning came the worde of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house, saide vnto thee, What doest thou?

10 But saye thou vnto them, Thus saith the Lorde God, This burden concerneth the chiefe in Ierusalem, & al the house of Israel that are among them.

11 Say, I am your signe: like as I haue done, so shal it be done vnto them: they shal goe into bondage & captiuitie.

12 And the chiefe that is among the, shal beare vpon his shoulder in the darke and shal go forth: they shal digge through the wall, to cary out thereby: he shal couer his face, y he see not the ground with his eyes.

13 My net also wil I spread vpon him, and he shal be taken in my net, and I wil bring him to Babel to the lande of the Caldeans, yet shall he not see it, though he shal dye there.

14 And I wil scatter toward euerie winde al that are about him to helpe him, and al

his garisons, and I wil draw out the sword after them.

15 And they shall know that I am the Lorde, when I shal scatter them among the nations, and disperse them in the countreys.

16 But I wil leaue a litle number of them from the worde, from the famine, & from the pestilence, that they may declare al these abominations among the heathen, where they come, & they shal know that I am the Lorde.

17 Moreouer, the word of the Lord came vnto me, saying,

18 Sonne of man, eate thy bread with trembling, and drinke thy water with trouble, and with carefulness,

19 And saye vnto the people of the lande, Thus saith the Lorde God of the inhabitants of Ierusalem, & of the land of Israel, They shal eat their bread with carefulness, & drinke their water with desolation: for the land shal be desolate from her abundance because of the cruelty of them that dwell therein.

20 And the cities that are inhabited, shal be left void, & the land shal be desolate, and ye shal know that I am the Lorde.

21 And the worde of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that you haue in the land of Israel, saying, The daies are prolonged & al visions faile?

23 Tel them therefore, Thus saith the Lorde God, I wil make this prouerbe to cease, & they shall no more vie it as a prouerbe in Israel: but say vnto them, The daies are at hand and the effect of euery vision.

24 For no vision shalbe any more in yaine, neither shal there be any flattering diuination within the house of Israel.

25 For I am the Lorde: I wil speake, and that thing that I shal speake, shal come to passe: it shalbe no more prolonged: for in your dayes, O rebellious house, wil I say the thing, & wil performe it, sayth the Lorde God.

26 Again the word of the Lord came vnto me, saying,

27 Sonne of man, behold, they of the house of Israel saye, The vision that he seeth is not for many daies to come, & he prophesieth of the times that are farre of.

28 Therefore say vnto them, Thus saith the Lorde God, Al my words shal no longer be delaied, but that thing which I haue spoken, shalbe done, saith the Lorde God.

# CHAP. XVII.

*The word of the Lord against false prophets, which teach the people the counsels of their owne heartes.*

1 And the word of the Lord came vnto me, saying,

2 Sonne of mā, prophesie against the Prophets of Israel that prophesie, and saye thou vnto them, that prophesie out of their owne heartes, Heare the worde of the Lorde.

3 Thus saith the Lorde God, Wo vnto the

Which should beare his Name and should be his Church, reade Chap. 11. 16.

f Because they did not immediately see the prophesies accomplished, they continued them as though they should neuer be fulfilled.

That is, that it shal not come to passe in our dayes, and therefore we care not for it: thus the wicked euer abuse Gods patience and benignitie.

After their owne fantasies, & not as hauing the reuelation of the foolish Lord, Iere. 23. 16.

That is, they receive not the fruit of that which they see and heare. *Evil make thee restless to go into captiuitie.*

That which thou doest, so shall they do, & therefore shal they see their owne plague and punishment.

Do not they decide thy doctrine? *O prophesie.*

d What the king shal thinke to escape by fleeing, I wil take him in my net, as Chap. 29. 10. & 32. 3.



foolish Prophets that followe their owne spirit, and haue seene nothing.

4 O Israel, thy Prophets are like the foxes in the waste places.

5 Ye haue not risen vp in the gappes, neyther made vp the hedge for the house of Israel, to stand in the battell in the daye of the Lord.

6 They haue seene vanity, & lying diuination, saying, The Lord saith it, and the Lord hath not sent them: & they haue made othes to hope that they would confirme the word of their prophesie.

7 Haue ye not seene a vaine vision? & haue ye not ipoken a lying diuination? ye say, The Lord saith it, albeit I haue not spoken.

8 Therefore thus saith the Lorde God, Because ye haue spoken vanitie & haue sene lies, therefore beholde, I am against you, saith the Lord God,

9 And mine hand shalbe vpon the Prophets that see vanity, & diuine lies: they shal not be in the assemblie of my people, neither shal they be written in the writing of the house of Israel, neither shal they enter into the land of Israel, and ye shal know that I am the Lord God.

10 And therefore, because they haue deceiued my people, saying, Peace, and there was no peace: & one built vp a wall, and beholde, the others daubed it with vntempered mortar,

11 Saye vnto them which daube it with vntempered mortar, that it shal fall: for there shal come a great shewre, and I wil sende hailestones, which shal cause it to fall, and a stormie winde shal breake it.

12 Lo, when the wall is fallen, shal it not be said vnto you, Where is y daubing wherewith ye haue daubed it?

13 Therefore thus saith the Lord God, I wil cause a stormie winde to breake forth in my wrath, and a great shewre shall be in mine anger, and hailestones in mine indignation to consume it.

14 So I wil destroy the wal that ye haue daubed with vntempered mortar, and bring it down to the ground, so that the fundatiō thereof shalbe discouered, & it shal fall, & ye shalbe consumed in the middes therof, and ye shal know, that I am the Lord.

15 Thus wil I accomplish my wrath vpon the wal, and vpon them that haue daubed it with vntempered mortar, & wil saye vnto you, The wall is no more, neyther the daubers thereof,

16 To wit, the Prophets of Israel, which prophesie vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against y daughters of thy people, which prophesie out of their owne heart: & prophesie thou against them, and say,

18 Thus saith the Lorde God, Wo vnto the women that sowe pillows vnder all armes, and make vailles vpon the head of

euery one that stideth vpon to hunt foules: will ye hunt the foules of my people, and will ye giue life to the foules that come vnto you?

19 And will ye pollute me among my people for handfuls of barley, & for peeces of k bread to slay the foules of the that should not dye, and to giue life to the foules that shoulde not lue in lying to my people, that heare your lies?

20 Wherefore thus sayth the Lorde God, Behold, I wil haue to do with your pillows, wherewith ye hunt the foules to make the to flye, and I wil teare them from your armes, and wil let the foules go, euen the foules, that ye hunt to make them to flie,

21 Your vailles also wil I teare, and deliuer my people out of your hande, & they shal be no more in your hands to be hunted, & ye shal know that I am the Lord.

22 Because with your lies ye haue made the heart of the righteous sad, whom I haue not made sad, and strengthened the hands of the wicked, that he should not returne from his wicked waye, by promising him life,

23 Therefore ye shal see no more vanity, nor diuine diuinations: for I wil deliuer my people out of your hand, & ye shal knowe that I am the Lord.

CHAP. XIII.

4 The Lorde findeth falsē Prophets for the ingratitude of a He sheweth the the people. 22 He reserveth a small portion for his Church.

1 Then came certeine of the Elders of Israel vnto me, and sate before me.

2 And the worde of the Lorde came vnto me, saying,

3 Sonne of man, these me haue set vp their idoles in their heart, & put the stumbling blocke of their iniquity before their face: should I, being required, answer them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Euery man of the house of Israel that setteth vp his idols in his heart, & putteth the stumbling blocke of his iniquitie before his face, and commeth to the Prophet, I the Lord wil answer him, that commeth according to the multitude of his idoles:

5 That I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore saye vnto the house of Israel, Thus saith the Lorde God, Returne, and withdraw your selues, and turne your faces from your idoles, and turne your faces from al your abominations.

7 For euery one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from me, & setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to inquire of him for me, I the Lord wil answer him for my selfe.

And I will set my face against that man, Eggij. and

Will ye make my word to serue your bellies?

These forerers made the people beleue that they could preterue life or destroy it, and that it should come to euery one according as they prophesied. That is, to cause them to perishe, and that they should depart fro the bodie.

By threatening them that were godly, and upholding the wicked.

Bying diuination. v. 6.

a promise

Lies.

hart.

A promise.

hart. x. v. 4. + 9

the Lord's anger against idolaters.

hart. c. 13. 14.

b Watching to destroy the vine-  
yard.  
c He speaketh to the gouernours & true ministers that should haue resisted them.

d Ye promised peace to this people, & now ye see their destruction, for that it is promised, there are false prophets.

e There is in the booke of Iyrie, wherein the true liars are written.

f Read here 6. 14  
g Whereas the true Prophets prophesied the destruction of the cite to bring the people to repentance, & false: prophesies spake the contrarye & flattered the in their voices, so that what one false prophet faides, (which is here called y building of the wall) an other false prophet would assure, though he had neither occasion nor good ground to beare him.

h Whereby is not manifest that man of him selfe speaketh vnder the auarice of Gods word.  
i These superstitious women for here would prophesie and tell euery man his fortune, giuing them pillows to leane vpon & kerchiefs to cover their heads, to the intent they might the more allure them & bewiche them.

and will make him an example & prouerb, and I will cut him off from the middes of my people, and ye shall know that I am the Lord.

9 And if the Prophet be <sup>f</sup>deceiued, when he hath spoken a thing, I the Lorde haue deceiued that Prophet, and I will stretche out mine hand vpon him, and will destroy him from the middes of my people of Israel.

10 And they shall beare their punishment: the punishment of the Prophet shall be euen as the punishment of him that asketh, 11 That the house of Israel may goe no more astray from me, neither be polluted any more with al their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 The worde of the Lorde came againe vnto me, saying,

13 Sonne of man, when the land sinneth against me by committing a trespasse, then will I stretch out mine hand vpon it, and will breake the staffe of the bread thereof, and will send famine vpon it, and I will destroy man and beast forth of it.

14 Though these three men<sup>i</sup> Noah, Daniel, and Iob were among them, they shoulde deliuer <sup>but</sup> their owne soules by their <sup>a</sup>righteousnes, saith the Lord God.

15 If I bring noisome beastes into the land and they spoyle it, so that it be desolate, that no man may passe through, because of beastes,

16 Though these three men were in the mids thereof, As I liue, saith the Lord God, they shall saue neither sonnes nor daughters: they onely shall be deliuered, but the land shall be waste.

17 Or if I bring a sword vpon this lande, & say, Sword, go through the land, so that I destroy man and beast out of it,

18 Though these three men were in the mids thereof, As I liue, saith the Lord God, they shall deliuer neither sonnes nor daughters, but they onely shall be deliuered themselves.

19 Or if I send a pestilence into this land, & powre out my wrath vpon it in blood, to destroy out of it man and beast,

20 And though Noah, Daniel & Iob were in the middes of it, As I liue, saith the Lorde God, they shall deliuer neither sonne nor daughter: they shall <sup>but</sup> deliuer their owne soules by their righteousness.

21 For thus saith the Lord God, How much more when I sende my<sup>a</sup> foure sore iudgements vpon Ierusalem, <sup>even</sup> the sword, & famine, & the noisome beast & pestilence, to destroy man and beast out of it?

22 Yet behold, therein shall be left a remnant of the that shall be caried away <sup>both</sup> sonnes and daughters: beholde, they shall come forth vnto you, & ye shall see their way, & their enterprises: and ye shall bee comforted, concerning the euill that I haue brought vpon Ierusalem, <sup>even</sup> concerning al that I haue brought vpon it.

23 And they shall comfort you, when ye see their way & their enterprises: and ye shall knowe, that I haue not done without cause all that I haue done in it, sayth the Lord God.

## CHAP. XV.

*As the unprofitable wood of the vine tree is cast into the fire, so Ierusalem shall be burnt.*

1 And the worde of the Lord came vnto me, saying,

2 Sonne of man, what commeth of the vine tree about al <sup>other</sup> trees? and of the vine branch, which is among<sup>a</sup> the trees of the forest?

3 Shall wood be taken thereof to doe anye worke? or wil men take a pin of it to hang any vessel thereon?

4 Beholde, it is cast in the fire to be consumed: the fire consumeth both the ends of it, and the middes of it is burnt. Is it meet for any worke?

5 Beholde, when it was whole, it was meete for no worke: howe much lesse shall it be meete for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lorde God, As the vine tree, <sup>that</sup> is among the trees of the forest, which I haue giuen to the fire to be consumed, so wil I giue the inhabitants of Ierusalem.

7 And I will set my face against them: they shall go out from <sup>one</sup> fire, and <sup>another</sup> fire shall consume them: & ye shall knowe, that I am the Lord, when I set my face against them,

8 And when I make the land waste, because they haue greatly offended, saith the Lord God.

## CHAP. XVI.

*The Prophet declareth the benefices of God towards Ierusalem. 15 Their unkindnes. 40 He will punish the wickednes of other people in comparison of the finnes of Ierusalem. 49 The cause of the abominations, into which the Sodomites fell. 60 Mercie is promised to the repentant.*

1 And the worde of the Lorde came vnto me, saying,

2 Sonne of man, cause Ierusalem to knowe her abominations,

3 And saye, Thus saith the Lord God vnto Ierusalem, Thine habitation and thy kindred is of the land<sup>a</sup> of Canaan: thy father was an Amorite, & thy mother an Hittite.

4 And in thy natiuitie whe thou wast borne, thy nauell was not cutte: thou wast not out of Egypt, and wast washed in water to soften thee: thou wast planted there in this lande to be my Church.

5 None eye pittied thee to do any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open field to the contempt of thy person in the day that thou wast borne.

6 And when I passed by thee, I sawe thee polluted in thine owne blood, and I said vnto thee, when thou wast in thy blood, Thou shalt liue: euen when thou wast in

<sup>a</sup> Which bringeth forth no fruit, no more then the other trees of the forest do: meaning, that if Ierusalem, which bare the name of his Church, did not bring forth fruit, it should be utterly destroyed.

<sup>b</sup> Though they escape one danger, yet another shall take them.

<sup>a</sup> Thou wast to be of the seed of Abraham, but thou art degenerate & followest the abominations of the wicked Canaanites, as children do the manners of their fathers, *li. 1. 4. and 57. 3.*

<sup>b</sup> When I first brought thee out of Egypt, and wast planted there in this lande to be my Church. <sup>c</sup> Being thus in thy filthines and forsaken of all men, I took thee & gaue thee life whereby I met that before God with his Church & gaue life, there is nothing but filthines and thy death.

<sup>f</sup> The Prophet declareth y God for mans ingratitude raileth vp false Prophets to seduce them that delite in lies rather then in the truth of God, & thus he punisheth sinne by sin. 1. King. 22. 20. & destroyeth al well those Prophets as that people.

<sup>g</sup> Thus Gods iudgements against the wicked are admonitions to the godly to cleane vnto the Lord, and not to desile the selues with like abominations.

<sup>h</sup> Read Chap. 4. 16. & 5. 17. *li.*

<sup>i</sup> Though Noah & Iob were nowe aliue, which in their time were most godly men (for at this time Daniel was in captiuitie with Ezekiel) and so these three together should pray for this wicked people, yet would I not heare the, read *li. 1. 1.*

<sup>k</sup> Meaning, that a very fewe (which he calleth the remnant, *verf. 22.*) should escape these plagues whom God hath sanctified & made righteous, so y this righteousness is a signe that they are the church of God, whom he would preserve for his owne sake.

*Chap. 5. 17.*

*I Read Cha. 5. 3.*

*a promise of Gods mercy*

ch bird

Jerusalem her

thy blood, I said vnto thee, thou shalt liue.  
7 I haue caused thee to multiply as the bud  
of the felde, and thou hast increased and  
waxed great, & thou hast gotten excellēt  
ornaments: thy breasts are facioned, thine  
heare is grown, where as thou wast na-  
ked and bare.  
8 Now when I passed by thee, and looked  
vpō thee, behold, thy time was as the time  
of loue, & I spred my skirts ouer thee, and  
couered thy filthines: yea, I sware vnto  
thee, & entred into a couenāt with thee,  
saith the Lorde God, and thou becamest  
mine.  
9 Then washed I thee with water: yea, I  
washed away thy blood from thee, and I  
anointed thee with oyle.  
10 I clothed thee also with broidred worke,  
and strod thee with badgers skinner: and I  
girded thee about with fine linen, & I cou-  
ered thee with silke.  
11 I decked thee also with ornaments, and I  
put bracelets vpō thine hands, & a chaine  
on thy necke.  
12 And I put a frontlet vpon thy face, and  
earings in thine eares, and a beautifull  
crowne vpon thine head.  
13 Thus wast thou deckt with golde and sil-  
uer, and thy rayment was of fine linen, &  
silke, & broidred worke: thou didest eate  
fine floure, & honie & oyle, and thou wast  
verie beautiful, and thou didest growe vp  
into a kingdome.  
14 And thy name was spred among the hea-  
then for thy beautie: for it was perfit  
through my beautie which I had set vpō  
thee, saith the Lord Gnd.  
15 Nowe thou didest trust in thine owne  
beautie, & plaiedst the harlot, because of  
thy renoume, & hast powred out thy for-  
nications on euery one that passed by, thy  
desire was to him.  
16 And thou didest take thy garments, and  
decktst thine hie places with diuers col-  
ours, & playedst the harlot thereupon:  
the like thinges shall not come, neyther  
hast any done so.  
17 Thou hast also takē thy faire iewels made  
of my golde and of my siluer, which I had  
giuen thee, & madest to thy selfe images  
of men, and didest commit whoredome  
with them,  
18 And tookest thy broidred garmēt, & cou-  
eredst them: and thou hast set mine oyle  
and my perfume before them.  
19 My meat also, which I gaue thee, as fine  
floure, oyle, & honie, wherewith I fed thee,  
thou hast euē set it before the for a sweete  
sanour: thus it was, saith the Lord God.  
20 Moreouer thou hast takē thy sonnes &  
thy daughters, whom thou hast borne vnto  
me, and these hast thou sacrificed vnto  
them, to be deuoured: is this thy whore-  
dome a smal matter?  
21 That thou hast slaine my children, and  
deliuered them to cause them to passe  
through fire for them?  
22 And in al thine abominations & whore-

domes thou hast not remembred the dayes  
of thy youth, when thou wast naked and  
bare, & wast polluted in thy blood.  
23 And beside al thy wickednes (wo, wo vn-  
to thee, saith the Lord God)  
24 Thou hast also buykt vnto thee an hie  
place, and hast made thee an hie place in  
euery streete.  
25 Thou hast built thine hie place at euery  
corner of the way, & hast made thy beau-  
tie to be abhorred: thou hast opened thy  
feete to euery one that passed by, & mul-  
tiplied thy whoredome.  
26 Thou hast also committed fornication  
with Egyptians thy neighbours, which  
haue great members, and hast encreased  
thy whoredome, to prouoke me.  
27 Behold, therefore I did stretch out mine  
hand ouer thee, & wil diminishe thine or-  
dinarie, and deliuer thee vnto the wil of  
them that hate thee, euen to the daugh-  
ters of the Philistims, which are ashamed  
of thy wicked way.  
28 Thou hast played the whore also with  
the Assyrians, because thou wast insacia-  
ble: yea, thou hast played the harlot with  
them, and yet couldst not be satisfied.  
29 Thou hast moreover multiplied thy  
fornication from the land of Canaan vn-  
to Caldea, and yet thou wast not satisfied  
herewith.  
30 How wake is thine heart, saith the Lord  
God, seeing thou doest al these things, yet  
the worke of a presumptuous whorish  
woman?  
31 In that thou buildest thine hie place in  
the corner of euery way, and makest thine  
hie place in euery street, and hast not bin  
as an harlot that despiseth a reward,  
32 But as a wife that playeth the harlot, and  
taketh others for her husband:  
33 They giue gifts to all other whores, but  
thou giuest gifts vnto al thy louers, & re-  
wardest them, that they may come vnto  
thee, on euery side for thy fornication.  
34 And the contrary is in thee from other  
women in thy fornications, neither the  
like fornication shalke after thee: for in  
that thou giuest a reward, and no reward  
is giuen vnto thee, therefore thou art con-  
trarie.  
35 Wherefore, O harlot, heare the word of  
the Lord.  
36 Thus saith the Lorde God, Because thy  
shame was powred out, and thy filthines  
discovered through thy fornications with  
thy louers, and with al the idoles of thine  
abominations and by the bloods of thy  
children, which thou didest offer vnto  
them,  
37 Beholde, therefore I will gather al thy  
louers, with whom thou hast taken plea-  
sure, and all them that thou hast loued,  
with all them that thou hast hated: I wil  
euē gather the round about against thee,  
and wil discouen thy filthines vnto them  
that they may see al thy filthines.  
38 And I will iudge thee, after the manor of  
Eggij. them

43. the remembrance of our  
sinfull life past, is a  
great cause to worke  
in vs repentance.

Or, head.

He noteth the  
great impiecie of  
this people who  
first falling from  
God to seeke help  
at strange nations,  
did also at length  
embrace their in-  
dolence, thinking  
thereby to make  
their amity more  
strong.

Or, cities.

Or, this will  
beare rule.

g Meaning, that  
some harlots co-  
tenne small re-  
wards, but no  
louers giue a re-  
warde to Israel,  
but they giue to  
al others, signify-  
ing that the ido-  
laters bestowe all  
their substance,  
which they re-  
ceiue of God for  
his glory, to  
serue their vile  
abominations.

the worke of repen-  
tion is wrought in  
the Lord. 16. 17. &c.

hart

images. 16. 17.

the punishment of idola-  
try

Or, rather parts

Egyptians, Assy-  
rians & Caldeans,  
whom thou too-  
kest to be thy lo-  
uers, shall come  
& destroy thee,  
Chap. 23. 9.

d These words  
school, polluti-  
on, wickednes and  
filthines are of-  
times repeated to  
keepe down their  
pride, & to caule  
them to consider  
that they were  
before god recei-  
ued into the met-  
er, inuoyed the  
e covered their  
filth.

e These words shoul-  
de be a chaile  
vnto me, and  
I should main-  
tine thee & en-  
deuore thee with  
all grace.

f I washed away  
thy filthines.

g I washed thee  
with mine holy  
spirit.

h Herby he  
showeth how he  
smelt his church,  
cleansed it, and  
gave it power &  
communion to  
reigne.

i He declareth  
wherein the dig-  
nity of Ierusalem  
stood to wit, in  
that she the  
Lorde gave them  
of his beauty and  
excellencie.

k In abusing my  
giftes and in put-  
ting thy confi-  
dence in thine  
owne wisdom  
& dignitie, which  
were the occasi-  
on of these ido-  
latries.

l There was none  
delicacy to vile  
wherewith thou  
didst not pollute  
thy selfe.

m Thus declar-  
eth how the ido-  
latres put their  
delicacy in  
these things,  
which please the  
eye and our  
fleshly desire.

n Thou hast con-  
sumed my vessels  
and instruments,  
which I gaue  
thee to serue me  
with, in the use of  
these idoles.

o Meaning, by  
this read Leuit. 18  
21. king. 23. 10.

p Thou hast con-  
sumed my vessels  
and instruments,  
which I gaue  
thee to serue me  
with, in the use of  
these idoles.

q Meaning, by  
this read Leuit. 18  
21. king. 23. 10.



# The vices of Sodom.

# Ezekiel.

# Gods mercie. The two

f I will iudge thee to death, as the adulterers & murderers.

them that are harlots, and of them that shed blood, & I wil giue thee the blood of wrath and ielouſie.

39 I wil also giue thee into their hands, and they ſhal deſtroy thine hie place, and ſhal breake downe thine hie places: they ſhal ſtrippe thee alſo out of thy clothes, and ſhal take thy faire jewells, and leaue thee naked and bare.

40 They ſhall alſo bring vp a companie againſt thee, and they ſhal ſtone thee with ſtones, and thruſt thee through with their ſwordes.

41 And they \* ſhal burne vp thine houſes w fire, & execute iudgements vpon thee in the ſight of many women: and I wil cauſe thee to ceaſe from playing the harlot, and thou ſhalt giue no reward any more.

42 So wil I make my wrath towards thee to reſt, & my \* ielouſie ſhal depart from thee, and I wil ceaſe and be no more angrie.

43 Becauſe thou haſt not remembered the dayes of thy youth, but haſt prouoked me with al theſe thinges, beholde, therefore I alſo haue \* brought thy waye vpon thine head, ſaith the Lorde God: yet haſt not thou had conſideration of all thine abominations.

44 Beholde, all that vſe prouerbes, ſhal vſe this prouerb againſt thee, ſaying, As \* the mother, ſo is her daughter.

45 Thou art thy mothers daughter, that haſt caſt off her husband & her children, & thou art the ſiſter of thy \* ſiſters, which forſooke their husbands & their children: your mother is an Hittite, and your father an Amorite.

46 And thine elder ſiſter is Samaria, & her daughters, that dwell at thy left hande, & thy yong ſiſter, that dwelleth at thy right hand, is Sodom, and her daughters.

47 Yet haſt thou \* not walked after their wayes, nor done after their abominations: but as it had bene a very litle thing, thou waſt corrupted more then they in al thy wayes.

48 As I liue, ſaith the Lorde God, Sodom thy ſiſter hath not done, \* neither ſhe nor her daughters, as thou haſt done and thy daughters.

49 Beholde, this was the iniquitie of thy ſiſter Sodom, \* Pride, fulnes of bread, and abundance of idlenes was in her, & in her daughters: neither did ſhe ſtrengthen the hand of the poore and needie.

50 But they were haughty, & committed a \* abomination before me: therefore I tooke them away, as pleaſed me.

51 Neither hath Samaria committed halfe of thy finnes, but thou haſt exceeded the in thine abominations, and haſt \* iuſtified thy ſiſters in al thine abominations, which thou haſt done.

52 Therefore thou which haſt iuſtified thy ſiſters, beare thine own ſhame for thy ſins, that thou haſt committed more abominable then they, which are more righteous then thou art: be thou therefore con-

founded alſo, and beare thy ſhame, ſeeing e that thou haſt iuſtified thy ſiſters.

53 Therefore I wil bring againe \* their captiuitie with the captiuitie of Sodom, and her daughters, and with the captiuitie of dom ſhall be reſtored, that is, neuer and thine ment of the great reſt part of the lewes.

54 That thou mayeſt beare thine owne ſhame, and mayeſt be confounded in all that thou haſt done, in that thou haſt \* comforted them.

55 And thy ſiſter Sodom & her daughters ſhal returne to their former ſtate: Samaria alſo & her daughters ſhall returne to their former ſtate, \* when thou and thy daughters ſhal returne to your former ſtate.

56 For thy ſiſter Sodom \* was not heard of, by thy report in the day of thy pride,

57 Before thy wickednes was diſcouered, as in that ſame time of the reproch of the daughters of Aram, and of al the daughters of the Philiftins rounde about \* her which deſpiſe thee on al ſides.

58 Thou haſt borne therefore thy wickednes, and thine abomination, ſaith the Lorde.

59 For thus ſaith the Lorde God, I might euen deale with thee, as thou haſt done: when thou diſdeſt deſpiſe the \* othe, in breaking the couenant.

60 Neuertheles, I wil \* remember my couenant made with thee in the daies of thy youth, and I wil confirme vnto thee an euerlaſting couenant.

61 Theſe thou ſhalt remember thy wayes, & be aſhamed, whē thou ſhalt receiue \* thy ſiſters, both thy elder and thy yonger, and I wil giue them vnto thee for daughters, but not \* by thy couenant.

62 And I will eſtabliſhe my couenant with thee, and thou ſhalt knowe that I am the Lorde.

63 That thou maiest remember, and be \* aſhamed, and neuer open thy mouth any more: becauſe of thy ſhame when I am pacified toward thee, for al that thou haſt done, ſaith the Lorde God.

## CHAP. XVII.

The parable of the two Eagles.

And the word of the Lorde came vnto me, ſaying,

2 Sonne of man, put forth a parable and ſpeake a prouerbe vnto the houſe of Iſrael,

3 And ſaye, Thus ſaith the Lorde God, The great eagle with great winges, and long wings, & full of feathers, which had diuers colours, came vnto Lebanon, and tooke the hieſt brance of the cedar,

4 And brake of the toppe of his twigge, and carried it into the land \* of marchants, and ſet it in a citie of marchants.

5 He tooke alſo of the \* ſeede of the lande, and planted it in a fruitful grounde: he placed it, by great waters, and ſet it as a willowe tree.

Babylon, e That is, Zedekiah, who was of the Kings blood, and was ſette Ieruſalem, & made King in ſtead of Ieconiah, 2 King. 24. 17. Jer. 39.

2 King. 24.

e I will utterly deſtroy thee, and ſo my ielouſie ſhall ceaſe.

u I haue puniſhed thy faultes, but thou wouldeſt not repent.

x As were the Canaanites and the Hittites and others your predeceſſours, ſo are you their ſucceſſours.

z That is, her cities.

Polatry, worſhip them.

b He alledgeth theſe foure vices, pride, exceſſe, idlenes and contempt of the poore, as foure principal cauſes of ſuch abomination, wherefore they were ſo horribly puniſhed, Gene. 19. 24. e Which worſhiped the calves in Beth-el and Dan.

d Thou art ſo wicked, that in reſpect of thee Sodom & Samaria were juſt.

meat

6 And it budded vp, and was <sup>d</sup> like a spreading vine of <sup>a</sup> low stature, whose branches turned toward it, and the rootes thereof were vnder it: so it became a vine, and it brought forth brāches, & shot forth buds.

There was also <sup>f</sup> another great eagle with great wings & many feathers, & beholde, this vine did turne her rootes toward it, & spread forth her branches toward it, that she might water it by the trenches of her plantation.

8 It was planted in a good soyle by great waters, that it should bring forth branches, & beare fruit, & be an excellēt vine.

9 Say thou, Thus saith the Lord God, Shal it prosper? shal <sup>a</sup> he not pul vp the rootes thereof, and destroy the fruit thereof, and cause the drie? al the leaues of her bud shal wither without great power, or many people, to pluck it vp by the rootes therof.

10 Beholde, it was planted: but shal it prosper? shal it not bee dried vp, and wither? when the East winde shal touch it, it shal wither in the trenches, where it grew.

11 Moreover, the worde of the Lorde came vnto me, saying,

12 Say now to this rebellious house, Know ye not, what these things <sup>a</sup> meane? tel them, Beholde, the King of Babel is come to Ierusalem, and hath taken <sup>a</sup> the King therof, and the princes therof, and led them with him to Babel,

13 And hath taken <sup>a</sup> one of the Kings seede, & made a couenant with him, and hath takē <sup>a</sup> an othe of him: hee hath also taken the princes of the land,

14 That the kingdom might bee in subiection, and not lift it selfe vp, <sup>a</sup> but keepe their couenant, and stand to it.

15 But he rebelled against him, and sent his ambassadours into Egypt, that they might giue him horses, and much people: shal he prosper? shal he escape, that doeth such things? or shal he breake the couenant, & be deliuered?

16 As I liue, sayth the Lord God, he shal die in the middes of Babel, in the place of the king, that had made him king, whose othe he despised, & whose couenant <sup>a</sup> made with him, he brake.

17 Neither shal Pharaoh with <sup>a</sup> his mightie hoste, & great multitude of people, maintain him in the warre, whē they haue cast vp mounds, and builded ramparts to destroy many persons.

18 For he hath despised the othe, & broken the couenant (yet <sup>a</sup> lo, hee had giuen <sup>a</sup> his hande) because hee hath done all these things, he shal not escape.

19 Therefore, thus sayth the Lord God, As I liue, I wil surely bring <sup>a</sup> mine othe that hee hath despised, and my couenant that hee hath broken, vpon his owne head.

20 <sup>a</sup> And I wil spread my net vpon him, and he shal be taken in my net, and I wil bring him to Babel, & wil enter into iudgement with him there for his trespass that hee hath committed against me.

21 And all that flee from him with all his hoste, shal fall by the sworde, and they that remaine, shal be scattered toward all the windes: and ye shal know that I the Lord haue spoken it.

22 Thus sayth the Lord God, I wil also take of the toppe <sup>a</sup> of this hie cedar, and wil set it, and cut of the <sup>a</sup> toppe of the tender plant therof, & I wil plant it vpon an hie mountaine and great.

23 Euen in the hie mountaine of Israel wil I plant it: and it shal bring forth boughes and beare fruit, and be an excellent cedar, and vnder it shal remaine al byrdes, and euery <sup>a</sup> foule shal dwell in the shadow of the branches therof.

24 And al the <sup>a</sup> trees of the field shal knowe that I the Lorde haue brought downe the hie tree, and exalted the low tree, that I haue dried vp the greene tree, and made the drie tree to flourish: I the Lorde haue spoken it, and haue done it.

CHAP. XVIII.

<sup>a</sup> His dowerth that euery man shall beare his owne sune. <sup>a</sup> To him that amendeth, is substation promised. <sup>a</sup> Death is prophesied to the righteous, which turneth backe from the right way.

1 The worde of the Lord came vnto me againe, saying,

2 What meane ye that ye speake this prouerb, concerning the land of Israel, saying,

3 The fathers haue eaten sower grapes, & the childrens teethe are set on edge?

4 As I liue, sayth the Lord God, ye shal vse this prouerbe no more in Israel.

5 Beholde, all soules are mine; both the soule of the father, and also the soule of the sonne are mine: the soul that sinneth it shal die.

6 But if a man be iust, and do that which is lawfull, and right,

7 And hath not eaten vpon the mountains, neither hath lift vp his eyes to the idoles of the house of Israel, neither hath defiled his neighbours wife, neither hath <sup>a</sup> lye with a <sup>a</sup> menstruous woman,

8 Neither hath oppressed anye, <sup>a</sup> but hath restored the pledge to his detour: hee that hath spoyled none by violence, <sup>a</sup> but <sup>a</sup> hath giuen his breade to the hungrye, and hath couered the naked with a garment,

9 And hath not giuen forth vpon <sup>a</sup> vsurie, neither hath taken any increase, <sup>a</sup> but hath withdrawne his hand from iniquitie, and hath executed true iudgement betweene man and man,

10 And hath walked in my statutes, and hath kept my iudgements to deale truly, hee is iust, hee shal surely liue, sayeth the Lord God.

11 If he beget a sonne, that is <sup>a</sup> a thiefe, or a theader of blood, if he doe any one of these things,

12 Though hee do not al these things, but either hath eaten vpon the mountains, or defiled his neighbours wife,

<sup>a</sup> This promise is made to the Church which shalbe as a small remnant, and as the top of a tree. <sup>a</sup> I will crumme it and dresse it.

<sup>a</sup> Both the Iewes & Gentiles shalbe gathered into it. <sup>a</sup> All the worlde shal know that I haue pluckt downe the proude enemies & set vp my Church which was lowe and contemned.

<sup>a</sup> The people murmured at the chastisings of the Lord, & therefore vsed this prouerbe meaning <sup>a</sup> their fathers had sinned & their children were punished for their transgressions, read Iere 31.29.

<sup>a</sup> If he hath not eaten of the flesh that hath bin offered vp to idoles, to honour them thereby.

<sup>a</sup> Euen come here, Lemt. 20.17.

<sup>a</sup> Exod. 22.25. <sup>a</sup> Levit. 25.37. <sup>a</sup> Deut. 23.19. <sup>a</sup> Ezech. 18.5.

<sup>a</sup> Or, a cruel man.

a promise 2. 27. 28.

e. He sheweth how the sonne is punished for his fathers fault: that is, if he be wicked as his father was, & doeth not repent, he shall be punished as his father was, or else not.

a promise 2. 32. 33.

Dent. 32. 18.

2. King. 4. 6.

2. Sam. 23. 24.

a promise Kart. 2. 31.

d. He ioineth the obseruation of the commandments with repentance: for none can repent in deed except he labour to keepe the Law.

e. Or, not layed to his charge.

e. That is, in the fruits of his faith which declare y<sup>e</sup> God doeth accept him.

f. He speaketh this to commend Gods mercy to pore sinners, who rather is ready to pardon, then to punish, as his long suffering declarer, Chap. 33. 11.

g. That is, in the small counsell appointed y<sup>e</sup> death & damnation of y<sup>e</sup> reprobate, yet the end of his counsell was not their death only,

but chiefly his owne glory. And also because he doth not approue sinne, therefore it is here said that he would haue them to turne away from it that they might liue.

h. Or, rather that he may returne from his wayes and liue.

i. That is, y<sup>e</sup> false opinion that the hypocrites haue of their righteousness.

k. In punishing the Father with the children.

12 Or hath oppressed the poore and needy, or hath spoyled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idols, or hath committed abomination,

13 Or hath giuen forth vpon vsurie, or hath taken increase, shall hee liue? he shall not liue: seeing he hath done all these abominations, he shall die the death, and his blood shall be vpon him.

14 But if hee beget a sonne, that seeth all his fathers sinnes, which he hath done, & feareth, neither doth such like,

15 That hath not eaten vpon the mountaynes, neither hath lift vp his eyes to the idoles of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoyled by violence, but hath giuen his bread to the hungry, and hath couered the naked with a garment,

17 Neither hath withdrawn his hand from the afflicted, nor receyued vsurie nor increase, but hath executed my iudgements, and hath walked in my statutes, hee shall not die in the iniquitie of his father, but he shall surely liue.

18 His father, because he cruelly oppressed, and spoyled his brother by violence, and hath not done good among his people; lo, euery he dieth in his iniquitie.

19 Yet say ye, Wherefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgement and iustice, and hath kept all my statutes, and done them, he shall surely liue.

20 The same soule that sinneth, shall dye: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, but the righteousness of the righteous shall be vpon him, and the wickednes of the wicked shall be vpon himselfe.

21 But if the wicked wil returne from all his sinnes that hee hath committed, and keepe all my statutes, and do that which is lawful & right, he shall surely liue, and shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned vnto him, but in his righteousness that he hath done, he shall liue.

23 Haue I any desire that y<sup>e</sup> wicked should die, saith the Lord God? or shall hee not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteousness, & commit iniquitie, and do according to all the abominations, that the wicked man doeth, shall he liue? all his righteousness that he hath done, shall not be mentioned: but in his transgression that he hath committed, and in his sinne that he hath sinned in them, shall he die.

25 Yet ye say, The waye of the Lorde is not equal: heare now, O house of Israel. Is not my way equal? or are not your wayes vnequal.

26 For when a righteous man turneth away from his righteousness, & committeth iniquitie, he shall euery die for the same, he shall euery die for his iniquitie, that he hath done.

27 Again when the wicked turneth away from his wickednes that he hath committed, and doeth that which is lawful and right, he shall saue his soule alieu.

28 Because he considereth, and turneth away from all his transgressions that hee hath committed, he shall surely liue & shall not die.

29 Yet sayeth the house of Israel, The way of the Lord is not equal. O house of Israel are not my wayes equal? or are not your wayes vnequal?

30 Therefore I will iudge you, O house of Israel, euery one according to his wayes, saith the Lord God: returne therefore and cause others to turne away from all your transgressions: so iniquitie shall not bee your destruction.

31 Cast away from you all your transgressions, whereby ye haue transgressed & make you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord God: cause therefore one another to returne, and liue ye.

## CHAP. XIX.

The captiuitie of the Kings of Iudah signified by the lions whelpes, and by the lion. 10 The prosperitie of the city of Ierusalem that is past, and the miserie thereof that is present.

1 Thou also, take vp a lamentation for the princes of Israel,

2 And saye, Wherefore laye thy mother as a lionesse among the lyons? she nourished her yong ones among the lyons whelpes,

3 And she brought vp one of her whelpes & it became a lyon, and it learned to catche the pray, and it deuoured men.

4 The nations also heard of him, and hee was taken in their nets, and they brought him in chaines vnto the land of Egypt.

5 Now when the sawe, that he had wayted and her hope was lost, she toke another of her whelpes, and made him a lyon.

6 Which went among the lyons, & became a lyon, and learned to catche the pray, & he deuoured men.

7 And he knew their widowes, and he destroyed their cities, and the land was wasted, and all that was therein by the noise of his roaring.

8 Then the nations set against him on euery side of the countreys, and laid their nettes for him: so he was taken in their piere.

9 And they put him in prison & in chaines and brought him to the King of Babel, & they put him in holdes, that his voyce should no more be heard vpon the mountaynes of Israel.

10 Thy mother is like a vine in thy blood, planted

Hee sheweth that man can forsake his wickednes till his heart be changed which is onely worke of God

a That is, Iehozabab & Iehozabab's sonnes who for their pride & cruelty are compared to lyons.

b That is, Iehozabab's sonnes who for their pride & cruelty are compared to lyons.

c By Pharaoh's sonnes who for their pride & cruelty are compared to lyons.

d Which was Iehozabab's sonnes who for their pride & cruelty are compared to lyons.

e Hee sheweth the Prophets, whom that feared God, & ramified their wives.

f Nebuchadnezzar's sonnes who for their pride & cruelty are compared to lyons.

g Hee sheweth this in y<sup>e</sup> example of this wicked King, in whose blood, that is, in whose race of his posteritie, Ierusalem should haue bene blessed.

h According to Gods promises, and fulfilled as a vine.

i full vine.



planted by the waters: she brought forth  
fruit and branches by the abundant wa-  
ters.  
11 And she had strong rods for the scepters  
of them that beare rule, and her stature  
was exalted among the branches, and she  
appeared in her height with multitude  
of her branches.  
12 But she was plucked vp in wrath: she was  
cast downe to the ground, and the East  
winde dried vp her fruit: her branches were  
broken, and withered: as for the rod of her  
strength, the fire consumed it.  
13 And now she is planted in the wilderness  
in a drie and thristie ground.  
14 And fire is gone out of a rodde of her  
branches, which hath deuoured her fruit:  
so that she hath no strong rod to be a sep-  
ter to rule: this is a lamentation and shal  
be for a lamentation.

bringing them forth of the lande of E-  
gypt.  
10 Nowe I caried them out of the lande of  
Egypt, and brought them into the wilder-  
nesse.  
11 And I gaue them my statutes, and decla-  
red my iudgements vnto them, \* which if  
a man do, he shal liue in them.  
12 Moreouer I gaue the also my \* Sabbaths  
to be a signe betwene me & the, that they  
might know that I am the Lord, that sanc-  
tifie them.  
13 But the house of Israel rebelled agaynst  
me in the wilderness: they walked not in  
my statutes, and they cast away my iudge-  
ments, which if a man do, hee shal liue in  
them, and my Sabbaths haue they greatly  
polluted: then I thought to powre out  
mine indignation vpon them in the wil-  
dernes to consume them.

14 But I had respect to my Name, that it  
should not be polluted before the heathē  
in whose sight I brought them out.

15 Yet neuertheles, I lift vp mine hand vnto  
them in the wilderness that I would  
not bring them into the land, which I had  
giuen them, flowing with milke and hony,  
which was pleasant aboue all lands,

16 Because they cast away my iudgements,  
and walked not in my statutes, but haue  
polluted my Sabbaths: for their heart  
went after their idoles.

17 Neuertheles, mine eye spared them, that  
I would not destroy them, neither would  
I consume them in the wilderness.

18 But I said vnto their children in the wil-  
dernes, Walk ye not in the ordinances of  
your fathers, neither obserue their ma-  
ners: nor defile your selues w their idoles.

19 I am the Lord your God: walke in my  
statutes, and kepe my iudgements and do  
them,

20 And sanctifie my Sabbaths, & they shal  
be a signe betwene me & you, that ye may  
know that I am the Lord your God.

21 Notwithstanding the childre rebelled  
against me: they walked nor in my statutes,  
nor kept my iudgements to do the, which  
if a man do, he shal liue in them, but they  
polluted my Sabbaths: then I thought to  
powre out mine indignation vpon them,  
to accomplish my wrath against them  
in the wilderness.

22 Neuertheles I withdrew mine hand and  
had respect to my Name that it shoulde  
not be polluted before the heathen, in  
whose sight I brought them forth.

23 Yet I lift vp mine hand vnto them in the  
wildernes, that I would scatter them  
among the heathen, and disperse them  
through the countreys,

24 Because they had not executed my iudge-  
ments, but had cast away my statutes and  
had polluted my Sabbaths, and their eyes  
were after their fathers idoles.

25 Wherefore I gaue them also statutes  
that were not good, & iudgements, wher-  
in they should not liue.

Leuit. 18. 5.  
rom. 10. 5.

gal. 3. 12.  
Exod. 30. 3. and  
31. 13.  
dnt. 32.

Nom. 4. 2. and  
32. 11.

Who might  
thereby take an  
occasion to blas-  
pheme my Name,  
and to accuse me  
of lacke of abili-  
tie, or els that I  
had sought a  
meanes to de-  
stroy them more  
commodiously.

h That is, my true  
religion, which I  
had commanded  
them & gaue the  
felices to serue  
me according to  
their owne fanta-  
sies.

i Whereby the  
holy Ghost con-  
fucth them that  
say that they will  
followe the reli-  
gion and example  
of their fathers,  
and not measure  
their doings by  
Gods word, whe-  
ther they be ap-  
provable thereby  
or no. 1 Pet. 1. 18.

k Meaning, that  
they set their de-  
lite vpon them.  
l Because they  
would not obey  
my lawes, I gaue  
them vp to them  
selues that they  
should obey their  
owne fantasies,  
as ver. 39. Rom.  
1. 21.

Sabbath a signe  
betwene God and  
his people. v. 20.

prophation of the  
Sabbath a cause of  
dishonour.

Rest.

Gods mercy @ Amity 34  
and 17.

sanctify the sabbath

in I condemned those things, and counted them as abominable which they thought had bin excellent, and to haue declared most zeale, Luke 16.15. for that which God required as most excellent, that gaue they to their idoles. n Not onely in the wilderness, when I brought them out of Egypt, but since I placed them in this land: which declareth howe prompt his heart is to idolatry, feeing that by no admonitions he can be drawn backe.

o Which significeth, an hie place, declaring y they wanted the felues of their idolatry, & were not ashamed thereof, though God had comanded them exprefly, that they should haue no altar lifted vp on hie by staires, Exod.20.26.

p Else in the way: p. He sheweth, that the ingratitude of the people deserueth, y God should cut the of, & y they should not haue the comfort of his word.

q He declarcth, that man of nature is wholly enemie vnto God & to his owne saluation, and therefore God casteth him to the right way, partly by chastising, but chiefly by his mercie in forgiving his rebellion, and wickednes.

r I will bring you among strange nations as into a wilderness, and there will visite you, and so call you to repentance and then bring the godly home againe, Isa.65.9.

s Signifying, that he will not burne the chaffe, but chuse out the wicked to punish them when he will spare his.

26 And I polluted them in their owne gifts in that they caused to passe by the fire all that first openeth the wombe, that I might destroy them, to the ende that they might know that I am the Lord.

27 Therefore, sonne of man, speake vnto the house of Israel, & say vnto the, Thus saith the Lorde God, Yet in this your fathers haue blasphemed mee, though they had before grieuouly transgressed agaynst me.

28 For when I had brought them into the land, for y which I lifted vp mine hand to giue it to the, then they saw euery hie hil, & al the thick trees, and they offered there their sacrifices, and there they presented their offering of prouocation: there also they made their sweete sauour, & powred out these their drinke offerings.

29 Then I sayd vnto them, What is the hie place wherunto ye go? And y name thereof was called Bamah vnto this day.

30 Wherefore, say vnto the house of Israel, Thus saith the Lord God, Are ye not polluted after the maner of your fathers? & committe ye not whoredome after their abominations?

31 For when you offer your giftes, & make your sonnes to passe through the fire, you pollute your selues with all your idoles vnto this day: shal I answere you when I am asked, O house of Israel? As I liue, saith the Lord God, I wil not answere you whe I am asked.

32 Neither shal that be done that commeth into your minde: for ye say, We wil be as the heathen, and as the families of the countreys, and serue wood and stone.

33 As I liue, saith the Lord God, I wil surely rule you with a mightie hand, and with a stretched out arme, and in my wrath powred out.

34 And wil bring you from the people, and will gather you out of the countreys, wherein ye are scattered, with a mightie hand, & with a stretched out arme and in my wrath powred out.

35 And I will bring you into the wilderness of the people, and there wil I pleade with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, sayth the Lord God.

37 And I will cause you to passe vnder the rod, and will bring you into the bonde of the couenant.

38 And I will chuse out from among you the rebelles, and them that transgresse agaynst me: I wil bring them out of the land where they dwel, & they shal not enter into the land of Israel, and you shall knowe that I am the Lord.

39 As for you, O house of Israel, thus sayeth the Lord God, Go you, and serue euerie one his idole, seeing that ye will not obey mee, and pollute mine holie Name no more with your giftes and with your idoles.

This is spoken to the hypocrites.

40 For in mine holy mountaine, euen in the hie mountaine of Israel, saith the Lord God, there shal al the house of Israel, and al in the land, serue me: there wil I accept the, and there wil I require your offerings and the first fruits of your oblations, with all your holy things.

41 I will accept your sweete sauour, when I bring you from the people, & gather you out of the countreys, wherein ye haue bene scattered, that I may bee sanctified in you before the heathen.

42 And ye shall know, that I am the Lorde, when I shal bring you into the land of Israel, into the land, for the which I lifted vp mine hand to giue it to your fathers.

43 And there shal ye remember your waies, and al your workes, wherein ye haue bene denied, & ye shal iudge your selues worthy to be cut of, for al your euils, that ye haue committed.

44 And ye shall knowe, that I am the Lorde, when I haue respect vnto you for my Names sake, and not after your wicked waies, nor according to your corrupt workes, O ye house of Israel, saith the Lord God.

45 Moreover, the worde of the Lorde came vnto me, saying,

46 Sonne of man, set thy face toward the way of Teman, and droppe thy worde toward the South, & prophesie toward the forest of the field of the South,

47 And say to the forest of the South, Heare the worde of the Lord: thus saith the Lord God, Beholde, I will kindle a fire in thee, and it shal deuoure al the green wood in thee, and al the drie wood: the continuall flame shal not be quenched, and euerie face from the South to the North shal be burnt therein.

48 And al flesh shal see, that I the Lord haue kindled it, & it shal not be quenched. The said I, Ah Lorde God, they say of me, Doeth not he speake parables?

#### CHAP. XXXI.

He threatneth the sword, and destruction to Ierusalem. 25 He sheweth the fall of King Zedekiah. 28 He commanded to prophesie the destruction of the children of Ammon. 30 The Lord threatneth to destroy Ninue.

1 The worde of the Lord came to me againe, saying,

2 Sonne of man, let thy face toward Ierusalem, and droppe thy worde toward the holy places, & prophesie against the land of Israel,

3 And say to the land of Israel, Thus saith the Lord, Behold, I come against thee, and wil draw my sword out of his sheath, & cut of from thee both the righteous and the wicked.

4 Seeing the that I wil cut of fro thee both the righteous and wicked, therefore shall my sword go out of his sheath against all flesh from the South to the North,

5 That all flesh may know that I the Lorde haue drawne my sword out of his sheath, rough at the list

For the Lord God, there shal al the house of Israel, and al in the land, serue me: there wil I accept the, and there wil I require your offerings and the first fruits of your oblations, with all your holy things.

Your waies wherein ye haue bene denied, & ye shal iudge your selues worthy to be cut of, for al your euils, that ye haue committed.

For the Lord God, there shal al the house of Israel, and al in the land, serue me: there wil I accept the, and there wil I require your offerings and the first fruits of your oblations, with all your holy things.

For the Lord God, there shal al the house of Israel, and al in the land, serue me: there wil I accept the, and there wil I require your offerings and the first fruits of your oblations, with all your holy things.

For the Lord God, there shal al the house of Israel, and al in the land, serue me: there wil I accept the, and there wil I require your offerings and the first fruits of your oblations, with all your holy things.

For the Lord God, there shal al the house of Israel, and al in the land, serue me: there wil I accept the, and there wil I require your offerings and the first fruits of your oblations, with all your holy things.

For the Lord God, there shal al the house of Israel, and al in the land, serue me: there wil I accept the, and there wil I require your offerings and the first fruits of your oblations, with all your holy things.

For the Lord God, there shal al the house of Israel, and al in the land, serue me: there wil I accept the, and there wil I require your offerings and the first fruits of your oblations, with all your holy things.

For the Lord God, there shal al the house of Israel, and al in the land, serue me: there wil I accept the, and there wil I require your offerings and the first fruits of your oblations, with all your holy things.

For the Lord God, there shal al the house of Israel, and al in the land, serue me: there wil I accept the, and there wil I require your offerings and the first fruits of your oblations, with all your holy things.

For the Lord God, there shal al the house of Israel, and al in the land, serue me: there wil I accept the, and there wil I require your offerings and the first fruits of your oblations, with all your holy things.

For the Lord God, there shal al the house of Israel, and al in the land, serue me: there wil I accept the, and there wil I require your offerings and the first fruits of your oblations, with all your holy things.

and it shal not returne any more.

6 Mourne therfore, thou sonne of man, as in the paine of thy reines, and mourne bitterly before them.

7 And if they say vnto thee, Wherefore mournest thou? then answer, because of the brute: for it commeth, & euerie heart shal melt, and all hands shal be weake, and all mindes shal faint, and all knees shal fall away as water: behold, it commeth, & shall be done, saith the Lord God.

8 ¶ Again, the worde of the Lord came vnto me, saying,

9 Sonne of man, prophesie, and say, Thus saith the Lord God, say, A sworde, a sworde both sharpe, and fourbished.

10 It is sharpened to make a fore slaughter, & it is fourbished that it maye glitter: how shal we reioyce, for it contemneth the rod of my sonne, & all other trees.

11 And he hath giuen it to bee fourbished, that he may handle it: this sworde is sharpe, and is fourbished, that he may giue it into the hand of the slayer.

12 Crie, and howle, sonne of man: for this shal come to my people, and it shal come vnto al the princes of Israel: the terrours of the sworde shal be vpon my people: finite therefore vpon thy thigh.

13 For it is a trial, and what shal this be, if the sworde contemne euen the rod? It shal be no more, saith the Lord God.

14 Thou therefore, sonne of man, prophesie, and finite hand to hand, and let the sworde be doubled: let the sworde that hath killed, returne the thinde time: it is the sworde of the great slaughter entring into their priue chambers.

15 I haue brought the feare of the sworde into all their gates to make their heart to faime, and to multiplie their ruines. Ah it is made bright, and it is dressed for the slaughter.

16 Get thee alone: go to the right hand, or get thy selfe to the left hand, whither so euer thy face turneth.

17 I wil also finite mine hands together, and wil cause my wrath to cease. I the Lorde haue said it.

18 ¶ The worde of the Lorde came vnto me againe, saying,

19 Also thou sonne of man, appoint thee two wayes, that the sworde of the King of Babel may come: both twaine shal come out of one land, and chuse a place, & chuse it in the corner of the way of the citie.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, & to Iudah in Ierusalem the strong citie.

21 And the King of Babel stood at the parting of the waye, at the head of the two wayes, consulting by diuination, and made his arrows bright: he consulted with idoles, and looked in the liuer.

22 At his right hand was the diuination for Ierusalem to appoint captaines, to open their mouth in the slaughter, and to lift vp their voice with shouting, to laye engines

of warre against the gates, so cast a moult, and to build a forresse.

23 And it shal be vnto them as a false diuination in their fight for the ones made vnto them: but hee will call to remembrance their iniquitie, to the intent they should be taken.

24 Therefore thus sayth the Lord God, Because ye haue made your iniquitie, to be remebred, in discouering your rebellion, that in all your workes your sinnes might appeare: because, I say, that ye are come to remembrance, ye shal be taken with the hande.

25 And thou prince of Israel, polluted, wicked, whose day is come, whose iniquitie shal haue an ende.

26 Thus sayeth the Lorde God, I wil take away the diademe, & take of the crowne: this shal be no more the same: I wil exalt the humble, and wil abase him that is high.

27 I wil ouerturne, ouerturne, ouerturne it, and it shal be no more: vntill hee come, whose right it is, and I will giue it him.

28 ¶ And thou, sonne of man, prophesie, & say, Thus saith the Lord God to the children of Ammon, and to their blasphemie, say thou, I say, The sworde, the sworde is drawn forth, & fourbished to the slaughter, to consume, because of the glittering: Whiles they see vanity vnto thee, and prophesied a lie vnto thee to bring thee vpon the neckes of the wicked that are slaine, whose day is come when their iniquitie shal haue an ende.

29 Shal I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, euen in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and wil blowe against thee in the fire of my wrath, & deliuer thee into the hand of beastly men, & skilfull to destroy.

32 Thou shalt be in the fire to be deuoured: thy blood shal bee in the middes of the lande, & thou shalt bee no more remembred: for I the Lorde haue spoken it.

yet thou shalt as surely come, as though thou werest already vpon their neckes.

CHAP. XXII.

1 Ierusalem is repproved for crueltie. 25 Of the wicked doctryne of the false Prophets and Priests, and of their consociable counsailes. 27 The tyrannye of rulers. 29 The wickednes of the people.

1 Moreouer, the worde of the Lorde came vnto me, saying,

2 Now thou sonne of man, wilt thou iudge, wilt thou iudge this bloodie citie? wilt thou shewe her all her abominations?

3 Then say, Thus saith the Lord God, The citie sheddeth blood in the middes of it, that her time maye come, and maketh idoles agaynst her selfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy selfe in thine idoles, which thou hast made, and thou

f Because there was a league betwene the Iewes, & the Babylonians, they of Ierusalem thall think nothing lesse than that this thing should come to passe.

¶ That is, Nebuchad-negar, which remembreth the rebellion of Ierusalem, & the coming of the king, who came to Ierusalem, & him selfe hie, and able to resist the Babylonians.

x Some referre this to the Priests, as Ieremias saith, I will take the Priests, & will cast them into captiuitie with the King.

y That is, vnto the coming of Messiah: for though the Iewes had some signe of gouernement afterwarde vnder Persius, Grekes & Romanes, yet this restitution was not till Christs coming, and at length, should be accomplished, as was promised, Gen. 49.10.

z Though the Iewes & Ammonites would not beleue, I thou, to wit, the sword, shouldst come vpon them, and saide that the Prophets, which threatened, spake lies, already vpon their

neckes.

a Art thou ready to execute thy charge, which I comit vnto thee against Ierusalem, that murdereth the Prophets, & them that are godly?

b That is, the time of her destruction.

c To her owne vndoing.

Art. 6. 9. 10.

Art. 6. 9. 10.

Art. 6. 9. 10.

Art. 6. 9. 10.

Art. 6. 9. 10.

Art. 6. 9. 10.

Art. 6. 9. 10.

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Art. 6. 9. 10.

Art. 6. 9. 10.

Art. 6. 9. 10.

Art. 6. 9. 10.

Art. 6. 9. 10.

Art. 6. 9. 10.



thou hast caused thy dayes to draw nere, and art come vnto thy terme: therefore haue I made thee a reproche to the heathen, and a mocking to all countreys.

Those that be nere, & those that be farre from thee, shall mocke thee, which are vile in name and sore in affliction.

Beholde, the princes of Israel euery one in thee was readie to his power, to shed blood.

In thee haue they despised father & mother in the middes of thee: haue they oppressed the straungers: in thee haue they vexed the fatherles and the widow.

Thou hast despised mine holy things, and hast polluted my Sabbaths.

In thee are men that carie tales to shed blood in thee: they that eate vpon the mountaynes: in the middes of thee they commit abomination.

In thee haue they discovered their fathers shame: in thee haue they vexed her that was polluted in her floures.

And euery one hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in law, and in thee hath euery man forced his own sister, even his fathers daughter.

In thee haue they taken gifts to shed blood: thou hast taken vsurie and the engrosse, & thou hast defrauded thy neighbours by extortion, & hast forgotten me, saith the Lord God.

Beholde, therefore I haue smitten mine handes vpon thy countenances, that thou hast vsed, and vpon the blood, which hath bene in the middes of thee.

Can thine heart endure, or can thine hands be strong in the dayes that I shall haue to do with thee: the Lord haue spoken it, and will do it.

And I will scatter thee among the heathen, and disperse thee in the countreys, & will cause thy biddines to cease from thee.

And thou shalt take thine inheritance in thy selfe in the sight of the heathen, and thou shalt know, that I am the Lord.

And the worde of the Lord came vnto me, saying,

Sonne of man, the house of Israel is vnto me as a droffe: all they are brasse, & tinne, and yron, and lead in the middes of the fornace: they are euene the droffe of siluer.

Therefore, thus sayth the Lord God, Because ye are all as droffe, beholde, therefore I will gather you in the middes of Ierusalem.

As they gather siluer and brasse, & yron, and lead, & tinne into the middes of the fornace, to blowe the fire vpon it to melt it, so will I gather you in mine anger, and in my wrath, and will pur you there, and melt you.

I will gather you, I say, and blowe the fire of my wrath vpon you, and you shall be melted in the mids thereof.

As siluer is melted in the middes of the fornace, so shall ye bee melted in the middes thereof, and ye shall knowe, that I the Lord haue powred out my wrath vpon you.

And the worde of the Lorde came vnto me, saying,

Sonne of man, say vnto her, Thou art the land, that is vncleane, & not rained vpon in the day of wrath.

There is a conspiracie of her Prophets in the middes thereof like a roaring lyon, rauening the pray: they haue deuoured soules: they haue taken the riches and precious things they haue made, her many widowes in the middes thereof.

Her Priests haue broken my Lawe, and haue defiled mine holy things, they haue put no difference betwene the holy and prophane, neither discerned betwene the vncleane, and the cleane, and haue hid their eyes from my Sabbaths, and I am prophaned among them.

Her princes in the middes thereof are like wolues, rauening the praye to shed blood, & to destroy soules for their owne couetous lucre.

And her Prophets haue dawbed them with vntempered mortar, seeing vanities, and dinning lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

The people of the land haue violently oppressed by spoyling and robbing, and haue vexed the poore and the needy, yea, they haue oppressed the stranger against right.

And I sought for a man among thee, that should make vp the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none.

Therefore haue I powred out mine indignation vpon them, and consumed them with the fyre of my wrath: their owne wayes haue I rendred vpon their heades, saith the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

The word of the Lord came again vnto me, saying,

Sonne of man, there were two women, the daughters of one mother.

And they committed fornication in Egypt, they committed fornication in their youth: there were their breasts pressed, & there they brufed the teares of their virginities.

And the names of them were Aholah, the elder, and Aholibah her sister: & they were mine, & they bare sonnes & daughters: thus were their names, Samaria is Aholah, and Ierusalem Aholibah.

And Aholah plaid the harlot, when she was mine, and she was fet on fire with her louers, so with the Assyrians her neighbours,

6 Which the Assyrians

blood, and other

sabbath.

prophets, v. 25

prophets, v. 25

prophets, v. 25

prophets, v. 25

prophets, v. 25

prophets, v. 25

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prophets, v. 25

prophets, v. 25

prophets, v. 25

prophets, v. 25

prophets, v. 25

6 Which were clothed with blew filke,  
both captaynes and princes: they were all  
pleasant yong men, and horsemen ryding  
vpon horses.

7 Thus she committed her whoredome  
with them, *even* with all them that were  
the chofen men of Ashur, and with all on  
whom she doted, & defiled her self with  
all their idoles.

8 Neither left she her fornications, *learned*  
of the Egyptians: for in her youth they  
lay with her, and they bruised the breasts  
of her virginitic, and powred their whore-  
dome vpon her.

9 Wherefore I deliuered her into the hāds  
of her louers, *even* into the hands of the  
Assyrians, vpon whom she doted.

10 These discouered her shame: they tooke  
away her sonnes and her daughters, and  
slew her with the sword, and she had an  
*evil* name among women: for they had  
executed iudgement vpon her.

11 And when her sister Aholibah saw this,  
the married her self with inordinate loue,  
more then she, and with her fornications  
more then her sister with her fornications.

12 She doted vpon the Assyrians her neigh-  
bours, both captaynes and princes clothed  
with diuers sutes, horsemen ryding vpon  
horses: they were all pleasant yong men.

13 Then I saw that she was defiled, and that  
they were both after one sort,

14 And that she increased her fornications:  
for when the sawe men painted vpon the  
wall, the images of the Caldeans painted  
with vermillion,

15 And girded with girdles vpon their loines,  
and with dyed attyre vpon their heads  
(looking all like princes after the maner  
of the Babylonians in Caldea, the land of  
their natiuities)

16 Asone, I say, as she sawe them, she doted  
vpon them, and sent messengers vnto the  
into Caldea.

17 Now when the Babylonians came to her  
into the bed of loue, they defiled her with  
their fornication, & she was polluted with  
them, and her lust departed from them.

18 So she discouered her fornication, & dis-  
closed her shame: then mine heart for-  
sooke her, like as mine heart had forsaken  
her sister.

19 Yet she increased her whoredome more,  
and called to remembrance the dayes of  
her youth, wherein she had played the har-  
lot in the land of Egypt.

20 For she doted vpon their seruants whose  
members are as the members of asses, and  
whose issue is like the issue of horses.

21 Thou calledst to remembrance the wick-  
ednes of thy youth, whē thy reates were  
bruised by the Egyptians: therefore the  
pappes of thy youth are thus.

22 Therefore, O Aholibah, thus saith the  
Lord God, Beholde, I will raise vp thy lou-  
ers against thee, from whom thine heart  
is departed, and I will bring them against  
thee on euery side,

23 To wit, the Babylonians, and all the Cal-  
deans, Poked, and Shoah, and Koa, and al  
the Assyrians with the: they were all plea-  
sant yong men, captaynes and princes: all  
they were valiant and renoumed, ryding  
vpon horses.

24 Euen these shall come against thee with  
charets, waggons, and wheeles, and with  
a multitude of people, which shall set a-  
gainst thee, buckler and shield, & helmet  
round about: and I will leaue the punish-  
ment vnto them, and they shall iudge thee  
according to their iudgements.

25 And I will mine indignation vpo thee,  
and they shall deale cruelly with thee:  
they shall cut of thy nose and thine eares,  
and thy remnant shall fall by the sword:  
they shall carie away thy sonnes and thy  
daughters, and thy residue shall be deuou-  
red by the fire.

26 They shall also strippe thee out of thy  
clothes, and take away thy fayre iewels.

27 Thus will I make thy wickednes to cease  
from thee, and thy fornication out of the  
lande of Egypt: so that thou shalt not lift  
vp thine eyes vnto them, nor remember  
Egypt any more.

28 For thus saith the Lord God, Beholde, I  
will deliuer thee into the hand of them,  
whom thou hatest: *even* into the hands of  
them from whom thine heart is departed.

29 And they shall handle thee despitefully,  
and shall take away all thy labour, & shall  
leaue thee naked and bare, and the shame  
of thy fornications shall be discovered,  
both thy wickednes, and thy whoredome.

30 I will do these things vnto thee, because  
thou hast gone a whoring after the hea-  
then, and because thou art polluted with  
their idoles.

31 Thou hast walked in the waye of thy sis-  
ter: therefore will I giue her a cup into  
thine hand.

32 Thus saith the Lord God, Thou shalt  
drinke of thy sisters cup, deepe and large:  
thou shalt be laughed to scorne and had in  
derision, because it containeth much.

33 Thou shalt be filled with drunkenness &  
forowe, *even* with the cup of destruction,  
and desolation, with the cup of thy sister  
Samarita.

34 Thou shalt *euē* drinke it, and wring it  
out to the dregges, and thou shalt breake the  
sheardes thereof, and reare thine owne  
breasts: for I haue spoken it, saith the Lord  
God.

35 Therefore thus saith the Lord God, Be-  
cause thou hast forgotten me, and cast me  
behinde thy backe, therefore thou shalt also  
beare thy wickednes & thy whoredome.

36 The Lord said moreover vnto me, Some  
of man, wilt thou iudge Aholah and Aho-  
libah? and wilt thou declare to them their  
abominations?

37 For they haue played the whore, and  
blood is in their handes, and with their i-  
doles haue they committed adultery, and  
haue also caused their sonnes, whom they

H h h j. bare

"Ebr I wil giue  
iudgement before  
them.  
Or, I will."

"They shall de-  
stroy thy prin-  
ces and priestes  
with the rest of  
thy people."

the force of  
this example. 2. 11.

k All thy trea-  
sures & riches,  
which thou hast  
gotten by la-  
bour.

l All the world  
shall see thy  
shamefull forsak-  
ing of God to  
serue idoles.

m I will execute  
the same iudge-  
ments and ven-  
geance against  
thee, and that  
with greater se-  
ueritie, because  
n Meaning, that  
the afflictions  
should be so  
great that they  
should cause thee  
to lose their  
senses, & reason.

22 v. 6.

o That is, to be sacrifices to their idols, read Chas. 6. 20.

c 22. 2. 8.

p They sent in to other countreys to haue such as should teach the seruice of their idols. q He meaneth the altar, that was prepared for the idols.

r Which should teach the maner of worshipping their gods.

s That is, worthy death, read Chap. 16. 38.

the punishment of idolatry. the punishment of obstinacy. c. 24. v. 13.

t Meaning, all other cities, and countreys.

u Of leconiah's captiuitie, and of the reigne of Zedekiah. 2. King. 25. 1.

b Called Tebeth, which conteineth part of December and part of Ianuary in the which month & day Nebuchad-nezzar besieged Ierusalem.

e Whereby was ment Ierusalem.

bare vnto me, to passe by the fire to be their meate.

38 Moreover thus haue they done vnto me: they haue defiled my Sanctuarie in the same day, and haue prophaned my Sab-baths.

39 For when they had slaine their children to their idols, they came the same day in to my Sanctuarie to defile it: and lo, thus haue they done in the middes of mine house.

40 And how much more is it that they sent for men to come from farre vnto whome a messenger was sent, and lo, they came? for whome thou didest wash thy selfe, and paintedst thine eies, & deckedst thee with ornaments,

41 And fastest vpon a costly bed, and a table prepared before it, whereupon thou hast set mine incense and mine oyle.

42 And a voyce of a multitude being at ease, was with her: and with the men to make the companie great were brought men of Saba fro the wilderness, which put bracelets vpon their hands, & beautiful crownes vpon their heads.

43 Then I saide vnto her, that was olde in adulteries, Now shall she and her fornications come to an end.

44 And they went in vnto her as they go to a common harlot: so went they to Aholah and Aholibah the wicked women.

45 And the righteous men they shall iudge them, after the maner of harlots, and after the maner of murderers: for they are harlots, and blood is in their hands.

46 Wherefore thus saith the Lord God, I will bring a multitude vpon them, and will giue them vnto the tumult, and to the spoyle.

47 And the multitude shall stone them with stones, and cut them with their swordes: they shall slay their sonnes, & their daughters, and burne vp their houses with fire.

48 Thus will I cause wickednes to cease out of the land, that all women may be taught not to do after your wickednes.

49 And they shall lay your wickednes vpon you, and ye shall beare the finnes of your idols, & ye shall know that I am the Lord God.

CHAP. XXVIII.

v He sheweth the destruction of Ierusalem by a parable of a seething pot, and The parable of Ezekiel's wife being dead.

A Gaine in the ninth yere, in the tenth moneth, in the tenth day of the moneth came the word of the Lord vnto me, saying,

2 Sonne of man, write thee the name of the day, even of this same day, for the King of Babel set himself against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, & say vnto the, Thus saith the Lord God, Prepare a pot, prepare it, and also powre water into it.

4 Gather the pieces thereof into it, & euerie good piece, as the thigh and the shoulder, and fill it with the chiefe bones.

5 Take one of the best sheepe, and burne also the bones vnder it, and make it boyle well, and seeth the bones of it therein.

6 Because the Lord God saith thus, Wo to the bloodie citie, even to the pot, whose skomme is therein, and whose skomme is not gone out of it: bring it out a piece by piece: let no lot fall vpon it.

7 For her blood is in the middes of her: she set it vpon an high rocke, and powred it not vpon the ground to couer it with dust.

8 That it might cause wrath to arise, and take vengeance: even I haue set her blood vpon an high rocke that it should not be couered.

9 Therefore thus saith the Lord God, Wo to the bloodie citie, for I will make the burning great.

10 Heape on much wood: kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

11 Then set it emptic vpon the coles therof, that the brasse of it may be hot, and maye burne, and that the filthines of it may be molten in it, and that the skomme of it may be consumed.

12 She hath wearied her selfe with lies, & her great skome went not out of her: therefore her skomme shall be consumed with fire.

13 Thou remainest in thy filthines & wickednes: because I would haue purged thee, and thou wast not purged, thou shalt not be purged fro thy filthines, til I haue caused my wrath to light vpon thee.

14 I the Lord haue spoken it: it shall come to passe, & I will do it: I will not go backe, neither will I spare, neither will I repent: according to thy wayes, and according to thy workes shall they iudge thee, sayth the Lord God.

15 Also the worde of the Lord came vnto me, saying,

16 Sonne of man, beholde, I take away from thee the pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shalt thy teares run downe.

17 Cease from sighing: make no mourning for the dead, and binde the tyre of thine head vpon thee, and put on thy shoes vpon thy feete, and couer not thy lippes, and eate not the bread of men.

18 So I spake vnto the people in the morning, and at euen my wife dyed: and I did in the morning, as I was commanded.

19 And the people said vnto me, Wilt thou not tell vs what these thinges meane toward vs, that thou doest so?

20 Then I answered them, The word of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Lord God, Behold, I will pollute my Sanctuarie, even the pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your daugh-

d That is, piece, citizens, and the chiefe men therof.

Or, heape. e Meaning of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against them.

f Whole citizens, and wicked citizens there yet remayne.

g Signifying, they should not be destroyed at once, but by little and little.

h Spare now a state or countie.

i The city shed her cruelty to all works, it was not ashamed therof, neither yet hid it.

Nah. 3. 1. habak. 3. 12. Or, as heape of wood.

k Meaning, that the city should be utterly destroyed, & that he would give the enemies appetite therunto.

l Or, because. m The city had flattered herself in vayne.

n I laboured by sending my Prophetes to call thee to repentance, but thou wouldest not.

o That is, the Babylonians.

p For mourning they were bare headed and bare footed.

q That is, with the neighbors sent to them.

r Meaning, the morning following.

s By sending the Caldians to destroy it, as Chap. 7. 22.

t Wherein you boast and delude

do not no strength should be no resist by reason



daughters whom ye haue left, shall fall by  
the sworde.

22 And ye shall do as I haue done: ye shall  
not couer your lippes, neither shall ye cate  
the bread of men.

23 And your tyre *shalbe* vpon your heads, & your shooes vpon your feete: ye shall not mourne nor weepe, but ye shall pine away for your iniquities, & mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, ye shall do: and when this commeth, ye shal know that I am the Lord God.

25 **Alfo, thou fonne of man, ſhal it not be in**  
the day when I take fro them their power,  
the ioye of their honour, the pleaſure of  
their eyes, and the deſire of their heart,  
their ſonnes and their daughters?

16 That he that escapeth in that daye, shall  
come vnto thee *to sell thee* that which hee  
hath heard with *his* eares?

27 In that day shall thy mouth be opened to him which is escaped, & thou shalt speake, and be no more domme, and thou shalt be a signe vnto them, and they shall knowe that I am the Lord.

## CHAP. XXV.

1 The word of the Lord against Ammon, which rejoiced at the fall of Ierusalem. 2 Against Moab and Seir, Idumea and the Philistines.

1 **T**He word of the Lord came againe vnto me, saying,

2 Sonne of man, set thy face against the  
Ammonites, and prophesie against them.

3 And say vnto the Ammonites, Heare the word of the Lord God, Thus saith y<sup>e</sup> Lord God, Because thou saidst, 'Ha, ha, against my Sanctuarie, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, whē they went into captiuitie,

4 Beholde, therefore I wil deliuer thee to the men of the East for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, they shall drinke thy milke.

5 And I wil make <sup>d</sup>Rabbah a dwelling place  
for camels, and the Ammonites a shee-  
p-cote, and ye shal know that I am the Lord

6 For thus saith the Lord God, Because thou  
hast clapped the hands, and stamped with  
the feet, and reioyced in heart with al thy  
despite against the land of Israel,

7 Behold, therefore I will stretch out mine hand vpon thee, and will deliuer thee to be spoyled of the heathen, and I will roote thee out from the people, and I will cause thee to be destroyed out of the countreys and I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir do say, Beholde, the house of Iudah is like vnto all the heathen.

9 Therefore, behold, I will open the side of Moab, *even* of the cities \* of his cities, I (ay).

in his frontiers with the pleasant country, Beth-lethimoth, Baal-meon, and Karia-thaim.

10 *I will call* the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shall no more be remembered among the nations.

11 And I will execute iudgements vpon Moab, and they shall knowe that I am the Lord.

12 ¶ Thus saith the Lord God, Because that Edom hath done *evil* by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged himselfe vpon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, and destroy man, and beast out of it, and I will make it desolate from Teman, & they of Dedan shall fall by the sword.

14 And I will execute my vengeance vpon  
Edom by the hand of my people Israel, &  
they shall do in Edom according to mine  
anger, and according to mine indignatio<sup>n</sup>,  
and they shall knowe my vengeance, saith  
the Lord God.

15 Thus sayth the Lord God, Because the Philistims haue executed vengeance, and reuenged themselues with a despitefull heart, so destroy it for the olds hatred,

16 Therefore thus saith the Lord God, Be-  
holde, I will stretch out mine hande vpon  
the Philistims, and I wil cut of the 'Che-  
rethims, and destroye the remnant of the  
sea coast.

17 And I will execute great vengeance vpon  
them with rebukes of mine indigna-  
tion, & they shal know that I am the Lord,  
when I shall lay my vengeance vpon them.

## CHAPTER XXVI

1 He prophesieth that Tyrus shall be overthrowen because is  
reioyced at the destruction of Ierusalem. 15 The won-  
dring and astonishment of the merchants for the destruc-  
tion of Tyru.

**A**Nd in the eleuenth yere, in the first day of the moneth, the worde of the Lord came vnto me, saying,

2 Sonne of man, because that Tyrus hath  
said against Ierusalem, A ha, the <sup>b</sup> gate of  
the people is broken: it is turned vnto me:  
for seeing she is desolate, I shalbe <sup>c</sup> reple-  
nished.

3 Therefore thus saith the Lord God, Beholde, I come against thee, O Tyrus, and I will bring vp manie nations against thee, as the sea mounteth vp with his waues.

4 And they shall destroy the wall of Ty-  
rus and breake downe her towers: I wil al-  
so scrape her dust from her, and make her  
like the toppe of a rocke.

5 Thou shalt be for the spreading of nettes  
in the middes of the sea: for I haue spoken  
it, saith the Lord God, & it shalbe a spoile  
to the nations.

6 And her <sup>d</sup> daughters which are in the field, shall be slaine by the sworde, and they shall know that I am the Lord.

H h h.ij. 7 For

f Which were  
certain garisons  
of Philistims,  
wherby they  
oft times mole-  
sted the Iewes.  
of the Chere-  
thims Dauid al-  
so had a gard.  
2. Sam. 8. 8.

2. Sam. 8.8.

Either of the  
captivity of Je-  
coniah, or of the  
reign of Zede-

That is, the famous city Jerusalem, wherunto all people resorted.

My riches and  
me shall in-  
crease: thus the  
wicked reioyce:  
their fall by  
whom they  
may haue any  
profit or aduan-  
ge.

The town  
it belonged  
to her.

malice punished

abuse boasting and in-  
sulting over misery pro-  
mised.

7 For thus saith the Lord God, Behold, I will bring vpon Tyrus Nebuchad-nezzar King of Babel, a King of Kings from the North, with horses and with charcets, and with horsemen, with a multitude & much people.

8 He shall slay with the sworde thy daughters in the field, and he shall make a forte against thee, & cast a mount against thee, and lift vp the buckler against thee.

9 He shall set engins of warre before him against thy walles, and with his weapons breake downe thy towres.

10 The dust of his horses shall couer thee, for their multitude: thy walles shall shake at the noyse of the horsemen, and of the wheelcs, and of the charcets, when he shall enter into thy gates as into the entrie of a citie that is broken downe.

11 With the hooues of his horses shall hee treade downe all thy streetes: he shall slay thy people by the sworde, and the pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, & spoyle thy marchandise, and they shall breake downe thy walles, and destroye thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the mids of the water.

13 Thus wil I cause the sound of thy songs to cease, and the sound of thine harpes shall be no more heard.

14 I will lay thee like the toppe of a rocke: thou shalt be for a spreading of nets: thou shalt be buyt no more: for I the Lorde haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, Shall not the yles tremble at the sound of thy fall? and at the crye of the wounded, when they shall be slaine and murdered in the mids of thee?

16 Then all the princes of the sea shall come downe from their thrones: they shall lay away their robes, & put of their broyded garments, and shall clothe themselves with astonishment: they shall sit vpon the ground, and be astonished at enerie moment, and be amazed at thee.

17 And they shall take vp a lamentation for thee, & say to thee, How art thou destroyed, that wast inhabited of the sea men, the renowned citie which was strong in the sea, both she and her inhabitants, which cause their feare to bee on all that haunt therein!

18 Now shall the yles be astonished in the day of thy fall: yea, the yles that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, When I shall make thee a desolate citie, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people of olde time, and shall set thee in the lowe partes of the earth, like the olde ruines,

with them, I say, which go downe to the pit, so that thou shalt not be inhabited, and I shall shew my glorie in the lande of the liuing.

21 I will bring thee to nothing, and thou shalt be no more: though thou be sought for, yet shalt thou neuer be found againe, saith the Lord God.

## C H A P. XXVII.

The Prophet bewaileth the desolation of Tyrus, shewing what were the riches, power and aueritie thereof in some past.

1 The word of the Lord came againe vnto me, saying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And say vnto Tyrus, that is situate at the entrie of the sea, which is the mart of the people for manie yles, Thus saith the Lord God, O Tyrus, thou hast saide, I am a perfite beautie.

4 Thy borders are in the mids of the sea, and thy builders haue made thee of perfite beautie.

5 They haue made all thy ship boordes of firre trees of Shenir: they haue brought cedars from Lebanon, to make masts for thee.

6 Of the okes of Bashan haue they made thine ores: the companie of the Assyrians haue made thy bankes of yuorie, brought out of the yles of Chittim.

7 Fine linen with broyded worke, brought from Egypt, was spread ouer thee to be thy sayle, blewes like and purple, brought from the yles of Elisah, was thy couering.

8 The inhabitants of Zidon, & Arad were thy mariners, O Tyrus: thy wife men that were in thee, they were thy pilots.

9 The ancients of Gebal, and the wise men thereof were in thee thy calkers, all the ships of the sea with their mariners were in thee to occupie thy marchandise.

10 They of Persia, and of Lud and of Phut were in thine armie: thy me of waue they hanged the shielde and helmet in thee: they set forth thy beautie.

11 The men of Arad with thine armie were vpon thy walles rounde about, and the Gammadims were in thy towres: they hanged their shieldes vpon thy walles round about: they haue made thy beautie perfite.

12 They of Tarshish were thy marchants for the multitude of all riches, for silver, yron, tinne, and leade, which they brought to thy faires.

13 They of Iauan, Tubal & Meshech were thy marchants, concerning the liues of men, and they brought vessels of bras for thy marchandise.

14 They of the house of Togarmah brought to thy faires horses, and horsemen, and mules.

15 The men of Dedan were thy marchants: and the marchandise of many yles were in thine handes: they brought thee for a pre-

e For Tyrus was much built by arte, & by labor of me was wone out of the sea. Some referre this vnto images of the noble men which they had crected vp for their glory and renoume. Ier. 7. 34.

f I will make thee so bare that thou shalt haue nothing to couer thee.

g The gouernours & rulers of other countreis that dwell by the sea: whereby he signifieth that her destruction should be so horrible, that all the world should heare thereof and be afraid. h Meaning, marchants which by rheintrafique did enrich her wonderfully & increase her power.

i Which are dead long ago.

k Meaning, in Iudea, where it shall be restored. Or, make this a terror.

Which seemed all the world with thy marchandise.

El. Ier.

This mountaine was called Hermon, but Amorites called it Shenir, Deut. 3. 9.

Which is told for Grecia and Italie.

Or, signifieth, d Meaning, that they built the walles of their city, which signifieth by the ship: & of these were the builders of Salomons Temple, 1. King. 5. 18.

That is, they of Cappadocia or Pigmars and dwarts, which were so called, because that one of the hyewners they found little.

Of Grecia, Ier. Of Cappadocia. g By selling slaves. h Which were taken for a people of Asia minor.





<sup>a</sup>Or, iaspier.<sup>e</sup>Or, carbuncle.

<sup>e</sup> He meaneth the royall state of Tyrus, which for the excellencie and glorie thereof he compared to the Cherubims which couered the Arke: & by this word anointed he signifieth the same. f I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Salomon things necessary for the worke.

g To wit, among my people Israel, which shined as precious stones. h Which was when I first called thee to this dignitie.

i Thou shalt haue no part among my people. k That is, the honour, wherevnto I called them.

<sup>a</sup>Or, brought to nothing.

l By executing my iudgements against thy wickednes.

m That is, Nebuchad-nezzar.

n He sheweth for what cause God will assemble his Church, and preserve it still though he destroy his enemies to wit, that they should praise him, and give thanks for his great mercies.

13 Thou hast bene in Eden the garden of God: euery precious stone was in thy garment, the rubie, the topaze and the diamond, the chrysolite, the onix, and the iaspier, the saphir, emeraud, & the carbuncle and golde: the workmanship of thy timbrels, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the anointed Cherub, that couereth, and I haue set thee in honour: thou wast vpon the holie mountaine of God: thou hast walked in the middes of the stones of fire.

15 Thou wast perfite in thy wayes from the day that thou wast created, till iniquitie was founde in thee.

16 By the multitude of thy marchandise, they haue filled the middes of thee with crueltie, and thou hast sinned: therefore I will cast thee as prophane out of the mountaine of God: & I will destroy thee, O couering Cherub from the middes of the stones of fire.

17 Thine heart was lifted vp because of thy beautie, & thou hast corrupted thy wisdom by reason of thy brightnes: I will cast thee to the ground: I will lay thee before Kings that they may beholde thee.

18 Thou hast defiled thy sanctification by the multitude of thine iniquities, & by the iniquities of thy marchandise: therefore will I bring forth a fire from the mids of thee, which shall deuour thee: and I will bring thee to adhe vpon the earth, in the sight of all them that beholde thee.

19 All they that know thee among the people, shall be astonished at thee: thou shalt be a terrour, & neuer shalt thou be any more.

20 ¶ Again, the word of the Lorde came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophesie against it,

22 And say, Thus saith the Lord God, Beholde, I come against thee, O Zidon, and I will be glorified in the middes of thee: and they shall know that I am the Lord, when I shall haue executed iudgements in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streetes, and the flaine shall fall in the mids of her. <sup>m</sup> the enemy shall come against her with the sword on euerie side, and they shall know that I am the Lord.

24 And they shall be no more a pricking thorne vnto the house of Israel, nor a grieuous thorne of all that are rounde about them, and despised them, and they shall know that I am the Lord God.

25 Thus saith the Lord God, When I shall haue gathered the house of Israel from the people where they are scattered, & shall be sanctified in them in the sight of the heathen, then shall they dwell in the land, that I haue giuen to my seruant Iakob.

26 And they shall dwell safely therein, & shall buyld houses, & plant vineyards: yea, they shall dwell safely, when I haue executed iudgements vpon all rounde about them

that despise them, and they shall know that I am the Lord their God.

## CHAP. XXIX.

He propheseth against Pharaoh and Egypt. 13 The Lorde promisseth that he will reuise Egypt after fourtie yeres. 18 Egypt is the reward of King Nebuchad-nezzar for the labour, which he tooke against Tyrus.

1 IN the tenth yere, and in the tenth moneth in the twelfth day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against Pharaoh the King of Egypt, & prophesie against him, and against all Egypt.

3 Speake, & say, Thus saith the Lord God, Behold, I come against thee, Pharaoh King of Egypt, the great dragon, that lyeth in the middes of his riuers, which hath said, The riuer is mine, and I haue made it for my selfe.

4 But I will put hookes in thy chawes, and I will cause the fishes of thy riuers to sticke vnto thy scales, & I will drawe thee out of the middes of thy riuers, and all the fish of thy riuers shall sticke vnto thy scales.

5 And I will leaue thee in the wilderness, both thee and all the fish of thy riuers: thou shalt fall vpon the open field: thou shalt not be brought together, nor gathered: for I haue giuen thee for meat to the beasts of the field, and to the fowles of heauen.

6 And all the inhabitants of Egypt shall know that I am the Lorde, because they haue bene a staffe of reede to the house of Israel.

7 When they rooke hold of thee with their hand, thou didest breake, and rent al their shoulder: and when they leaped vpon thee, thou brakest and madest all their loynes to stand vpright.

8 Therefore thus saith the Lord God, Beholde, I will bring a sword vpon thee, and destroy man and beast out of thee,

9 And the land of Egypt shall be desolate, & waste, and they shall know that I am the Lord: because he hath saide, The riuer is mine, and I haue made it,

10 Beholde, therefore I come vpon thee, and vpon thy riuers, and I will make the lande of Egypt vterly waste and desolate from the towre of Seuench, euen vnto the borders of the blacke Mores.

11 No foote of man shall passe by it, nor foote of beast shall passe by it, neither shall it be inhabited fourtie yeres.

12 And I will make the land of Egypt desolate in the mids of the countreys, that are desolate, and her cities shall be desolate among the cities that are desolate, for fourtie yeres: and I will scatter the Egyptians among the nations, and will disperse them through the countreys.

13 Yet thus saith the Lorde God, At the end of fourtie yeres will I gather the Egyptians from the people, where they were scattered,

14 And I will bring againe the captiuitie of Egypt,

To wit, of the captiuitie of leconiah or of the reigne of Zedekiah. Of the order of these prophesies & how the former sometimes standeth after the latter, read lere. xxi. b He compareth Pharaoh to a dragon which hideth himselfe in the riuer Nile, as lsa. xxi. c I will send enemies against thee, which shall plucke thee, and thy people which trust in thee, out of thy sure places.

d Read a King 18. 21. lsa. 36. 6.

<sup>a</sup>Or, shalpe. e When they felt their hurt, they would say no more vpon thee, but stood vpon their feet and put their trust in others. f Thus God will not suffer that man should asseure any thing to himselfe or put his trust in any thing save in him alone. <sup>g</sup>Eze. Chap. p. l. shapin.

h Which among cities Egypt, Ch. 10.

Egypt, and wil cause them to returne into the land of Pathros, into the land of their habitation, and they shall be there a small kingdome.

15 It shalbe the smallest of the kingdomes, neither shal it exalt it self any more aboute the nations: for I will diminish them, that they shal no more rule the nations.

16 And it shalbe no more the confidence of the house of Israel, to bring their iniquitie to remembrance by looking after them, so shall they knowe, that I am the Lord God.

17 ¶ In the seuen and twentieth yeere also in the first moneth, and in the first day of the moneth came the worde of the Lord vnto me, saying,

18 Sonne of man, Nebuchad-nezzar King of Babel caused his armie to serue a great seruice against Tyrus: euery head was made balde, and euery shoulder was made bare: yet had he no wages, nor his armie, for Tyrus, for the seruice that he serued against it.

19 Therefore thus saith the Lorde God, Beholde, I will giue the lande of Egypt vnto Nebuchad-nezzar the King of Babel, and he shall take her multitude, and spoyle her spoyle, and take her pray, and it shalbe the wages for his armie.

20 I haue giue him the land of Egypt for his labour, that he serued against it, because they wrought for me, saith the Lord God.

21 In that daye will I cause the horne of the house of Israel to growe, and I will giue thee an open mouth in the middes of them, and they shall knowe that I am the Lorde.

CHAP. XXX.

The destruction of Egypt and the cities thereof.

1 The word of the Lord came againe vnto me, saying,

2 Sonne of man, prophesie, and saye, Thus saith the Lorde God, Houle & crye, Wo be vnto this day.

3 For the day is neere, and the daye of the Lord is at hand, a cloudie day, & it shalbe the time of the heathen.

4 And the sworde shal come vpon Egypt, & feare shalbe in Ethiopia, when the slayne shall fall in Egypt, when they shall take away her multitude, & when her fundations shalbe broken downe.

5 Ethiopia, and Phut, and Lud, and all the common people, and Cub, and the men of the land, that is in league, shal fall with the by the sword.

6 Thus saith the Lord, They also that mainteine Egypt, shal fall, and the pride of her power shal come downe from the towre of Seueneth that they fall by the sword, sayth the Lord God.

7 And they shal be desolate in the middes of the countries that are desolate, and her cities shall be in the middes of the cities that are wasted.

8 And they shall knowe that I am the Lord,

when I haue set a fire in Egypt, and when al her helpers shalbe destroyed.

9 In that day shal there messengers go forth from mee in shippes, to make the careles Mores asfayde, and feare shall come vpon them, as in the day of Egypt for lo, it cometh.

10 Thus saith the Lord God, I wil also make the multitude of Egypt to cease by the hande of Nebuchad-nezzar King of Babel.

11 For he and his people with him, euen the terrible nations shalbe brought to destroy the land: and they shal draw their swordes against Egypt, and fill the lande with the slayne.

12 And I wil make the riuers drye, and sell the lande into the handes of the wicked, & I wil make the land waste, & all that therein is by the handes of strangers: I the Lord haue spoken it.

13 Thus saith the Lorde God, I wil also destroye the idoles, and I will cause their idoles to cease out of Noph, & there shal be no more a prince of the lande of Egypt, and I wil sende a feare in the land of Egypt.

14 And I wil make Pathros desolate, and wil set fire in Zoan, and I wil execute iudgement in No.

15 And I will powre my wrath vpon Sin, which is the strength of Egypt: and I will destroy the multitude of No.

16 And I wil set fire in Egypt: Sin shall haue great sorow, and No shalbe destroyed, and Noph shal haue sorowes dayly.

17 The yong men of Auen, and of Phibeseth shal fall by the sworde: and these cities shal go into captiuitie.

18 At Tchapnches the day shal restraine his light, when I shall breake there the barres of Egypt: & when the pomp of her power shal cease in her, the cloude shal couer her, and her daughters shall goe into captiuitie.

19 Thus will I execute iudgements in Egypt, and they shall knowe that I am the Lord.

20 ¶ And in the eleuenth yeere, in the first moneth, and in the seuenth daye of the moneth, the word of the Lord came vnto me, saying,

21 Sonne of man, I haue broken the arme of Pharaoh King of Egypt: & lo, it shal not be bounde vp to be healed, neither shall they put a roule to binde it, and so make it strong, to holde the sword.

22 Therefore thus saith the Lorde God, Beholde, I come against Pharaoh King of Egypt, and will breake his arme, that was strong, but is broken, and I will cause the power sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and wil disperse them through the countries.

24 And I will strengthen the arme of the King of Babel, and put my sworde in his hand, but I will breake Pharaohs armes, & he

Meaning, that they should not haue full dominion, but be vnder the Persians, Grecians & Romans, and the cause is that the Egyptians should no more put their trust in them, but learne to depend on God.

¶ Left I should by this meanes punish their sinnes.

¶ Counting fro the captiuitie of Ierusalem. ¶ He tooke great paines at the siege of Tyrus, & his army was sore handled.

¶ Signifying, that Nebuchad-nezzar had more paines then properly the taking of Tyrus.

¶ Or, against me.

¶ The destruction of Egypt and the cities thereof.

¶ Phut and Lud are mene. Africa & Lybia.

¶ Which was a strong cite of Egypt, Chap. 47.

Or, Memphis or Akkad.

Or, Tanis.

Or, Pelusium.

Or, Alexandria.

Or, Heliopolis. Or, Ptolemais.

Meaning, that there shalbe great sorow and affliction. That is, the strength & force.

Of the captiuitie of Ieremiah, or of Zedekiahs reigne.

For Nebuchad-nezzar destroyed Pharaoh Necho at Charchemish, Iere. 46. 26.

His force and power.

A promise. c. 29. 21.

the day of the Lord.

he shall cast out his things as the fishings of him, that is wounded before him.

25 But I will strengthen the armes of the King of Babel, and the armes of Pharaoh shall fall downe, and they shall knowe, that I am the Lord, when I shall put my sword into the hande of the King of Babel, and he shall stretch it out vpon the lande of Egypt.

h Whereby we see that tyrants haue no power of themselves, neither can do any more harme then God appointeth, and when he will, they must cease.

26 And I will scatter the Egyptians among the nations, and disperse them among the countreys, and they shall know, that I am the Lord.

## CHAP. XXXI.

3 A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 He prophesieth a like destruction to them both.

a Of Zedekiahs reigne or of Ieconiahs captiuitie.

1 And in the eleuenth yere, in the third moneth, and in the first daye of the moneth the word of the Lord came vnto me, saying,

b Meaning, that he was not like in strength to the King of the Assyrians, whom the Babylonians ouercame.

2 Sonne of man, speake vnto Pharaoh King of Egypt, and to his multitude, Whome art thou like in thy greatnes?

3 Behold, Asshur was like a cedar in Lebanon with faire branches, and with thicke shadowing boughes, and shor vp verie hye, and his toppes was among the thicke boughes.

4 The waters nourished him, & the deepe exalted him on hye with her riuers running rounde about his plants, and sent out her little riuers vnto all the trees of the field.

c Many other nations were vnder their dominion. Or, countrey.

5 Therefore his height was exalted aboue all the trees of the field, and his boughes were multiplyed, and his branches were long, because of the multitude of the waters, which the deepe sent out.

6 All the foules of the heauen made their nestes in his boughes, and vnder his branches did all the beastes of the field bring forth their yong, and vnder his shadowe dwelt all mightie nations.

7 Thus was he fayre in his greatnes, and in the length of his branches: for his roote was neere great waters.

d Signifying, that there was no greater power in the world then his was.

8 The cedars in the garden of God could not hide him: no firre tree was like his branches, & the chessenut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him fayre by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, enuyed him.

e Or, then wast lift vp.

10 Therefore thus saith the Lord God, Because he is lift vp on hygh, and hath shor vp his toppes among the thicke boughes, and his heart is lift vp in his height,

11 I haue therefore deliuered him into the hands of the mightiest among the heathen: he shall handle him, for I haue cast him away for his wickednes.

e That is, of Nebuchad-nezzar, who afterward was monarche & only ruler of the world.

12 And the strangers haue destroyed him, even the terrible nations, & they haue left him vpon the mountaines, & in all the val-

leys his branches are fallen, & his boughes are broken by all the riuers of the lande: and all the people of the earth are departed from his shadowe, and haue forsaken him.

f Herby is signified the destruction of the power of the Assyrians by the Babylonians.

13 Vpon his ruine shal all the foules of the heauen remaine, and all the beastes of the field shalbe vpon his branches,

14 So that none of all the trees by the waters shalbe exalted by their height, neither shal shoote vp their top among the thicke boughes, neither shall their leaues stande vp in their height, which drinke so much water: for they are all deliuered vnto death in the nether partes of the earth in the middes of the children of men among them that go downe to the pit.

g The deepe waters that caufed him to moue so hie (meaning his great abundance & pompe) shall now lament as though they were covered with sackcloth.

15 Thus saith the Lord God, In the day whē he went downe to hell, I caufed them to mourne, & I covered the deepe for him, and I did restraine the floods thereof, and the great waters were stayd: I caused Lebanon to mourne for him, and all the trees of the field faynted.

16 I made the nations to shake at the found of his fall, when I cast him downe to hell, with them that descende into the pit, and all the excellent trees of Eden, & the best of Lebanon, even all that are nourished with waters, shal be comforted in the nether partes of the earth.

h To cause this destruction of the King of Assyria to seeme more horrible, he setteth forth other Kings and princes which are dead, as though they reioyced at this of such a tyrant.

17 They also went downe to hel with him vnto them that be slayne with the sword, and his arme, and they that dwell vnder his shadowe in the middes of the heathen.

i Meaning, that Pharaohs power was nothing so great as his was. k Read Chap. 28. 10.

18 To whome art thou thus like in glorie and in greatnes among the trees of Eden? yet thou shalt be cast down with the trees of Edenvnto the nether partes of the earth: thou shalt sleepe in the middes of the vncircumcised, with them that be slayne by the sword: this is Pharaoh and all his multitude, sayth the Lord God.

## CHAP. XXXII.

3 The Prophet is commanded to bewaile Pharaoh king of Egypt. 10 He prophesieth that destruction shall come vnto Egypt through the King of Babylon.

1 And in the twelfth yere in the twelfth moneth, & in the first day of the moneth, the word of the Lord came vnto me, saying,

Which was the first yere of the general captiuitie vnder Zedekiah.

2 Sonne of man, take vp a lamentation for Pharaoh King of Egypt, and say vnto him, Thou art like a lyon of the nations & art as a dragon in the sea: thou castedst out thy riuers, and troubledst the waters with thy feete, and stampedst in their riuers.

b Thus the pictures compare tyrants to small & huge beastes which deuour all that be weaker then they, and such as they may ouercome. Or, whole.

3 Thus saith the Lord God, I wil therefore spread my net ouer thee with a great multitude of people, and they shall make thee come vp into my net.

c Thou preparedst great armies. (chap. 12. 1) & 17. 22.

4 Then will I leaue thee vpon the land, and I will cast thee vpon the open field, & I will caufe al the foules of the heaueto remaine vpon thee, & I wil fill all the beastes of the field with thee.

5 And



5 And I will laye thy fleſhe vpon the mountaines, and fill the valleyes <sup>d</sup> with thine heyght.

6 I will alſo water with thy blood the lande wherein thou <sup>e</sup>ſwimmest, *euens* to the mountaines, and the riuers ſhalbe ſul of thee.

7 And when I ſhal <sup>f</sup>put thee out, I will coper the heauen, & make the ſtarres thereof darke: <sup>g</sup>I will coper the ſunne with a cloude, and the moone ſhall not giue her light.

8 All the lights of heauen will I make darke for thee, and bring <sup>h</sup>darkeneſſe vpon thy lande, ſaith the Lord God.

9 I will alſo trouble the hearts of many people, when I ſhall bring thy deſtruction among the nations, *and* vpon the countries which thou haſt not knowne.

10 Yea, I will make many people amaſed at thee, & their kings ſhalbe aſtoniſhed with feare for thee, when I ſhal make my ſword to glitter againſt their faces, and they ſhal be afraid at euery moment: euery man for his owne life in the day of thy fal.

11 For thus ſayth the Lord God, The ſword of the King of Babel ſhall come vpon thee.

12 By the ſwords of the mightie will I cauſe thy multitude to fal: they al ſhalbe terrible nations, and they ſhal deſtroy the <sup>i</sup>pompe of Egypt, & all the multitude thereof ſhal be conſumed.

13 I will deſtroye alſo all the beaſtes thereof from the great waterſides, neither ſhal the foote of man trouble them any more, nor the hooues of beaſt trouble them.

14 Then will I make <sup>j</sup>their waters deepe, & cauſe their riuers to runne like oyle, ſaith the Lord God.

15 When I ſhal make the land of Egypt deſolate, & the countrey with all that is therein ſhalbe layde waſte: when I ſhal ſmite all them, which dwell therein, then ſhal they know, that I am the Lord.

16 This is the mourning wherewith they ſhal lament her: the daughters of the nations ſhal lament her: they ſhal lament for Egypt, and for all her multitude, ſaith the Lord God.

17 <sup>k</sup>In the twelfth yeere alſo in the fifteenth day of the moneth, came the worde of the Lord vnto me, ſaying,

18 Sonne of man, lament for the multitude of Egypt, and <sup>l</sup>caſt them downe, *euens* them and the daughters of the mightie nations vnto the nether partes of the earth, with them that goe downe into the pit.

19 Whome doeſt thou paſſe <sup>m</sup>in beautie: goe downe and ſleepe with the vncircumciſed.

20 They ſhal fall in the middes of them that are ſlaine by the ſworde: <sup>n</sup>ſhe is deliuered to the ſworde: drawe her downe, & all her multitude.

21 The moſt <sup>o</sup>mightie & ſtrong ſhal ſpeake to her out of the middes of hel with them that helpe her: they are gone downe and

ſleepe with the vncircumciſed that be ſlayne by the ſworde.

22 Aſſhur is there & all his company: their graues are about him; al they are ſlaine & fallen by the ſworde.

23 Whoſe graues are made in the ſide of the pit, and his multitude are round about his graue: al they are ſlayne and fallen by the ſworde, which cauſed feare: <sup>p</sup>ſo be in the land of the liuing.

24 There is <sup>q</sup>Elam & all his multitude round about his graue: al they are ſlaine & fallen by the ſworde which are gone downe with the vncircumciſed into the nether partes of the earth, which cauſed theſelues to be ſeared in the land of the <sup>r</sup>liuing, yet haue they borne their ſhame with the that are gone downe to the pit.

25 They haue made his bed in the middes of the ſlayne with all his multitude: their graues are rounde about him; al theſe vncircumciſed are ſlayne by the ſworde: though they haue cauſed their feare in the lande of the liuing, yet haue they borne their ſhame with them that goe downe to the pit: they are layd in the mids of them, that be ſlayne.

26 There is <sup>s</sup>Meſhech, Tubal, and all their multitude, their graues are rounde about them: al theſe vncircumciſed were ſlayne by the ſworde, though they cauſed their feare <sup>t</sup>ſo be in the land of the liuing.

27 And they ſhall not lye with the valiant <sup>u</sup>of the vncircumciſed, that are fallen, <sup>v</sup>which are gone downe to the graue, with their weapons of warre, and haue layed their ſwordes vnder their heads, but their iniquitie ſhalbe vpon their bones: becauſe <sup>w</sup>they were the feare of the mightie in the lande of the liuing.

28 Yea, thou ſhalt be broken in the middes of the vncircumciſed, and lye with them that are ſlaine by the ſworde.

29 There is <sup>x</sup>Edom, his Kinges, & all his princes, which with their ſtrength are layd by them that were ſlayne by the ſworde: they ſhall ſleepe with the vncircumciſed, and with them that goe downe to the pit.

30 There be <sup>y</sup>all the princes of the <sup>z</sup>North, <sup>aa</sup>the Kings of with all the Zidonians, which are gone downe with the ſlayne, with their feare: they are aſhamed of their ſtrength, and the vncircumciſed ſleepe with them that be ſlayne by the ſworde, and beare their ſhame with them that goe downe to the pit.

31 Pharaoh ſhall ſee them, and he ſhall be <sup>ab</sup>comforted ouer all his multitude: Pharaoh, and all his armie <sup>ac</sup>ſhalbe ſlayne by the ſworde, ſaith the Lord God.

32 For I haue cauſed my <sup>ad</sup>feare <sup>ae</sup>ſo be in the lande of the liuing: and he ſhalbe layde in the mids of the vncircumciſed with them, that are ſlayne by the ſworde, *euens* Pharaoh and all his multitude, ſayeth the Lorde God.

<sup>o</sup> Meaning, the Perſians.

<sup>p</sup> Whom in this liſe al the world feared.

<sup>q</sup> That is, the Cappadocians & Italians, or Spaniards, as Joſeph writeth.

<sup>r</sup> Which dyed not by cruel death, but by the courſe of nature, & are honorably buried with their coat armour & ſignes of honor.

<sup>t</sup> The Kings of Babylon.

<sup>u</sup> As the wicked reioyce when they ſee others partakers of their miſeries. I will make the Egyptians afraid of me, as they cauſed others to feare them.

## CHAP. XXXIII.

<sup>a</sup> The office of the gouernours & miniſters. <sup>14</sup> He ſtrengtheneth them that deſpaire, and boldeth them with the promiſes of merce. <sup>30</sup> The words of the Lord againſt the mockers of the Prophet.

*restitution the first step to repentance & a mind of life. v. 15. this may be spiri- tually applyed as b. 7. ac.*

<sup>b</sup> Or, of their craft. <sup>a</sup> He sheweth that the people ought to haue continually gouernours & teachers which may haue a care ouer them, & to warne them euer of the dangers which are at hand.

*Will iudge every man according to his wayes. b. 20.*

<sup>b</sup> Signifying that the wicked shal not escape punishment though the watchman be negligent, but if the watchman blow the trumpet, and then he wil not obey, he shal deserue double punishment.

<sup>c</sup> Which teacheth that he that receiuech not his charge at the Lorde's mouth, is a spie, and not a true watchman.

<sup>d</sup> The watchman must answer for the blood of all that perish through his negligence.

<sup>e</sup> Thus the wicked when they heare Gods iudgements for their sinnes, deſpaire of his merce and mur-  
<sup>f</sup> Read Chap. 18. 23.

<sup>g</sup> Read of this righteousnes, Chap. 18. 23.

*God desireth not the death of a sinner.*

*man shall saved by his own righteouſnes*

<sup>1</sup> **A** Gaine, the worde of the Lorde came vnto me, saying,

<sup>2</sup> Sonne of man, ſpeake to the children of thy people, & ſaye vnto them, When I bring the ſworde vpon a lande, if the people of the lande take a man <sup>b</sup> from among them, and make him their watchman,

<sup>3</sup> If when he ſeeth the ſworde come vpon the land, he blow the trumpet, and warne the people,

<sup>4</sup> Then he that heareth the ſounde of the trumpet, and will not be warned, if the ſworde come, and take him away, his blood ſhalbe vpon his owne head.

<sup>5</sup> For he heard the ſounde of the trumpet, & would not be admoniſhed: therefore his blood ſhalbe vpon him: but he that receiuech warning, ſhal ſaue his life.

<sup>6</sup> But if the watchman ſee the ſworde come, and blowe not the trumpet, and the people be not warned: if the ſworde come, & take any perſon from among them, hee is taken awaye for his iniquitie, but his blood will I require at the watchmans hand.

<sup>7</sup> \* So thou, O ſonne of man, I haue made thee a watchman vnto the houſe of Iſrael: therefore thou ſhalt heare the worde at my mouth, and admoniſhe them from mee.

<sup>8</sup> When I ſhall ſay vnto the wicked, O wicked man, thou ſhalt dye the death, if thou doeſt not ſpeake, and admoniſhe the wicked of his waye, that wicked man ſhal dye for his iniquitie, but his blood will I require at thine hand.

<sup>9</sup> Neuertheleſſe, if thou warne the wicked of his waye, to turne from it, if he doe turne from his way, he ſhall dye for his iniquitie, but thou haſt deliuered thy ſoule.

<sup>10</sup> Therefore, O thou ſonne of man, ſpeake vnto the houſe of Iſrael, Thus ye ſpeake & ſay, If our tranſgreſſions and our ſinnes be vpon vs, and we are conſumed becauſe of them, how ſhould we then liue?

<sup>11</sup> Say vnto them, As I liue, ſaith the Lorde God, I deſire not the death of the wicked, but that the wicked turne from his way & liue: turne you, turne you from your euill wayes, for why will ye dye, O ye houſe of Iſrael?

<sup>12</sup> Therefore thou ſonne of man, ſaye vnto the children of thy people, The righteousneſſe of the righteous ſhall not deliuer him in the day of his tranſgreſſion, nor the wickednes of the wicked ſhall cauſe him to fall therein, in the daye that he returneth from his wickednes, neither ſhal the righteous liue for his righteousnes in the daye that he ſinneth.

<sup>13</sup> When I ſhall ſay vnto the righteous, that he ſhall ſurely liue, if he truſt to his owne righteousnes, and commit iniquitie, all his

righteousnes ſhalbe no more remembered, but for his iniquitie that he hath committed, he ſhal dye for the ſame.

<sup>14</sup> Again when I ſhall ſay vnto the wicked, Thou ſhalt dye the death, if he turne from his ſinne, and do that which is lawfull and right,

<sup>15</sup> To wiſe, if the wicked reſtore the pledge, and giue agayne that he had robbed, and walke in the ſtatutes of life, without committing iniquitie, he ſhall ſurely liue, and not dye.

<sup>16</sup> None of his ſinnes that he hath committed, ſhalbe mentioned vnto him: becauſe he hath done that, which is lawfull, and right, he ſhal ſurely liue.

<sup>17</sup> Yet the children of thy people ſay, \* The way of the Lorde is not equall: but their owne way is vnequal.

<sup>18</sup> When the righteous turneth from his righteousnes, & committeth iniquitie, he ſhall euen dye thereby.

<sup>19</sup> But if the wicked returne from his wickednes, and do that which is lawfull, and right, he ſhal liue thereby.

<sup>20</sup> Yet ye ſay, The waye of the Lorde is not equal. O ye houſe of Iſrael, I will iudge you euery one after his wayes.

<sup>21</sup> Allo in the twelfth yeere of our captiuitie, in the tenth moneth, & in the ſift day of the moneth, one that had eſcaped out of Ieruſalem, came vnto me, and ſaid, The citie is ſmitten.

<sup>22</sup> Nowe the hand of the Lorde had bene vpon me in the euening afore he that had eſcaped, came, & had opened my mouth, vntill he came to me in the morning: and when he had opened my mouth, I was no more domme.

<sup>23</sup> Again the worde of the Lorde came vnto me, and ſayd,

<sup>24</sup> Sonne of man, theſe that dwell in the deſolate places of the land of Iſrael, talke and ſaye, \* Abraham was but one, and he poſſeſſed the lande: but wee are manie, therefore the lande ſhall be giuen vs in poſſeſſion.

<sup>25</sup> Wherefore ſaye vnto them, Thus ſayeth the Lorde God, Ye eate with the blood, and liſt vp your eyes toward your idoles, and the dead blood: ſhould ye then poſſeſſe the land?

<sup>26</sup> Ye leane vpon your ſwordes: ye worke abomination, and ye deſile euery one his neighbours wife: ſhould ye then poſſeſſe the land?

<sup>27</sup> Say thus vnto them, Thus ſaith the Lorde God, As I liue, ſo ſurely they that are in the deſolate places, ſhal fall by the ſworde: and him that is in the open field, will I giue vnto the beaſtes to be deuoured: & they that be in the fortres and in the caues, ſhall dye of the peſtilence.

<sup>28</sup> For I will laye the lande deſolate and waſte, & the pompe of her ſtrength ſhall ceaſe: and the mountaines of Iſrael ſhalbe deſolate, and none ſhal paſſe through.

<sup>29</sup> Then ſhal they know that I am the Lorde, when

<sup>h</sup> Hereby he condemneth all them of hypocriſie, which pretend to forſake wickednes, and yet declare themſelues by their ſinnes, that is, in obeying Gods commandments by godly liue.

<sup>i</sup> When the Prophet was led away captiue with Iſrael.

<sup>k</sup> I was indur with the Spirit of prophete, Chap. 2. 2. I whereby is ſignified that the miniſters of God cannot ſpeak without courage & open their mouth.

<sup>l</sup> Thus the wicked thinke that ſeruices mooueth them to enioy Gods promiſes, when the ſaints of God, to whom they were made, and would haue God to beſeek them, though they would not be bound to him.

<sup>m</sup> Contrary to the Law, Lev. 17. 14. O As they that are ready ſtill in the blood.

<sup>n</sup> Chap. 3. 26. 27. 28. 29.

when I haue layde the lande desolate and waste, because of all their abominations, that they haue committed.

30 Also thou sonne of man, the children of thy people that I talke of thee by the walls & in the doores of houses, & speake one to another, euery one to his brother, saying, Come, I praye you, and heare what is the word that cometh from the Lorde.

31 For they come vnto thee, as the people *visit* to come: and my people sit before thee, and heare thy wordes, but they will not do them: for with their mouthes they make iustes, and their heart goeth after their couetousnes.

32 And lo, thou art vnto them, as a iesting song of one that hath a pleasant voyce, and can sing well: for they heare thy wordes, but they do them not.

33 And when this cometh to passe (for lo, it will come) then shall they know, that a Prophet hath bene among them.

**CHAP. XXXIII.**

1 Against the shepherdes that despised the flocke of Christ, and seeke their owne gaynes. 2 The Lorde sayeth that he will visite his dispersed flocke, and gather them together. 3 He promyseth the true shepherde Christ, and with him peace.

1 **A**ND the worde of the Lord came vnto me, saying,

2 Sonne of man, prophesie against the shepherdes of Israel, prophesie and saye vnto them, Thus saith the Lorde God vnto the shepherdes, Wo be vnto the shepherdes of Israel, that feede themselves: should not the shepherds feede the flockes?

3 Yee eate the fat, and yee clothe you with the wooll: ye kill them that are fed, but ye feede not the sheepe.

4 The weake haue yee not strengthened: the sicke haue ye not healed, neither haue ye bounde vp the broken, nor brought againe that which was driuen away, neither haue yee sought that which was lost, but with crueltie, and with rigour haue ye ruled them.

5 And they were scattered without a shepherd: and when they were disperfed, they were deuoured of all the beastes of the field.

6 My sheepe wandred though all the mountaines, and vpon euery hye hill: yea, my flocke was scattered through all the earth, and none did seeke or search after them.

7 Therefore ye shepherds, heare the worde of the Lord.

8 As I liue, sayth the Lorde God, surely because my flocke was spoyled, & my sheepe were deuoured of all the beastes of the field, hauing no shepherde, neither did my shepherdes seeke my sheepe, but the shepherdes fed themselves, and fedde not my sheepe,

9 Therefore heare ye the word of the Lord, O ye shepherdes.

10 Thus sayth the Lorde God, Beholde, I

come against the shepherdes, & will require my sheepe at their handes: and cause them to cease from feeding the sheepe: neither shall the shepherdes feede themselves any more: for I wil deliuer my sheep from their mouthes, and they shall no more deuoure them.

11 For thus sayth the Lorde God, Beholde, I will seache my sheepe, and seeke them out.

12 As a shepherd searcheth out his flocke, when he hath bene among his sheep that are scattered, so will I seeke out my sheepe & wil deliuer them out of all places, where they haue bene scattered in the cloudie and darke day,

13 And I will bring them out from the people, and gather them from the countreys, and wil bring them to their owne lande, & feede them vpon the mountaines of Israel, by the rivers, and in all the inhabited places of the countrey.

14 I will feede them in a good pasture, and vpon the hye mountaines of Israel shall their folde be: there shal they lye in a good fold & in fat pasture shal they feede vpon the mountaines of Israel.

15 I will feede my sheepe, & bring them to their rest, saith the Lord God.

16 I will seeke that which was lost and bring againe that which was driuen away, & will binde vp that which was broken, and will strengthen the weake, but I will destroye the fat & the strong, and I will feede them with iudgement.

17 Also you my sheepe, Thus sayeth the Lord God, behold, I iudge betweene sheepe, and sheepe, betwene the rammes and the goats.

18 Semeth it a small thing vnto you to haue eaten vp the good pasture, but ye must tread down with your feete the residue of your pasture: and to haue dronke of the deepe waters, but ye must trouble the residue with your feete?

19 And my sheepe eate that which yee haue troden with your feete, and drinke that which ye haue troubled with your feete.

20 Therefore thus sayth the Lord God vnto them, Behold, I, euen I will iudge betweene the fat sheepe, and the leane sheepe.

21 Because ye haue thrust with side and with shoulder, and push all the weake with your hornes, till ye haue scattered them abroad.

22 Therefore will I helpe my sheepe, & they shall no more be spoyled, and I will iudge betweene sheepe and sheepe.

23 And I will set vp a shepherd ouer them, and he shall feede them, euen my seruauent David, he shall feede them, and he shalbe their shepherd.

24 And I the Lorde will be their God, & my seruauent David shalbe the prince among them. I the Lorde haue spoken it.

25 And I will make with them a covenant of peace, and will cause the euill beastes to cease

*a promise.*

*to heare & not to doe it to make god & his wordes c. 33. 31.*

By destroying the covetous hirelings and restoring true shepherdes, wherof we haue a signe so oft as God sedeth true preachers who both by doctrine and life labour to feede his sheepe in the pleasant pastures of his worde. In the day of their affliction and misery: and this promise is to comfort the Church in all dangers.

*Woe to the shepherds. c. 2.*

Meaning such as lift vp themselves above their brethren, & thinke they haue no neede to be governed by me. That is, by putting difference betweene the good and the bad, and so giue to either as they deserue. By good pasture & deep waters is ment the pure worde of God and the administration of iustice, which they did not distribute to the poore till they had corrupted it.

*the property of evil Kings, priests & pophies. v. 3. 4. their punishment b. 10.*

*this scripture was fulfilled upon the apostles after the hard sabbath departed from to habitation.*

*a promise. Christ.*

Meaning, Christ, of whom David was a figure, Iere. 30. 9. holca. 3. 5.



It his declareth,  
that vnder  
Christ the flock  
should be truly  
delivered from  
sinne, & hell, and  
so be safely pre-  
served in the  
Church where  
they should ne-  
uer perishe.  
m The frutes of  
gods graces shal  
abounde in his  
Church.

n That is, the  
rod that shall  
come out of the  
roote of Iſſai,  
Iſa. 11.

cease out of the land: and they shall dwell  
safely in the wilderness, and sleepe in the  
woods.

26 And I will set them, as a blessing, euen  
rounde about my mountaine: & I will cause  
raime to come down in due season, & there  
shalberayne of blessing.

27 And the tree of the fildes shall yeelde  
her frute, & the earth shall giue her frute,  
and they shalbe safe in their lande, & shall  
know that I am the Lord, whē I haue bro-  
ken the cordes of their yoke, & deliuered  
them out of the hands of those that serued  
themselues of them.

28 And they shal no more be spoyled of the  
heathē, neither shal the beasts of the land  
deuoure them, but they shal dwell safely &  
none shal make them afraide.

29 And I will rayse vp for them a plant of  
renoume, and they shalbe no more consu-  
med with hunger in the lande, neyther  
beare the reproche of the heathen any  
more.

30 Thus shall they vnderstande, that I the  
Lorde their God am with them, and that  
they, euen the house of Israel, are my peo-  
ple, sayth the Lord God.

31 And ye my sheepe, the sheepe of my pa-  
sture are men, & I am your God, sayth the  
Lord God.

## CHAP. XXXV.

2 The destruction that shall come vpon mount Seir, because  
they troubled the people of the Lord.

1 Moreouer the word of the Lord came  
vnto me, saying,

2 Sonne of man, set thy face against mount  
Seir, and prophesie against it.

3 And saye vnto it, Thus sayth the Lorde  
God, Behold, O mount Seir, I come against  
thee, and I will stretch out mine hande a-  
gainst thee, and I will make thee desolate  
and waste.

4 I will laye thy cities waste, & thou shalt be  
desolate, & thou shalt knowe that I am the  
Lorde.

5 Because thou hast had a perpetual hatred  
& hast put the children of Israel to flyght  
by the force of the sworde in the time of  
their calamitie, when their iniquitie had  
an ende,

6 Therefore as I liue, sayth the Lorde God,  
I will prepare thee vnto blood, and blood  
shal pursue thee: except thou hate blood,  
euen blood shal pursue thee.

7 Thus will I make mount Seir desolate and  
waste, and cut of from it him that passeth  
out and him that returneth.

8 And I will fill his mountaines with his  
slayne men: in thine hills, & in thy valleyes  
and in all thy riuers shal they fall, that are  
slayne with the sworde.

9 I will make thee perpetuall desolations,  
and thy cities shal not returne, & ye shal  
know that I am the Lord.

10 Because thou hast sayde, These two na-  
tions, & these two countryes shalbe mine,  
and we will possesse them (seeing the Lord

was there)

11 Therefore as I liue, sayth the Lord God,  
I will euen do according to thy wrath, and  
according to thine indignation which thou  
hast vsed in thine hatred against them: & I  
will make my selfe known among them  
when I haue iudged thee.

12 And thou shalt knowe, that I the Lorde  
haue heard al thy blasphemies which thou  
hast spoken against the mountaines of Is-  
rael, saying, They lye waste, they are giuen  
vs to be deuoured.

13 Thus with your mouthes ye haue bo-  
asted against mee, & haue multiplyed your  
wordes against me: I haue heard them.

14 Thus saith the Lord God, So shal all the  
worlde reioyce when I shall make thee de-  
solate.

15 As thou didest reioyce at the inheritance  
of the house of Israel, because it was de-  
solate, so will I do vnto thee: thou shalt be de-  
solate, O mount Seir, & al Idumea wholly,  
and they shal know, that I am the Lord.

## CHAP. XXXVI.

1 He promisseth to deliuer Israel from the Gentiles. 22 The  
benefites done vnto the Lewites, are to be ascribed to the  
mercy of God, and not vnto their deservings. 26 God re-  
moueth our hearts, that we may walke in his commande-  
ments.

1 Also thou sonne of man, prophesie vn-  
to the mountaines of Israel, and say, Ye  
mountaines of Israel, heare the worde  
of the Lorde.

2 Thus sayth the Lorde God, Because the  
enemie hath sayd against you, Aha, euen  
the hye places of the worlde are ours in  
possession,

3 Therefore prophesie, and say, Thus sayth  
the Lorde God, Because that they haue  
made you desolate, and swallowed you vp  
on euery side, that ye might be a possessio  
vnto the residue of the heathen, & ye are  
come vnto the lippes and tongues of men,  
and vnto the reproche of the people,

4 Therefore ye mountaines of Israel, heare  
the word of the Lord God, Thus saith the  
Lorde God to the mountaines, and to the  
hilles, to the riuers, and to the valleyes, and  
to the waste, and desolate places, & to the  
cities that are forsaken: which are spoyled  
and had in derision of the residue of the  
heathen that are round about.

5 Therefore thus sayth the Lord God, Sure-  
ly in the fire of myne indignation haue I  
spoken against the residue of the heathen,  
& against all Idumea, which haue taken  
my lande for their possession, with the joy  
of all their heart, & with despisefull minds  
to cast it out for a pray.

6 Prophesie therefore vpō the land of Israel,  
& say vnto the mountaines, & to the hills,  
to the riuers, and to the valleyes, Thus saith  
the Lorde God, Beholde, I haue spoken in  
myne indignation, & in my wrath, because  
ye haue suffred the shame of the heathē,  
vnto them.

7 Therefore thus saith the Lord God, I haue  
lifted vp mine hande, surely the heathen  
that are about you, shal beare their shame.

8 But

f And so by fight-  
ing against good  
people, they  
should goe down  
to put him out  
of his owne pos-  
session.  
g As thou hast  
done cruelly, I  
shall do so to thee.  
h Shewing, that  
when God pun-  
isheth the ene-  
mies, the goodly  
ought to con-  
sider that he hath  
a care ouer them  
and so praye for  
them.  
i Name and title  
that the worlde  
rage as though  
there were no  
God, till they  
feele his hand in  
their destruc-  
tion.

Chap. 32.

a That is, the  
Idumeans.  
b That is, Jeru-  
salem, which the  
Gentiles promysed  
was the church  
of al the worlde.

c Ye are made  
matter of taile  
and derision to  
all the worlde.

d They were  
reioysed with  
sellers to haue  
the lande, and  
therefore  
came with Ne-  
buchad-necar  
against Ierusalem  
for this purpose.

e Because ye  
haue bene a  
laughing stocke  
vnto them.  
f By making a  
solemnne othe,  
read Chap. 39.

a Where the  
Idumeans  
dwelt.

b Whē by their  
punishment I  
called them  
from their in-  
iquitie.

c Except thou  
repent thy for-  
mer crueltie.

d To wit, to  
their former  
estate.  
e Meaning, Isra-  
el and Iudah.

8 But you, O mountaines of Israel, ye shall shoothe forth your branches, and bring forth your fruite to my people of Israel: for they are ready to come.

9 For beholde, I come vnto you, and I will turne vnto you, & ye shall be tilled and sown.

10 And I will multiplie the men vpon you, <sup>euē</sup> al the house of Israel wholly, and the cities shall be inhabited, and the desolate places shall be builded.

11 And I will multiplie vpon you man and beaste, and they shall encrease, and bring fruite, and I will cause you to dwell after your olde estate, & I will bestow benefites vpon you more then <sup>at the first</sup>, and ye shall know that I am the Lord.

12 Yea, I will cause men to walke vpon you, <sup>euē</sup> my people Israel, & they shall possesse you, and ye shall be their inheritance, and ye shall no more henceforth deprive them of men.

13 Thus saith the Lord God, Because they saye vnto you, Thou <sup>land</sup> deuourest vp men, & hast bene a waster of thy people,

14 Therefore thou shalt deuoure men no more, neither waste thy people henceforth, saith the Lord God,

15 Neither will I cause me to heare in thee the shame of the heathen any more, neither shalt thou beare the reproche of the people any more, neither shalt I cause thy folke to fall any more, saith the Lord God.

16 Moreouer the worde of the Lord came vnto me, saying,

17 Sonne of man, when the house of Israel dwelt in their own land, they defiled it by their owne wayes, & by their deeds: their way was before me as the filthines of the menstruous.

18 Wherefore I powred my wrath vpon the, for the blood that they had shed in the lande, and for their idoles, <sup>wherewith</sup> they had polluted it.

19 And I scattered the among the heathen, & they were dispersed through the countreis: <sup>for</sup> according to their wayes, and according to their deeds, I iudged them.

20 \* And when they entred vnto the heathē, whither they wet, they polluted mine holy Name, when they saide of them, These are the people of the Lord, and are gone out of his land.

21 But I fauoured mine holy Name which the house of Israel had polluted among the heathen, whither they went.

22 Therefore saye vnto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine <sup>holy</sup> Names sake, which ye polluted among the heathen whither ye went.

23 And I will sanctifie my great Name, which was polluted among the heathen, among whom you haue polluted it, & the heathen shall knowe that I am the Lorde, saith the Lord God, when I shall be sanctified in you before <sup>their</sup> eyes.

24 For I will take you from among the hea-

then, and gather you out of al countreis, and wil bring you into your owne land.

25 Then will I powre cleane <sup>water</sup> vpon you, and ye shall be cleane: <sup>yea</sup>, from al your filthines, and from all your idoles will I <sup>cleane</sup> you.

26 \* A new heart also will I giue you, and a newe spirite will I put within you, and will take awaye the stonie heart out of your body, and I wil giue you an heart of flesh.

27 And I will put my Spirit within you, and cause you to walke in my statutes, and ye shall keepe my iudgements and do them.

28 And ye shall dwell in the land, that I gaue to your fathers, and ye shall be my people and I wil be your God.

29 I will also deliuer you from all your filthines, and I will call for <sup>corne</sup>, and will increase it, and lay no famine vpon you.

30 For I will multiplie the fruite of the trees, and the increase of the field, that ye shall beare no more the reproch of famine among the heathen.

31 Then shall ye remember your owne wicked wayes, and your deeds that were not good, and shall iudge your selues worthe to haue bene destroyed for your iniquities, and for your abominations.

32 Be it knowne vnto you that I do not this for your sakes, saith the Lord God: <sup>therefore</sup>, O ye house of Israel, be ashamed, and confounded for your owne wayes.

33 Thus saith the Lord God, What time as I shall haue cleansed you from all your iniquities, I will cause you to dwell in the cities and the desolate places shall be builded.

34 And the desolate lād shall be tilled, whereas it lay waste in the sight of al that passed by.

35 For they said, This waste lād was like the garden of Eden, & these waste and desolate and ruinous cities were strong, and were inhabited.

36 Then the residue of the heathē that are left rounde about you, shall knowe that I the Lorde buylde the ruinous places, and plant the desolate places: I the Lorde haue spoken it, and wil do it.

37 Thus saith the Lorde God, I will yet for this be sought of the house of Israel, to performe it vnto them: I wil encrease the with men like a flocke.

38 As the holy flocke, as the flocke of Ierusalem in their solemne feasts, so shall the desolate cities bee filled with flocks of men, and they shall knowe, that I am the Lorde.

CHAP. XXXVII.

1 He prophesieth the bringing againe of the people being in captiuitie. 16 He sheweth the union of the ten tribes with the two.

1 The hand of the Lorde was vpon me, and he caried me out in the Spirit of the Lorde, and set me downe in the middes of the field, which was ful of bones.

2 And he led me round about by them, and his people from their captiuitie in as much as he is able to giue life to the dead bones, and bodies, and raise them, vp againe.

That is, his Spirit whereby he reformeth the heart and regenerateth his.

11a. 44-3. 1ere. 32-35. chap. 11. 19.

Under the abundance of temporal benefites he concludeth the spiritual graces.

Ye shall come to true repentance, & thinke your selues vnto the number of Gods creatures for your ingratitude against him.

He declareth that it ought not to be referred to the foyle or plentifulnes of the earth that any countrye might be, and abundant, but onely to Gods mercies, as his plagues, and curses declare when he maketh it barren.

a promiss. 2. 8. de

a new hart.

indig. o. selus.

1. 22.

the Lord indigeth his people according to their sins. 1. 12.

the Lord with vengeance.

God saith his mercy is not for any man. 1. 13.

Or, valley.

He sheweth by a greater miracle, that God hath power, and also will deliuer his people from their captiuitie in as much as he is able to giue life to the dead bones, and

1111

behold,

behold, there were very many in the open field, and lo, they were verie drie.

3 And he said vnto me, Sonne of man, can these bones liue? And I answered, O Lord God, thou knowest.

4 Again he said vnto me, Prophecie vpon these bones and say vnto them, O ye drie bones, heare the worde of the Lord.

5 Thus saith the Lorde God vnto these bones, Behold, I wil cause breath to enter into you, and ye shal liue.

6 And I wil lay sinewes vpon you, and make flesh grow vpon you, and couer you with skinned, and put breath in you, that ye may liue, & ye shal know that I am the Lord.

7 So I prophesied, as I was commanded: & as I prophesied, there was a noise, and behold, there was a shaking, and the bones came together, bone to his bone.

8 And when I behelde, lo, the sinewes, and the flesh grew vpon them, and aboue, the skin covered the, but there was no breath in them.

9 Then said he vnto me, Prophecie vnto the winde: prophecie, sonne of man, and say to the winde, Thus sayth the Lorde God, Come from the foure <sup>b</sup> windes, O breath, and breathe vpon these slaine, that they may liue.

10 So I prophesied as he had commanded me: and the breath came into them, and they liued, and stood vp vpon their feete, an exceeding great armie.

11 Then he saide vnto me, Sonne of man, these bones are the whole house of Israel. Beholde, they saye, Our bones are dried, and our hope is gone, and we are cleane cut of.

12 Therefore prophecie, & saye vnto them, thus saith the Lord God, Behold, my people, I wil open your graues, and cause you to come vp out of your sepulchres, and bring you into the land of Israel,

13 And ye shal knowe that I am the Lorde, when I haue opened your graues, O my people, and brought you vp out of your sepulchres.

14 And shall put my Spirit in you, and ye shal liue, & I shal place you in your owne land: then ye shal knowe that I the Lorde haue spoken it, and performed it, saith the Lord.

15 ¶ The worde of the Lorde came againe vnto me, saying,

16 Moreouer thou sonne of man, take thee a piece of wood, & write vpon it, Vnto Iudah, and to the childre of Israel his companions: then take another piece of wood, & write vpon it, Vnto Ioseph the tree of Ephraim, and to al the house of Israel his companions.

17 And thou shalt ioine them one to another into one tree, and they shalbe as one in thine hand.

18 And when the childre of thy people shal speake vnto thee, saying, Wilt thou not shew vs what thou meanest by these?

19 Thou shalt answer them, Thus saith the

Lorde God, Behold, I wil take the tree of Ioseph, which is in the hand of Ephraim, and the tribes of Israel his fellowes, and wil put them with him, *even* with the tree of Iudah, and make them one tree, & they shalbe one in mine hand.

20 And the pieces of wood, whereon thou writest, shall be in thine hande, in their sight.

21 And say vnto them, Thus saith the Lord God, Beholde, I wil take the children of Israel from among the heathen, whither they be gone, & wil gather them on euery side, & bring the into their owne land.

22 And I wil make them one people in the land, vpon the mountaines of Israel, and one King shalbe king to them al: and they shal be no more two peoples, neither be deuided any more henceforth into two kingdomes.

23 Neither shal they be polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I wil saue them out of all their dwelling places, wherein they haue sinned, & wil cleanse them: so shal they be my people, and I wil be their God.

24 And Dauid my <sup>\*</sup> seruant shalbe King over them, and they al shal haue one shepherd: they shal also walke in my iudgements, & obserue my statutes, & do them.

25 And they shal dwell in the <sup>e</sup> lande, that I haue giue vnto Iakob my seruant, where your fathers haue dwelt, & they shal dwell therein, *even* they, & their sonnes, & their sonnes sonnes for euer, and my seruant Dauid shalbe their prince for euer.

26 Moreouer, I wil make <sup>\*</sup> a couenant of peace with them: it shalbe an euerlasting couenant with them, & I wil place them, and multiplie them, and wil set my Sanctuary among them for euermore.

27 My tabernacle also shalbe with them: yea, I wil be their God, and they shal be my people.

28 Thus the heathen shal know, that I the Lord do sanctifie Israel, whe my Sanctuary shalbe among them for euermore.

## CHAP. XXXVIII.

<sup>a</sup> He prophesied that Gog and Magog shal fight with great power against the people of God. <sup>21</sup> Their destruction.

1 And the worde of the Lord came vnto me, saying,  
2 Sonne of man, set thy face against <sup>\*</sup> Gog, and against the land of Magog, the chiefe prince of Meshech and Tubal, & prophecie against him,

3 And say, Thus saith the Lord God, Behold, I come against thee, O Gog the chiefe prince of Meshech and Tubal.

4 And I wil destroye thee, and put hooks in thy chawes, & I wil bring thee forth, and al thine hoste both horles, and horsemen, all clothed with all sortes of armour, *even* a great multitude with bucklers, and shields, al <sup>b</sup> handling swordes.

5 They

b Signifying, all partes whereas the Israelites were scattered: that is, the faithfull shall bee brought to the same vnitie of spirit, & doctrine, wherebefore they are scattered through the worlde.

christ. v. 25.

c That is, when I haue brought you out of those places, & townes where you are captiues.

d Which signifieth the ioyning together of the two houses of Israel, and Iudah.

a Which was a people that came of Magog the sonne of Iaphet, Gene. 10. 3. Magog also here signifieth a certain countrey, for that by these two countrees, which had the government of Grecia and Italie, hee meant the principal enemies of the Church, Reuelat. 20. 8.  
b He sheweth that the enemies should benide the selues against the Church, but it should be to their own destruction.



5 They of Paras, of Cuth, and Phut with them, *even* all they that beare shielde and helmet.

6 Gomer and all his bandes, and the house of Togarmah of the North quarters, & all his bands, & much people with thee.

7 Prepare thy selfe, and make thee readie, both thou, and all thy multitude, that are assembled vnto thee, and be thou their sauegarde.

8 After manye dayes thou shalt be visited: for in the latter yeres thou shalt come into the land, that hath bene destroyed with the sworde, and is gathered out of many people vpon the mountaines of Israel, which haue long lien waitē: yet they haue bene brought out of the people, and they shal dwell all safe.

9 Thou shalt ascend & come vp like a tempest, & shalt be like a cloude to couer the land, both thou, and al thy bands, and many people with thee.

10 Thus saith the Lorde God, Euen at the same time shall manie thinges come into thy minde, and thou shalt thinke euill thoughts.

11 And thou shalt say, I wil go vp to the land that hath no walled towres: I wil go to them that are at rest, and dwell in safetie, which dwell all without walles, and haue neither barres nor gates,

12 Thinking to spoyle the praye, & to take a bootie, to turne thine hand vpon the desolate places that are now inhabited, & vpon the people, that are gathered out of the nations which haue gotten cattell & goods & dwell in the middes of the land.

13 Sheba and Dedan, and the marchantes of Tarshish with all the lions thereof shall say vnto thee, Art thou come to spoyle y praye? hast thou gathered thy multitude to take a bootie? to cary away siluer and gold, to take away cattell and goods, & to spoyle a great pray?

14 Therefore, sonne of man, prophesie, and say vnto Gog, Thus saith the Lorde God, In that daye when my people of Israel dwelleth safe, shalt thou not knowe?

15 And come fro thy place out of the North partes, thou and much people with thee? al shalt ride vpon horses, *even* a great multitude and a mightie armie.

16 And thou shalt come vp against my people of Israel, as a cloude to couer the land: thou shalt be in the latter dayes, & I will bring thee vpon my land that the heathē may knowe me, when I shalbe sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lorde God, Art not thou he, of whom I haue spoken in olde time by the hand of my seruants the Prophets of Israel which prophesied in those dayes & yeres, that I woulde bring thee vpon them?

18 At the same time also when Gog shall come against the land of Israel, sayth the Lorde God, my wrath shall arise in mine anger.

19 For in mine indignation & in the fire of my wrath haue I spoken it: surely at that time there shalbe a great shaking in the land of Israel.

20 So that the fishes of the sea, & the foules of the heauen, and the beasts of the field & al that moue & creepe vpon the earth, and all the men that are vpon the earth, shal tremble at my presence, & the mountaines shalbe ouerthrowen, & the staires shall fall, and euery wall shall fall to the ground.

21 For I will call for a sworde against him throughout all my mountaines, saith the Lord God: euery mans sworde shalbe against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bandes, and vpon the great people, that are with him, a fore raine, and hailestones, fire, and brimstone.

23 Thus wil I be magnified, and sanctified, & knowen in the eyes of many nations, and they shal know, that I am the Lord.

CHAP. XXXIX.

He sheweth the destruction of Gog and Magog. 11 The graues of Gog and his host. 17 They shalbe deuoured of birds and beasts. 23 VVherfore the house of Israel is captiue. 24 Their bringing againe from captiue is promised.

Therefore, thou sonne of man, prophesie against Gog, & say, Thus saith the Lorde God, beholde, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I wil destroye thee & leaue but the sixt part of thee, & wil cause thee to come vp from the North partes and will bring thee vpon the mountaines of Israel:

And I wil smite thy bowe out of thy left hand, and I wil cause thine arrowes to fall out of thy right hand.

4 Thou shalt fall vpon the mountaines of Israel, and all thy bandes and the people, that is with thee: for I wil giue thee vnto the birds & to euery feathered foule and beast of the field to be deuoured.

5 Thou shalt fall vpon the open field: for I haue spoken it, saith the Lord God.

6 And I wil send a fire on Magog, & among them that dwell safely in the yles, and they shal know that I am the Lord.

7 So wil I make mine holy Name known in the middes of my people Israel, and I wil not suffer them to pollute mine holy Name anye more, and the heathen shall know that I am the Lord, the holy one of Israel.

8 Behold, it is come, and it is done, saith the Lorde God: this is the day whereof I haue spoken.

9 And they that dwell in the cities of Israel, shal go forth, and shal burne and set fire vpon the weapons, and on the shieldes, & bucklers, vpon the bowes, and vpon the arrowes, & vpon the staves in their hands, and vpon the speares, and they shal burne

liiij. them

n Almeanes wher by man shoulde thinke to saue him self shall fayle, the affliction in those dayes shall bee so great and the enemies destruction shall bee so terrible. o Against y people of Gog and Magog.

Chap. 36. 23. & 37. 24.

a Or, destroye thee with six plagues, as Chap. 38. 22.

b Meaning, that by the vertue of Gods word the enemy shalbe destroyed wherefoer he assyleth his Church.

c That is, among all nations where the enemies of my people dwell, seeme they neuer so farre separate. d That is, this plague is fully determined in my counsell & cannot be changed.

e After this destruction y church shall haue great peace and tranquillitie, & burne all their weapons because they shal no more feare the enemy: and this is chiefelement of the accomplishment of Christs kingdome, when by their head Christ all enemies shall be ouercome.

the peace of his Church.

It promys. c. 38. 8.

euill thoughts. 1. 10.

a promise. v. 25. &c.

them with fire seuen yeres.

10 So that they shall bring no wood out of the field, neither cut downe any out of the forests: for they shall burne the weapons with fire, & they shall rob those that robbed them, and spoyle those that spoiled them, saith the Lord God.

11 And at the same time will I giue vnto Gog a place there for buriall in Israel, <sup>even</sup> the valley whereby men go toward the East part of the Sea: and it shall cause them that passe by, to stoppe their noses, and there shall they burie Gog with all his multitude: & they shall call it the valley of Hamon-Gog.

12 And seuen moneths long shall the house of Israel be burying of the, that they may cleanse the land.

13 Yea, al the people of the land shall burie them, and they shall haue a name when I shall be glorified, saith the Lord God.

14 And they shall chuse out men to go continually through the land with the that trauaile, to burie those that remaine vpon the ground, and cleanse it: they shall search to the end of seuen moneths.

15 And the traualers that passe through the land, if any see a mans bone, then shall he set vp a signe by it, till the buriers haue buried it, in the valley of Hamon-Gog.

16 And also the name of the citie shall be Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, thus sayth the Lord God, Speake vnto euery feathered foule, and to all the beastes of the field, Assemble your selues, and come: gather your selues on euery side to my sacrifice: for I do sacrifice a great sacrifice for you vpon the mountaines of Israel, that ye may eat flesh, and drinke blood.

18 Ye shall eate the flesh of the valiant, and drinke the blood of princes of the earth, of the weathers, of the lambes, and of the goats, of bullocks, <sup>even</sup> of al fat beastes of Bashan.

19 And ye shall eate fat til you be full, and drinke blood, til ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with valiant men, & with al me of warre, saith the Lord God.

21 And I wil set my glorye among the heathen, & al the heathen shall see my iudgement, that I haue executed, & mine hand, which I haue layed vpon them.

22 So the house of Israel shall knowe, that I am the Lord their God from that day and so forth.

23 And the heathen shall knowe, that the house of Israel went into captiuitie for their iniquitie, because they trespassed against me: therefore hid I my face from them, and gaue them into the hande of their enemies: so fel they al by the sword.

24 According to their vncleannes, and according to their transgressions haue I done vnto them, and hid my face from them.

25 Therefore thus saith the Lord God, Now wil I bring againe the captiuitie of Iakob, & haue compassion vpon the whole house of Israel, and wil be ielous for mine holy Name,

26 After that they haue borne their shame, and al their transgression, whereby they haue transgressed against me, when they dwelt safely in their land, & without feare of any.

27 When I haue brought them againe from the people, & gathered them out of their enemies landes, & am sanctified in them in the sight of many nations,

28 Then shall they knowe, that I am the Lord their God, which caused them to be led into captiuitie among the heath: but I haue gathered them vnto their owne land, & haue left none of them any more there,

29 Neither wil I hide my face any more from the: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

## CHAP. XL.

The restoring of the citie and the Temple.

1 In the five and twentieth yeere of our being in captiuitie in the beginning of the yere, in the tenth day of the moneth, in the fourteenth yere after that the citie was smitten, in the selfe same daye, the hand of the Lord was vpon me, & brought me thither.

2 Into the lande of Israel brought he me by a diuine vision, and set me vpon a verie high mountaine, wherupon was as the building of a citie, toward the South.

3 And he brought me thither, and beholde, there was a man, whose similitude was to looke to, like brasse, with a linen thread in his hand, and a reede to measure with: and he stood at the gate.

4 And the man said vnto me, Sonne of man, beholde with thine eyes, and heare with thine eares, and set thine heart vpon al that I shall shew thee: for to the intent, that they might see shewed thee, art thou brought hither: declare al that thou seest, vnto the house of Israel.

5 And beholde, I saw a wall on the outside of the house rounde about: and in the mans hand was a reed to measure with, of six cubits long, by the cubite, and an had breadth: so he measured the breadth of the building with one reede, & the height with one reede.

6 Then came he vnto the gate, which looketh toward the East, & went vp the stairs thereof, & measured the post of the gate, which was one reede broad, and the other poste of the gate, which was one reede broad.

7 And euery chamber was one reede long, & one reede broad, & betwene the chambers were five cubites: & the post of the gate by the porch of the gate within was one reede. He measured also the porche of the gate within with one reede.

8 Then

f Which declar-  
eth that the e-  
nemies shall haue  
an horrible fall.  
g For the stinke  
of the carkeises.  
h Or, of the multi-  
tude of Gog.

h Meaning, a  
long time.

i Partly that  
the holy lande  
shoulde not be  
polluted, & partly  
for the com-  
passion that the  
children of God  
haue, <sup>even</sup> on  
their enemies.

Or, multitude.

k Whereby he  
signifieth the  
horrible destruc-  
tion that shoulde  
come vpon the  
enemies of his  
Church.

Ang. ii. c. 40. 5.

the cause of sinne

l The heathen  
shall knowe that  
they ouercame  
not my people by  
their strength,  
neither yet by  
the weakenes of  
mine arme, but  
that this was for  
my peoples  
sins.

a The Iewes  
counted the be-  
ginning of the  
yere after two  
fortes for their  
feastes they be-  
gan to come in  
March, and for  
their other af-  
fares in Septem-  
ber: so that this  
isto be vnderstand  
of September.  
b Or, vision of God  
Which was an  
Angel in forme  
of a man, that  
came to measure  
out this building

Or, threshold.  
Or, upper pylle

- 9 Then measured he the porch of the gate of eight cubites, and the postes thereof, of two cubites, and the porche of the gate was inward.
- 10 And the chambers of the gate Eastward, were three on this side, and three on that side; they three were of one measure, and the postes had one measure on this side, and one on that side.
- 11 And he measured the breadth of the entrie of the gate ten cubites, & the height of the gate thirteene cubites.

THE DESCRIPTION OF THE FIGURE  
which beginneth, vers. 5.

Vers. 5. The wal that compasseth about the Temple and the courts, as appeareth in the second and in the great figure.

A B. The thicknes of the wal was six cubites: for so long the roode was.

AC. The height of the wal, which was also six cubites: this wall conteyned two thousand cubites, that is, on } East side 500.

C H. And on the North side 500.

H I. As much on the South side.

C K. And 500 on the West side.

I K. This wall did separate the Temple from the citie, Chap. 43. 30.

Vers. 6. This gate in the great figure is marked with D. vnto the which apperteyne from steppes E. Thence they go vnto the porche where are six chambers F. Which porch was doled with a wall G.

Vers. 7. EFG. The length. The breadth E O G. The space of five cubites betwene the chambers, and so much space was on

this side, and betwene the chambers G. From the threshold inward to the porche was five cubites A B.

BC The porche.

Vers. 8. C D The upper postes. H I The breadth of the alley of the porch.

BC The length of the porch, which was inward.

Vers. 11. L M The breadth of the gate, and the height A N.

Vers. 12 The space before the chambers as a little galerie O.

Vers. 13 The breadth of the whole porche from the vnmort chamber to the gate 25 cubites P Q.

In the 14. vers. he speaketh of the upper postes, or penciles which

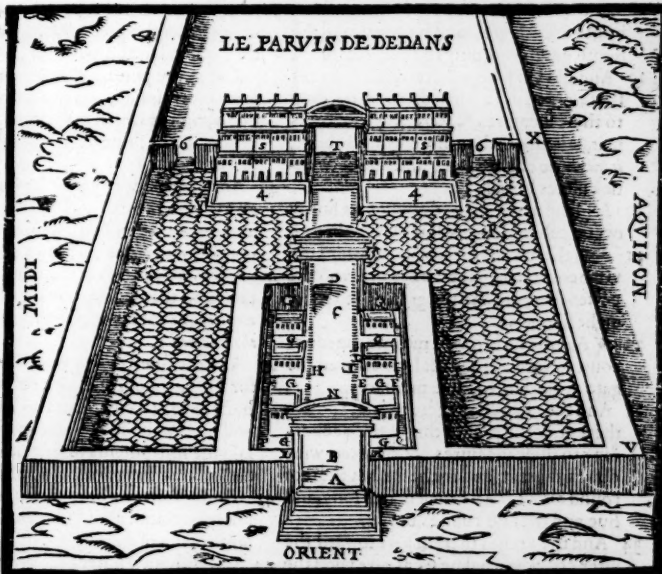
in all were 60 cubites: for euery chamber had six, and the threshold, and lineel of the doore, eyther 12. K figures.

Vers. 15. A B The fiftie cubites.

Vers. 17 The outward court R so called, because it was the outward court in respect of the Temple as appeareth in the great figure N.

but it is the inner court in respect of the porche, which hath bene described.

S. The thirte chambers, fiftene on a side. The two little gates 6. which are by the great gate T.



Le parvis de dedans: Or, The inner court.

12 The space also before the chambers was one cubite on this side, & the space was one cubite on that side, & the chambers were six cubites on this side and six cubites on that side.

13 He measured the gate fro the roufe of a chamber to the toppe of the gate: the breadth was five & twenty cubites, doore against doore.

14 He made also postes of threescore cubites, & the postes of the court, and of the gate had one measure round about.

15 And vpon the forefront of the entrie of the gate vnto the forefront of the porche of the gate within were fiftie cubites.

16 And there were narrow windowes in the chambers, and in their postes within the gate round about, and likewise to the arches: and the windowes were round about within: and vpon the postes were palme trees.

17 Then brought he me into the outward court, and lo, there were chambers, and a pavement made for the court round about & thirte chambers were vpon the pavement.

18 And the pavement was by the side of the

gates ouer against the length of the gates, & the pavement was beneath.

19 Then he measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within; an hundred cubites Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured he after the length and breadth thereof.

21 And the chambers thereof were three on this side, & three on that side, & the postes thereof & the arches thereof were after the measure of the first gate: the length thereof was fiftie cubites, and the breadth five and twentie cubites.

22 And their windowes, & their arches with their palme trees, were after the measure of the gate that looketh toward the East, & the going vp vnto it had fewe steppes, and the arches thereof were before them.

23 And the gate of the inner court stood ouer against the gate toward the North, and toward the East, and he measured fro gate to gate an hundred cubites.

24 After that, he brought me toward the South, and lo, there was a gate toward the South, & he measured the postes thereof, & the arches thereof according to these measures.

25 And there were windowes in it, and in the arches thereof round about, like those windowes: the height was fiftie cubites, & the

lii.ij. breadth

Vers. 19 The lower gate A which had seven steppes, and the gate within eight T. betwene A T were 100 cubites, and had as much from South to North V X.

Vers. 20 This must be considered in the great figure. The outward court in respect of the Temple M R. The North side. The porche. S. The court without T. The length of the porche with the chambers, as in the East side V X. The breadth 25 cubites Y Z.

Vers. 23. The gate of the inner court B. ouer against the gate of the outward court R. and toward the East C. An hundred cubites. R b.

Vers. 25 The South gate in the great figure d. The outward court c.



breadth five and twentie cubites.

26 And there were seven to go vp to it, and the arches thereof were before them: & it had palme trees, one on this side, & another on that side vpon the post thereof.

*Verf. 27.* The inner court gate. f An hundredth cubites d f which was the length of a court, and his chambers.

*Verf. 28.* The inner court g. The eight steppes are hid with f building, but they are like them of the East gate Q for al the courts were of one measure, quantitie and facion.

27 ¶ And there was a gate in the inner court toward the South, and he measured from gate to gate toward the South an hundredth cubites.

28 And he brought me into the inner court by the South gate, & he measured the South gate according to these measures.

29 And the chambers thereof, & the postes thereof, and the arches thereof according to these measures, & there were windowes in it, & in the arches thereof round about, it was fiftie cubites long and five & twentie cubites broad.

30 And the arches round about were five & twentie cubites long, & five cubites broad.

31 And the arches thereof were toward the vtter court, and palme trees were vpon the postes thereof, and the going vp to it had eight steppes.

*Verf. 32.* The inner court on the East side N. And so in all he maketh six courtes, two on the East side, two on the North, and two on the South side. Look in the great figure.

32 ¶ Again he brought me into the inner court toward the East, & he measured the gate according to these measures.

33 And the chambers thereof, & the postes thereof, & the arches thereof were according to these measures, & there were windowes therein, and in the arches thereof round about, it was fiftie cubites long, and five and twentie cubites broad.

34 And the arches thereof were toward the vtter court, and palme trees were vpon the postes thereof, on this side and on that side, & the going vp to it had eight steps.

35 ¶ After hee brought me to the North gate, and measured it, according to these measures.

36 The chambers thereof, the postes thereof, and the arches thereof, and there were windowes therein round about: the height was fiftie cubites, and the breadth five and twentie cubites.

37 And the postes thereof were toward the vtter court, and palme trees were vpon the postes thereof on this side, & on that side, and the going vp to it had eight steppes.

38 And euerie chamber, and the entry thereof was vnder the postes of the gates: there they washed the burnt offering.

39 And in the porche of the gate stood two tables on this side, and two tables on that side, vpon the which they slewe the burnt offering, & the sinne offering, and the trespass offering.

40 And at the side beyond the steps, at the entry of the North gate stood two tables, and on the other side, which was at the porche of the gate were two tables.

41 Foure tables were on this side, and foure tables on that side by the side of the gate, euen eight tables whereupon they slewe their sacrifice.

42 And the foure tables were of hewē stone for the burnt offering, of a cubite and an halfe long, & a cubite and an halfe broad, and one cubite hie: whereupon also they laid the instruments wherewith they slewe the burnt offering and the sacrifice.

43 And within were borders an hād broad, fastened round about, & vpon the tables lay the flesh of the offering.

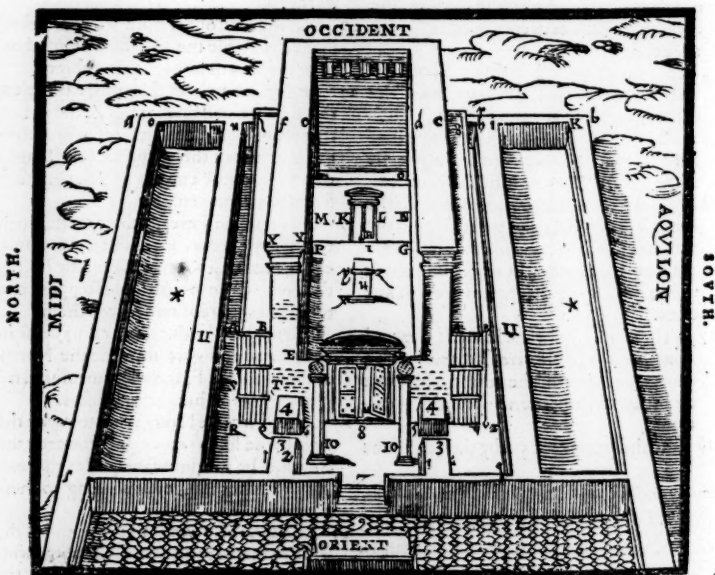
44 And without f inner gate were the chambers of the fingers in the inner court, which was at the side of the North gate: and their prospect was toward the South, & one was at the side of the East gate, hauing the prospect toward the North.

*Verf. 37.* Hee speaketh of fixe chambers, which were in the porch of f inner court on the North side i The entry of the chambers, that is, the dores, were vnder the vpper postes or pentices which hanged ouer the chambers, as also did ouer f gates. Look in the great figure.

*Verf. 39.* In the porche of the inner court were foure tables K, and as many in the outward court S a cubite, and an halfe long & as broad, and one cubite high.

*Verf. 44.* The chambers in the inner porche on the North side for the fingers L. but the perspective hindereth the sight, therefore behold them which are in the East court for they are all alike: likewise on the South side. The Prophet was now in the East court, where he saw the altar measured, & describeth one row of chambers, which was for the Priests.

THE FIGURE OF THE TEMPLE.



*Verf. 45* Hee  
length of the  
two rows of  
chambers, which  
were in the in-  
ner court N.  
whereof they on  
the North side  
were for 3 Priests  
that sacrificed  
O and they on  
the South side  
for them that  
kept the Temple  
R. which cham-  
bers were East  
and by South, as  
the other O  
were East and by  
North. These  
must be seen in  
the great figure.  
*Verf. 47* The  
altar P.

*Verf. 48* Hee  
came into the  
porch of the  
Temple R. The  
which Temple  
is here described  
more at large, because  
the things here men-  
tioned might the better  
be understood. *Verf. 48* By the  
poftes of the porche hee  
meant the wall which was  
five cubites thicke on  
either side of the alley or  
porche 1. 2. The two little  
gates in the side of the  
porche 3. 4. which were  
to go into the Priests  
chambers that were by  
the Temple. A. B. *Verf. 49* The  
length of the porche 20.  
cubites 5. 6. And the  
breadth eleuen. 7. 8. The  
steps whereby the Pro-  
phet came into the  
porche of the Temple.  
9. 7 The two pillars 10.

*Verf. 5* The  
poftes or po-  
ties, meaning  
the steps of the  
chambers on the  
side of the Tem-  
ple. A. R. The  
second chamber  
G. goeth out  
more then the  
first R. and the  
third A. more  
than the feconde.  
*Verf. 2* The  
breadth of the  
entrance or gate ten  
cubites C. D.  
Five cubites from  
the Temple wall  
to the gate on  
either side E. C.  
D. F. the length  
of fourie cu-  
bites from the  
Temple gate to  
the most holy  
place 8. 1. The  
width of the  
Temple 20. cu-  
bites. E. F. or G.  
P. Hee speaketh  
where of the  
height: there-  
fore it is made of  
20 cubites accord-  
ing to Salomons.  
The poftes of the  
entrance, that is,  
the thretholde, or  
thickenes of the  
wal. H. I. The  
gate 6 cubites. K. L.  
The breadth on  
either side the  
gate 7. cubites.  
M. K. and L. N.  
which make in all  
20. cubites. *Verf. 3*  
The length 20  
cubites, G. O. so  
it was square. *Verf. 4*  
The first cham-  
ber 4 cubites. Q. R.  
The fecond five.  
S. T. and the third  
fixe A. B. There  
were three heights  
or stages of cham-  
bers. R. S. A. The  
turning they can  
not be showed in  
the figure, but may  
eafely be conceyued.

45 And he said vnto me, This chāber whose  
prospect is towards the South, is for the  
Priests that haue charge to keep y<sup>e</sup> houle.  
46 And the chamber whose prospect is to-  
wards the North, is for the Priests that  
haue the charge to keepe the altar: these  
are the sonnes of Zadok among the sonnes  
of Leui which may come nere to y<sup>e</sup> Lorde  
to minister vnto him.  
47 So he measured the court, an hundredth  
cubites long, & an hundredth cubits broad  
even four square: likewise the altar *that was*  
before the Houfe.  
48 And he brought me to the porch of the  
houfe, & measured the pofts of the porch,  
fiue cubites on this side, and fiue cubites  
on that side: and the breadth of the gate  
was three cubites on this side, & three cu-  
bites on that side.  
49 The length of the porch was twentie cu-  
bites, and the breadth eleuen cubites, and  
he brought me by the steps wherby they wēt  
vp to it, & there were pillars by the poftes,  
one on this side, & another on that side.

that the poftes might be fastned therein, and  
not be fastned in the wall of the houfe.  
7 And it was large and went round moun-  
ting vpward to the chambers: for the stair  
of the houfe was mounting vpward, round  
about the houfe: therefore the houfe was  
larger vpward: so they went vp from the  
lowest chamber to the hiest by the middes.  
8 I saw also the houfe hie round about the  
foundations of the chambers were a full  
reed of six great cubites.  
9 The thickenes of the wal which was for  
the chamber without, was fiue cubites, and  
that which remained, was the place of the  
chambers that were within.  
10 And betwene the chambers was the  
widenes of twentie cubites rounde about  
the Houfe on euery side.  
11 And the doores of the chambers were to-  
ward the place that remained, one doore  
toward the North, and another doore to-  
ward the South, & the breadth of y<sup>e</sup> place  
that remained, was fiue cubits round about.  
12 Now the building that was before the se-  
parate place toward the West corner, was  
seuentie cubites broad, and the wal of the  
building was fiue cubites thicke, round a-  
bout, and the length ninetie cubites.  
13 So he measured the houfe an hundredth  
cubites long, & the separate place & the  
building with the walles thereof were an  
hundredth cubites long.  
14 Also the breadth of the forefront of the  
houfe and of the separate place toward  
the East, was an hundredth cubites.  
15 And he measured the length of the buil-  
ding ouer against y<sup>e</sup> separate place, which  
was behinde it, and the chambers on the  
one side and on the other side an hundredth  
cubites with the Temple within, and the  
arches of the court.  
16 The poftes and the narrow windowes, &  
the chambers round about, on three sides  
ouer agaynst the poftes, sieled with cedar  
wood round about, & from the ground vp  
to the windowes, and the windowes were  
sieled.  
17 And from about the doore vnto the in-  
ner houfe and without, and by all the wal  
rounde about within and without it was  
sieled according to the measure.  
18 And it was made with Cherubims and  
palme trees, so that a palme tree was be-  
twene a Cherub & a Cherub: and euery  
Cherub had two faces.  
19 So that the face of a man was toward the  
palme tree on the one side, and the face  
of a lyon toward the palme tree on the o-  
ther side: thus was it made through all the  
houfe round about.  
20 From the ground vnto about the doore  
were Cherubims and palme trees made as  
in the wall of the Temple.  
21 The poftes of the Temple were squared,  
and thus to looke vnto was the similitude  
& forme of the Sanctuarye.  
22 The altar of wood was three cubites hie,  
and the length thereof two cubites, & the

*Verf. 8* The fun-  
dations of fixe  
cubites, meaning  
the hie chamber  
was so, and the  
neither from  
thence seemed so  
likewise by a per-  
pendicular line  
or plommet, B. Z.  
*Verf. 9* The  
chamber with-  
out was the hie  
chamber, & from  
that chamber the  
wall was but fiue  
cubites thicke  
B. X. Y. for down-  
ward it was fixe.  
Q. G.  
*Verf. 10* The  
chambers on the  
one side were dis-  
tant from them  
on the other side  
20 cubites, which  
was the breadth  
of the Temple.  
*Verf. 11* The  
dores of the cham-  
bers on the North  
side opened to-  
ward the North  
V and they on  
the South side to-  
ward the South  
R for there was  
an alley of fiue cu-  
bits round about  
the Temple V. Z.  
and was closed  
with a wall 11.  
*Verf. 12* The  
building, or the  
great place com-  
passed with a wall  
of fiue cubites  
thicke, and was  
farther of the Tem-  
ple then the al-  
ley, or separate  
place, and this  
is more plainly  
set forth in the  
great figure.  
*Verf. 16* Hee de-  
clareth that what  
soeuer was of  
stone worke fro  
the bottoome to  
the top was cou-  
ered with wood on  
the East, South  
and North side.  
*Verf. 22* The  
altar V which  
was three cubites  
high Y. X. and  
two cubites long  
Y. Z.

*Verf. 8* The fun-  
dations of fixe  
cubites, meaning  
the hie chamber  
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ward it was fixe.  
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V and they on  
the South side to-  
ward the South  
R for there was  
an alley of fiue cu-  
bits round about  
the Temple V. Z.  
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building, or the  
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farther of the Tem-  
ple then the al-  
ley, or separate  
place, and this  
is more plainly  
set forth in the  
great figure.  
*Verf. 16* Hee de-  
clareth that what  
soeuer was of  
stone worke fro  
the bottoome to  
the top was cou-  
ered with wood on  
the East, South  
and North side.  
*Verf. 22* The  
altar V which  
was three cubites  
high Y. X. and  
two cubites long  
Y. Z.

corners thereof and the length thereof & the sides thereof were of wood. And he said vnto me, This is the table that shalbe before the Lord.

23 And the Temple and the Sanctuarie had two doores.

24 And the doores had two wickets, *even* two turning wickets, two wickets for one doore, & two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims & palmetrees, like as was made vpon the walles, & there were thicke planks vpon the forefront of the porch without.

26 And there were narrow windowes & palme trees on the one side, & on the other side, by the sides of the porch, & vpon the sides of the house, and thicke planks.

## CHAP. XLII.

*Of the chambers of the Temple for the Priests, and the holy things.*

*Verf. 1* Having described the length & breadth of the Temple, he commeth to the outward court on the North side. T. This appeareth in the great figure. He brought me into the chamber: that is, the rowe of chambers, which were toward the separate place Westward. 2.

*Verf. 3* He meaneth that the North was an hundred cubites long, x y, and in breadth fiftie. b. x.

*Verf. 4* This gallerie appeareth in the great figure by this number 12.

*Verf. 5* These chambers were contrarie facioned to them of the Temple.

*Verf. 8* So that the wall for the chambers of the outward court and the wall of the inner, was eyther fiftie cubites, and the whole court an hundred.

*Verf. 9* Under these chambers were entries, or doores to passe from one place to another, which are noted euer by x in the great figure.

*Verf. 10. 11.* The chambers, p, of the East court M were like to the chambers of the North court.

1 Then brought hee mee into the vtter court by the way toward the North, & he brought mee into the chāber that was ouer against the separate place, & which was before the building toward y North.

2 Before the length of an hundred cubites was the North doore, & it was fifty cubites broad.

3 Ouer against the twentie cubites which were for the inner court, & ouer against the pauement, which was for the vtter court, was chamber agaynst chamber in three rowes.

4 And before the chambers was a gallery of ten cubites wide, & within was a waye of one cubite, and their doores toward the North.

5 Now the chābers aboue were narrower: for those chambers seemed to eat vp these, so wis, the lower, & those that were in the middes of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath & from the middlemost, *even* from the ground.

7 And the wall that was without ouer against the chābers, toward the vtter court on the forefront of the chambers, was fiftie cubites long.

8 For the length of the chambers that were in the vtter court, was fifty cubites: & lo, before the Temple were an hundred cubits.

9 And vnder these chambers was the entry, on the East side, as one goeth into them from the outward court.

10 The chambers were in the thickeffe of the wal of the court toward the East, ouer against the separate place, & ouer against the building.

11 And the waye before them was after the maner of the chābers, which were toward the North as long as they, and as broad as they: and al their entries were like, both

according to their facions, & according to their doores.

12 And according to the doores of y chambers that were toward the South, was a doore in the corner of the way, *even* the way directly before the wall toward the East, as one entreth.

13 Then said he vnto me, The North chambers & the South chābers which are before the separate place, they be holy chābers, wherein the Priestes that approche vnto the Lorde, shall eate the most holy things: there shall they lay the most holy things, and the meate offering, & the sinne offering, and the trespasse offering: for the place is holy.

14 When the Priestes enter therein, they shal not go out of the holy place into the vtter court, but there they shal lay their garments wherein they minister: for they are holy, and shall put on other garments, & so shall approach to those things, which are for the people.

15 Now when he had made an end of measuring the inner house, hee brought mee forth toward the gate whose prospect is toward the East, and measured it rounde about.

16 He measured the East side with the measuring rod, five hundred reeds, *even* with the measuring reed round about.

17 He measured also the North side, five hundred reeds, *even* with the measuring reed round about.

18 And he measured the South side five hundred reeds with the measuring reed.

19 He turned about also to the West side, & measured five hundred reedes with the measuring reed.

20 He measured it by the foure sides: it had a wall round about, five hundred reedes long, and five hundred broad to make a separation between the Sanctuarie, & the prophane place.

## CHAP. XLIII.

*He seeth the glorie of God going into the Temple, from whence it had before departed. 7 He mentioneth the idolatry of the children of Israel for the which they were consumed and brought to nought. 9 He is commanded to call them againe to repentance.*

Afterward he brought me to the gate, *even* the gate that turneth toward the East.

2 And behold, the glorie of the God of Israel came from out of the East, whose voice was like a noife of great waters, and the earth was made light with his glorie.

3 And the vision which I saw was like the vision, *even* as the vision that I saw when I prophesied the destruction of the citie by the Chaldeans. And I fell vpon my face.

4 And the glorie of the Lord came into the house by the waye of the gate, whose prospect is toward the East.

5 So the Spirit tooke me vp & brought me into the inner court, and behold, the glorie of

*Verf. 13* Which chambers were in the East gate toward the North and South 3 and toward the separate place or backe building, 4 which chambers are called holy, because they were by the Temple.

*Or, spirita*

*Chap. x. 1. When I prophesied the destruction of the citie by the Chaldeans. b Which was departed afore, Chap. 10. 4. and 11. 22.*

*Glory of the Lord. c. 43.*



rie of the Lord filled the house.

6 And I heard one speaking vnto me out of the house: and there stood a man by me,

7 Which said vnto me, Sonne of man, *this* place is my throne, and the place of the soles of my feete, where as I will dwell among the children of Israel for euer, and the house of Israel shall no more defile mine holy Name, neither they, nor their Kings by their fornication, nor by the carkeises of their Kings in their high places.

8 Albeit they set their thresholds by my thresholds, and their postes by my posts (for there was but a wall betweene me and them) yet haue they defiled mine holie Name with these abominations, that they haue committed: wherefore I haue consumed them in my wrath.

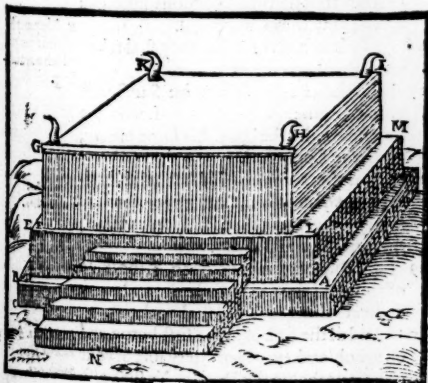
9 Now therefore let them put away their fornication, and the carkeises of their Kings farre from me, and I wil dwell among them for euer.

10 Thou sonne of man, shew this House to the house of Israel, that they may be ashamed of their wickednes, & let them measure the paterne.

11 And if they bee ashamed of all that they haue done, shewe them the forme of the house, & the paterne thereof, & the going out thereof, and the coming in thereof, and the whole facion thereof, and all the ordinances thereof, and all the figures thereof, and al the lawes thereof: & write it in their sight, that they may keepe the whole facion thereof, and al the ordinances thereof, and do them.

12 This is the description of the house, *It shalbe* vpon the top of the mount: all the limites thereof round about shalbe moste holy. Behold, this is the description of the house.

THE FIGURE OF THE ALTAR.



13 And these are the measures of the Altar, after the cubites, the cubite is a cubite, & an hand breadth, even the bottome *shalbe* a cubite, and the breadth a cubite, & the border thereof by the edge thereof round about *shalbe* a spanne: and this *shalbe* the

height of the altar.

14 And from the bottome *which toucheth* the ground to the lower piece *shalbe* two cubites: & the breadth one cubite, & from the litle piece to the great piece *shalbe* four cubites, and the breadth one cubite.

15 So the altar *shalbe* foure cubites, & from the altar vpward *shalbe* foure hornes.

16 And the altar *shalbe* twelue cubites long, and twelue broad, and fouresquare in the foure corners thereof.

17 And the frame *shalbe* fourtene cubits long, & fourtene broad in the fouresquare corners thereof, & the border about it *shalbe* halfe a cubite, & the bottom thereof *shalbe* a cubite about, and the steppes thereof *shalbe* turned toward the East.

18 And he saide vnto me, Sonne of man, thus saith y<sup>e</sup> Lorde God, These are the ordinances of the altar in the day whē they shall make it to offer the burnt offering thereon, and to sprinkle blood thereon.

19 And thou shalt giue to the Priests, and to the Leuites, that be of the seed of Zadok, which approach vnto me, to minister vnto me, sayth the Lord God, a yong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the foure hornes of it, & on the foure corners of the frame, and vpon the border round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offering, & burne it in the appointed place of the house without the Sanctuary.

22 But the seconde day thou shalt offer an hee goat without blemish for a sinne offering, & they shall cleanse the altar, as they did cleanse it with the bullocke.

23 Whē thou hast made an end of cleansing it, thou shalt offer a yong bullock without blemish, and a ram out of the flocke without blemish.

24 And thou shalt offer them before the Lord, & the Priests shall cast salt vpon the, and they shall offer them for a burnt offering vnto the Lord.

25 Seuen dayes shalt thou prepare euerye daye an hee goate for a sinne offering: they shall also prepare a yong bullocke and a ram out of the flocke, without blemish.

26 Thus shall they seuen dayes purifie the altar, and cleanse it, & consecrate it.

27 And when these dayes are expired, vpon the eight day and so forth, the Priests shall make your burnt offerings vpon the altar, & your peace offerings, and I wil accept you, saith the Lord God.

CHAP. XLIIII.

He reproveth the people for their offence. 7 The vncircumcised in heart, and in the flesh. 9 VVho are to be admitted to the service of the Temple, & who to be refused.

1 Then he brought me toward the gate of the outward Sanctuary, which turneth toward the East, and it was shut.

2 Then said the Lord vnto me, This gate shall be

*Verf. 14* The lower piece which standeth on the bottome and is the middlemost piece & vnder the hieft, is two cubites DE. The bredth one cubite EF. From the litle piece, which was the second, to the hieft foure cubites FG.

*Verf. 15* Four cubites, meaning the hier part of the altar FG.

*Verf. 16* Length and bredth GH IK. Which note also the 4. hornes of the altar.

*Verf. 17* The frame whereupon the hieft piece stood, is fourtene cubites: for on euery side it is longer by a cubite then the vpmost E L, L M

*Verf. 18* The frame whereupon the hieft piece stood, is fourtene cubites: for on euery side it is longer by a cubite then the vpmost E L, L M

*Verf. 19* The frame whereupon the hieft piece stood, is fourtene cubites: for on euery side it is longer by a cubite then the vpmost E L, L M

*Verf. 20* The frame whereupon the hieft piece stood, is fourtene cubites: for on euery side it is longer by a cubite then the vpmost E L, L M

*Verf. 21* The frame whereupon the hieft piece stood, is fourtene cubites: for on euery side it is longer by a cubite then the vpmost E L, L M

*Verf. 22* The frame whereupon the hieft piece stood, is fourtene cubites: for on euery side it is longer by a cubite then the vpmost E L, L M

*Verf. 23* The frame whereupon the hieft piece stood, is fourtene cubites: for on euery side it is longer by a cubite then the vpmost E L, L M

*Verf. 24* The frame whereupon the hieft piece stood, is fourtene cubites: for on euery side it is longer by a cubite then the vpmost E L, L M

*Verf. 25* The frame whereupon the hieft piece stood, is fourtene cubites: for on euery side it is longer by a cubite then the vpmost E L, L M

*Verf. 26* The frame whereupon the hieft piece stood, is fourtene cubites: for on euery side it is longer by a cubite then the vpmost E L, L M

*Verf. 27* The frame whereupon the hieft piece stood, is fourtene cubites: for on euery side it is longer by a cubite then the vpmost E L, L M

*Verf. 28* The frame whereupon the hieft piece stood, is fourtene cubites: for on euery side it is longer by a cubite then the vpmost E L, L M

*Verf. 29* The frame whereupon the hieft piece stood, is fourtene cubites: for on euery side it is longer by a cubite then the vpmost E L, L M

*Verf. 30* The frame whereupon the hieft piece stood, is fourtene cubites: for on euery side it is longer by a cubite then the vpmost E L, L M

*Verf. 31* The frame whereupon the hieft piece stood, is fourtene cubites: for on euery side it is longer by a cubite then the vpmost E L, L M

*Verf. 32* The frame whereupon the hieft piece stood, is fourtene cubites: for on euery side it is longer by a cubite then the vpmost E L, L M

*Verf. 33* The frame whereupon the hieft piece stood, is fourtene cubites: for on euery side it is longer by a cubite then the vpmost E L, L M

*Verf. 34* The frame whereupon the hieft piece stood, is fourtene cubites: for on euery side it is longer by a cubite then the vpmost E L, L M

*Verf. 35* The frame whereupon the hieft piece stood, is fourtene cubites: for on euery side it is longer by a cubite then the vpmost E L, L M

## The Leuites depofed.

a Meaning, from the commo people, but not from the Prieftes, nor the prince, read Chap. 46. 9.

shal be shut, & ſhal not be opened, and no man ſhall enter by it, becauſe the Lorde God of Iſrael hath entred by it, and it ſhal be ſhut.

3 *Is apperiteneſſe* to the Prince : the Prince himſelfe ſhal ſit in it to eate bread before the Lorde : he ſhal enter by the way of the porch of that gate, and ſhall go out by the way of the ſame.

4 ¶ Then brought he me toward the North gate before the Houſe : & when I looked, behold, the glorie of the Lorde filled the houſe of the Lorde, and I fell vpon my face.

5 And the Lorde ſaid vnto me, Sonne of mā, marke wel, & behold with thine eies, and heare with thine eares, all that I ſay vnto thee, cōcerning all the ordinances of the houſe of the Lorde, & al the lawes thereof, and marke wel the entring in of the houſe with euery going forth of the Sanctuary.

6 And thou ſhalt ſay to the rebellious, *euē* to the houſe of Iſrael, Thus ſaith the Lorde God, O houſe of Iſrael, ye haue ynough of all your abominations,

7 Seeing, that yee haue brought into my Sanctuary *b* ſtrangers, vncircumciſed in heart, and vncircumciſed in fleſh, to be in my Sanctuary, to pollute mine houſe, whē ye offer my bread, *euē* fat, and blood : and they haue brokē my couenant, becauſe of all your abominations.

8 For ye haue not kept the ordinances of mine holye things : but you your ſekes haue ſet *ether* to take the charge of my Sanctuary.

9 Thus ſaith the Lorde God, No ſtranger vncircumciſed in heart, nor vncircumciſed in fleſh ſhall enter into my Sanctuary, of any ſtranger that is among the childre of Iſrael,

10 Neither yet the *d* Leuites that are gone backe from mee, when Iſrael went aſtray, which wēt aſtray frō me after their idols, but they ſhal beare their iniquitie.

11 And they ſhal ſerue in my Sanctuary, & keep the gates of the Houſe, and miniſter in the Houſe : they ſhal ſlay the burnt offering and the ſacrifice for the people : and they ſhal ſtande before them to ſerue the.

12 Becauſe they ſerued before their idols, and cauſed the houſe of Iſrael to fall into iniquitie, therefore haue I liſt vp mine hād againſt them, ſaith the Lorde God, & they ſhal beare their iniquitie,

13 And they ſhal not come nere vnto me to do the office of *y* Prieſt vnto me, neither ſhal they come nere vnto any of mine holy things in the moſt holy place, but they ſhall beare their ſhame and their abominations, which they haue committed.

14 And I wil make *e* keepers of the watch of the Houſe, for the ſeruite therof, and for al that ſhal be therein.

15 But the Prieſtes *and* Leuites, the ſonnes of Zadok, that kept the charge of my Sanctuary, when the children of Iſrael went aſtray from me, they ſhal come nere

## Ezekiel.

to me to ſerue me, and they ſhal ſtand before me to offer me the fat and the blood, ſayth the Lorde God.

16 They ſhal enter into my Sanctuary, and ſhal come nere to my table, to ſerue me, and they ſhall keepe my charge.

17 And when they ſhal enter in at the gates of the inner court, they ſhal be clothed w linen garments, and no wooll ſhall come vpon them while they ſerue in the gates of the inner court, and within.

18 They ſhal haue linen bonets vpon their heades, & ſhall haue linen breeches vpon their loines : they ſhal not gird themſelues in the ſweating places.

19 But when they goe forth into the vter court, *euē* to the vter court to the people, they ſhal put of their garments, wherein they miniſtred, and lay them in the holy chambers, and they ſhall put on other garments : for they ſhall not ſanctifie the people with their garments.

20 They ſhall not alſo *f* haue their heades, *f* As did the in nor ſuffer their lockes to growe long, *but* ſides & heares round their heades.

21 \* Neither ſhal any Prieſt drinke wine whē they enter into the inner court. *Leuit. 10. 9.*

22 Neither ſhal they take for their wiues a widowe, or her that is diuorced : but they ſhal take maidē of the ſeede of the houſe of Iſrael, or a widow that hath bene the widow of a Prieſt. *prieſts marriage*

23 And they ſhal teach my people *the difference* betweene the holy and prophane, & cauſe them to diſcerne betweene the vncleane and the cleane.

24 And in controuerſie they ſhall ſtande to iudge, and they ſhal iudge it according to my iudgements : and they ſhall keepe my lawes and my ſtatutes in all mine aſſemblies, and they ſhal ſanctifie my Sabbaths.

25 \* And they ſhal come at no dead perſon *Leuit. 11. 13* to defile the ſelues, except at *their* father, or mother, or ſonne, or daughter, brother or ſiſter, that hath had yet none husband : *in theſe* may they *be* defiled.

26 And when he is clenſed, they ſhal rekon vnto him ſeuē dayes. *g They may be at their burial which was a day ling.*

27 And when he goeth into the Sanctuary vnto the inner court to miniſter in the Sanctuary, he ſhal offer his ſinne offering, ſayth the Lorde God.

28 \* And the *Prieſthood* ſhal be their inheritance, *yea,* I am their inheritance : therefore ſhall ye giue them no poſſeſſion in Iſrael, for I am their poſſeſſion. *Deut. 10. 9. num. 1. 50.*

29 They ſhal eat *y* meat offering, & the ſinne offering, and the treſpaſ offering, and euery dedicate thing in Iſrael ſhal be theirs.

30 \* And at the firſt of al the firſt borne, and *Exod. 29. 24* euery oblation, *euē* al of euery ſort of your oblations ſhal be the Prieſts. Ye ſhall alſo giue vnto the Prieſt *y* firſt of your dough, that he maye cauſe the bleſſing to reſt in thine houſe. *29. and 34. 29. num. 1. 51.*

31 The Prieſts ſhall not eate of anye thing, that is *d* dead, or torne, whether it be ſoule or beaſt. *Exod. 22. 18. leuit. 22. 3.*

## The Prieſtes office.

*"Ere ſet thine heart.*

*Art. 6. 9.*

*b* For they had brought idolaters which were of other countreies, to teach them their idolatrie, Chap. 23. 40.

*c* Ye haue not offered vnto me according to my Lawe.

*the vncircumciſed heart.*

*d* The Leuites which had committed idolatrie, were put from their dignitie & could not be receiued into the Prieſtes office, although they had bene of the houſe of Aaron, but muſt ſerue in the inferior offices, as to watch and to keepe the doores, read 1. King. 23. 9.

*prieſts had no inheritance.*

*e* Which obſerued the Lawe of God, and tell not to idolatrie.

CHAP. XLV.

One of the land of promises are these separate forces portions, of which the first is given to the Priests and to the Temple, the second to the Levites, the third to the cities, the fourth to the prince. 9 An exhortation vnto the houses of Israel. 10 Of just weights and measures. 13 Of the fruit fruit, &c.

a Of all the land of Israel the Lorde ouely requireth this portion for the Temple and for the Priests, for the cities and for the prince.

1 Moreouer when yee shall deuide the land for inheritance, yee shall offer an oblation vnto the Lorde an holy portion of the land, five & twentie thousand reeds long, and ten thousand broad: this shall be holy in all the borders thereof rounde about.

2 Of this there shall be for the Sanctuarie five hundred in length with five hundred in breadth, a square round about, and fiftie cubites round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twentie thousand, and the breadth of ten thousand: and in it shall be the Sanctuarie, and the moste holy place.

4 The holy portion of the land shall be the Priests, which minister in the Sanctuarie, which came nere to serue the Lord: and it shall be a place for their houses, & an holy place for the Sanctuarie.

5 And in the five and twentie thousand of length, and the ten thousand of breadth shall the Levites that minister in the house, haue their possession for twentie chambers.

6 Also yee shall appoint the possession of the cities, five thousand broad, & five & twentie thousand long ouer against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall be for the prince on the one side, and on that side of the oblation of the holy portion, and of the possession of the cities, even before the oblation of the holy portion, and before the possession of the cities fro the West corner Westward, and from the East corner Eastward, & the length shall be by one of the portions from the West border vnto the East border.

8 In this land shall be his possession in Israel: and my princes shall no more oppress my people, & the rest of the lande shall they giue to the house of Israel, according to their tribes.

9 Thus saith the Lord God, Let it suffice you, O princes of Israel: leaue of crueltie & oppression, & execute iudgement and iustice: take away your exactions from my people, saith the Lord God.

10 Yee shall haue iust balances, & a true Ephah, and a true Bath.

11 The Ephah and the Bath shall be equal: a Bath shall conteyne the tenth part of an Homer, & an Ephah the tenth part of an Homer: the equalitie thereof shall be after the Homer.

12 And the shekel shall be twentie gerahs, & twentie shekels, and five & twenty shekels & fiftene shekels shall be your Maneh.

13 ¶ This is the oblation that yee shall offer, the sixt part of an Ephah of an Homer of wheat, and yee shall giue the sixt part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oyle, even of the Bath of oyle, yee shall offer the tenth parte of a Bath out of the Cor (ten Baths are an Homer: for ten Baths fill an Homer)

15 And one lambe of two hundred sheepe out of the fat pastures of Israel for a meat offering, & for a burnt offering & for peace offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the lande shall giue this oblation for the prince in Israel.

17 And it shall be the princes parte to giue burnt offerings, and meat offerings, & drink offerings in the soleme feasts and in the new moones, & in the Sabbaths, and in all the hie feasts of y house of Israel: he shall prepare the sinne offerings, and the meate offerings, and the burnt offering, & the peace offerings to make reconciliation for the house of Israel.

18 ¶ Thus saith the Lorde God, In the first moneth, in the first day of the moneth, thou shalt take a yong bullocke without blemish and cleanse the Sanctuarie.

19 And the Priest shall take of the blood of the sinne offering, and put it vpon the posts of the house, and vpon the foure corners of the frame of the altar, and vpon the posts of the gate of the inner court.

20 And so shalt thou do the seuenth day of the month, for euery one that hath erred and for him that is deceyued: so shall you reconcile the house.

21 ¶ In the first moneth in the fourteenth day of the moneth, yee shall haue the Passeouer a feast of seven dayes, & yee shall eate unleavened bread.

22 And vpon that day, shall the prince prepare for himselfe, and for al the people of the land, a bullocke for a sinne offering.

23 And in the seven dayes of the feast hee shall make a burnt offering to the Lord, even of seuen bullocks, and seuen rams without blemish dayly for seven dayes, and an he goate dayly for a sinne offering.

24 And he shall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ram, and an Hin of oyle for an Ephah.

25 In the seuenth moneth, in the fiftenth day of the moneth, shall he doe the like in the feast for seuen daies, according to the sinne offering, according to the burnt offering, & according to the meate offerings, and according to the oyle.

¶ 1 Cor. 12 bath: and half of a manse

c Which was Nisan, conteyning parte of March and part of April.  
Or, court.

a sacrificie for error

f Read Exod. 29. 40.

the duty of a good prince is to execute iudgement and iustice. v. 9.

CHAP. XLVI.

¶ The sacrifices of the Sabbath and of the new moones. ¶ Therowe which doores they must go in, or come out of the Temple, &c.

¶ Vers. 1 The inner court gate Q whereunto they went vp by eight steppes, as appeareth in the great figure.

¶ Thus saith the Lord God, The gate of the inner court, that turneth toward the East, shall be shut the sixe working dayes:

b The Prophet beweth that the heedes must be first reformed afore any good order can be established among the people.

c Ephah and Bath were both of one quantitie, fane that Ephah conteyned in drye things, y which Bath did in li- quor. Leuit. 5. 11. 1. King. 5. 11. Exod. 16. 36. 1. Sam. 17. 25.

d That is, threescore shekels make aweight called Mine for he ioynteth these three partes to a Mine.



dayes: but on the Sabbath it shalbe opened, & in the day of the new moone it shal be opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, & the Priests shal make his burnt offering, and his peace offerings, and he shal worship at the threshold of the gate: after, he shall go forth, but the gate shall not be shut till the evening.

3 Likewise the people of the land shal worship at the entrie of this gate before the Lord on the Sabbaths, and in the new moones.

4 And the burnt offering that the prince shal offer vnto the Lorde on the Sabbath day, shalbe fixe lambs without blemish, & a ram without blemish.

5 And the meat offering shalbe an Ephah for a ram: and the meat offering for the lambs a gift of his hand, & an Hin of oyle to an Ephah.

6 And in the day of the new moone it shalbe a yong bullocke without blemish, and six lambs and a ram: they shalbe without blemish.

7 And he shal prepare a meat offering, *even* an Ephah for a bullocke, & an Ephah for a ram, and for the lambs according as his hand shal bring, and an Hin of oyle to an Ephah.

8 And when the prince shal enter, he shall go in by the waye of the porche of that gate, and he shall go forth by the waye thereof.

9 But when the people of the land shall come before the Lord in y<sup>e</sup> solene feastes, hee that entreteth in by the waye of the North gate to worship, shal go out by the waye of the South gate: & he that entreteth by the waye of the South gate, shall go forth by the waye of the North gate: hee shall not returne by the waye of the gate whereby he came in, but they shal go forth ouer against it.

10 And the prince shal be in the middes of them: he shall go in when they go in, and when they go forth, they shal go forth together.

11 And in the feasts, and in the solemnities the meate offering shall be an Ephah to a bullocke, & an Ephah to a ram, and to the lambs, the gift of his hand, and an Hin of oyle to an Ephah.

12 Now when the prince shall make a free burnt offering or peace offerings freely vnto the Lord, one shall then open him the gate, that turneth toward the East, and he shal make his burnt offering and his peace offerings, as he did on the Sabbath day: after, he shal go forth, and when he is gone forth, one shal shut the gate.

13 Thou shalt dayly make a burnt offering vnto the Lord of a lamb of one yere without blemish: thou shalt do it euerie morning.

14 And thou shalt prepare a meate offering

for it every morning, the sixt part of an Ephah, and the thirde parte of an Hin of oyle, to mingle with the fine flour: this meate offering shalbe continually by a perpetual ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meate offering and the oyle euerie morning, for a continual burnt offering.

16 ¶ Thus saith the Lord God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shalbe his sonnes, and it shall be their possession by inheritance.

17 But if he giue a gift of his inheritance to one of his seruants, then it shal be his to the yere of libertie: after, it shall returne to the prince, but his inheritance shal remaine to his sonnes for them.

18 Moreouer the prince shall not take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherit of his own possession, that my people be not scattered euery man from his possession.

19 ¶ After, he brought me through the entrie, which was at the side of the gate, into the holy chambers of the Priestes, which stood toward the North: & behold, there was a place at the West side of them.

20 Then said he vnto me, This is the place where the Priests shall see the trespass offering and the sinne offering, where they shall bake the meate offering, that they should not beare the into the vter court, to sanctifie the people.

21 Then he brought me forth into the vter court, and caused me to goe by the foure corners of the court: and behold, in euery corner of the court, there was a court.

22 In the foure corners of the court there were courts ioined of fourtie cubites long, & thirty broad: these foure corners were of one measure.

23 And there went a wall about them, *even* about those foure, & kitchens were made vnder the walles round about.

24 The said he vnto me, This is the kitchen where the ministers of y<sup>e</sup> house shall seeth the sacrifice of the people.

which were as kitchens, were litle chambers for the cookes

## CHAP. XLVII.

1 The vision of the waters that came out of the Temple: 12 The costs of the land of promises, and the diuision thereof by tribes.

Afterwarde he brought mee vnto the doore of the house: and behold, waters yssued out from vnder the threshold of the house Eastward: for the forefront of the house stood toward the East, & the waters ran down fro vnder the right side of the house, at the Southside of the altar. The brought he me out toward y<sup>e</sup> North gate, & led me about by the way without vnto the vter gate, by the way that turneth Eastward: and beholde, there came forth waters on the right side.

2 And whē the man that had the line in his hand, went forth Eastward, he measured a thousand cubites, and he brought mee through

The Prince must not take inheritance. v. 18.

a That is, as much as he will.

b Meaning, as he shall thinke good.

Vers. 9 He that 9 entreteth in by the North gate R, shall goe out by the South gate d and contrary, and in going forwardes they worshipped in the middes M.

c Which water the Iubile, Lou. 25.9.

d But be content with that portion that God hath assigned him, Chap. 45.8.

Vers. 19 He describeth the Priestes chambers, which were at the side of the Temple toward the North: and so cometh to the place, which was on the West side S which vers. 21 is called the vter court, in respect of the inner court, as also where the people were, in respect of this inner.

e That the people should not haue to do with those things which appertaine to the Lorde, and thinke it lawfull for them to eat them.

Vers. 21 The litle court in euery corner, was foure cubits 7, 8, and thirde broad 8, 9, & 7, 8.

Vers. 22 About the walles of these litle courts which were as kitchens, were litle chambers for the cookes

Vers. 1 The doore of the Temple r and from vnder the threshold issued out waters, which came out of the Southside, & ran toward the East Look in y<sup>e</sup> great figure 11.

a Whereby are meant the spiritual graces that should be giuen to the Church vnder the Kingdome of Christ through

through the waters: the waters were to the ancles.

4 Again he measured a thousand, and brought me through the waters: the waters were to the knees: again he measured a thousand, and brought me through: the waters were to the loynes.

5 Afterward he measured a thousand, & it was a river, that I could not passe over: for the waters were risen, and the waters did flow, as a river that could not be passed over.

6 And he sayde vnto mee, Sonne of man, hast thou seene this? The he brought me, and caused me to returne to the brinke of the river.

7 Nowe when I returned, beholde, at the brinke of the river were very many trees on the one side, and on the other.

8 Then said he vnto me, These waters issue out toward the East country, and runne downe into the plaine, and shal go into one sea: they shal runne into another sea, and the waters shal be wholsome.

9 And euery thing that lieth, which moeth, wherefoener the rivers shal come, shal liue, & there shal be a very great multitude of fishes: because these waters shal come thither: for they shal be wholsome, & euery thing shal liue whether the river commeth.

10 And then the fishers shal stand vpon it, & from En-gedi euen vnto En-eglain, they shal spread out their nettes: for their fish shal be according to their kind, as the fish of the maine sea, exceeding many.

11 But the myrie places thereof, and the marishes thereof shal not be wholsome: they shal be made salt pittes.

12 And by this river vpon the brinke thereof, on this side, and on that side shal growe all manner of trees, whose leafe shal not fade, neither shal the fruit thereof fade: it shal bring forth newe fruit according to his season, because their waters shal issue out of the Sanctuarie: and the fruit thereof shal be meat, & the leafe thereof shal be for medicine.

13 Thus sayth the Lord God, This shal be the border, whereby ye shal inherite the land according to the twelve tribes of Israel: Joseph shal haue two portions.

14 And ye shal inherite it, one as well as another: concerning the which I lift vp mine hand to give it vnto your fathers, and this land shal fall vnto you for inheritance.

15 And this shal be the border of the lande toward the North side, from the maine sea toward Hechlon as men go to Zedadah:

16 Hamath, Berorah, Sibram, which is betweene the border of Damascus, & the border of Hamath, & Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shal be Hazar, Enan, & the border of Damascus, and the residue of the North, Northward, and the border of Hamath: so shal be the North part.

18 But the East side shal ye measure from Hauran, and from Damascus, & from Gilead, & from the lande of Israel by Iorden, and from the border vnto the East sea: and so shal be the East part.

19 And the Southside shal be toward Teman from Tamar to the waters of Meriboth in Orsifi. Kadesh, and the riuier to the mayne sea: so shal be the South part toward Teman.

20 The West parte also shal be the great sea from the border, till a man come ouer against Hamath: this shal be the West part.

21 So shal ye deuide this land vnto you, according to the tribes of Israel.

22 And you shal deuide it by lot for an inheritance vnto you, & to the strangers that dwell among you, which shal beget children among you, & they shal be vnto you, as borne in the country among the children of Israel: they shal part inheritance with you in the middes of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shal ye give him his inheritance, saith the Lord God.

#### CHAP. XLVIII.

The lotter of the tribes. The parts of the possession of the Priests, of the Levites, of the cities & of the Princes, and of the people.

Nowe these are the names of the tribes: From the North side, to the coast toward Hechlon, as one goeth to Hamath, Hamath, Enan, & the border of Damascus Northward to the coast of Hamath, euen from the East side to the West shal be a portion for Dan.

2 And by the border of Dan from the East side vnto the West side, a portion for Asher.

3 And by the border of Asher to the East part euen vnto the West part, a portion for Naphtali.

4 And by the border of Naphtali from the East part vnto the West side, a portion for Manasseh.

5 And by the border of Manasseh from the East side vnto the West side, a portion for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a portion for Iudah.

8 And by the border of Iudah, from the East part vnto the West part, shal be the offering, which they shal offer of the Levitic thousand, under broad, and of length as one of the inner partes, from the East side vnto the West side, & the Sanctuarie shal be in the middes of it.

9 The oblation that ye shall offer vnto the Lord, shal be five and twentie thousand long, and of ten thousand the breadth.

10 And for them, euen for the Priests shal be this holy oblation, toward the North five and twentie thousand long, and toward the West, ten thousand broad, and toward the East ten thousand broad, and toward the

Kkk.j. South

Lot.

Meaning, that in this spiritual kingdome there shal be no difference betweene Iewes nor Gentils, but that all shal be partakers of this inheritance in their head Christ.

A promise.

The tribes after that they entered into the land vader Iosua, diuided the land somewhat otherwise then is here set forth by this vision.

That is the portion of the ground, which they shal separate and appoint to the Lord, which shal be deuided into three partes for the Priests, for the prince & for the citie.

chap. 44

South five and twenty thousand long, and the five corners of the Lord's shall be in the middle thereof.

11. *It shall be for the Priests that are sanctified of the sons of Zadok, which have kept my charge, which went not away, and the children of Israel went after as the Levites went after.*

12. Therefore the oblation of the land that is offered, shall be theirs, a thing most holy by the border of the Levites.

13. And over against the border of the Priests the Levites shall have five & twenty thousand long, seven thousand broad: all the length shall be five & twenty thousand, and the breadth ten thousand.

14. And they shall not sell, nor change it, nor shall they the first fruits of the land, for it is holy unto the Lord.

15. And the five thousand that are left in the breadth, over against the five and twenty thousand, shall be a prophane place for the city, for housing, and for suburbs, and the circuit shall be in the middle thereof.

16. And these shall be the measures thereof, the North five hundred and four thousand, and the South five hundred and four thousand, and the East part five hundred and four thousand, and the West part five hundred and four thousand.

17. And the five thousand that are left in the breadth, over against the five hundred and four thousand, shall be a prophane place for the city, for housing, and for suburbs, and the circuit shall be in the middle thereof.

18. And the five thousand that are left in the breadth, over against the five hundred and four thousand, shall be a prophane place for the city, for housing, and for suburbs, and the circuit shall be in the middle thereof.

19. And the five thousand that are left in the breadth, over against the five hundred and four thousand, shall be a prophane place for the city, for housing, and for suburbs, and the circuit shall be in the middle thereof.

20. And the five thousand that are left in the breadth, over against the five hundred and four thousand, shall be a prophane place for the city, for housing, and for suburbs, and the circuit shall be in the middle thereof.

21. And the five thousand that are left in the breadth, over against the five hundred and four thousand, shall be a prophane place for the city, for housing, and for suburbs, and the circuit shall be in the middle thereof.

22. And the five thousand that are left in the breadth, over against the five hundred and four thousand, shall be a prophane place for the city, for housing, and for suburbs, and the circuit shall be in the middle thereof.

the East border, & Westward over against the five and twenty thousand, and the West border, over against the portion of the prince: this shall be the oblation, and the house of the Sanctuary shall be in the middle thereof.

23. Moreover, from the possession of the Levites, and from the possession of the tribe, that which is in the middle shall be the princes: between the border of Judah, and between the border of Benjamin shall be the princes.

24. And the rest of the tribes shall be from the East part unto the West part, and shall be a portion.

25. And by the border of Benjamin, from the East side unto the West side shall be a portion.

26. And by the border of Simeon, from the East part unto the West part, shall be a portion.

27. And by the border of Issachar, from the East side unto the West, shall be a portion.

28. And by the border of Zebulun, from the East part unto the West part, shall be a portion.

29. And by the border of Gad, from the East side unto the West side, shall be a portion.

30. And by the border of Asher, from the East side unto the West side, shall be a portion.

31. And by the border of Naphtali, from the East side unto the West side, shall be a portion.

32. And by the border of Dan, from the East side unto the West side, shall be a portion.

33. And by the border of Joseph, from the East side unto the West side, shall be a portion.

34. And by the border of Benjamin, from the East side unto the West side, shall be a portion.

35. And by the border of Simeon, from the East side unto the West side, shall be a portion.

36. And by the border of Issachar, from the East side unto the West side, shall be a portion.

37. And by the border of Zebulun, from the East side unto the West side, shall be a portion.

38. And by the border of Gad, from the East side unto the West side, shall be a portion.

39. And by the border of Asher, from the East side unto the West side, shall be a portion.

40. And by the border of Naphtali, from the East side unto the West side, shall be a portion.

41. And by the border of Dan, from the East side unto the West side, shall be a portion.

42. And by the border of Joseph, from the East side unto the West side, shall be a portion.

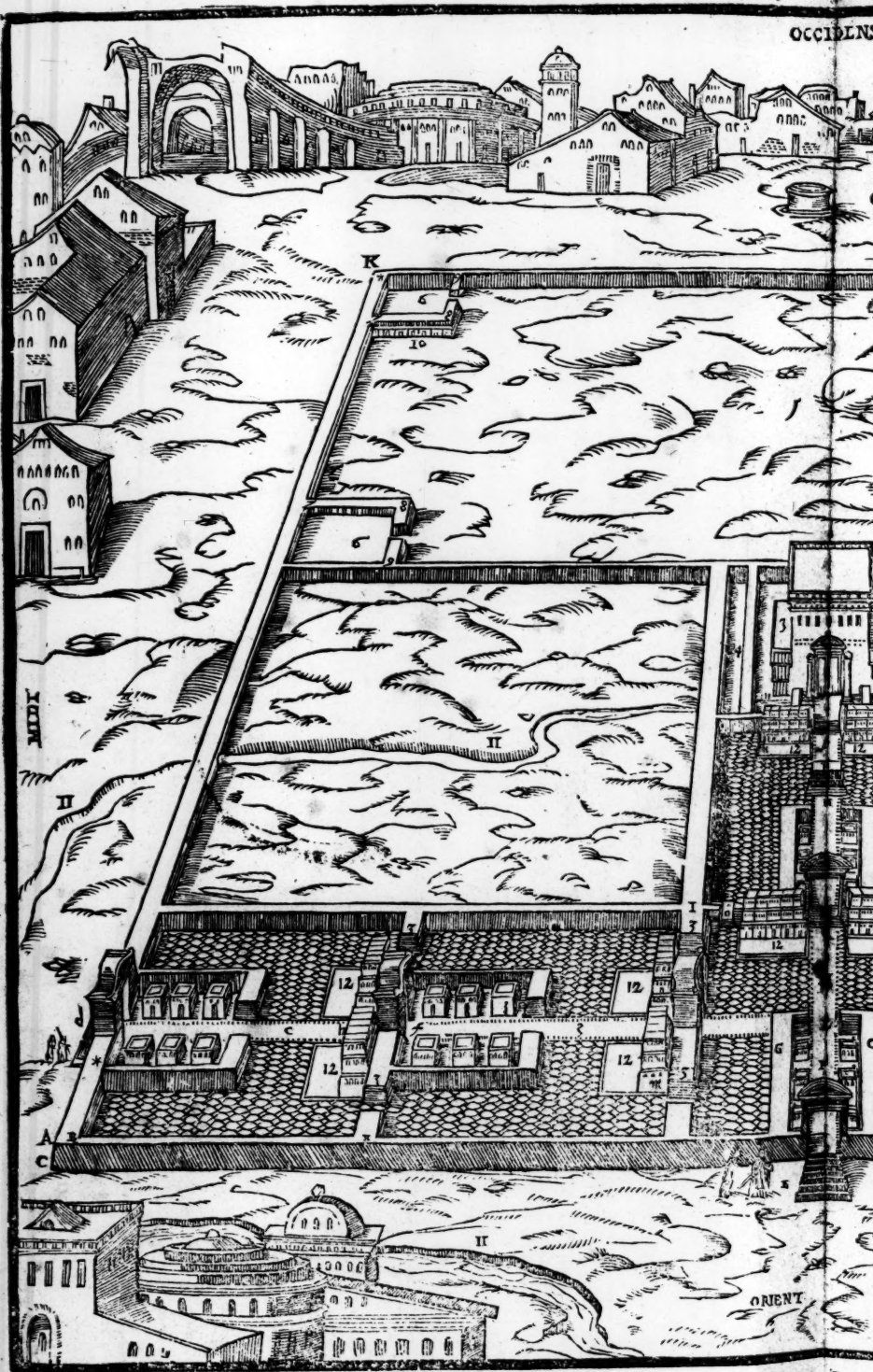
43. And by the border of Benjamin, from the East side unto the West side, shall be a portion.



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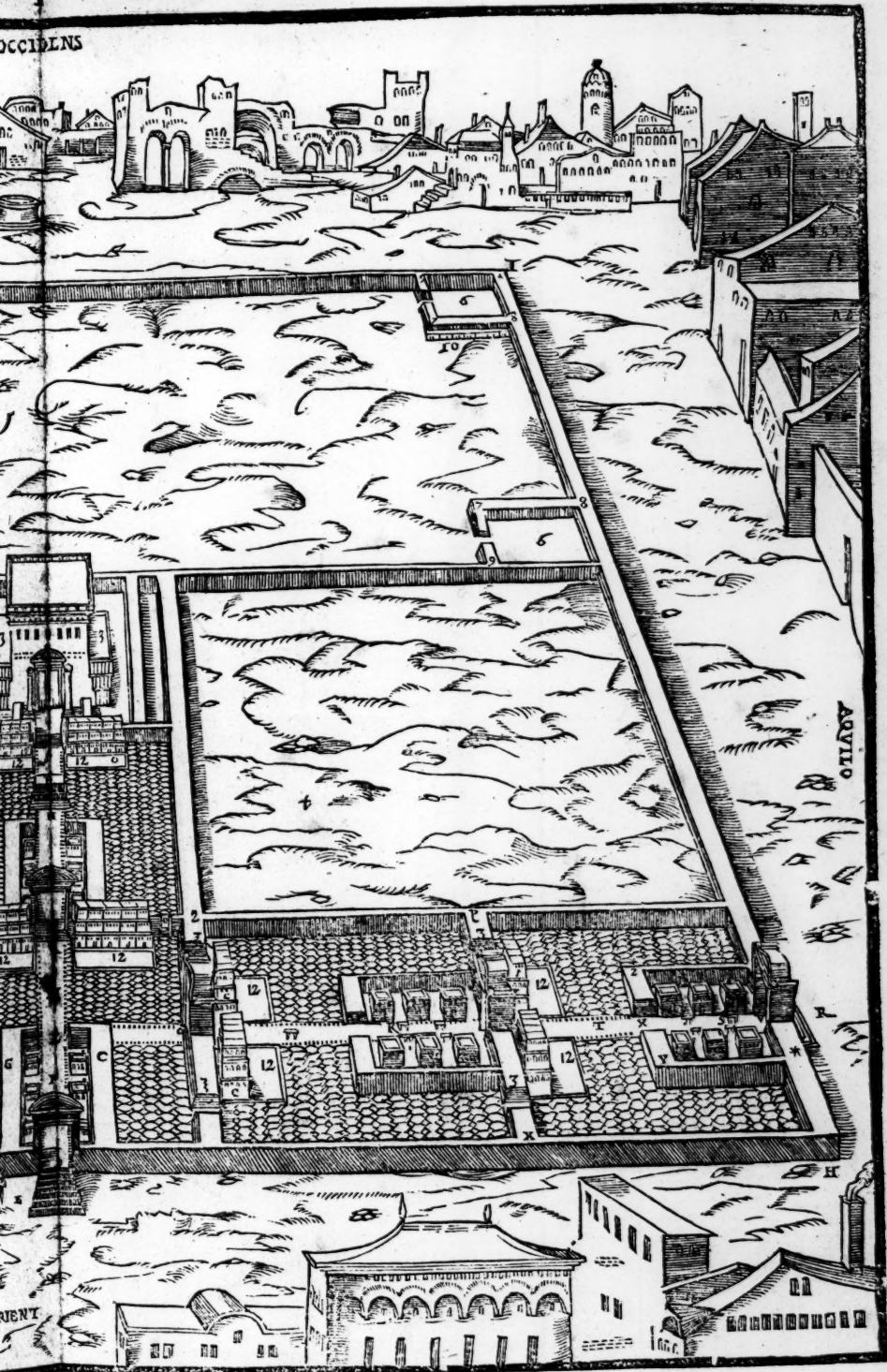


# The forme of the Temple



This figure must be set i

temple and citie restored.



must be set in the end of Ezekiel.





**T**He great providence of God, and his singular mercie towards his Church are most lively here to be seen, who neuer leaveth his churche, but nowe in their greatest miseries and afflictions giveth them Prophets, as Ezekiel, and Daniel, whome he adorned with such graces of his holy spirit, that Daniel above all other had most special revelations of such things as should come to the Church, even from the time that they were in captivitie, to the last ende of the worlde, & to the general resurrection, as of the foure Monarchies & empires of all the world, to wit, of the Babylonians, Persians, Grecians, & Romans. Also of the certaine number of the times, even unto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof; moreover he sheweth Christs office & the cause of his death which was by his sacrifice to take away sinnes, and to bring everlasting life. And as from the beginning God ever exercised his people under the crosse, so he teacheth here, that after thus Christ is offered, he will still leave this exercise to his Church until the dead rise againe, and Christ gather his into his kingdome in the heauens.

1 The captivity of Iehoiakim King of Iudah. 4 The King  
chuseth certain young men of the Jews to learn his laws.  
5 They have the King's ordinances appointed; 8 But they 7  
obtain from us.

In the third  
yeere of the  
reigne of  
Iehoiakim  
King of Iu-  
dah, came  
Nebuchad-  
nezzar, king  
of Babel vn-  
to Ierusalé,

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; which he carried into the land of<sup>b</sup> Shinar, to the house of his god, and he brought the vessels into his gods' temple.

3 And the King spake vnto \* Aſſpenaz the  
maſter of his Eunuchies, that he ſhoulde  
bring certaine of the children of Iſrael, of  
the Kings ſeede, and of the princes:

4 Children in whome was no blemish, but  
well favoured; & instruct in all wisdom,  
and well versed in knowledge, and able to  
teach knowledge, and such as were able to  
stand in the Kings palace; and whome they  
might teach the learning, & the tongue  
of the Chaldeans.

And the King appointed them provision  
every day of a portion of the Kings meat,  
and of the wine, which he dranke, so nour-  
ishing them three yere, till at the ende  
therof they might stand before the King

these noble men, ¶ The king required three things, **1** That they should be born of a noble birth, that they should be of a way & learned of all things and come of a noble nature, & lastly that they should be of a noble mind, & be able to praise his liberality: yet in this hee is worthy to be learned, & knew that it was a necessary mean to serve him the better to his purpose: yet it is not that Daniel did learne any knowledge that was not before hee, but hee did learne to be able to resist the abuse of things and superstition, in that hee would not eat the meat which the King appointed him, but hee did learne to know the nature of things, & that hee might learne to forget the mediocrity of people. ¶ To the intent that in this tyme they should be able to know the manners of the Chaldeans, and also their tongue, & to be able to sit at the table, as in other offices.

6 Nowe among these were certain of the children of Judah, Daniel, Hananiah, Mishael and Azariah.

7 Unto whom the chief of the Eunuchs  
gave other names: for he called Daniel,  
Belshazzar, & Hananiah, Shadrach, & Mi-  
chael, Mefstach and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart, that he would not<sup>m</sup> defile him selfe with the portion of the Kings meate, nor with the wine which he dranke: therefore he required the chiefe of the Eunuches that he might not defile him selfe.

9 (Now God had brought Daniel into favour, and tender love with the chiefs of the Eunuques)

10 And the chiefe of the Eunuches said vnto Daniel, We feare my lord the King, who hath appointed your meate & your drinke: therefore if he see your faces worse liking then the other children, which are of your sort, the shall you make me lofe mine head vnto the King.

¶ Then sayd Danielso Melzar,whome the  
chiefe of the Eunuches had set over Da-  
niel Hananish Michael and Azariash

12 Prouerby seruants, I beseeche thee,\* ten  
dayes, and let them giue vs\* pulfe to eate,  
and water to drinke.

13 Then let our countenances be looked upon before thee, and the countenances of the children that eate of the portion of the Kings meate: and as thou feelest, deal with thy seruants.

4 So he consented to them in this matter,  
and proued them ten dayes.

5 And at the end of ten dayes, their Accoun-  
tenances appeared fayrer, and in better  
liking then all the childrens, which did eat  
the portion of the Kings meat.

they did this foolish religion, which was contrary to  
and therefore he would be great enough to them; which  
ion: for neither he would condemn their nor man  
Meaning, that within this space he might have  
man should be able to defend it: and thus he spake  
by the Spirit of God. ¶ Not that it was a thing  
deitie meates and to drinke wine, as both before  
uld, but if they should have heereby bene worse  
have refused their owne religion, that meate and drinke  
uried. ¶ This bare feeding and thirst all of Meates  
from the court of Egypt, declareth that we must leave  
God doeth call vs vnto, feeling he will make it more  
us, then all deities: for his blessing will furnish

1 That they  
might altoge-  
ther forget their

religion: for the  
Jewes gave  
their children  
names, which  
might euer put  
them in remem-  
brance of some  
point of religio:  
therefore this  
was a great ten-  
tation & a signe  
of seruitude  
which they

were not able to resist.

Not that he thought any religion to be in it.

meat or drinke  
(for afterward  
he did eate) but  
because the king

Should not en-  
rife him by this  
sweete poyson  
to forget his re-

to forget his religion and accustomed sobriety, and that in his

he might daily  
remember of  
what people he

was : and Daniel  
bringeth this in  
to shew how  
God from the

beginning aff-  
fected him w his  
spirit, and at  
length called

length called  
him to be a Pro-  
phet.  
He supposed

to the Babylon-  
ch are of no reli-  
taine his owne,  
tryall, and that

being moved  
abominable to  
and after they

to the King and  
he had bene ac-  
when he fledde  
in such sobrietie

16 Thu

Good gifts are of

r Meaning, in the liberal sciences, and natural knowledge, and not in the magical artes which are forbidden, Deut. 18. 11. f So that he only was a Prophet and none of the other: for by dreames and visions God appeared to his Prophets, Nomb. 12. 6. t Of the three yeeres above mentioned vers. 5. u That is, he was effected in Babylon as a Prophet so long as that common welth stode.

- 16 Thus Melzar tooke awaye the portion of their meat, and the wine that they should drinke, and gaue them pulse.
- 17 As for these foure children, God gaue them knowledge, and vnderstanding in all learning: and wisdome: also he gaue Daniel vnderstanding of all visions and dreames.
- 18 Nowe when the time was expired, that the King had appoynted to bring them in, the chiefe of the Eunuches brought them before Nebuchad-nezzar.
- 19 And the King communed with them: and among them all was found none like Daniel, Hananiah, Mishael, & Azariah: therefore stode they before the King.
- 20 And in all matters of wisdome, and vnderstanding that the King enquired of them, he found them ten times better then all the inchanters and astrologians, that were in all his realme.
- 21 And Daniel was vnto the first yeere of king Cyrus.

CHAP. II.

The dreame of Nebuchad-nezzar. 13 The King commaunded all the wise men of Babylon to be slayne because they could not interpret his dreame. 14 Daniel requieth tyme to solve the question. 15 Daniel is brought vnto the King and sheweth him his dreame and the interpretation thereof. 16 Of the surdasing kingdom of Babil.

- 1 And in the second yeere of the reygne of Nebuchad-nezzar, Nebuchad-nezzar dreamed dreames wherewith his spirite was troubled, and his sleepe was vpon him.
- 2 Then the King commaunded to call the inchanters, and the astrologians and the forcerers, and the Caldeans for to shewe the King his dreames: so they came and stode before the King.
- 3 And the King sayde vnto them, I haue dreamed a dreame, and my spirite was troubled to know the dreame.
- 4 Then spake the Caldeans to the King in the Aramites language, O King, liue for euer: shewe thy seruants thy dreame, and we shall shewe the interpretation.
- 5 And the King sayde vnto them, I haue dreamed a dreame, and my spirite was troubled to know the dreame.
- 6 But if ye declare the dreame and the interpretation thereof, ye shall receiue of me gifts and rewardes, and great honour: therefore shewe mee the dreame and the interpretation of it.

at the wisdom and knowledge of the country depended vpon them, and that al other countreys were voyd of the same. f That is, in the Syrian tongue which differed not much from the Caldeans, (sue it seemed to be more eloquent, and therefore the learned vsed to speake it: as the Iewish writers do to this day. g This is a iust reward of their arrogance (which vaunted of themselves that they had the knowledge of all things) that they should be proued fooler, & that to their perpetual shame and confusion.

- 7 They answered againe, and sayd, Let the King shew his seruants the dreame, & we will declare the interpretation thereof.
- 8 Then the King answered, and sayd, I know certainly that ye would gaine the tyme, because yee see the thing is gone from mee.
- 9 But if ye wil not declare me the dreame, there is but one iudgement for you: for ye haue prepared lying and corrupt wordes, to speake before me till the time be changed: therefore tell me the dreame, that I may know, if ye can declare me the interpretation thereof.
- 10 Then the Caldeans answered before the King, & sayde, There is no man vpon earth that can declare the Kinges matter: yea, there is neither king nor prince nor lord that asked such thinges at an inchanter or astrologian or Caldean.
- 11 For it is a rare thing that the King requieth, and there is none other that can declare it before the King, except the gods whose dwelling is not with flesh.
- 12 For this cause the king was angrye and in great furie, and commanded to destroy all the wise men of Babel.
- 13 And when sentence was giuen, the wise men were slayne: and they sought Daniel and his fellows to be put to death.
- 14 Then Daniel answered with counsel and wisdome to Arioch the Kinges chiefe stewarde, which was gone forth to put to death the wise men of Babel.
- 15 Yea, he answered and sayde vnto Arioch the kings captaine, Why is the sentence so hasty from the king? Then Arioch declared the thing to Daniel.
- 16 So Daniel went and desired the king that he woulde giue him leasure and that hee woulde shewe the king the interpretation thereof.
- 17 Then Daniel went to his house & shewed the matter to Hananiah, Mishael, and Azariah his companions.
- 18 That they should beseeche the God of heauen for grace in this secreete, that Daniel & his fellows should not perishe with the rest of the wise men of Babel.
- 19 Then was the secreete reueyled vnto Daniel in a vision by night: therefore Daniel prayed the God of heauen.
- 20 And Daniel answered and sayde, The Name of God be prayed for euer & euer for wisdome and strength are his.
- 21 And he changeth the times and seasons: he taketh away kings: he setteth vp kings: he giueth wisdome vnto the wise, and vnderstanding to those that vnderstand.
- 22 He discovereth the deepe and secreete things: he knoweth what is in the darkenes, and the light dwelleth with him.
- 23 I thank thee and praye thee, O thou God of my fathers, that thou hast giuen mee wisdome and strength, and hast shewed me now the thing that we desired of thee: for thou hast declared vnto vs the kinges matter.

h Here appeared their ignorance, which was able to tell the dreame, except hee entered into the mystery, and therefore they would pretend knowledge where was no more ignorance, and so as deluders of the people, they were worthy to die. e Everlasting the tyme.

Which declared that God would not have his seruants in the company of the forcerers and Astrologers, whose art were wicked, & therefore they ought to die, though the king did it wronge, & so forth. Or the captain of the guard.

24 ¶ There-fore it.









And he was Nebuchad-nezzar, full of  
wisdom, and the form of his visage was  
bright as the sun. He was king of  
Babylon, and he reigned forty and three  
years. He was a man of great power,  
and he was a man of great wisdom.

And he charged the most valiant men of  
his army, that were in his army, to  
bring forth Shadrach, Meshach, and  
Abednego, and to cast them into the  
furnace of fire, because the King com-  
manded that the furnace should be  
made exceeding hot, and the flame of the  
fire should be kindled.

And these three men, Shadrach, Meshach,  
and Abednego, were brought forth by  
the King, and they were cast into the  
furnace of fire, and they were bound  
unto the four sides of the furnace.

Then Nebuchad-nezzar the King was  
wondered, and he rose up in haste, and  
spoke, and said unto his counsellors,  
Did not we cast three men bound into the  
middle of the fire? Who answered and  
said unto him, Yea, we did so.

And he answered, and said, Lo, now I  
see four men walking in the middle of the  
fire, and they have no hurt, and the form  
of the fourth is like the form of God.

Then the King, Nebuchad-nezzar, came  
forth to the mouth of the fire, and he  
spoke, and said, Shadrach, Meshach,  
and Abednego, this servants of the Lord  
God, go forth and come hither to me.

And they came forth, and they were  
in the middle of the furnace, and they  
were bound unto the four sides of the  
furnace.

Then the nobles, princes, and dukes,  
and the Kings counsellors, came together to  
see what men, because the fire had no power  
over their bodies, for not an hair of their  
heads was burnt, neither was their coats  
changed, nor any smell of fire came upon  
them.

Then Nebuchad-nezzar spake, and  
said, Blessed be the God of Shadrach,  
Meshach, and Abednego, who hath sent  
his Angel, and delivered his servants, that  
they might stand in his furnace, and he  
changed the burning coals into ashes, and  
he delivered their bodies, and they would  
serve and worship him.

Therefore I make a decree, that every  
people, nation, and language, which speak  
against the God of Shadrach, Meshach,  
and Abednego, shall be broken in pieces,  
and their houses shall be made a  
desolation, because there is no God that  
can deliver after this sort.

Then the King promoted Shadrach,  
Meshach, and Abednego, and he made  
them rulers over the province of Babylon,  
and he made them rulers over all the  
provinces of the Kingdom of Babylon.

And he made them rulers over the  
province of Babylon, and he made them  
rulers over all the provinces of the  
Kingdom of Babylon.

And he made them rulers over the  
province of Babylon, and he made them  
rulers over all the provinces of the  
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of his leaves, and shatter his fruit, that the beasts may flee from vnder the shadowe of his branches.

11 **N**evertheless leave the stumpe of his roots in the earth, and with a band of yron and brasse binde it among the grasse of the field, and let it bee wet with the dewe of heauen, and let his portion bee with the beasts among the grasse of the field.

12 **L**et his heart be changed from mannes, and let a beasts heart be giuen vnto him, and let seuen times be passed ouer him.

13 **T**he sentence according to the decree of the watchmen, and according to the worde of the holie ones: the demande was answered, so the intent that liuing me may know that the most high hath power ouer the kingdom of men, and giueth it to whom he will, and appointeth ouer it the most abiect among men.

This is y<sup>e</sup> dreame, that I King Nebuchadnezzar haue seene: therefore thou, O Belteshazzar, declare the interpretation thereof: for all the wises men of my kingdom are not able to shew me the interpretation: but thou art able for the spirite of the holie gods is in thee.

16 **T**hen Daniel (whose name was Belteshazzar) helde his peace by the space of one houre, & his thoughts troubled him, & the King spake and said, Belteshazzar, let decipher the dreame, nor the interpretation thereof trouble thee. Belteshazzar answered and said, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 **T**he tree that thou sawest which was great and mightie, whose height reached vnto the heauen, and the light thereof through all the world.

18 **W**hose leaues were faire & the fruit thereof much, and in it was meate for all, vnder the which the beasts of the field dwelt, & vpon whose branches the foules of the heauen did sit.

19 **I**t is thou, O King, that art great & mightie for thy greatness is growen, & teacheth vnto heauen, & thy dominion to the ends of the earth.

20 **W**here as the King sawe a watchman, and an holie one, that came downe from heauen, and saide, Hewe downe the tree and destroye it, yet leave the stumpe of the roote thereof in the earth, and with a band of yron and brasse binde it among the grasse of the field, and let it bee wet with the dewe of heauen, and let his portion bee with the beasts of the field, till seuen times be passed ouer him.

21 **T**his is the interpretation, O King, and it is the decree of the most high, which is come vpon my lord the King.

22 **T**hat they shall drue thee from men, and thy dwelling shall be with the beasts of the field: thou shalt make thee to eate grass like an ox, & they shall wet thee with the dew of heauen: and seuen times shall passe

10 **U**ntill thou knowest, that the tempest shall rule ouer the kingdom of men, & thou shalt be as a tree.

11 **W**hate as they saide, that one tree should leaue the stumpe of the tree, nor the kingdom shall remaine vnto thee: after that, thou shalt knowe, that the heauen shall rule ouer the kingdom of men.

12 **W**herefore, O King, I pray counsaile thee, & let thee be converted from thy sinnes by righteousnes, and thine iniquities by mercie towards the poore: for I see thee as a tree that is ready to fall.

13 **A**ll these things that come vpon the King Nebuchadnezzar, shall come vnto thee.

14 **A**t the end of twelue monthes, he walked in the royal palace of Babel, & the King spake and saide, Is not this great Babel, that I haue built for the habitation of the kingdom by the might of my power, and for the honour of my maiestie?

15 **W**hile the word was in the Kings mouth, a voyce came downe from heauen, saying, O King Nebuchadnezzar, thou hast spoken, Thy kingdom is departed from thee.

16 **A**nd they shall drue thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eate grass like an ox, and seuen times shall passe ouer thee.

17 **U**ntill thou knowest, that the tempest shall rule ouer the kingdom of men, & thou shalt be as a tree.

18 **W**hate as they saide, that one tree should leaue the stumpe of the tree, nor the kingdom shall remaine vnto thee: after that, thou shalt knowe, that the heauen shall rule ouer the kingdom of men.

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22 **A**nd they shall drue thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eate grass like an ox, and seuen times shall passe ouer thee.

23 **U**ntill thou knowest, that the tempest shall rule ouer the kingdom of men, & thou shalt be as a tree.

24 **W**hate as they saide, that one tree should leaue the stumpe of the tree, nor the kingdom shall remaine vnto thee: after that, thou shalt knowe, that the heauen shall rule ouer the kingdom of men.

25 **W**herefore, O King, I pray counsaile thee, & let thee be converted from thy sinnes by righteousnes, and thine iniquities by mercie towards the poore: for I see thee as a tree that is ready to fall.

h Hereby he meaneth that Nebuchadnezzar should not only for a time lose his kingdom, but be like a beast.

vide p<sup>re</sup>cedent. v. 28.

more. v. 31.

I Whereby he meaneth a long space, as seuen years. Some interpret seuen months, and others seuen weekes: but it lieth in the iudgement of yee. In that his shape or forme was changed, to a beast, but he was either a striken mad, and so voyde of his company, or was out of his senses, and his rancour and his wrath among the beasts, and he was not able to be ruled.

Daniel saw the end, why God thus punished him.

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were called)

Belshazzar King of Babylon seeth an hand writing on  
the wall. 2 The forth is called of the King, can not  
expound the writing. 23 Daniel readeth it, and inter-  
preth it also. 30 The King is slaine. 31 Darius en-  
ioireth the kingdom.

12. Because a more excellent spirite, and knowledge, and understanding (for he did expound dreames, and declare harde sentences, and dissolued doubtres) were found in him, ~~now~~ in Daniel, whome the King named Belteshazzar: now let Daniel be called, and he wil declare the interpretation.

13 ¶ Then was Daniel brought before the King, and the King spake and saide vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father the King brought out of Iewrie?

14 Now I haue heard of thee, that the spirit of the holy gods is in thee, & that light and vnderstanding and excellent wisdom is found in thee.

15 Now therefore wisemen, & astrologians  
haue bene brought before me; that they  
should reade this writing; and shewe mee  
the interpretation thereof: but they  
coule not declare the interpretation of  
the thing.

16 Then heard I of thee, that thou couldest  
shew interpretations, and dissolve doubts  
now if thou canst read the writing, and  
shewe mee the interpretation thereof,  
thou shalt bee clothed with purple, and  
shalt haue a chaine of golde about thy  
neck, and shalt bee the third ruler in the  
kingdome.

17 Then Daniel answered, and saide before  
the King, Keepe thy rewardes to thy selfe,  
and giue thy giftes to another: yet I will  
reade the writing vnto the King, and shew  
him the interpretation.

18 O King, *heare* thou, The most high God  
gaue vnto Nebuchad-nedzar thy father  
a kingdome, and maiestic and honour and  
glorie.

19. And for the maiestie that he gaue him, al  
people, nations, and languages trembled,  
and feared before him: he put to death  
whome he woulde: he smote whome he  
woulde: whome he woulde he fet vp, and  
whome he woulde he put downe.

20 But when his heart was puffed up, and his  
minde hardened in pride, he was deposed  
from his kingly throne, and they took his  
honour from him.

And he was driven from the homes of  
men, & his heart was made like the beasts,  
and his dwelling was with the wilde asses:  
they fed him with graffe like oxen, and his  
boddy was wet with the dewe of the hea-  
ven, till he knewe, that the most high God  
bare rule ouer the kingdome of men, and  
that he appointeth ouer it, whom he willeth  
he pleased.

And thou wis sonne, O Belshazzar, hast  
not humbled thine heart, though thou  
knewest all these things, and saidst, I A

g Thus the wicked in their troubles seek  
to draw them from God, because they seek  
to find comfort in afflictions. h To wit, his grand-  
father's wife, which for her age was not before at  
death when she heard of these strange news.

k For the idolaters thought, that the Angels had power as God, and therefore had them in like estimation, as they had god, thinking that **9** spirit of prophetic, & understanding came of them.

Note, the terror of a guilty conscience - v. 6.

I Before he read the writing, he declareth to the King his great ingratitude toward God, who could not be moved to give him the glory, considering his wonderful works toward his grandfather, and to his weak, that he doeth to not shame of ignorance, but of malice.

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felds of his House before thee, & thou and thy princes, thy wives, and thy concubines have drunke wine in them, and thou hast praised the gods of silver and golde, of brasse, yron, wood and stone, which neither see, neither heare, nor understand: and the God in whose hand thy breath is and all thy wayes, him hast thou not glorified.

m. After } God had so long time deferred his anger, & patiently wayted for thine amendment.

n. This word is twice writte for the certieitie of the thing: shewing, that God had most surely counted, signifying also that God hath appointed a terme for al kingdome, and that a miserable ende shall come on all that rayle them selves against him.

o. Cyrus his sonne in law gave him this title of honour although Cyrus in effect had the dominion.

24. Then was the palme of the hand sent from him, and hath written this writing.

25. And this is the writing that he hath written, MENE, MENE, TAKELV-PHARSIN.

26. This is the interpretation of the thing, MENE, God hath nombred thy kingdom, and hath finished it.

27. TAKELV, thou art wayed in the balance, & art found to light.

28. PHARSIN, thy kingdome is denided, and giuen to the Medes and Persians.

29. Then at the commaundement of Belshazzar they clothed Daniel with purple, and put a chaine of golde about his necke, & made a proclamation concerning him that he should be the thirde ruler in the kingdome.

30. The same night was Belshazzar the King of the Caldians slaine.

31. And Darius of the Medes rooke the kingdome being threecore and two yere old.

#### CHAP. VI.

1. Daniel made request vnto the gouernours, saying, He is put into a denne of Lyons by the decree of the King, & he is deliuered by him in Gods time. 2. Darius answered, and put vnto the hymn, 3. Darius by a decree magnifieth the God of Dauid.

a. Read Enter Chap. I. v. 1. I pleaded Darius to set ouer the kingdome: an hundredth and twentieth gouernours, which shoulde be ouer the whole kingdome.

b. And ouer these three rulers, of whom Daniel was one, what gouernours might giue account vnto them, and the King should haue no damage.

c. Now this Daniel was preferred above the rulers and gouernours, because the spirit was excellent in him, and the King thought to set him ouer the whole realm.

d. Wherefore the rulers and gouernours sought an occasion against Daniel concerning the kingdome: but they coulde finde none occasion nor cause for he was so faithfull that there was no blame nor fault found in him.

e. Then said these men, We shall not finde an occasion against this Daniel, except we finde against him concerning the Lawe of his God.

f. Therefore the rulers and these gouernours went together to the King, and said thus vnto him, King Darius, due for euer.

g. All the officers of thy kingdome, the officers and gouernours, the counsellors, & dukes him selfe consulted together to make a

decree for the King and to establish a statute, that whosoever shall aske a petition of any god or man for thirde dayes saueth of thee, O King, he shall be cast into the denne of Lyons.

8. Now, O King, confirme the decree, and seale the writing, that it be not changed according to the lawe of the Medes and Persians, which altereth not.

9. Wherefore King Darius sealed the writing and the decree.

10. Now when Daniel vnderstood that he had sealed the writing, he went into his house, and his windowe beeing open in his chamber towards Ierusalem, he kneeled vpon his knees three times a day, and prayed and prayd his God, as he did aforetime.

11. Then these men assembled, and founde Daniel praying, and making supplication vnto his God.

12. So they came, and spake vnto the King concerning the Kings decree. Hast thou not sealed the decree, that euery man that shall make request to any god or man within thirte dayes, saue to thee, O King, shall be cast into the denne of Lyons? The King answered, and said, The thing is true, according to the Lawe of the Medes & Persians, which altereth not.

13. Then answered they, and said vnto the King, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O King, nor the decree, that thou hast sealed, but maketh his petition three times a day.

14. When the King heard these wordes, he was fore displeased with him selfe, and let his heart on Daniel, to deliuer him: and he laboured till the sunne went downe, to God pray deliuer him.

15. Then these men assembled vnto the King, and saide vnto the King, Vnderstand, O King, that the lawe of the Medes and Persians is, that no decree nor statute which the King confirmeth, may be altered.

16. Then the King commanded, and they brought Daniel, and cast him into the denne of Lyons: now the King spake, & said vnto Daniel, Thy God, whome thou alway serueth, euen he will deliuer thee.

17. And a stone was brought, and layed vpon the mouth of the denne, and the King sealed it with his owne signet, and with the signet of his princes, that the purpose might not be changed, concerning Daniel.

18. Then the King went vnto his palace, and remained fasting, neither were the instruments of musike brought before him, and his sleepe went from him.

19. Then the King arose early in the morning, and went in all haste vnto the denne of Lyons.

20. And when he came to the denne, he cried with a lamentable voyce vnto Daniel, and the King spake, and said to Daniel, O Daniel, the seruant of the liuing God, is not thy



thy God (whome thou alway seruest) able to deliuer thee from the Lyons :

11 Then said Daniel vnto the King, O King, liue for euer :

12 My God hath sent his Angel and hath shut the lions mouths, that they haue not hurt me : for my iustice was found out before him : and vnto thee, O King, I haue done no hurt.

13 Then was the King exceeding glad for him, & commanded that they should take Daniel out of the denne : so Daniel was brought out of the denne, & no manner of hurt was found vpon him, because he beleued in his God.

14 And by the commandment of the King these men which had accused Daniel, were brought, and were cast into the denne of lions, *even they, their children, and their wives :* and the Lyons had the mastery of them, and brake all their bones a pieces, or euer they came at the ground of the denne.

15 Afterward King Darius wrote, Vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

16 I make a decree that in al the dominion of my kingdom, men tremble and feare before the God of Daniel: for he is the liuing God, and remaineth for euer: and his kingdom shall not perish, and his dominion shall be euerlasting.

17 He rescueth and deliuereth, and he worketh signes and wonders in heauen and in earth, who hath deliuered Daniel from the power of the Lyons.

18 So this Daniel prospered in the reigne of Darius and in the reigne of Cyrus of Persia.

*And when this wickedness is come to light: though not in euery place with like consequences, yet to execute true iustice vpon sin. As this growth that Darius did worshipping God might be punished: for thus he would haue destroyed all superstition and idolatry, and only in his God the others place, but also haue for him self, and caused him to be honored according to his will: but this was a certain confidence of Gods power, which was compelled by the world to fall into it. Which hath not only life in him, but also the only fountain of life, and quickeneth all things, so that he is the only fountain of life.*

CHAP. VII.

*A vision of four beasts is shewed vnto Daniel. The four horns of the fourth beast. Of the euening time.*

1 In the first yere of Belshazzar King of Babel, Daniel saw a dreame, and there vpon in his head, vpon his bed, he wrote the dreame, and declared the summe of the matter.

2 Daniel spake and said, I saw in my vision by night, and beheld the four winges of the heauen stood vpon the great sea:

3 And foure great beastes came vp from the sea, the first from another.

*And from all troubles, but beginning, and therefore incouraged them to look for a continual affliction in the Messiah be vttered and promised, whome they should haue a spiritual deliuerance, and at the promise fulfilled: wherof they should haue a certain token in the destruction of the Babylonical kingdom. Which signified that there should be horrible troubles, and afflictions in the world in all manner of the world, and at sundry times.*

4 The first was as a Lyon, & had eagles winges: I beheld, til the winges thereof were plucked of, and it was lifted vp from the earth, and set vpon his fete as a man, and a mans heart was giuen him.

5 And beheld, another beast which was the second, was like a beare, and stood vpon the one side: and he had three ribbes in his mouth betwene his teeth, and they saide thus vnto him, Arise and deuoure much flesh.

6 After this I behelde, and lo, there was another like a leopard, which had vpon his backe foure winges of a foule: the beast had also foure heads, and dominion was giuen him.

7 After this I saw in the visions by night, & beheld, a fourth beast, which was terrible and very strong: it had great yron teeth shod and brake in pieces, and stamped the residue vnder his fete: and it was like to the beasts that were before it: for it had ten hornes.

8 As I considered the hornes, beheld, there came vp among the another little horne, before whome there were three of the first hornes plucked away: & beheld, in this horne were eyes like the eyes of a man, and a mouth speaking presumptuous things.

9 I beheld, all the thrones were set vp, and the Ancient of dayes did sit, whose garment was white as snow, and the haire of his head like the pure wooll: his throne was like the fire flame, and his wheels as burning fire.

10 A fire flame issued, and came forth from before him: thousand thousand mi-

*captains, which had the empire among them after his death. Seleucus had after the place Antigonus the last, Callender, and after him Antipater was king of Macedonia, and Ptolemyus had Egypt. It was not of himselfe, nor of his owne power, that he gave all these countreys: for his army contained, but thirtie thousand men, and he overcame in one battell Darius, which had ten hundred thousand, when he was so heavy with sleepe, that his eyes were scarce open, as the storie report: sheweth this power was giuen him of God. That is the Romane empire, which was as a monster, and could not be copared in any beast, because the nature of a beast was able to expresse it. M. Signifying the yron and steel of the Romanes. That which the Romanes could not destroy in any other countrey, they would give it to other Kings, and rulers at special times, when they would, they might take it againe: which liberality is here called the stamping of the rest vnder the fete. That is sundry and diuers provinces which were gouerned by the Romanes, and proceeded, wherof euery one might be compared to a little horn. For Mahomet came out of the Romane empire, and the Pope hath no notion of gouernment: therefore this cannot be applied vnto them, and also in this prophetic the Prophets purpose is chiefly to comfort the Iewes, vnto the reuelation of Christ. Some take it for the whole body of Antichrist. Meaning a certaine portion of the ten hornes, that is a part from the whole that was plucked away. For Augustus tooke from the Senate the libertie of choosing the deputies to send into the provinces, and tooke the gouernment of certaine countreys to himselfe. The Roman Emperours at the first used certaine humane gentleness, and were content that others in the Consuls & Senators should beare the name and dignity, so that they might haue the people, and therefore in elections & counsells would behaue themselves according as did other Senators: yea against their enemies, & those that would resist them, they were fierce & cruel, which is here meant by the iron mouth. Meaning the places wherof God & his Angels shall come to iudge the world, which iudgement should be as the stamping of Christ. That is, God which was before all things, and is here described as mans nature is able to compare him to the stamping of the fete.*

Meaning the Assyrian and Caldean empire, which was most strong and fierce in power, and most soone come to their authority as though they had had wings to flye: yet their wings were pulled by the Persians, and they went on their fete, and were made like other men, which is here meant by mans heart. Meaning the Persians, which were barbarous and cruel. They were small in the beginning & were shut vp in their mountaynes and had no brute. That is destroyed many kingdomes, and was insatiable. To wit, the Angels by Gods commandment, who by this meane punished the ingratitude of the world.

Meaning Alexander King of Macedonia. That is his foure chief captains, which had the empire among them after his death. Seleucus had after the place Antigonus the last, Callender, and after him Antipater was king of Macedonia, and Ptolemyus had Egypt. It was not of himselfe, nor of his owne power, that he gave all these countreys: for his army contained, but thirtie thousand men, and he overcame in one battell Darius, which had ten hundred thousand, when he was so heavy with sleepe, that his eyes were scarce open, as the storie report: sheweth this power was giuen him of God. That is the Romane empire, which was as a monster, and could not be copared in any beast, because the nature of a beast was able to expresse it. M. Signifying the yron and steel of the Romanes. That which the Romanes could not destroy in any other countrey, they would give it to other Kings, and rulers at special times, when they would, they might take it againe: which liberality is here called the stamping of the rest vnder the fete. That is sundry and diuers provinces which were gouerned by the Romanes, and proceeded, wherof euery one might be compared to a little horn. For Mahomet came out of the Romane empire, and the Pope hath no notion of gouernment: therefore this cannot be applied vnto them, and also in this prophetic the Prophets purpose is chiefly to comfort the Iewes, vnto the reuelation of Christ. Some take it for the whole body of Antichrist. Meaning a certaine portion of the ten hornes, that is a part from the whole that was plucked away. For Augustus tooke from the Senate the libertie of choosing the deputies to send into the provinces, and tooke the gouernment of certaine countreys to himselfe. The Roman Emperours at the first used certaine humane gentleness, and were content that others in the Consuls & Senators should beare the name and dignity, so that they might haue the people, and therefore in elections & counsells would behaue themselves according as did other Senators: yea against their enemies, & those that would resist them, they were fierce & cruel, which is here meant by the iron mouth. Meaning the places wherof God & his Angels shall come to iudge the world, which iudgement should be as the stamping of Christ. That is, God which was before all things, and is here described as mans nature is able to compare him to the stamping of the fete.

Ang. c. 6. 22.

the force of fete. c. 6. 22.

the power of the Ancient of dayes.

Saints v. 22.

Christ.

Admission of Christ

Ms. B. 26. 27.

*Saints*

b That is, of Persia. c Which represented the kingdom of the Romans  
and Medes, which were ioyned together. d Meaning Cyrus, who  
after grew greater in power then Darius his vnckle and father in law.

[illegible]

4 I saw the ram pushing against the West, and against the North, and against the South: so that no beastes might stand before him, nor could he deliuer out of his hand, but he did what he listed, & became great.

5 And as I considered, behol'd, a goat came fro the West ouer the whole earth, & touched not the ground: & this goat had an <sup>h</sup>orne that appeared between his eyes.

6 And he came vnto the ram that had the two hornes, whom I had sene standing by y<sup>e</sup> riuer, & ran vnto him in his fierce rage.

7 And I saw him come vnto the ram, & being moued against him, he smote y<sup>e</sup> ram, & brake his two hornes: & there was no power in the ram to stand against him: but he cast him downe to the ground, & stamped vpon him, and there was none that could deliuer the ram out of his power.

8 Therefore the goat waxed exceeding great, & when he was at the strongest, his great <sup>h</sup>orne was broken: and for it came vp foure that <sup>a</sup> appeared toward the foure windes of the heauen.

9 And out of one of them came forth <sup>a</sup> little horne, which waxed verie great toward the <sup>south</sup>, & toward the <sup>east</sup>, and toward the <sup>pleasant land</sup>.

10 Yea, it grewe vp vnto the <sup>h</sup>oste of heauen, & it cast downe <sup>some</sup> of the hoste, and of the starres to the ground, & trode vpon them,

11 And extolled himself against the <sup>prince</sup> of the host from whom the <sup>daily sacrifice</sup> was taken away, and the place of his Sanctuary was cast downe.

12 And <sup>a</sup> time shall be giuen him ouer the <sup>daily sacrifice</sup> for the iniquitie: and it shall cast downe the trueth to the ground, and thus shal it do, and prosper.

13 Then I hearde one of the <sup>saintes</sup> speaking, and one of the <sup>saintes</sup> spake vnto a certaine one, saying, How long <sup>shal endure</sup> the vision of the <sup>daily sacrifice</sup>, & the iniquitie of the <sup>desolation</sup> to treade bo the Sanctuary & the <sup>armie</sup> vnder foot?

14 And <sup>he</sup> answered me, Vnto the <sup>evening</sup> and the morning, two thousand and three hundred: then shal the Sanctuary

<sup>There is, no longer in nations.</sup>  
<sup>Meaning Alexander that came from Grecia with great speede and expedition.</sup>  
<sup>Though he came in the name of all Grecia, yet he bare the title & dignitie of the general capitaine, for that the strength was attributed to him, which is meant by this horne.</sup>  
<sup>Alexander overcame Darius in two sundrie battles, and so had the two kingdoms of the Medes and Persians.</sup>  
<sup>Alexanders great power was broken for when he had overcome all the East, he thought to returne towardes Grecia to subdue them that there had rebelled, and so dyed by the way.</sup>  
<sup>That is, which were famous: for almost in the space of fifteene yeres there were thre diuers tyrants: first Antiochus, then Seleucus, then Antiochus.</sup>  
<sup>Which was Antiochus Epiphanes, who was of a ferule and flattering nature.</sup>  
<sup>And there were other betweene him and the Kingdome, and therefore shere called the little home, because neyther princely conditions, nor any other thing was in him, why he should obteyne this kingdome.</sup>  
<sup>That is, towardes Egypt.</sup>  
<sup>Whereby hee meaneth Ptolomais.</sup>  
<sup>Antiochus raged against the elect of God, and trod his precious starres vnder feete, which are so called, because they are separated from the worlde.</sup>  
<sup>That is, God, who gouerneth and maynteyneth his Church.</sup>  
<sup>He laboured to abolishe all religion, and therefore cast Gods seruice out of his Temple, which God had chosen as a safe corner from all the rest of the worlde to haue his Name there truly called vpon.</sup>  
<sup>He sheweth that their finnes are the cause of these horrible afflictions: and yet comforteth them, in that hee appointeth this tyrant a tyme, whom he would not suffer vterly to abolishe his religion.</sup>  
<sup>This horne shall abolishe for a tyme the true doctrine and corrupt Gods seruice.</sup>  
<sup>Meaning that he heard one of the Angels asking this question of Christ, whom he calleth a certaine one or a certaine one, or a marvellous one.</sup>  
<sup>That is, the Iewes finnes, which were cause of this destruction.</sup>  
<sup>That is, which suppresseth Gods religion and his people.</sup>  
<sup>Christ answered me for the comfort of the Church.</sup>  
<sup>That is, vnto so many naturall dayes be past, which make fixtyeeres three moneths and an halfe: for so long vnder Antiochus was the Temple prophaned.</sup>

be clenfed.

15 Nowe when I Daniel had sene the vision, and sought for the meaning, behold, there stood before me <sup>b</sup> like the similitude of a man.

16 And I hearde a mans voice betweene the <sup>bankes</sup> of Vlai, which called and saide, Gabriel, make this man to vnderstande the vision.

17 So he came where I stood: and when he came, I was afraide, and fel vpon my face: but he said vnto me, Vnderstand, O sone of man: for <sup>d</sup> in the last time <sup>shal be</sup> the vision.

18 Nowe as he was speaking vnto me, I began to sleepe <sup>fel</sup> on my face, to the ground: but he touched me, and set me vp in my place.

19 And he saide, Beholde, I will shewe thee what shall be in the last <sup>wrath</sup> for in the end of the time appointed <sup>it shal come</sup>.

20 The ram which thou sawest hauing two hornes, <sup>are</sup> the Kings of the Medes and Persians.

21 And the goat <sup>is</sup> the King of Grecia, and the great <sup>h</sup>orne that is betweene his eyes, is the first King.

22 And that that is broken, & foure stoode vp for it, <sup>are</sup> foure kingdomes, which shall stande vp <sup>of</sup> that nation, but not <sup>in</sup> his strength.

23 And in the end of their kingdome, when the rebellious shal be cōsumed, a King of <sup>b</sup> fierce countenance, and vnderstanding darke sentences, shal stand vp.

24 And his power shal be mightie, but not <sup>in</sup> his strength: & he shal destroye wonderfully, & shal prosper, and practise, and shal destroye the <sup>h</sup> mightie, and the holie people.

25 And through his <sup>h</sup> policie also, hee shall cause craft to prosper in his hand, and he shall extoll him selfe in his heart, and by <sup>peace</sup> shall destroye many: he shall also stande vp against the <sup>prince</sup> of princes, but he shall be broken downe <sup>without</sup> hand.

26 And the vision of the <sup>evening</sup> and the morning, which is declared, is true: therefore seale thou vp the vision, for it <sup>shal be</sup> after many dayes.

27 And I Daniel was stricken & sicke <sup>seuer</sup> seuer dayes: but when I rose vp, I did the Kings busines, and I was astonishd at the vision, but none vnderstood it.

<sup>b</sup> Which was Christ, who in this manner declared him selfe to the olde fathers howe he would be God manifested in flesh.

<sup>c</sup> This power to command the Angel, declared, that he was God.

<sup>d</sup> The effect of this vision shall not yet appeare, but a long tyme after.

<sup>e</sup> Meaning that great rage which Antiochus should shewe against the Church.

<sup>f</sup> That is, out of Grecia.

<sup>g</sup> They shall not haue like power as had Alexander.

<sup>h</sup> Noting that this Antiochus was impudent & cruell, and also craftie, that he could not be deceived.

<sup>i</sup> That is, not like Alexanders strength.

<sup>k</sup> Both the Gentiles that dwell about him, and also the Iewes.

<sup>l</sup> Whosoever he goeth about by his craft, he shall bring it to passe.

<sup>m</sup> That is, vnder pretence of peace, or as it were in sport.

<sup>n</sup> Meaning, against God.

<sup>o</sup> For God would destroye him with a notable plague, and so comfort his Church, 2 Mac. 9. 9.

<sup>p</sup> Reade verse 14.

<sup>q</sup> For feare and astonishment.

CHAP. IX.

3 Daniel desired to haue that performed of God, which he had promised concerning the returne of the people from their banishment in Babilon. 4 A true confession. 5 Daniels prayer is heard. 6 Gabriel the Angel expoundeth vnto him the vision of the seuentie weekes. 7 The anointing of Christ. 8 The building againe of Ierusalem. 9 The death of Christ.

1 IN the first yere of Darius the sonne of Ahasuerus, of the seede of the Medes, which was made King ouer <sup>b</sup> realme of the Caldeans,

<sup>a</sup> Who was also called Astyages.

<sup>b</sup> For Cyrus led with ambition, went about warrs in other countreys, and therefore Darius had the title of the Kingdome, though Cyrus was King in effect.



# Daniel's confession. His prayer

# Daniel.

# is heard. Of the

e For though he was an excellent Prophet, yet he dayly encreased in knowledge by reading of the Scriptures  
d He speaketh not of that ordinarie prayer, which hee vsed in his house thrise a day, but of a rare and vehement prayer, least their finnes should cause God to delaye the time of their deliuerance prophesied by Ieremiah.  
e That is, haist all power in thy selfe to execute thy terrible iudgements against obstinate sinners, as thou art riche in mercie to comfort them which obey thy worde and loue thee.  
f He sheweth that whensoever God punisheth, he doeth it for iust cause: and thus the godly neuer accuse him of rigor as the wicked doe, but acknowledge that in themselves there is iust cause why he should so intreat them.  
g He doeth not excuse the kings because of their authority, but prayeth chiefly for them as the chiefe occasions of these great plagues.  
h He sheweth that they rebell against GOD, which serue him not according to his commandement & word.  
i As Deut. 27. 25. or the curse confirmed by an othe.  
k Or, gouerned vs.  
l Ebre, watched upon the euill.  
m Exod. 14. 18. bane. 1. 11.

- 2 Euen in the first yere of his reigne, I Daniel vnderstood by books the number of the yeres, whereof the Lord had spoken vnto Ieremiah y Prophet, that he woulde accomplish seuentie yeres in the desolation of Ierusalem.
- 3 And I turned my face vnto the Lord God, and sought by praier and supplications with fasting and sackcloth and ashes.
- 4 And I prayed vnto the Lord my God, and made my cōfession, saying, Oh Lord God, which art great & feareful, and keepest cōenant & mercy toward them which loue thee, and toward them that keepe thy commandements,
- 5 We haue sinned, & haue committed iniquity & haue done wickedly, yea, we haue rebelled, & haue departed from thy precepts, and from thy iudgements.
- 6 For we woulde not obey thy seruants the prophets, which spake in thy Name to our Kings, to our princes, & to our fathers, & to all the people of the land.
- 7 O Lord, righteousnes belongeth vnto thee, & vnto vs open shame, as appeareth this day vnto euery man of Iudah, and to the inhabitants of Ierusalem: yea, vnto all Israel, both neere & farre of, through all the countreys, whither thou hast driuen the, because of their offences, that they haue committed against thee.
- 8 O Lord, vnto vs appertineth open shame, to our Kings, to our princes, and to our fathers, because we haue sinned against thee.
- 9 Yet compassion and forgiuenes is in the Lord our God, albeit we haue rebelled against him.
- 10 For we haue not obeyed the voyce of the Lord our God, to walke in his lawes, which he had laide before vs by the ministerie of his seruants the Prophets.
- 11 Yea, all Israel haue transgressed thy Law, and are turned backe, & haue not hearde thy voice: therefore the curse is powred vpō vs, and the othe that is written in the law of Moses the seruant of God, because we haue sinned against him.
- 12 And he hath confirmed his words, which he spake against vs, & against our iudges that iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ierusalem.
- 13 All this plague is come vpon vs, as it is writtē in the Lawe of Moses: yet made we not our prayer before the Lord our God, that we might turne from our iniquities and vnderstand thy truth.
- 14 Therefore hath the Lord made ready the plague, and brought it vpō vs: for the Lord our God is righteous in all his works which he doeth: for we would not heare his voyce.
- 15 And now, O Lorde our God, that hast brought thy people out of the land of Egypt with a mightie hand, and hast gotten thee renoume, as appeareth this daye, we

haue sinned, we haue done wickedly.

- 16 O Lord, according to al thy righteousness, I beseech thee, let thine anger & thy wrath be turned away fro thy citie Ierusalem thine holy mountaine: for because of our finnes, & for the iniquities of our fathers, Ierusalem & thy people are a reproche to all that are about vs.
- 17 Nowe therefore, O our God, heare the praier of thy seruant, & his supplications, and cause thy face to shine vpon thy Sanctuary, that lieth waste for the Lords sake.
- 18 O my God, encline thine eare & heare: open thine eyes, and behold our desolations, & the citie whereupon thy Name is called: for we doe not present our supplications before thee for our owne righteousness, but for thy great tender mercies.
- 19 O Lord, heare, O Lord forgiue, O Lorde consider, & doe it: deferre not, for thine owne sake, O my God: for thy Name is called vpon thy citie, & vpon thy people.
- 20 And whiles I was speaking & praying, and confessing my sinne, and the sinne of Iuda my people Israel, & did present my supplicatiō before the Lord my God, for the holy Mountaine of my God,
- 21 Yea, while I was speaking in prayer, euen the man Gabriel, who I had sene before in the vision, came flying, & touched me about the time of the euening oblation.
- 22 And he informed me, & talked with me, and sayde, O Daniel, I am nowe come forth to giue thee knowledge and vnderstanding.
- 23 At the beginning of thy supplications the commandement came forth, & I am come to shewe thee, for thou art greatly beloved: therefore vnderstand the matter & consider the vision.
- 24 Seuentie weekes are determined vpon thy people & vpon thine holy citie, to finish the wickednes, and to seale vp the sinnes, and to reconcile the iniquity, & to bring in euermlasting righteousness, and to seale vp the vision & prophesie, and to anoint the most Holy.
- 25 Knowe therefore and vnderstande, that from the going forth of the commandement to bring againe the people, & to build Ierusalem, vnto Messiah the prince, shall be seuen weekes, and three score & two weekes, & the streete shall be built againe, and the waecuen in a troublous time.
- 26 And after three score & two weekes, shall Messiah be slaine, & shall haue nothing, and the people of the prince that shall come, shall destroy the city & the Sanctuary, and the end thereof shall be with a flood: &

k That is, according to all the mercies and promises and the performance thereof, I shew thy faithfullnes. m Thus is, in thy Church, in whom thou wilt accept all our prayers. n Darius, that the people see only that Gods mercie and reuenge their own wickednes, when they feele for remission of their finnes. o Thus he could not content himselfe with any remembrance of words: for he was so leuised with the seruente, as he considered Gods promises, made to the citie and Church, and for the aduancement of Gods glory. p He aduised to Ierusalem prophetic, who prophesied their captiuitie should be seuen years: but now Gods mercy should seuen fable exceede his imprisonment, which should be three hundred & threetye yeres, even to the coming of Christ, & then it should continue for euer. q Meaning Daniels nation, or whome hee was careful. r To these men hee and to pulpit out of remembrance. s From the time that Cyrus came, when hee made the people: and this part: and the weekes made 46 yeres, which are referred to the time of the building of the Temple, and to the laying of the foundation. t Counting from the first yere of Darius who

gaue the seconde commandement for the building of the Temple, in 62 weekes, which make 439. yeres, which comprehendeth the time from this building of the Temple vnto the Baptisme of Christ. u This is the straightnes of time. x He shall seeme to haue no beneuolence, nor to be of any estimation, as Isa. 53. 2. y Meaning, Titus Vespasian sonne, who should come and destroy both the Temple & the people with out all hope of recouerie.

prayer & confession to God of all sinners particularly.

we must bury day in our repentance

Deliberation brought hereupon.

Christ. b. 25. 26.

vnto the ende of the battell it shal be destroyed by defolations.

27 And he <sup>2</sup>shal confirme the couenant with many for one weeke: and in the middes of the weeke he shal cause the sacrifice and the oblation to <sup>3</sup>cease, <sup>4</sup>and for the ouerspredding of the abominations, he shall make it defolate, euen vntill the consummation determined shalbe powred vpon the defolate.

<sup>b</sup> Meaning, that Ierusalem and the Sanctuary shoulde be utterly destroyed for their rebellion against God and their idolatrie: that the plagues shalbe so great, that they shall all be consumed as then.

CHAP. X.

*There appereth vnto Daniel a man clothed in linen, 11 Which sheweth him wherefore he is sent.*

1 In the <sup>2</sup>third yere of Cyrus King of Persia, a thing was reueiled vnto Daniel (whose name was called Belteshazzar) & the word was true, but the time appointed was <sup>3</sup>long, and he vnderstoode the thing, and had vnderstanding of the vision.

2 At the same time, I Daniel was in heauens for three weekes of daies.

3 I ate no pleasaunt bread, neither came flesh nor wine in my mouth, neyther did I anoint my self at al, al three weekes of daies were fulfilled.

4 And in the foure & twentieth day of the first moneth, as I<sup>d</sup> was by the side of that great riuer, euen Hiddekel,

And I lift vp mine eyes, and looked, and behold, there was a man<sup>e</sup> clothed in lin<sup>e</sup>, whose loines were girded with fine golde of <sup>5</sup>Vphaz.

6 His body also was like the Chrysolite, and his face (to looke vpon) like the lightening, & his eyes as lampes of fire, and his armes and his feete were like in colour to polished brasse, & the voice of his wordes was like the voice of a multitude.

7 And I Daniel alone sawe the visio: for the me that were with me, saw not the vision: but a great feare fell vpon them, so that they fled away and hid them selues.

8 Therefore I was left alone, and sawe this great visio, & there remained no strength in me: for my strength was turned in me into corruption, and I retained no power.

9 Yet heard I the voice of his wordes: and when I hearde the voyce of his wordes, I slept on my face: & my face was toward the ground.

10 And beholde, an hand<sup>e</sup> touched me, which set me vp vpon my knees and vpon the palmes of mine hands.

11 And he saide vnto me, O Daniel, a man greatly beloued, vnderstand the wordes that I speake vnto thee, and stande in thy place: for vnto thee am I now sent. And when he had saide this worde vnto me, I stood trembling.

12 Then said he vnto me, Feare not, Daniel: for from the first day that thou didest set thine heart to vnderstand, & to humble thy selfe before thy God, thy wordes were heard, and I am come for thy wordes.

13 But the<sup>e</sup> prince of the kingdom of Persia withstood me one and twentie daies: but lo, Michael one of y<sup>e</sup> chiefe princes, came to helpe me, and I remained there by the Kings of Persia.

14 Now I am come to shew thee what shall come to thy people in the latter daies: for yet the<sup>e</sup> vision is for many daies.

15 And when he spake these wordes vnto me, I set my face toward the ground, and helde my tongue.

16 And beholde, one like the similitude of the sonnes of man touched my lips: then I opened my mouth, and spake, and sayde vnto him that stood before mee, O my Lord, <sup>17</sup>by the vision my sorowes are returned vpon me, and I haue retained no strength.

17 For how can the seruant of this my Lord talke with my Lord being such one? for as for me, straight way there remained no strength in me, neither is there breath left in me.

18 Then there came againe, and touched me one like the appearance of a man, and he strengthened me.

19 And said, O man, greatly beloued, feare not: peace be vnto thee: be strong and of good courage. And when he had spoken vnto me, I was strengthened, and saide, Let my Lord speake: for thou hast strengthened me.

20 Then saide he, Knowest thou wherefore I am come vnto thee? but nowe will I returne to fight with the prince of Persia: & when I am gone forth, lo, the<sup>e</sup> prince of Grecia shal come.

21 But I wil shew thee that which is decreed in the Scripture of truth: <sup>22</sup>and there is none y<sup>e</sup> holdeth with me in these things, but Michael your prince.

<sup>23</sup>Which declareth that when God finiteth downe his children, he doeth not immediately lift them vp at once (for now the Angel had touched him twice) but by litle and litle. <sup>p</sup> Meaning that he would not onely him selfe bridle the rage of Cambyse, but also the other kings of Persia by Alexander the King of Macedonia. <sup>q</sup> For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

CHAP. XI.

*A prophesie of the kingdomes, which shoulde be enemies to the Church of God, as of Persia, 3 Of Greece, 5 Of Egypt, 21 Of Syria, 28 And of the Romanes.*

1 Also I, in the first yere of Darius of the Medes, euen I<sup>d</sup> stood to incourage & to strengthen him.

2 And nowe will I shew thee the truth. Behold, there shal stand vp yet<sup>e</sup> three Kings in Persia, and the fourth shall be farre richer then they all: and by his strength, & by his riches he shal stirre vp<sup>e</sup> all against the realme of Grecia.

3 But a<sup>d</sup> mightie King shall stand vp, that reigned, was the first, the seconde Smerdes, the thirde, Darius the sonne of Hytaspis, and the fourth Xerxes, which all were enemies to the people of God and stood against them. <sup>c</sup> For hee raysed vp all the East countreis to fight against the Grecians: and albeit he had in his annie nine hundred thousand men, yet in foure battels he was difcomfited and fled away with shame. <sup>d</sup> That is, Alexander the Great.

<sup>h</sup> Meaning, Cambyse who reigned in his fathers absence, and did not onely for this space hinder the building of the Temple, but would haue farther raged, if God had not sent me to resist him, and therefore haue I stayed for the profite of the Church. <sup>i</sup> Though God could by one Angel destroy all the world, yet to assure his children of his loue, hee sendeth forth double power euen Michael, that is, Christ Iesus the head of Angels. <sup>k</sup> For though the Prophet Daniel should ende and cease, yet his doctrine shoulde continue till the coming of Christ for the comfort of his Church.

<sup>l</sup> This was the same Angel that spake with him before in the similitude of a man. <sup>m</sup> I was overcome with feare and sorowe, when I haue the vision. <sup>n</sup> Hee declareth hereby that God would be mercifull vnto the people of Israel.

<sup>o</sup> Which declareth that when God finiteth downe his children, he doeth not immediately lift them vp at once (for now the Angel had touched him twice) but by litle and litle. <sup>p</sup> Meaning that he would not onely him selfe bridle the rage of Cambyse, but also the other kings of Persia by Alexander the King of Macedonia. <sup>q</sup> For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

<sup>r</sup> Meaning that he would not onely him selfe bridle the rage of Cambyse, but also the other kings of Persia by Alexander the King of Macedonia. <sup>s</sup> For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

<sup>t</sup> Meaning that he would not onely him selfe bridle the rage of Cambyse, but also the other kings of Persia by Alexander the King of Macedonia. <sup>u</sup> For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

<sup>v</sup> Meaning that he would not onely him selfe bridle the rage of Cambyse, but also the other kings of Persia by Alexander the King of Macedonia. <sup>w</sup> For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

<sup>x</sup> Meaning that he would not onely him selfe bridle the rage of Cambyse, but also the other kings of Persia by Alexander the King of Macedonia. <sup>y</sup> For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

<sup>z</sup> Meaning that he would not onely him selfe bridle the rage of Cambyse, but also the other kings of Persia by Alexander the King of Macedonia. <sup>aa</sup> For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

<sup>bb</sup> For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

<sup>cc</sup> For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

Lilij. shall

e For when his estate was most flourishing, hee ouercame him selfe with drink, and so fell into a discafe: or as some write, was poysoned by Cassander.  
f For his twelue chiefe princes first deuided his kingdome among them selues.  
g After this his Monarchie was deuided into foure: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedonia, and Ptolemus Egypte.  
h Thus God reuenged Alexanders ambition and crueltie in causing his posteritie to be murdered, partly of the fathers chiefe friends, and partly one of another.  
i None of these foure shalbe able to be compared to the power of Alexander.  
k That is, his posteritie hauing no part thereof.  
l To wit, Ptolemus King of Egypte.  
m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shalbe more mightie: for he should hate both Asia and Syria.  
n That is, Berenice the daughter of Ptolemus Philadelphus shalbe giuen in marriage to Antiochus Theos, thinking by this affinitie that Syria and Egypt should haue a continuall peace together.  
o That force and strength shall not continue: for soone after Berenice and her yong sonne after her husbands death, was slaine of her stepsonne Seleucus Calinicus the sonne of Laodice, the lawfull wyfe of Antiochus, but put away for this womans sake.  
p Neyther Ptolemus, nor Antiochus.  
q Some reade, feede, meaning the childe begotten of Berenice.  
r Some reade, she that begate her, and thereby vnderstand her nurse, which brought her vp: so that all they that were occasion of this marriage, were destroyed.  
s Meaning, that Ptolemus Euergetes after the death of his father Philadelphus shoulde succede in the kingdome being of the same stocke that Berenice was.  
t To reuenge his sisters death against Antiochus Calinicus King of Syria.  
u For this Ptolemus reigned fixe and fourtie yeres.  
x Meaning, Seleucus and Antiochus the Great, the sonnes of Calinicus shall make warre against Ptolemus Philopater the sonne of Philadelphus.  
y For his elder brother Seleucus died, or was slaine while the warres were preparing.  
z That is, Philopater when he shall see Antiochus to take great dominions from him in Syria, and also ready to invade Egypte.  
a For Antiochus had fixe thousand horsemen and three score thousand footemen.  
b After the death of Ptolemus Philopater, who left Ptolemus Epiphanes his heire.

shall rule with great dominion, & do according to his pleasure.  
4 And when he shall stande vp, his kingdome shalbe broken, and shalbe deuided toward the foure windes of heauen: and not to his posterity, nor according to his dominion, which he ruled: for his kingdome shalbe plukt vp, euē to be for others besides his thofe.  
5 And the King of the South shalbe mightie, and one of his princes, and shal preuaile against him, and beare rule: his dominion shalbe a great dominion.  
6 And in the ende of yeres they shalbe ioyned together: for the Kings daughter of the South shall come to the King of the North to make an agreement, but she shal not reiteine the power of the arme, neyther shal he continue, nor his arme: but she shal be deliuered to death, & they that brought her, and he that begate her, and he that comforted her in these times.  
7 But out of the budde of her rootes shall one stand vp in his stead, which shal come with an armie, & shal enter into the fortresse of the King of the North, & do with them as he list, and shal preuaile,  
8 And shall also carie captiues into Egypte their gods with their molten images, and with their precious vessells of siluer and of gold, & he shal continue mo yeres then the king of the North.  
9 So the King of the South shall come into his kingdome, and shall returne into his owne land.  
10 Wherefore his sonnes shall be stirred vp, and shal assemble a mightie great armie: and one shal come, and ouerflowe, & passe through: then shal he returne, and be stirred vp at his fortresse.  
11 And the King of the South shall be angry, and shall come forth, and fight with him, euē with the King of the North: for he shal set forth a great multitude, and the multitude shalbe giuen into his hand.  
12 Then the multitude shalbe proude, and their heart shalbe lifted vp: for he shal cast downe thousands: but he shal not stil preuaile.  
13 For the King of the North shall returne, and shal set forth a greater multi-

tude then afore, & shal come forth (after certeyne yeres) with a mightie armie, and great riches.  
14 And at the same time there shal manie stande vp against the King of the South: also the rebellious children of thy people shal exalt them selues to establishe the vision, but they shal fall.  
15 So the King of the North shal come, and cast vp a mount, and take the strong citie: and the armes of the South shal not resiste, neyther his chofen people, neither shal there be any strength to withstand.  
16 But he that shal come, shal doe vnto him as he liste, and none shal stande against him: and he shal stande in the pleasant land, which by his hand shalbe consumed.  
17 Again he shal set his face to enter with the power of his whole kingdome, and his confederates with him: thus shal he do, & he shal giue him the daughter of women, to destroy her: but the shal not stande on his side, neyther be for him.  
18 After this shal he turne his face vnto the yles, & shal take many, but a prince shal cause his shame to light vpon him, beside that he shal cause his own shame to turne vpon himselfe.  
19 For he shal turne his face toward the fortres of his owne lande: but he shall be ouerthrowen and fall, and bee no more founded.  
20 Then shal stande vp in his place in the glorie of the kingdome, one that shal raise taxes: but after fewe dayes he shal be destroyed, neither in wrath, nor in battell.  
21 And in his place shal stand vp a vile person, to whome they shal not giue the honour of the kingdome: but he shal come in peaceably, and obtaine the kingdome by flatteries.  
22 And the armes shall be ouerthrowen with a flood before him, & shalbe broken; and also the prince of the covenant.  
23 And after the league made with him, he shal worke deceitfully: for he shal come vp, and ouercome with a smal people.  
k She shal not agree to his wicked counsell, but shall loue her husband, as her dutie requireth, and not seeke his destruction.  
l That is, toward Asia, Grecia and thofe yles which are in the Sea called Mediterranean: for the Iewes called all countreys yles which were deuided from them by Sea.  
m For whereas Antiochus was wont to contemne the Romanes, and put their ambassadours to shame in all places, Attilius the Consul, or Lucius Scipio put him to flight and caused his shame to turne on his owne head.  
n By his wicked lye and obeying of foolish counsell.  
o For feare of the Romanes he shal flee to his holdes.  
p For when as under the pretence of pouterie he would haue robbed the Temple of Iupiter Dodoneus, the countrey men slew him.  
q That is, Seleucus shal succede his father Antiochus.  
r Not by foreine enemies, or battell, but by treason.  
s Which was Antiochus Epiphanes, who as thought, was the occasion of Seleucus his brothers death and was of a cruell and flattering nature, and defrauded his brothers sonne of the kingdome, and vsurped the kingdome without the consent of the people.  
t He heweth that great foreyne powers shall come to helpe the yong sonne of Seleucus against his vnkle Antiochus, & yet shalbe ouerthrowen.  
u Meaning Ptolemus Philometor and his vnkle Antiochus made a league.  
y For he came vpon him at vnwares, and when he suspected his vnkle Antiochus nothing.



24 He shal enter into the quiet and plentiful prouince, & he shall do that which his fathers haue not done, nor his fathers fathers: he shal deuide among the pray and the spoile, and the substance, yea, and he shall forecast his deuises against the strong holdes, euen for a time.

25 Also he shal stirre vp his power and his courage against the King of the South with a great armie, and the King of the South shall be stirred vp to battell with a very great & mightie armie: but he shall not stand: for they shal forecast and practise against him.

26 Yea, they that feede of the porciō of his meate, shal destroy him: & his armie shall ouerflowe: and manie shal fall, and bee slaine.

27 And both these Kings hearts shalbe to do mischief, and they shal talke of deceite at one table: but it shal not auaille: for yet the end shalbe at the time appointed.

28 Then shal he returne into his land with great substance: for his heart shalbe against the holy couenant: so shal he do & returne to his owne land.

29 At the time appointed he shal returne, and come towarde the South: but the last shal not be as the first.

30 For the shippes of Chittim shal come against him: therefore he shal be forie & returne, and freat against the holy couenant: so shal he doe, he shal euen returne & haue intelligence with them that forsake the holy couenant.

31 And armes shal stand on his part, and they shall pollute the Sanctuary of strength, and shal take away the dayly sacrifice, and they shal set vp the abominable defolation.

32 And such as wickedly breake the couenant, shall he cause to sinne by flatterie: but the people that do knowe their God, shal preuaile and prosper.

33 And they that vnderstand among the people, shal instruct many: yet they shall fall by sworde, and by flame, by captiuitie and by spoyle many dayes.

34 Now when they shal fall, they shalbe holpen with a litle helpe: but manie shall cleaue vnto them & faignedly.

35 And some of the of vnderstanding shal to trie them, and to purge, & to make them white, till the time be out: for there is a time appointed.

36 And the King shal do what him list: he shal exalt himselfe, and magnifie himselfe against al, that is God, & shal speake maruelous things against the God of gods, & shal prosper, till the wrath be accomplished: for the determination is made.

37 Neither shal he regard the God of his fathers, nor the desires of womē, nor care for any God: for he shal magnifie himselfe aboute all.

38 But in his place shal he honour the god Mauzzim, and the god whom his fathers knew not, shal he honour with golde & with siluer, and with precious stones, and pleafant things.

39 Thus shal he do in the holdes of Mauzzim with a strange god whom he shal acknowledge: he shal increase his glory, and shal cause them to rule ouer many, & shal diuide the land for gaine.

40 And at the ende of time shal the King of the South pusihe at him, and the King of the North shal come against him lyke a whirlewinde with charrets, & with horsemen, and with many shippes, and he shal enter into the countreis, & shal ouerflow and passe through.

41 He shal enter also into the pleasant lād, & many countreis shalbe ouerthrowen: but these shal escape out of his hand, euen Edom & Moab, and the chiefe of the children of Ammon.

42 He shal stretch forth his hands also vpon the countreis, and the land of Egypt shal not escape.

43 But he shal haue power ouer the treasures of gold and of siluer, and ouer all the precious things of Egypt, & of the Lybiās, & of the black Mores where he shal passe.

44 But the tidings out of the East and the North shal trouble him: therefore he shal go forth with great wrath to destroye & roote out many.

45 And he shal plant the tabernacles of his palace betwene the seas in the glorious & holy mountaine, yet he shal come to his end, and none shal helpe him.

To wit, of them that feare God and wil lose their life for the defence of true religion, signifying also the Church must continually be tried and purged and ought to looke for one per secution after another: for God hath appointed time: therefore we must obeye.

Because the Angels purpose is to shewe the whole course of the persecutions of the Iewes vnto the coming of Christ, he nowe speaketh of the monarchie of the Romanes which he noteth by the name of a King, who were without all religion and contemned the true God.

So long the tyrants shal preuaile as God hath appointed to punish his people: but he sheweth that it is but for a time.

The Romanes shall obserue no certaine forme of religion as other nations, but shal change their gods at their pleasures, yea, contemne them and prefer them selues to their gods.

Signifying, that they should be without all humanitie: for the loue of women is taken for singular or great loue, as 2. Sam. 1. 26.

That is, the god of power

and riches: they shall esteeme their owne power aboute all their gods and worship it. Under pretence of worshipping the gods, they shal enriche their cite with the most precious iewels of all the world, because that hereby all men should haue them in admiration for their power and riches.

Although in their heartes they had no religion, yet they dyd acknowledge the gods and worshipped them in their temples, least they should haue bene despised as Atheistes: but this was to increase their fame and riches: and when they gate any countrey, they so made others the rulers thereof, that the profite euer came to the Romanes.

That is, both the Egyptians and the Syrians shall at length fight against the Romanes, but they shalbe overcome. The Angel forewarneth the Iewes that when they should see the Romanes invade them, and that the wicked should escape their hands, that then they should not thinke but that all this was done by Gods providence, for as much as hee warned them of it so long afore, and therefore hee would fill preface him.

Hearing that Crassus was slaine and Antonius discomfited. For Augustus ouercame the Parthians, and recovered that which Antonius had lost.

The Romanes after this reigned quietly through all countreies and from sea to sea, and in Iudea: but at length for their crueltie God shal destroy them.

the time appointed.

the abominable defolation.

Christ.

## CHAP. XII.

Of the deliuerance of the Church by Christ.

a The Angel here noteth two things: first that the Church shall be in great affliction and trouble at Christes coming, and next that God will sende his Angel to deliuer it, who here hee calleth Michael, meaning Christe, which is published by the preaching of the Gospel.

b Meaning, all shall rise at the generall resurrection, which thing he here nameth, because the faith full should haue euer their respect to that: for in the earth there shall be no sure comfort.

c Who haue kept the true feare of God and his religion.

d He chiefly meaneth the ministers of Gods worde, and next, all the faithfull which instruct the ignorant, and bring them to the true knowledge of God. e Though the most part despise this prophesie, yet keepe thou it sure and esteeme it as a treasure. f Till the time that God hath appointed for the full reuelation of these things: and then many shall runne to and fro to seache the knowledge of these mysteries, which things they obtaine now by the light of the Gospel. g Which was Tygris.

And at that time shall Michael stande vp, the great prince, which standeth for the children of thy people, and there shall be a time of trouble, such as neuer was since there began to be a nation vnto that same time: & at that time thy people shall be deliuered, euery one that shall be found written in the booke.

And manie of them that sleepe in the dust of y<sup>e</sup> earth, shall awake, some to euertlasting life, & some to shame and perpetual contempt.

And they that be wise, shall shine, as the brightness of the firmament: & they that turne many to righteouines, shall shine as the starres, for euer and euer.

But thou, O Daniel, shut vp the wordes, & seale the booke: til the end of the time: many shall runne to and fro, & knowledge shall be increased.

Then I Daniel looked, & beholde, there stood other two, y<sup>e</sup> one on this side of the brinke of the riuer, & the other on that side of the brinke of the riuer.

And one said vnto the man clothed in linen, which was vpō the waters of y<sup>e</sup> riuer, When shall be the end of these wonders?

And I heard the man clothed in linen which was vpon the waters of the riuer, when he held vp his right hand, and his left hand vnto heauē, & iware by him that liueth for euer, that it shall varie for a time, two times and an halfe: and when he shall haue accomplished to scatter the power of the holy people, all these things shall be finished.

Then I heard it, but I vnderstood it not: then saide I, O my Lord, what shall be the end of these things?

And he said, Go thy way, Daniel: for the words are closed vp, & sealed, til the end of the time.

Manye shall be purified, made white, and tried: but the wicked shall do wickedly, and none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

And from the time that the dayly sacrifice shall be taken away, & the abominable desolatio set vp, there shall be a thousand, two hundredth and ninetie dayes.

Blessed is he that waiteth and commeth to the thousand, three hundredth and thirtie dayes.

But go thou thy way till the end be: for thou shalt rest and stande vp in thy lot, at the end of the dayes.

ged, though it be deferred. n In this number he addeth a month and an halfe to the former number, signifying that it is not in mans power to know the tyme of Christes coming, but that they are blessed that patiently abyde his appearing. o The Angel warneth the Prophet patiently to abyde, tyll the tyme appointed come, signifying that he should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

## HOSEA.

## THE ARGUMENT.

After that the ten tribes had fallen away from God by the wicked and subtile counsel of Ieroboam the sonne of Nebat, and in steade of his true seruice commanded by his worde worshipped him according to their owne fantasies and traditions of men, giuing themselves to most vile idolatrie and superstition, the Lord from time to time sent them Prophetes to call them to repentance: but they grew euer worse and worse, and still abused Gods benefites. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as he did at the same time Isaiah & Micah to them of Iudah) to condemne them of their ingratitude: and where as they thought themselves to be greatly in the fauour of God, & to be his people, the Prophet calleth them bastards and children borne in adulterie and therefore sheweth them that God would take away their kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuenie yeres, though they remained stil in their vices and wickednes, & derided the Prophetes, and contemned Gods iudgements. And because they shoulde neither be discouraged with threatnings onely, nor yet flatter them selues by the sweetnes of Gods promises, he setteth before them the two principal parts of the Law, which are the promises of saluation, & the doctrine of life: for the first part he directeth the faithfull to Messiah, by whom onely they shoulde haue true deliuerance: and for the second, he vseth threatnings and menaces to bring them from their wicked manners and vices, and this is the chiefe scope of all the Prophetes, either by Gods promises to allure them to be godly, els by threatnings of his iudgements to feare them from vice: and albeis that the whole Law conserne these two points, yet the Prophetes moreouer note peculiarly both the tyme of Gods iudgements and the manner.

CHAP. I.

CHAP. II.

1 The time wherein Hosea prophesied. 2 The idolatrie of the people. 3 The calling of the Gentiles. 4 Christ is the head of all people.

1 The people is called to repentance. 2 He sheweth their idolatrie and threatneth them except they repent.

a Called also A-parah, who being a leper was despoiled from his kingdom.

b So that it may be gathered by these four Kings, that he preached about three score years.

c That is, one of long time hath accustomed to ply the harlot: not that the Prophete did this thing in effect, but he saw this in a vision, or els was commanded by God to set forth under this parable figure the idolatrie of the Synagogue, and of the people her children.

d Gomer signifieth a corruption, or corruption, or Dablim cluſures of figges, declaring y they were all corrupte the root signifieth meaning, that they should be no more called Israelites, of the which name they boasted, because Israel did preuaile with God: but that they were as bullocks, & therefore should be called Israelites, that is, scattered people, allying to Israel, which was the chiefe one of the ten tribes under A-hab where Iehu shed so much blood, 2 Kings. 10. 8.

e I will be remembered upon Iehu for that he shed in Ieruel: for albeit God stirred him vp to execute his iudgements, yet hee did them for his owne ambition and not for the glorie of God, as the end declared: for he bade vp that idolatrie, which he had destroyed. g When the measure of their iniquitie is full, and I shall take vengeance and destroy all their power and force. h That is, not obteyning mercie whereby he signifieth, that Gods fauour was departed from them. i For the Israelites neuer returned, after that they were taken captiues by the Assyrians. k For after their captiuitie he restored them miraculously by the means of Cyrus, Bar. 1. 1. l That is, not my people. m Because they thought that God could not haue bene true in his promises except he had preserved them, he declared, y though they were destroyed, yet the true Israelites, which are the sonnes of the promises, should bee without number, which stande both of the Iewes, and the Gentiles, Rom. 9. 26. n To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles. o The calamitie and destruction of Izreel shall be so great, that to restore them shall be as a miracle.



THE word of the Lord that came vnto Hosea y sonne of Beeri, in the dayes of Vzziah, Iotham, Ahaz, & Hezekiah Kings of Iudah, and in the dayes of Ieroboam the sone of Ioath king of Israel.

2 At the beginning the Lord spake by Hosea, and the Lord saide vnto Hosea, Go, take vnto thee a wife of fornications, & children of fornications: for the land hath committed great whoredome, departing from the Lord.

3 So he went, & tooke Gomer, the daughter of Diblaim, which concueyed and bare him a sonne.

4 And the Lord said vnto him, Cal his name Izreel: for yet a lide, and I wil visite the blood of Izreel vpon the house of Iehu, & will cause to cease the kingdom of the house of Israel.

5 And at that day wil I also breake the bow of Israel in the valley of Izreel.

6 She conceived yet again, & bare a daughter, and God said vnto him, Call her name Lo-ruhamah: for I will no more haue pitie vpon the house of Israel: but I wil verily take them away.

7 Yet I will haue mercie vpon the house of Iudah, and will saue them by the Lord their God, and wil not saue them by bow, nor by sword nor by battell, by horses, nor by horsemen.

8 Now when he had wained Lo-ruhamah, she conceived, and bare a sonne.

9 Then said God, Cal his name Lo-ammi: for ye are not my people: therefore will I not be yours.

10 Yet the number of the children of Israel shall be as the sand of the sea, which can not be measured nor told: & in the place where it was sayde vnto them, Ye are not my people, it shall be said vnto them, Ye are the sonnes of the liuing God.

11 Then shall the children of Iudah, and the children of Israel be gathered together, and appoint them selues one head, & they shall come vp out of the land: for great is the day of Izreel.

God stirred him vp to execute his iudgements, yet hee did them for his owne ambition and not for the glorie of God, as the end declared: for he bade vp that idolatrie, which he had destroyed. g When the measure of their iniquitie is full, and I shall take vengeance and destroy all their power and force. h That is, not obteyning mercie whereby he signifieth, that Gods fauour was departed from them. i For the Israelites neuer returned, after that they were taken captiues by the Assyrians. k For after their captiuitie he restored them miraculously by the means of Cyrus, Bar. 1. 1. l That is, not my people. m Because they thought that God could not haue bene true in his promises except he had preserved them, he declared, y though they were destroyed, yet the true Israelites, which are the sonnes of the promises, should bee without number, which stande both of the Iewes, and the Gentiles, Rom. 9. 26. n To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles. o The calamitie and destruction of Izreel shall be so great, that to restore them shall be as a miracle.

1 Say vnto your brethren, Ammi, and to your sisters, Ruhamah,

2 Plead with your mother: plead with her: for shee is not my wife, neither am I her husband: but let her take away her fornications out of her sight, & her adulteries from betwene her breasts.

3 Lest I strip her naked, and set her as in the day that she was borne, and make her as a wilderness, and leaue her like a drye land, and slay her for thirst.

4 And I will haue no pitie vpon her children: for they bee the children of fornications.

5 For their mother hath played the harlot: she that concueyed the, hath done shamefully: for the sayde, I will go after my louers that giue me my bread & my water, my wooll and my flaxe, mine oyle and my drinke.

6 Therefore beholde, I wil stoppe thy way with thornes, and make an hedge, that she shall not find her paths.

7 Though she follow after her louers, yet shall she not come at them: though she seeke them, yet shall she not find them: then shall she say, I wil goe and returne to my first husband: for at that time was I better then now.

8 Now she did not knowe that I gaue her corne, and wine, and oyle, and multiplied her siluer and golde, which they bestowed vpon Baal.

9 Therefore wil I returne, and take away my corne in the time thereof, and my wine in the season thereof, and wil recouer my wooll and my flaxe lent, to couer her shame.

10 And now wil I discouer her lewdnes in the sight of her louers, and no man shall deliuer her out of mine hand.

11 I wil also cause al her mirth to cease, her feast dayes, her new moones, & her Sabbaths, and al her solemne feasts.

12 And I wil destroy her vines and her fig-trees, whereof she hath said, These are my rewards that my louers haue giuen me: & I wil make them as a forest, and the wilde beasts shall eate them.

13 And I wil visite vpon her the dayes of Baalim, wherein she burnt incense to the: & she decked her selfe with her earrings, and her iewels, & she folowed her louers, and forgate me, sayth the Lord.

14 Therefore beholde, I wil allure her, and

a Seeing that I haue promised you deliuerance, it remayneth that you encourage one another to embrace the same, considering that ye are my people on whom I wil haue mercie. b God sheweth that the fauour was not in him but in their Synagogue, and their idolatries, that he forsooke them, Isa. 50. 1. c Meaning, that their idolatrie was so great, that they were not ashamed, but boasted of it, Ezek. 16. 25.

d For though this people were as an harlot for their idolatries, yet he had left them with their apparel and dowrie and certaine signes of his fauour, but if they continued still, he would utterly destroy them.

e When I brought her out of Egypt, Ez. 16. 4. f That is, bastards and begotten in adulterie. g Meaning, the idols which they serued and by whom they thought they had wealth and abundance.

h I will punish the thee that then thou mayest try whether thine idoles can helpe thee, and bring thee into such streightnes, that thou shalt haue no lust to playe the wanton.

i This he signifieth, that God will take away his benefites when man by his ingratitude doeth abuse them. k That is, all her seruice, ceremonies and inuentions whereby she worshipped her idoles. n I will punish her for her idolatrie. o By shewing howe harlots trimme them selues to please others, he declareth howe the superstitious idolaters set a great parte of their religion in decking them selues on their holy dayes. p By my benefites in offering her grace and mercie, euen in that place where she shall thinke her selfe destitute of all helpe and comfort.

q For though shee be as a harlot, yet shee shall be restored to her first husband, which is Christ, who shall restore her to her true husband, which is God.

r That is, the dayes of Baalim, wherein she burnt incense to the: & she decked her selfe with her earrings, and her iewels, & she folowed her louers, and forgate me, sayth the Lord.

s That is, the dayes of Baalim, wherein she burnt incense to the: & she decked her selfe with her earrings, and her iewels, & she folowed her louers, and forgate me, sayth the Lord.

t That is, the dayes of Baalim, wherein she burnt incense to the: & she decked her selfe with her earrings, and her iewels, & she folowed her louers, and forgate me, sayth the Lord.

u That is, the dayes of Baalim, wherein she burnt incense to the: & she decked her selfe with her earrings, and her iewels, & she folowed her louers, and forgate me, sayth the Lord.

v That is, the dayes of Baalim, wherein she burnt incense to the: & she decked her selfe with her earrings, and her iewels, & she folowed her louers, and forgate me, sayth the Lord.

w That is, the dayes of Baalim, wherein she burnt incense to the: & she decked her selfe with her earrings, and her iewels, & she folowed her louers, and forgate me, sayth the Lord.

Mercy vpon Iudah. c. 1. 2.

apromiss. v. 10. c. 1.

Christ. c. 1. v. 11.

apromiss.



## Spiritual mariage.

## Hofea.

## The land shal mourne.

Christ. c. 3. v. 5.

q Which was a plentiful valley, & wherein they had great confort when they came out of the wilderness, as Iosh. 7. 18. and is called the doore of hope, because it was a departing from death, and an entrie into life.

r She shall then praye God as she did when the was deliuered out of Egypt.

s That is, mine husband, knowing that I am ioyned to thee by an inuoluble couenant.

t That is, my master: which name was applied to their idoles.

u No idolatrie shall once come into their mouth but they shall serue me purely according to my worde.

x Meaning, that he will so blese them that al creatures shall fauour them.

y With a couenant that neuer shall be broken.

z Then shall the heauen desire raine for y earth which shall bring forth for the vic of man.

bring her into the wilderness, and speake friendly vnto her.

15 And I will giue her her vineyardes from thence, and the valley of Achor for the doore of hope, & she shall sing there as in the dayes of her youth, and as in the daye when she came vp out of the lande of Egypt.

16 And at that day, saith the Lord, thou shalt call me 'Ishui, and shalt call mee no more 'Baali.

17 For I will take away the names of Baalim out of her mouth, & they shall be no more remembered by their names.

18 And in that day will I make a couenant for them, with the wilde beasts, and with the foules of the heauen, & with that that creepeth vpon the earth: and I will breake the bowe, and the sworde and the battell out of the earth, and will make them to sleepe safely.

19 And I will marrie thee vnto me for euer: yea, I will marrie thee vnto mee in righteousness, & in iudgement, & in mercy and in compassion.

20 I will euen marrie thee vnto me in faithfulness, and thou shalt know the Lord.

21 And in that day I will heare, sayeth the Lord, I will euen heare the heauens, and they shall heare the earth,

22 And the earth shall heare the corne, and the wine, and the oile, and they shall heare Izrael.

23 And I will sowe her vnto me in the earth, and I will haue mercie vpon her, that was not pitied, & I will say to them which were not my people, 'Thou art my people. And they shall say, 'Thou art my God.

Rom. 9. 15. 1. pet. 3. 10.

## CHAP. III.

1 The Lewes shall be cast off their idolatrie. 3 Afterward they shall returne to the Lord.

2 Herein the Prophet representeth the person of GOD, which loued his Church before he called her, and did not withdraw the same when she gaue her selfe to idoles.

3 That is, gaue them felues wholly to pleasures, & could not take vp as they that are giuen to drunkenness.

4 Yet I loued her and payd a small portion for her, least the perceiving the greatnes of my loue, should haue abused me and not bene vnder duetie: for fiftene pieces of silver were but half the price of a slave, Exodus 21. 32.

d I will trie thee a long time as in thy widowhood whether thou wilt be mine or no. e Meaning, not onely all the tyme of their captiuitie, but also vnto Christ. f That is, they should neyther haue policie nor religion, and their idoles also wherein they put their confidence, should be destroyed.

without Teraphim.

5 Afterward shall the children of Israel convert, and seek the Lord their God, & Dauid their King, and shall feare the Lorde, and his goodnes in the latter dayes.

g This is meant of Christs kingdom, which was promised vnto Dauid, Psal. 132. 11.

## CHAP. IIIII.

A complaint against the people, and the Priests of Israel.

1 Heare the worde of the Lorde, ye children of Israel: for the Lorde hath a controuersie with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and whoring they breake out, & blood toucheth blood.

3 Therefore shall the land mourne, & euen one that dwelleth therein, shall be cut off, with the beasts of the helde, and with the foules of the heauen, and also the fishes of the sea shall be taken away.

4 Yet let none rebuke, nor reprove another: for thy people are as they that rebuke the Priest.

5 Therefore shalt thou fall in the day, and the prophete shall fall with thee in y night, and I will destroy thy mother.

6 My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me: and seeing thou hast forgotten the Law of thy God, I will chide thee, and forget thy children.

7 As they were increased, so they sinned against me: therefore will I chaunge their glorie into shame.

8 They eat vp the finnes of my people, & lift vp their mindes in their iniquitie.

9 And there shall be like people, like Priests: for I will visite their wayes vpon them, and reward them their deedes.

10 For they shall eat, and not haue ynough: they shall commit adulterie, and shall not increase, because they haue left off to take heede to the Lord.

11 Whoredome, and wine, and new wine take away their heart.

12 My people aske counsel at their stocks, and their staffe teacheth the: for the spirit of fornication hath caused the to erre, and they haue gone a whoring from vnder their God.

13 They sacrifice vpon the toppes of the mountaines, and burne incense vpon the hilles vnder the oaks, and the poplar tree, and the elme, because the shadow thereof is good: therefore your daughters shall be harlots, and your spouses shall be whores.

i To wit, the Priests seeke to eate the peoples offerings and flatter them in their finnes. k Signifying, that as they haue sinned together, so shall they be punished together. l Showing, that their wickednes shall be punished on all sortes: for though they thinke by the multitude of wives to haue many children, yet they shall be deuyed of their hope. m In giuing them felues to pleasures, they become like brute beasts. n Thus he speaketh by denision in calling them his people, which nowe for their finnes they were not: for they sought helpe of stocks and stickes. o They are caried away with a rage. p Because they take away Gods honour, and giue it to idoles, therefore he will giue them vp to their lutes, that they shall dishonour their owne bodies, Rom. 1. 28.

It is a most sore fall and  
when y Lord punisheth  
not punishing. c. 4. 16. 17.

1 I will not visit your daughters when they are harlots: nor your spouses when they are whores: for they themselves are separated with harlots, and sacrifice with whores: therefore the people that doeth not vnderstand, shall fall.

15 Though thou, Israel, play the harlot, yet let not Iudah sinne: come not yee vnto Gilgal, neyther goye vp to Beth-auen, nor sweare, The Lord lieth.

16 For Israel is rebellious as an vnruely heifer. Now the Lorde will feede them as a lambe in a large place.

17 Ephraim is ioyned to idoles: let him alone.

18 Their drunkennes stinketh: they haue committed whoredome: their rulers loue to say with shame, Bring ye.

19 The winde hath bound them vp in her wings, and they shall be ashamed of their sacrifices.

20 Here calleth Beth-el, that is, the house of God, Beth-auen, that is, the house of iniquitie, because of their abominations set vp there, signifying that no place is holy where God is not purely worshipped. 21 God wil so disperse them that they shall not remayne in any certaine place. x They are so impudent in reuoyng bribes, that they will command men to bring them vnto them. y Iocary them sodainly away.

10 The princes of Iudah were like them that remove the bounde: therefore wil I powre out my wrath vpon them like water.

11 Ephraim is oppressed, & broke in iudgement, because he willingly walked after the commandement.

12 Therefore wil I be vnto Ephraim as a moth, and to the house of Iudah as a rottenness.

13 When Ephraim saw his sickenes, and Iudah his wounde, then went Ephraim vnto Asshur, and sent vnto King Iareb: yet coulde he not heale you, nor cure you of your wounde.

14 For I wil be vnto Ephraim as a lyon, and as a lyons whelp to the house of Iudah: I, euen I wil spoyle, and go away: I wil take away, and none shall reſcure it.

15 I wil go, & returne to my place, till they acknowledge their fault, and seeke mee: in their affliction they will seeke mee diligently.

k They haue turned vpside downe al political order, and all manner of religion.

l To wit, after Kings Ieroboams commandement and did not rather followe God.

m In steade of seeking for reme dy at Gods hand.

n Who was king of the Assyrians.

that they might see  
confession of a sin  
caused by the Lord  
in his garden.

CHAP. VI.

1 Affliction causeth a man to turne to God. 2 The wickednes of the Priests.

1 Come, & let vs returne to the Lord: for he hath spoiled, and he wil heale vs: he hath wounded vs, and he wil binde vs vp.

2 After two dayes wil he reuiue vs, and in the third day he wil raise vs vp, & we shall liue in his sight.

3 Then shall we haue knowledge, and indouour our selues to know the Lord: his going forth is prepared as the morning, and he shall come vnto vs as the rain, & as the latter raine vnto the earth.

4 O Ephraim, what shall I do vnto thee? O Iudah, howe shall I intreat thee? for your goodnes is as a morning cloud, and as the morning dewe it goeth away.

5 Therefore haue I cut downe by the Prophets: I haue slaine them by the wordes of my mouth, and thy iudgements were as the light that goeth forth.

6 For I desired mercy, and not sacrifice, & the knowledge of God more then burnt offrings.

7 But they like men haue transgressed the couenant: there haue they trespassed against me.

8 Gilead is a cite of them that worke iniquitie, and is polluted with blood.

9 And as the eues waite for a man, so the companie of Priestes murther in the way by consent: for they worke mischief.

10 I haue seene vileny in the house of Israel: there is the whoredome of Ephraim: Israel is defiled.

11 Yea, Iudah hath set a plant for thee, whiles I would returne the captiuitie of my people.

h Which was the place where the Priestes dwelt, & which should haue bene best instructed in my worde. i That is, doeth imitate thine idolatrie, and hath taken grasses of thy trees.

CHAP. VII.

1 Of the vices and wantonnes of the people. 2 Of their punishment.

a He sheweth the people howe they ought to turne to the Lord, that hee might call backe his plagues.

b Though he correct vs from time to time, yet his helpe will not be far off, if we returne to him.

c You seeme to haue a certain holines and repentance, but it is vpon the sodaine, & as a morning cloude.

d I haue still laboured by my Prophets, and as it were, framed you to bring you to amendment, but all was in vaine: for my worde was not meate to feede the, but a sword, to slay them.

e My doctrine which I taught thee, was most euident.

f He sheweth to what scope his doctrine tended, that they should ioyne the obedience of God, and the loue of their neighbour with outward sacrifice.

g That is, like light and weak persons.

God our onely protection in all afflictions.

Nothing is hid from God.

wicked priests.

1 The Priests & priuies caught the poore people in their snares as the fowlers did: y birds in these two high mountaynes.

2 Now without doubting they seemed to be giuen altogether to holynesse, and to sacrifices, which here he calleth slaughter in contempt.

3 Though I had admonished the continually by my Prophets.

4 They boasted them selues not meely to be Israellites, but also Ephraimites, because their King Ieroboam came of that tribe.

5 Meaning, their concerning of aladmonitions.

6 Thus is, their children are degenerate, so that there is no hope in them.

7 Their destruction is not far off, signifying that the Lords plagues should pursue them from place to place till they were destroyed.

8 By the successe they shall knowe that I haue surely determined this.

CHAP. V.  
1 Against the Priests and rulers of Israel. 2 The helpe of man is in vaine.

1 O Ye Priests, heare this, and hearken ye, O house of Israel, and giue yee eare, O house of the King: for iudgement is towards you, because you haue bene a snare on Mizpah, and a net spread vpon Tabor.

2 Yet they were profounde, to decline to slaughter, though I haue bene a rebuker of them all.

3 I knowe Ephraim, and Israel is not hid from me: for now, O Ephraim thou art become an harlot, and Israel is defiled.

4 They wil not giue their mindes to turne vnto their God: for the spirit of fornication is in the middes of them, & they haue not knowne the Lord.

5 And the pride of Israel doth testifie to his face: therefore shall Israel and Ephraim fall in their iniquitie: Iudah also shall fall with them.

6 They shall go with their sheepe, and with their bullocks to seeke the Lord: but they shall not find him: for he hath withdrawne himselfe from them.

7 They haue transgressed against the Lord: for they haue begotten strange children: now shall a moneth deuoure them with their portions.

8 Blow ye the trumpet in Gibeah, and the shauime in Ramah: crie out at Beth-auen, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel haue I caused to know the truth.

h That is, al Israel comprehended vnder this parte, signifying that the Lords plagues should pursue them from place to place till they were destroyed.

1 When

a Meaning, that there was no one kinde of vice among them, but that they were subiect to all wickednes, both secret and open.

b They esteeme their wicked king Jeroboam about God, and seeke but howe to flatter, and please him.

c He compareth the rage of the people to a burning ouen which the baker heareth still till his dough be leauened, and raysted.

d They vsed all ryot and excess in their feasts and solemnities, whereby their King was overcome with surfeit, & brought into disenes, and delisted in flatulencies.

e By their occasion God hath deprived them of all good rulers.

f That is, he counterfaith the religion of y<sup>e</sup> Gentiles, yet is but as a cake baked on the one side, and raw on the other, that is, neyther through hot nor through colde, but partly a Iew, and partly a Gentile.

g Which are a token of his manifold afflictions.

h That is, without al iudgement, as they that can not tell whether it is better to cleaue onely to God, or to seeke the helpe of man.

i According to my curses made to the whole congregation of Israel.

k That is, diuers tymes redeemed them, and deliuered them from death.

l When they were in affliction and cryed out for paine, they sought not vnto me for helpe.

m They onely seeke their owne commoditie and wealth, and passe not for me their God.

n Because they boast of their owne strength, & passe not what they speake against me and my seruants, Psal. 73.9.

When I woulde haue healed Israel, then the iniquitie of Ephraim was discouered, & the wickednes of Samaria: for they haue delt falsly: and the theefe commeth in, and the robber spoyleth without.

And they cōsider not in their hearts, *that* I remember al their wickednes: now their owne inuentions haue be set them about: *they are in my sight.*

They make the King glad with their wickednes, and the princes with their lies.

They are al adulterers, & as a very ouen heated by the baker, which ceaseth from rayfing vp, & from kneading the dough vntil it be leauened.

This is the day of our King: the princes haue made him sick with flagons of wine: he stretcheth out his hand to scornors.

For they haue made ready their heart like an ouen whiles they lie in waite: their baker sleepeeth al the night: in the morning it burneth as a flame of fire.

They are al hore as an ouen, and haue deuoured their iudges: al their Kings are false: there is none among them that calteth vnto me.

Ephraim hath mixt himselfe among the people. Ephraim is as a cake on y<sup>e</sup> hearth not turned.

Strangers haue deuoured his strength, & he knoweth it not: yea, gray heares are here and there vpon him, yet he knoweth not.

And the pride of Israel testifieth to his face, and they do not retume to the Lord their God, nor seeke him for all this.

Ephraim also is like a doue deceyued, without<sup>r</sup> heare: they cal to Egypt: they go to Asshur.

But when they shal go, I wil spred my net vpon them, & drawe them downe as the fowles of the heauen: I wil chastise them as their congregation hath heard.

Wo vnto them: for they haue fled away from me: destruction shalbe vnto the, because they haue transgressed agaynst me: though I haue redeemed them, yet they haue spoken lies against me.

And they haue not cried vnto mee with their hearts, when they howled vpō their beds: they assemble thefelses for corne, and wine, and they rebell against me.

Though I haue bound, and strengthened their arme, yet do they imagine mischief against me.

They retume, but not to the most high: they are like a deceitful bow: their princes shal fal by the sword, for the rage of their tongues: this shalbe their derision in the land of Egypt.

See the trumpet to thy mouth: as he shal come as an eagle against y<sup>e</sup> House of the Lord, because they haue transgressed my couenant, and trespassed against my Law.

Israel shal<sup>r</sup> crie vnto mee, My God, wee knowe thee.

Israel hath cast of the thing that is good: the enemy shal pursue him.

They haue set vp a King, but not by me: they haue made princes, and I knew it not: of their siluer and their gold haue they made them idoles: therefore shall they be destroyed.

Thy calfe, O Samaria, hath cast thee of: mine anger is kindled against them: howe long wil they be without innocencie!

For it came euen from Israel: the workman made it, therefore it is not God: but the calfe of Samaria shall bee broken in pieces.

For they haue sowne the wind, and they shal reape the whirlwind: it hath no stalk: the budde shal bring forth no meale: it shall so be it bring forth, the strangers shal deuoure it.

Israel is deuoured, now shall they bee among the Gentiles as a vessel wherein is no pleasure.

For they are gone vp to Asshur, they are as a wilde asse alone by himselfe: Ephraim hath hired louers.

Yet though they haue hired among the nations, now wil I gather them, and they shal sorow a litle, for the burden of the King, and the princes.

Because Ephraim hath made many altars to sinne, his altars shalbe to sinne.

I haue written to them the great things of my Law: but they were counted as a strange thing.

They sacrifice flesh for the sacrifices of mine offerings, and eat it: but the Lord accepteth them not: now wil he remember their iniquitie, and visite their sinnes: they shal retume to Egypt.

For Israel hath forgotten his maker, and buildeth Temples, & Iudah hath increased strong cities: but I wil send a fire vpon his cities, and it shal deuoure the palaces thereof.

## CHAP. IX.

Of the hunger and captiuitie of Israel.

Reioyce not, O Israel for ioye: as other people: for thou hast gone a whoring from thy God: thou hast loued a reward vpon euery come floore.

The floore, and the wine presse shal not feede them, and the newe wine shal faile in her.

They wil not dwell in the Lords land, but Ephraim wil retume to Egypt, & they will Iere. 44. 27. as harlot that hat rather like by

They shal not offer wine to the Lorde, playing neither shal their sacrifices be pleafar vnto

husbnde. c These outward things that thou seekest, shalbe vnto thee. d All their doings both touching policie and religion, shal be reiected as things polluted.

## CHAP. VIII.

The destruction of Iudah and Israel, because of their idolatry.



to him: *but they shall be vnto them as the bread of mourners: all that eate thereof, shall be polluted: for their bread for their soules shall not come into the house of the Lord.*

What wilt ye do then in the soleme day, and in the day of the feast of the Lord?

For lo, they are gone from destruction: *by Egypt shall gather them vp, and Memphis shall burie them: the nettle shall possesse the pleasant places of their situer, and the thorne shall be in their tabernacles.*

The dayes of visitation are come: the daies of recompence are come: Israel shall know it: the Prophet is a foole: the spiritual man is mad, for the multitude of thine iniquitie: therefore the hatred is great.

The watchman of Ephraim should be with my God: *but the Prophet is the snare of a fouler in al his wayes, & hatred in the House of his God.*

They are deeply fet: they are corrupt as in the dayes of Gibeah: therefore he will remember their iniquitie, he wil visite their finies.

I found Israel like grapes in the wilderness: I saw your fathers as the first ripe in the figge tree at her first time: *but they went to Baal-Peor, and separated themselves vnto that shame, & their abominations were according to their louers.*

Ephraim their glorie shall flee away like a birde: from the byrth and from the wombe, and from the conception.

Though they bring vp their children, yet I will deuiue them from being men: yea, *wo to them, when I depart from them.*

Ephraim, as I sawe, is as a tree in Tyrus planted in a cottage: but Ephraim shall bring forth his children to the murderer.

O Lord, giue them: what wilt thou giue them? giue them a baren wombe & drie breasts.

All their wickednes is in Gilgal: for there do I hate them: for the wickednes of their inuentions, I wil cast them out of mine Houfe: I wil loue them no more: al their princes are rebels.

Ephraim is smitten, their roote is dried vp: they can bring no fruite: yea, though they bring forth, yet will I laye euen the dearest of their bodie.

My God will cast them away, because they did not obey him: and they shall wander among the nations.

*p* The Prophet seeing the great plagues of God toward Ephraim, praith to God to make them baren, rather then that this great slaughter should come vpo their children. *q* The chiefe cause of their destruction is that they commit idolatry, and corrupt my religion in Gilgal.

## CHAP. X.

Against Israel and his idoles. *14* His destruction for his sinne.

Israel is a emprie vine, yet hath it brought forth fruite vnto it selfe, and according as it gathered newe strength, it increased newe wickednesse, so that the correction which should haue brought them to obedience, did but ruer their Rulbernes.

cording to the multitude of the fruit thereof hee hath increased the altars: according to the goodnes of their lande they haue made faire images.

Their heart is decided: now shall they be founde faultie: hee shall breake downe their altars: he shall destroy their images.

For nowe they shall say, Wee haue no King because we feared not the Lord: & what should a King do to vs?

They haue spoken words, swearing falsly in making a couenant: thus iudgement groweth as wormewood in the furrows of the field.

The inhabitantes of Samaria shall feare because of the calfe of Beth-aen: for the people thereof shall mourne ouer it, & the Chemarims thereof, that reioyced on it for the glory thereof, because it is departed from it.

It shall be also brought to Ashur, for a present vnto King Iareb: Ephraim shall receiue shame, and Israel shall be ashamed of his owne counsel.

Of Samaria, the King therof is destroyed as the fume vpon the water.

The hic places also of Auen shall be destroyed, euen the sinne of Israel: the thorne and the thistle shall grow vpo their altars, and they shall say to the mountains, Couer vs, and to the hilles, Pal vpon vs.

O Israel, thou hast sinned from the daies of Gibeah: there they stood: the battel in Gibeah against the children of iniquitie did not touch them.

It is my desire that I shoulde chastice them, and the people shall be gathered against them, when they shall gather themselves in their two furrows.

And Ephraim is as an heiffer vfed to deile in threshing: but I will passe by her faire necke: I wil make Ephraim to ride: Iudah shall plowe, and Iaakob shall breake his cloddies.

Sow to your selues in righteousness: reap after the measure of mercie: breake vp your fallow ground: for it is tyme to seeke the Lord, til he come & raine righteousness vpon you.

But you haue plowed wickednes: ye haue reaped iniquitie: you haue eaten the fruit of lyes: because thou didest trust in thine owne wayes; and in the multitude of thy strong men,

Therefore shall a tumult arise among thy people & al thy munitions shall be destroyed, as Shalman destroyed Beth-arbel in the day of battel: the mother with y children was dashed in pieces.

So shall Beth-el do vnto you, because of your malicious wickednes: in a morning shall the King of Israel be destroyed.

*p* Wherein is pleasure, as in plowing is labour and paine. *q* I will lay my yoke vpon her fatte necke. *r* Read Jerem 44. That is, Shalmanazar in the destruction of that cite feared neyther kinde nor age.

b As they were riche and had abundance.

c To wit, from God.

d The day shall come that God shall take away their King, and then they shall feele the fruit of their finies, and how they trusted in him in vaine.

e In promising to be faithful toward God.

f Thus their integrity and fidelity which they pretended, was nothing but bitterness and griefe.

g When the calf shall be carryed away.

h Chemarims were certaine idolatrous priests, which did weare blacke apparell in their sacrifices and cryed with a loud voice which superstition Eliah desired.

i This he speake in contempt of Beth-el, read Chap. 4. 15.

k In those dayes wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not be good in executing Gods iudgements, seeing thine owne deeds were as wicked as theirs.

l To wit, to fight, or the Israelites remained in that stubbornnes from that time.

m The Israelites were not moued by their example to cease from their finies.

n Because they are so desperate, I will delight to destroy them.

o That is, when they haue gathered all their strength together.

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CHAP. XI.

*The benefits of the Lord toward Israel. 3 Their ingratitude against him.*

uailed: he wept and prayed vnto him: he found him in Beth-el, and there he spake with vs.

5 Yea, the Lord God of hostes, the Lord himselfe his memorial.

6 Therefore turne thou to thy God: keepe mercie and iudgement, and hope still in thy God.

7 He is <sup>8</sup> Canaan: the balances of deceit are in his hand: he loucheth to oppresse.

8 And Ephraim said, Notwithstanding I am rich, I haue found me out riches in al my labours: they shall finde none iniquitie in me, that were wickednes.

9 Though I am the Lord thy God, from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in the dayes of the solemne feast.

10 I haue also spoken by the Prophets, and I haue multiplied visions, and vied similitudes by the ministerie of the Prophets.

11 Is there iniquitie in Gilead? surely they are vanitie: they sacrifice bullocks in Gilead, and their altars are as heapes in the furrowes of the field.

12 And Iacob fled into the country of Aram, and Israel serued for a wife, and for a wife he kept sheepe.

13 And by a Prophet the Lord brought Israel out of Egypt, and by a Prophet was he reserued.

14 But Ephraim prouoked him with his places: therefore shall his blood be powred vpon him, and his reproche shall his Lord rewarde him.

the Prophet sayeth, that all their religion was but vanitie. I knowe of your richesse and nobilitie, ye seeme to reproche your father who was a poore fugitive and seruant. m Meaning, Moses, whereby appeareth that whatsoever they haue, it cometh of Gods free goodnes.

CHAP. XII.

*The abomination of Israel, 9 And cause of their destruction.*

1 When Ephraim spake, there was a trembling: he exalted himselfe in Israel, but hee hath sinned in Baal, and is dead.

2 And now they sinne more and more, and haue made them molten images of their siluer, & idoles according to their owne vnderstanding: they were al the worke of the craftesmen: they say one to another whiles they sacrifice a man, Let them kisse the calves.

3 Therefore they shall bee as the morning cloud, and as the morning dewe that passeth away, as the chaffe that is drie with a whirlewinde out of the floore, & as the smoke that goeth out of the chimney.

4 Yet I am the Lord thy God from the land of Egypt, and thou shalt knowe no God but me: for there is no Saviour beside me.

5 I did knowe thee in the wilderness, in the land of drought.

6 As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

7 And I will bee vnto them as a very lyon, and as a leopard in the way of Ashtur.

8 I wil

*Chap. 2. 15.*

a Whiles the Israelites were in Egypt and did not prouoke my wrath by their malice and ingratitude.

b They rebelled and went a contrary way when the Prophets called them to repentance.

c That is, friendly and not as beastes or flauers.

d Seeing they contemne all this kindnesse, they shall be captiue into Assyria.

e To wit, the Prophets.

f God confedereth with himselfe, & that with a certaine grieuance to punish the them.

g Which were two of the cities that were destroyed with Sodom, deut. 29. 23.

h Meaning, that his loue where-with he first loued them, made him betweene

loue and assistance what to do: & herein appeareth his fatherly affection, that his mercie toward his shall overcome his iudgements, as he declareth in the next verse.

i To consume thee, but will cause thee to yeclede and receive thee to mercie: and this is ment of the small number who shall walke after the Lord.

k The Egyptians and Assyrians shall be afraide when the Lord maintaineth his people.

l Governeth their state according to Gods worde, and doeth not degenerate.

CHAP. XII.

*He admonisheth by Iacobis example to trust in God, and not in man.*

1 Ephraim is fed with the winde, & followeth after the East wind: he increaseth dayly lyes and destruction, and they do make a couenant with Ashtur, & oil is caried into Egypt.

2 The Lord hath also a controuersie with Iudah, and will visite Iacob, according to his wayes: according to his workes, will he recompence him.

3 He tooke his brother by the heele in the wombe, & by his strength he had power with God,

4 And had power over the Angel, & pre-

Read Gene. 32. 31.

a That is, flattereth him selfe with vaine confidence.

b Meaning, pre-fets to getriendship.

c Which in these pointes was like to Ephraim, but not in idolatries.

d Seeing that God did thus prefer Iacob to his father, Iudahs ingratitude was the more to be abhorred.

8 I wil meeete them, as a beare that is robbed of her whelpes, and I wil breake the kall of thy heart, and there wil I deuoure them like a lion: the wilde beaſt ſhal teare them.

9 O Iſrael, one hath deſtroyed thee, but in me is thine helpe.

10 I am: where is thy King, that ſhoulde helpe thee in al thy cities? and thy iudges, of whom thou ſaideſt, Giue me a King, and princes?

11 I gaue thee a King in mine anger, and I tooke him away in my wrath.

12 The iniquitie of Ephraim is bound vp: his ſinne is hid.

13 The ſorowes of a trauailing woman ſhall come vpon him: he is an vnwiſe ſonne, els would he not ſtand ſtil at the time, *even* at the breaking forth of the children.

14 I wil redeeme them from the power of the graue: I wil deliuer them from death: O death, I wil be thy death: O graue, I wil be thy deſtruction: repentance is hid from mine eyes.

15 Though he grew vp among his brethren, an Eaſt winde ſhall come, *even* the winde of the Lord ſhal come vp from the wildernes, and drie vp his veine, and his fountaine ſhal be dried vp: he ſhal ſpoyle the treaſure of all pleaſant veſſels.

16 Samaria ſhal be deſolate: for the hath rebelled againſt her God: they ſhall fall by the ſword: their infants ſhal be daſhed in pieces, and their women with childe ſhall be ript.

CHAP. XIII.

The deſtruction of Samaria. 2. He exhorteth Iſrael

to turne to God, who requireth praiſe and thanks.

O Iſrael, returne vnto the Lorde thy God: for thou haſt fallen by thine iniquitie.

2 Take vnto you wordes, and turne to the Lord, and ſay vnto him, Take awaye all iniquitie, and receiue vs graciously: ſo wil we render the calues of our lippes.

Aſhur ſhal not ſaue vs, neither wil we ride vpon horſes, neither wil we ſay anie more to the worke of our hands, *Ye are* our gods: for in thee the fatherleſs finde thier mercie.

4 I wil heale thier rebellion: I wil loue them freely: for mine anger is turned away from him.

5 I will be as the dewe vnto Iſrael: he ſhall growe as the lillie and faſten his rootes, as the trees of Lebanon.

6 His branches ſhall ſpread, and his beautie ſhal be as the oliue tree, and his ſmel as Lebanon.

7 They that dwell vnder his ſhadowe, ſhal returne: they ſhal reuiue as the corne, & ſloriſh as the vine: the ſent thereof ſhal be as the wine of Lebanon.

8 Ephraim ſhal ſay, What haue I to do anie more with idoles? I haue heard him, and looked vpon him: I am like a greene firre tree: vpon me is thy fruite found.

9 Who is wiſe, and he ſhall vnderſtand theſe things? and prudent, and he ſhall know them? for the wayes of the Lord are righteous, and the iuſt ſhal walke in them: but the wicked ſhall fall therein.

as a moſt ſufficient fruite and proſper. h. Signifying, that the true wiſdome and knowledge conſiſteth in this, *even* to reſt vpon God.

a He exhorteth them to repentance, to auoide al theſe plagues, willing them to declare by wordes thier obedience and repentance.

b He ſheweth them how they ought to confeſſe their ſinnes.

c Declaring, that this is the true ſacrifice, that the faithful can offer, *even* thanks and praiſe. Ebr. 13. 15.

d We wil leaue of al vaine confidence & pride.

e He declareth how ready God is to receiue them that do repent.

f Whoſoeyer ioynt themſelues to this people, ſhal be bleſſed.

g God ſheweth how prompt he is to heare his, when they repent, and to offer himſelf, as a protection, & ſauergard vnto them.

h Signifying, that the true wiſdome and knowledge conſiſteth in this, *even* to reſt vpon God.

We muſt reſpect our ſins in particular.

if we will ſinde ſalwe muſt confeſſe our ſins to God, which we haue offended.

the fatherleſs find mercy in God.

a moſt comfortable promiſe.

a promiſe. c. 13. 14.

God is alway ready to receiue the ſinner.

a we muſt deſtruction. c. 13. 16.

# IOEL.

## THE ARGVMENT.

The Prophet Ioel firſt rebuketh them of Iudah, that being now puniſhed with a great plague of famine, remaine ſtil obſtinate. Secondly he threatneth greater plagues, becauſe they grewe daylie to a more hardnes of hearts, and rebellion againſt God notwithstanding his puniſhments. Thirdly he exhorteth them to repentance, ſhewing that is muſt be earneſt, and proceede from the heart becauſe they had grievouſly offended God. And ſo doing, he promiſeth that God wil be merciful, and not forget his covenants that he made with their fathers: but will ſend his Chriſt who ſhall gather the ſcattered ſheepe, and reſtore them to life, and libertie, though they ſeemed to be dead.

CHAP. I.

A prophete againſt the Iewes. 2. He exhorteth the people to prayer, and faſting for the miſerie that was at hand.



He worde of I Lord that came to ioel the ſonne of Pethuel.

Heare ye this, O Elders, and hearken ye all inhabitants of the

lande, whether ſuch a thing hath bene

in your dayes, or yet in the dayes of your fathers.

2 Tel you your children of it, and let your children ſhew to their children, and their children to another generation.

4 That which is left of the palmer worme, hath the graſthopper eaten, & the reſidue of the graſthopper hath the canker worme eaten, & the reſidue of the canker worme hath the caterpillar eaten.

5 Awake ye drunkardes, and weepe, and howle all ye drinkers of wine, becauſe of the newe wine: for it ſhal be pulled from your mouth.

6 Yea, a nation commeth vpon my lande, mightie, & without number, whole teeth

c Meaning, that the occaſion of their exceſſe & drunkenneſſe was taken away.

d This was another plague wherewith God

cauſe to drunkardes.

had puniſhed them, when he ſtirred vp the Aſſyrians againſt them.

M m m. j.

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Signifying, the people, the Priests, and the powerfull. He calleth the Iewes to the conſideration of Gods iudgements, who had now plagued the fruites of the ground for the ſpace of foure yere, and to call them to repentance.





Of the iudgement of God against the enemies of his people.

among the people, Where is their God?

18 Then wil the Lord be <sup>in</sup> iudgement ouer his land and spare his people.

19 Yea, the Lord wil answere and say vnto his people, Beholde, I will send you corne, and wine, and oyle, & you shalbe satisfied therewith: and I will no more make you a reproche among the heathen,

20 But I wil remoue farre off from you the Northren *armie*, and I will driue him into a land, barren and desolate with his face toward the East sea, and his ende to the ymost sea, and his stinke shall come vp, & his corruption shall ascend, because he hath exalted himselfe to do this.

21 Fear not, O land, but be glad, & reioyce: for the Lord wil do great things.

22 Be not afraid, ye beastes of the field: for the pastures of the wilderness are greene: for the tree beareth her fruit: the figtree and the vine do giue their force.

23 Be glad then, ye children of Zion, & reioyce in the Lord your God: for he hath giuen you the raine of righteousnes, \* & he wil cause to come downe for you the raine, *even the first raine*, and the latter raine in the first *moneth*.

24 And the barnes shalbe full of wheat, and the presses shal abounde with wine and oyle.

25 And I wil render you the yeres that the grasshopper hath eaten, the canker worme & the caterpillar and the palmer worme, my great hoste which I sent among you.

26 So you shall eate and be satisfied and prayse the Name of the Lord your God, that hath delt maruclously with you: and my people shall neuer be ashamed.

27 Ye shall also knowe, that I am in the mids of Israel, and that I am the Lorde, your God and none other, and my people shall neuer be ashamed.

28 And afterwarde wil I powre out my Spirit vpon all flesh: and your sonnes and your daughters shall prophesie: your olde men shall dreame \* dreames, and your yong men shall see visions.

29 And also vpon the seruants, and vpon the maides in those dayes wil I powre my Spirit.

30 And I wil shewe wonders in the heauens and in the earth, blood and fire, and pillars of smoke.

31 The sunne shalbe turned into darkenes, & the moone into blood, before the great and terrible day of the Lord come.

32 But whosoever shall call \* on the Name of the Lord, shalbe saued: for in mount Zion, and in Ierusalem shalbe deliuerance, as the Lord hath saide, and in the remnant, whom the Lord shall call.

1 For behold, in those dayes and in that time, when I shal bring againe the captiuitie of Iudah and Ierusalem,

2 I will also gather all nations, & will bring them downe into the valley of Iehoshaphat, and will pleade with them there for my people, and for mine heritage, Israel, whom they haue scattered among the nations, and parted my land.

3 And they haue cast lottes for my people, and haue giuen the childe for the harlot, & solde the girle for wine, that they might drinke.

4 Yea, and what haue you to do with me, O Tyrus and Zidon and all the coastes of Palestina? will ye render me a recompense? and if ye recompense me, *twitely* and speedily will I render your recompense vpon your head:

5 For ye haue taken my siluer & my golde, and haue caryed into your temples my goodly and pleasant things.

6 The children also of Iudah and the children of Ierusalem haue you solde vnto the Grecians, that ye might send them farre from their border.

7 Beholde, I wil raise them out of the place where ye haue solde them, and wil render your reward vpon your owne head.

8 And I will sell your sonnes and your daughters into the hand of the children of Iudah: and they shall sel them to the Sabeans, to a people that is farre off: for the Lord hath spoken it.

9 Publish this among the Gentiles: prepare warre, wake vp the mightie men: let all the men of warre draw neere & come vp.

10 Breake your plowshares into swordes, and your sheeths into speares: let the weak say, I am strong.

11 Assemble your selues, and come all ye heathen and gather your selues together round about: there shall the Lorde cast downe thy mightie men.

12 Let the heathen be wakened, and come vp to the valley of Iehoshaphat: for there will I sit to iudge all the heathen round about.

13 Put in your sheeths, for the harvest is ripe: come, get you downe, for the winepresse is full: yea, the winepresses runne ouer, for their wickednes is great.

14 O multitude, O multitude, come into the valley of threshing: for the day of the Lord is neere in the valley of threshing.

15 The sunne and moone shalbe darkened, and the starres shall withdrawe their light.

16 The Lord also shall roare out of Zion, & vtter his voyce from Ierusalem, and the heauens and the earth shall shake, but the Lord wil be the hope of his people, and the strength of the children of Israel.

a When I shall deliver my church, which standeth of the Iewes, and of the Gentiles. b It appeareth that healludeth to that great victory of Iehoshaphat, when as God without mans helpe destroyed the enemies, 2 King. 19. 26. also he hath respect to this word, Iehoshaphat, which signifies pleading, or iudgement, because God would iudge the enemies of his Church as he did there. c That which enemy gate for the sale of my people, he bestowed vpon harlots and drinke. d He taketh the cause of his Church in hand against the enemy, as though the injury were done to himself. e Haue I done you wrong, that ye will render me the like? f For afterward God sold them by Nebuchadnezzar, and Alexander the great, for the Ioue he bare to his people, and thereby they were comforted as though the price had bene theirs. g When I shall execute my iudgements against ripe enemies, I will cause every one to be ready, and to prepare their weapons to destroy one another for my Church sake. h Thus he shall incourage his enemies when their wickednes is full ripe to destroy one another, which he calleth the valley of Gods iudgement.

the fruits of true repentance. c. 2. b. 1. 19. a promise of temporal blessings. c. 2. 19.

2 King. 5. 16. &c.

i God assureth his against all troubles, that when he destroyeth his enemies, his children shalbe deliuered.

17 So shall ye know that I am the Lord your God dwelling in Zion, mine holie Mountaine: then shall Ierusalem be holy, and there shall no strangers go<sup>a</sup> thorowe her anie more.

18 And in that daye shall the mountaines droppe downe newe wine, and the hilles shall flowe with milke, and all the riuers of Iudah shall runne with waters, and a fountaine shall come forth of the House of the

Lord, and shall water the valley of Shittim.

19 <sup>a</sup> Egypt shall be waste, and Edom shall be a desolate wilderness, for the iniuries of the children of Iudah, because they haue shed innocent blood in their land.

20 But Iudah shall dwell for euer, and Ierusalem from generation to generation.

21 For I wil<sup>a</sup> cleanse their blood, that I haue not cleansed, and the Lorde wil dwell in Zion.

but now he promifeth to cleanse them & to make them pure vnto him.

k The strangers shall no more destroy his Church: which if they do, it is people which by their sinnes make the breach for the enemy.

l He promifeth to his Church abundance of graces, reade Ezek. 47. 1. which should water and comfort the most barren places, Amos. 9. 13.

m The malitious enemies shall haue no part of this grace.

n He had suffered his Church hitherto to lie in their filthines, pure vnto him.

## AMOS.

### THE ARGUMENT.

**A**mong many other Prophets that God raised up to admonish the Israelites of his plagues for their wickednes and idolatrie, he stirred up Amos, who was an heardman or shepheard of a poore towne, and gave him both knowledge and confidence to reprove all estates and degrees, and so denounce Gods horrible iudgements against them, except they did in time repent: shewing them, that if God spare not the other nations about them, who had lived as it were in ignorance of God in respect of them, but for their sinnes wil punish them, that they could looke for nothing, but an horrible destruction, except they turned to the Lord by unfained repentance. And finally, he comforteth the godly with hope of the coming of the Messiah, by whome they should haue perfite deliuerance and saluation.

### CHAP. I.

<sup>a</sup> The time of the prophesie of Amos. <sup>b</sup> The word of the Lord against Damascus, & The Philistines, Tyrus, Iddumea and Ammon.

**H**e words of Amos, who was among the heardmen<sup>a</sup> at Tecoah, which he saw vpon Israel, in the daies of Vzziah King of Iudah, & in the daies of<sup>b</sup> Ieroboam the sonne of Ioash King of Israel, two yere before the<sup>c</sup> earthquake.

2 And he said, The Lord shall roare fro<sup>d</sup> Zion, and vtter his voyce from Ierusalem, & the dwelling places of the shepherds shall perish, and the top of<sup>e</sup> Carmel shall wither.

3 Thus saith the Lord, For<sup>f</sup> three transgressions of Damascus, and for foure I wil not turne to it, because they haue<sup>g</sup> threshed Gilead with threshing instruments of yron.

4 Therefore wil I send a fire into the house of Hazael, and it shall deuoure the<sup>h</sup> palaces of Ben-hadad.

5 I will breake also the barres of Damascus, and cut of the inhabitant of Bithath-suen: and him that holdeth the scepter out of Beth-eden, & the people of Aram shall go into captiuitie vnto<sup>i</sup> Kir, saith the Lord.

6 Thus saith the Lord, For three transgressions of Azzah, and for foure, I wil not turne to it, because they<sup>j</sup> caried away

prisoners the whole captiuitie to shut the vp in Edom.

7 Therefore wil I send a fire vpon the walles of Azzah, and it shall deuoure the palaces thereof.

8 And I wil cut of the inhabitant from Ashdod, and him that holdeth the scepter fro<sup>k</sup> Ashkelon, and turne mine hand to Ekron, and the remnant of the Philistines shall perish, saith the Lord God.

9 Thus saith the Lord, For three transgressions of Tyrus, and for foure, I wil not turne to it, because they shut the whole captiuitie in Edom, and haue not remembered the<sup>l</sup> brotherly covenant.

10 Therefore wil I send a fire vpon the walles of Tyrus, and it shall deuoure the palaces thereof.

11 Thus saith the Lord, For three transgressions of Edom, and for foure I wil not turne to it, because he did pursue his brother with the sword, and did<sup>m</sup> cast of al pittie, and his anger spoiled him euermore, and his wrath watched him<sup>n</sup> alway.

12 Therefore wil I send a fire vpon Teman, and it shall deuoure the palaces of Bozrah.

13 Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I wil not turne to it, because they<sup>o</sup> haue ript vp the women with childe of Gilead, that they might enlarge their border.

14 Therefore wil I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with shouting in the daye of battel, and with a tempest in the day of the whirlwinde.

15 And their King shall go into captiuitie, hee and his princes together, saith the Lord.

### CHAP. II.

Against Moab, Iudah, and Israel.

**T**hus saith the Lorde, For three transgressions of Moab, and for foure, I wil not

a Which was a towne six miles from Ierusalem in Iudea, but he prophesied in Israel.

b In his dayes the kingdome of Israel did most flourish.

c Which, as Iosephus writeth, was when Vzziah would haue usurped the Priests office, & therefore was smitten with the leprosie.

d Whatsoever is fruitful & pleasant in Israel shall shortly perish.

e He sheweth first that all the people round about should be destroyed for their manifold sinnes, which are ment by three and foure

f Because the Israelites should the more deeply consider Gods iudgements toward them.

g If the Syrians shall not be spared for committing this cruelty against one city, it is not possible that Israel should escape punishment which hath committed so many and grievous sinnes against God and man.

h The antiquitie of their buildinges shall not auoyde my iudgements, read Iere. 49. 37.

i Tiglath Pileser led the Syrians captive, and brought them to Cyrene, which he calleth here Kir.

j They toyed themselves with the Edomites their enemies, which caried them away captiues.

k For Esau (of whom came the Edomites) and Isack were brethren: therefore they ought to haue admonished the of their brotherly friend ship, and not to haue provoked them to hatred.

l For corrupt his compassions.

m He was a continual enemy vnto him.

n He noteth great cruelty of the Ammonites that spared not the women, but most tyrannously tormented them, and yet the Ammonites came of Lot who was of the household of Abraham.



nor turne to it, because it burne the bones of the King of Edom into lime.

2 Therefore will I send a fire vpon Moab, & it shall deuoure the palaces of Kerioth, and Moab shall die with rumble, with shouting, and with the sound of a trumpet.

3 And I will cut off the iudge out of the middes thereof, and will slay al the princes thereof with him, saith the Lord.

4 Thus saith the Lord, For three transgressions of Iudah, and for foure, I will not turne to it, because they haue cast away the Law of the Lord, and haue not kept his commandments, and their lies cauled them to erre after the which their fathers haue walked.

5 Therefore will I send a fire vpon Iudah, & it shall deuoure the palaces of Ierusalem.

6 Thus saith the Lord, For three transgressions of Israel, and for foure, I will not turne to it, because they folde the right oaths for siluer and the poore for shoes.

7 They gape ouer the head of the poore, in the dust of the earth, and peruert the wayes of the meeke: and a man and his father wil go in to a maid to dishonour mine holie Name.

8 And they lie downe vpon clothes laid to pledge by euerie altar: and they drinke the wine of the condemned in the House of their God.

9 Yer destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks: notwithstanding I destroyed his fruite from aboue, and his roote from beneath.

10 Also I brought you from the lande of Egypt, and led you forth by yorts thorowe the wilderness, to possesse the land of the Amorite.

11 And I trailed vp of your sottes for Prophets, and of your young men for Nazarites. Is it not euen thus, O ye children of Israel, saith the Lord?

12 But ye game the Nazarites wine to drinke, and commanded the Prophets, saying, Prophesie not.

13 Beholde, I am pressed vnder you as a cart is pressed that is full of sheaues.

14 Therefore the slight shall perish from the swift, and the strong shall not strengthen his force; neither shall the mightie saue his life.

15 Nor he that handleth the bow, shall stand, & he that is swift of foote, shall not escape, neither shall he shew rideth the horse, saue his life.

16 And he that is of mightie courage among the strong men, shall flee away naked in that day, saith the Lord.

17 K You haue wearied me with your sinnes, Isai. 14. f None shall be deliuered by any meanes.

CHAP. III.

Here proueth the house of Israel of ingratitude. 11 For the which God wil punish them.

1 Here this worde that the Lorde pronounceth against you, O children of Israel, against the whole familie which

I brought vp from the land of Egypt, saying, You onely haue I knowen of all the families of the earth: therefore I will visite you for all your iniquities.

3 Can two walke together except they be agreed?

4 Wil a lion roare in the forest, when he hath no pray: or wil a lyon whelp crye out of his denne, if he haue taken nothing?

5 Can a bird fall in a snare vpon the earth, where no fowler is: or wil he take vp the snare taken in the earth, and haue taken nothing at all?

6 Or shall a trumpet be blown in the citie, and the people be not afraid: or shall there be euil in a citie, and the Lorde hath not done it?

7 Surely the Lord God will do nothing, but he reuileth his secret vnto his seruants the Prophets.

8 The lyon hath roared: who wil not be afraid: the Lord God hath spoken: who can but prophesie?

9 Proclaime in the palaces at Ashdod, & in the palaces in the land of Egypt, & say, Assemble your selues vpon the mountaines of Samaria: so beholde the great tumultes in the middes thereof, and the oppressed in the middes thereof.

10 For they know not to do right, saith the Lord: they despise my word, and despise my voice, they despise my voice, and despise my voice.

11 Therefore thus saith the Lord God, An aduersary shall come round about the country, and shall bring downe the strength from aboue, & they shall be spoiled.

12 Thus saith the Lord, As the shepard taketh out of the mouth of the lyon two legges, or a piece of an eare: so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus, as in a couche.

13 Heare & refuse in the house of Iakob, saith the Lord God, the God of hostes.

14 Surely in the day that I shall visite the transgressions of Israel vpon him, I will also visite the altars of Beth-el, and the hornes of the altar shall be broken of, and fall to the ground.

15 And I will smite the winter house with the sommer house, and the houses of yorie shall perish, and the great houses shall be consumed, saith the Lord.

16 The fruite of their cruelty & theft appeareth by their great riches, which they haue in their houses. When the lion hath seate his hunger, the shepherd findeth a leg or a tip of an eare to faw that the sheep hath bene worried. Where they thought to haue had assure hold, and to haue bene in safety.

CHAP. III.

Against the gouernours of Samaria.

1 Here this word, ye kine of Bashan that are in the mountaine of Samaria, which oppresse the poore, and destroy the needie, & they say to their masters, Bring and let vs drinke.

benefites, forgate God, and therefore he calleth them by the name of beasts and not of men. b They encourage such as haue authoritie ouer the people, to powle them, so that they may haue prokrite by it.

Mmm.iiij.

the more benefits and receive at Gods hand, & y man greates his benen punitiō.

a I haue onely chosen you to be mine among al other people, & yet you haue forsaken me.

b Herby, the Psalmer signifieth that he speaketh not of himselfe, but as God guideth and moueth him, which is called the agreement betwene God and his Prophets.

c Wil God threaten by his Prophets, except there be some great occasion?

d Can any thing come without Gods prouidence?

e Shall his threatenings be in vayne?

The Lord for ever with his punishment the sins of Samaria 2. d. 6. y. d. not with my gods manifest 2. d. 6.

f Doth any aduersitie come without Gods appointment?

g God dealeth not with the Israelites as he doth with other people: for he serueth with the before of his plagues by his Prophets.

h Because the people were murdered against the Prophets, he sheweth Gods spirit moued the seer to speake as they did.

i He calleth the strangers as he Philistines and Egyptians to be witnesses of gods iudgements against the Israelites for their cruelty and oppression.

No escaping the punishment of God but by repentance the punishment of the Israelites. c. 2. v. 14. 15. 16.

oppression of y poore.

a The

2 The Lord God hath sworne by his holines, that lo, the daies shall come vpon you, that he will take you away with thornes, and your posteritie with fish hookes.

3 And ye shall go out at the breaches euerie howe forward: and ye shall cast your felues out of the palace, saith the Lord.

4 Come to Beth-el, and transgresse: to Gilgal, and multiplie transgression, and bring your sacrifices in the morning, and your rites after three yeres.

5 And offer a thanksgiving of leauen, publish and proclaime the free offerings: for this liketh you, O ye children of Israel, saith the Lord God.

6 And the fowles haue I giuen you cleines of teeth in al your cities, and scarcenes of bread in all your places, yet haue ye not returned vnto me, saith the Lord.

7 And also I haue withholden the raine from you, when there were yet three moneths to the harvest, & I caused it to raine vpon one cite, and haue not caused it to raine vpon another cite: one piece was rained vpon, and the piece whereupon it rained not, withered.

8 So two or three cities wandred vnto one cite to drinke water, but they were not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue smitten you with blasting, & mildewe: your great gardens and your vineyardes, and your figtrees, and your oliue trees and the palmer worne deuoure: yet haue ye not returned vnto me, saith the Lord.

10 Pestilence haue I sent among you, after the maner of Egypt: your young men haue I slaine with the sword, and haue taken away your horses: and I haue made the flinke of your tents to come vp euen into your nostrils: yet haue ye not returned vnto me, saith the Lord.

11 I haue overthrowen you, as God overthrowed Sodom and Gomorah: and ye were as a firebrand plucked out of the burning: yet haue ye not returned vnto me, saith the Lord.

12 Therefore thus wil I do vnto thee, O Israel: and because I wil do this vnto thee, prepare to meete thy God, O Israel.

13 For lo, he that formeth the mountaines, and createth the winde, & declareth vnto man what is his thought: which maketh the morning darkenes, and walketh vpon the high places of the earth, the Lord God of hostes is his Name.

## CHAP. V.

A lamentation for the captiuitie of Israel.

1 Heare ye this word, which I lift vp vpon you, euen a lamentation of y house of Israel.

2 The virgine Israel is fallen, and shall no more rise: she is left vp6 her land, & there is none to raise her vp.

3 For thus saith the Lord God, The cite which went out by a thousand, shall leaue an hundred: and that which went forth

by an hundred, shall leaue ten to y house of Israel.

4 For thus saith the Lord vnto the house of Israel, Seeke ye me, and ye shall liue.

5 But seeke not Beth-el, nor enter into Gilgal, and go not to Beer-sheba for Gilgal shall go into captiuitie, and Beth-el shall come to nought.

6 Seeke the Lord, and ye shall liue, lest he breake out like fire in the house of Ioseph and deuoure it, and there be none to quench it in Beth-el.

7 They turne iudgement to wormewood, and leaue of righteousnes in the earth.

8 He maketh Pleiades, and Orion, and he turneth the shadowe of death into the morning, and he maketh the day darke as night: he calleth the waters of the sea, & pouerth them out vpon the open earth: the Lord is his Name.

9 He strengtheneth the destroyer against the mightie: and the destroyer shall come against the fortresse.

10 They haue hated him, that rebuked in the gate: and they abhorred him that speake th vprightly.

11 Forasmuch then as your treading is vpon the poore, and ye take from him burdens of wheat, ye haue buyt houses of hewen stone, but ye shall not dwell in them: ye haue planted pleasant vineyardes, but ye shall not drinke wine of them.

12 For I know your manifold transgressions, and your mightie finnes: they afflict the iust, they take rewardes, and they oppresse the poore in the gate.

13 Therefore the prudent shall keepe silence in that time, for it is an euil time.

14 Seeke good and not euil, that ye maye liue: and the Lord God of hostes shall be with you, as you haue spoken.

15 Hate the euil, & loue the good, and establish iudgement in the gate: it may bee that the Lord God of hostes wil be mercifull vnto the remnant of Ioseph.

16 Therefore the Lord God of hostes, the Lord saith thus, Mourning shall be in all streetes: and they shall say in all the hie wayes, Alas, alas: and they shall call the husbandman to lamentation, and such as can mourne, to mourning.

17 And in al the vines shall be lamentation: for I wil passe through thee, saith y Lord.

18 Wo vnto you, that desire the day of the Lord: what haue you to do with it? the day of the Lord is darkenes & not light.

19 As if a man did flee from a lyon, and a beare met him, or went into the house, & leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lord be darkenes, and not light? euen darkenes and no light in it?

21 I hate and abhorre your feast dayes, and I wil not smell in your solemne assemblies.

22 Though ye offer me burnt offerings and meat offerings, I wil not accept them: neither

in these places thei worshipped new idoles, which afore tyme serued the true hono of God: therefore he sayth that these shall not save them, d in steade of iudgement and equitie thei exercise cruelty & oppression. e He describeth the power of God, Job. 9.

f They hate the Prophets, which reprove them in the open assem.

g Ye take both his money and also his house where with he should liue.

h God will so plague them, that they shall not suffer the godly once to open their mouthes to al moueth them of their finnes.

i So that all degrees shall haue matter of lamentation for the great plague.

k T hus he speaketh because the wicked and hypocrites sayd they were come

l rent to abide Gods iudgements, where the godly were

le and leaue Iere. 10. 7. 1000. 11. 22. 12. 13.

m Because ye haue corrupt my true seruice and remaine ob

scinate in your vices, Isa. 1. 11. iere. 6. 10.

a He fo calleth the because they so boasted of the felues, or because they were giuen to wantonnes & deuoties. b Meaning, that the teach part should scarcely be saved.

to them that seeke the Lord. c. 5. 4. 10. 6.

and to 10. 7. 11. 10. 1000. c. 5. 4. 10. 6. 12.

the power of the Lord c. 5. 8. 9.

outward ceremonies.

oppression. c. 5. 11. 12.

a promise. c. 5. 14.

the way to eschue gods iudgements. c. 5. 2. 14. 15.

neither will I regarde the peace offerings of your fat beasts.

23 Take thou away from me the multitude of thy songs (for I will not heare the melody of thy viols)

24 And let iudgement runne downe as water, and righteousness as a mightie riuer.

25 Haue ye offered vnto mee sacrifices & offerings in the wilderness fourtie yeeres, O house of Israel.

26 But you haue borne Siccuth your King and Chium your images, and the starre of your gods, which ye made to your selues.

27 Therefore will I cause you to go into captiuitie beyond Damascus, sayth the Lord, whose Name is the God of hostes.

thought that there was a certaine diuinitie.

Hold thy tongue: for we may not remember the Name of the Lord.

11 For behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 Shall horses runne vpon the rocks? or wil one plowe there with oxen? for ye haue turned iudgement into gall, and the fruite of righteousness into wormewood.

13 Ye reioyce in a thing of nought: ye say, Haue not wee gotten vs horses by our owne strength?

14 But behold, I will raise vp against you a nation, O house of Israel, sayth the Lord God of hostes: and they shall afflict you, from the entering in of Hamath vnto the riuer of the wilderness.

labour: shewing that Gods benefices can haue no place among them.  
o Reade Chap. 7. p That is, power and glorie. q From deser-ber of the country to another.

m They shall be so astonished at this destruction, that they shall boast no more of the Name of God, and that they are his people; but they shall be dumme when they heare Gods Name, & abhorre it, at they that are desperate or reprobare.  
n He compareth them to baren rocks whereupon it is in vaine to bestow labour: shewing that Gods benefices can haue no place among them.  
o Reade Chap. 7. p That is, power and glorie. q From deser-ber of the country to another.

idolatri punished. c. 5. 27.

CHAP. VI.

Against the princes of Israel liuing in pleasures.

1 W O to them that are at ease in Zion and trust in the mountaine of Samaria, which were famous at the beginning of the nation: and the house of Israel came to them.

2 Go you vnto Calneh, and see: and from thence go you to Hamath the great: then go downe to Gath of the Philistims: be they better then these kingdomes? or the border of their land greater then your border.

3 Ye that put farre away the euil day, and approche to the seate of iniquitie?

4 They lye vpon beddes of yuorie, and stretch them selues vpon their beddes, & eat the lambes of the flocke, & the calves out of the stall.

5 They sing to the sound of the viole: they inuent to themselves instruments of musike like Dauid.

6 They drinke wine in bowles, and anoynt themselves with the cheefe ointments, but no man is sorry for the affliction of Ioseph.

7 Therefore now shall they go captiue with the first that go captiue, and the sorow of them that stretched them selues, is at hand.

8 The Lord God hath sworne by him self, sayth the Lord God of hostes, I abhorre the excellencie of Iakob, & hate his palaces: therefore will I deliuer vp the citie with all that is therein.

9 And if there remayne ten men in one house, they shall dye.

10 And his vncle shall take him vp & burne him to cary out y bones out of the house, and shall say vnto him, that is by the sides of the house, Is there yet any with thee? And he shall say, None. Then shall he saye,

God sheweth certaine visions, whereby he sheweth the destruction of the people of Israel. 10 The false accusation of Amos. 12 Iste est finis eorum.

1 Thus hath the Lorde God shewed vnto me, and behold, he formed grasshoppers in the beginning of the shooting vp of the latter growth: & so, it was in the latter growth after the Kings mowing.

2 And when they had made an ende of eating the grasse of the lande, then I sayd, O Lord God, spare, I beseeche thee, who shall raise vp Iakob: for he is small.

3 So the Lord repented for this, it shal not be, sayth the Lord.

4 Thus also hath the Lorde God shewed vnto me, & beholde, the Lord God called to iudgement by fire, & it deuoured the great deepe, and did eat vp a part.

5 Then sayde I, O Lorde God, cease, I beseeche thee, who shall raise vp Iakob: for he is small.

6 So the Lorde repented for this. This shal not be, sayth the Lord God.

7 Thus againe he shewed me, & beholde, the Lord stood vpon a wall made by line with a line in his hand.

8 And the Lord sayd vnto me, Amos, what seest thou? And I sayd, A line. Then sayde the Lorde, Beholde, I will let a line in the middes of my people Israel, and will passe by them no more.

9 And the hye places of Ithak shall be desolate, and the temples of Israel shall be destroyed: and I will rise against the house of Ieroboam with the sword.

10 Then Amaziah the Priest of Beth-el sent to Ieroboam King of Israel, saying, Amos hath conspired against thee in the middes of the house of Israel: the lande is not able to beare all his wordes.

11 For thus Amos sayth, Ieroboam shal dye by the sword, and Israel shal be led awaye captiue out of their owne land.

12 Also Amaziah layd vnto Amos, O thou Can was not able to compasse his purpose by the King, hee assayed by an other practise: that was, to feare the Prophet, that he might depart, and not reprove their idolatri there openly, and so hinder his profite.

a To deuour the land: and he al- Judeth to the in- uading of the e- nemies.  
b After the pub- like commande- ment for mow- ing was giuen or as some read, when the Kings sheepe were thorne.  
c That is, stayed this plague at my prayer.  
d Meaning that Gods indignation was inflamed against the stub- bornnes of this people.  
e Signifying that this shal be the last mea- suring of the people, and thus he would de- ferre his iudge- ment no longer.  
f That is, when Amos had pro- phesied that the King should be destroyed: for this wicked Priest more for- hared he bare to the Prophet this for loue to- ward the King, though he this accusation fac- tulent to condemne him, where none other could take place.  
g When this in- strument of Sa- ran was not able to compasse his purpose by the King, hee assayed by an other practise: that was, to feare the Prophet, that he might depart, and not reprove their idolatri there openly, and so hinder his profite.

Amos. c. 6. 1.

the prophets prayer. c. 2. 25.  
the Lords mercy. c. 2. 6.

a politique priest. punis his brethren for just and in his wife and children. c. 17.



the Seer go see thou away into the lande of Iudah, and there eat thy bread and prophesie there.

13 But prophesie no more at Beth-el for it is the Kings chappel, & it is the Kings court.

14 Then answered Amos, and sayd to Amaziah, I was no Prophete, neither was I a Prophete's sonne, but I was an herdman, and a gatherer of wild figges.

And the Lord tooke me as I followed the flocke, and the Lord said vnto me, Go prophesie vnto my people Israel.

16 Now therefore heare thou the worde of the Lord. Thou sayest, Prophesie not against Israel, & I speake nothing against the house of Israel.

17 Therefore thus sayth the Lord, Thy wife shalbe an harlot in the citie, & thy sonnes and thy daughters shal fall by the sword, and thy lande shalbe deuided by line: and thou shalt dye in a polluted land, and Israel shal surely go into captiuitie forth of his land.

CHAP. VIII

1 Against the cities of Israel. 2 The Lord's word of God.

1 Thus hath the Lord God shewed vnto me, and beholde, a basket of summer fruit.

And he said, Amos, what seest thou? And I sayde, A basket of summer fruit. Then sayd the Lord vnto me, The end is come vpon the people of Israel, and will passe by them no more.

And the songs of the Temple shalbe howling in that day, sayth the Lord God: many dead bodies shalbe in euery place: they shal cast them forth with violence.

Heare this, O ye that swallow vp the poore, that ye may make the needie of the land to faile.

Saying, When will the newe moneth be gone, that we may sell come, and the Sabbath, that we may set forth wheat, & make the Ephah small, and the Shekel great, & falsifie the weights by deceit.

That we may bye the poore for siluer, & the poore for bootie: yee, and sell the residue of the wheat.

The Lord hath sworne by his excellencie of Iacob, Surely I will not forget any of their works.

Shall not the land tremble for this, and euery one mourne, that dwelleth therein: and it shall reeue wholly as a flood, and it shall be swallowed out, as by the flood of Egypt.

And in that day, sayth the Lord God, I will euene cuth the sunne to goe downe at noone, and I will darken the earth in the cleare day.

And I will turne your feastes into mourning, and all your songs into lamentation: and I will bring sackcloth vpon all lomes,

In the middes of their prosperitie I will send great affliction.

and baldnes vpon euery head: and I will make it as the mourning of an only sonne, and the end thereof as a bitter day.

Beholde, the dayes come, sayth the Lord God, that I will sende a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

And they shall wander from sea to sea, & from the North euen vnto the East, they runne to & fro to seeke the word of the Lord, and shall not finde it.

In that day shal the sayre virgines, & the yong men perish for thirst.

They that sweare by the sunne of Samaria, & that say, Thy God, O Dan, liueth, & the manner of Beer-sheba liueth, euen they shal fall, and neuer rife vp againe.

For the idlers did vie to weare by their idols: which here he calleth their idols, as the papists yet do by theirs. & That is, the common maner of worshipping, and the seruice or religion there vfed.

CHAP. IX

1 Threatnings against the Temple. 2 And against Israel.

1 I sawe the Lord standing vpon the wall of the Temple, and he sayd, Smite the liue, & the doore, that the post may shake: and cut them in peeces, euen the heads of them all, and I will lay the last of them with the sword: he that fleeth of them shall not flee away: & he that escapeth of them, shall not be deliuered.

Though they dig into the earth, thence shall mine hand take them: though they clime vp to heauen, thence will I bring them downe.

And though they hyde them selves in the toppes of Carmel, I will searche & take them out thence: and though they be hid from my sight in the bottomes of the sea, thence will I commaunde the serpent, and he shal bite them.

And though they goe into captivity before their enemies, wher they will, I will command the sword, and it shal slay them: and I will set mine eyes vpon them for euill, and not for good.

And the Lord God of Hostes, that touche the land, and it shall tremble, & all that dwell therein, shal inourne, and it shall reeue vp wholly like a flood, and shalbe drowned as by the flood of Egypt.

He buildeth his spheres in the heauen, & hath laid the foundation of his globe of elements in the earth: he calleth the waters of the sea; & powreth them out vpon the open earth: the Lord is his Name.

Are ye not as the Ethiopians vnto me, O children of Israel, sayth the Lord: haue not I brought vp Israel out of the land of Egypt, and the Philistines from Caphtor, and Aram from Kir?

Beholde, the eyes of the Lord God are vpon the sinfull kingdome, and I will destroy it cleane out of the earth. Neuertheless I will not utterly destroy the house of Iacob, sayth the Lord.

For lo, I wil command and I wil siffe the

Read Iere. 47. 4. g Though he destroy the rebellious multitude yet he wil euer reuerse the remnant his church to call vpon his Name

Which was at Jerusalem: for he appeared in the idolatrous places of Israel.

Both the chief of them and also the common people.

Which was at Jerusalem: for he appeared in the idolatrous places of Israel.

Both the chief of them and also the common people.

Which was at Jerusalem: for he appeared in the idolatrous places of Israel.

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Both the chief of them and also the common people.

Which was at Jerusalem: for he appeared in the idolatrous places of Israel.

house of Israel among all nations, like as corn is sited in a sieve: yet shall not the least stone fall vpon the earth.

10 But all the sinners of my people shall dye by the sword, which say, The cuil shall not come, nor hasten for vs.

11 In that day will I raise vp the tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and I will raise vp his ruines, and I will build it, as in the daies of olde.

12 That they may possesse the remnant of Edom, and of all the heathen, because my Name is called vpon them, saith the Lord, that doeth this.

13 Behold, the dayes come, saith the Lord, out of the which they can neuer be pulled, after they are once gratted therein.

that the plowman shall <sup>1</sup>couche the mow-  
er, and the treader of grapes him that  
soweth seede: and the mountaines shall  
= droppe sweete wine, and all the hilles  
shall melt.

14 And I will bring agayne the captiuitie of my people of Israel: and they shall buyld the waste cities, & inhabite them, and they shall plant vineyardes, and drinke the wine thereof: they shall also make gardenes, and eat the fruites of them.

15 And I will plant them vpon their land, & they shall no more be pulled vp againe out of their lande, which I haue giuen them, saith the Lord thy God.

out of the which they can neuer be pulled, after they are once gratted therein.

Christ. 9. 11.  
a promise.

in Read loel.

3. 18.

a The accom-

plishment here-

of a vnder

Christ, when

they are planted

in his Church,

# OBADIAH.

## THE ARGVMENT.

The Idumeans, which came of Esau, were mortal enemies alwaye to the Israelites, which came of Iacob, and therefore did not onely vex them continually with sundrie kindes of cruelties, but also stirred up others to fight against them. Therefore when they were in their greatest prosperitie, and did most triumphe against Israel, which was in great affliction and miserie, God raised up his Prophet to comfort the Israelites, forasmuch as God had nowe determined to destroye their aduersaries, which did so sore vex them, and to send them such as should deliuer them, and set vp the kingdom of Iudah, which he had promised.



THE vision of Obadiah. Thus sayeth the Lord God against Edom, We haue heard a rumor fro the Lord, & an ambassa-  
dor is sent among the heathen: arise, and let vs rise vp against her to battel.

Beholde, I haue made thee small among the heathen: thou art viterly despised.

The pride of thine heart hath deceiued thee: thou that dwellest in the cleftes of the rockes, whose habitation is hye, that sayest in his heart, Who shall bring mee downe to the ground?

Though thou exalt thy selfe as the eagle, & make thy nest among the starres, thence will I bring thee downe, saith the Lord.

Came theeues to thee or robbers by night? howe wast thou brought to silence? would they not haue stolen, till they had yough? if the grapegatherers came to thee, would they not leaue some grapes?

How are the thinges of Esau sought vp, and his treasures searched?

All the men of thy confederacie haue drisen thee to the borders: the men that were at peace with thee, haue deceyued thee, and preuailed agaynst thee: they that ate thy bread, haue layd a wounde vnder

thy feet, & thou hast helpe and friendship of them, shalbe thine enemies & destroy thee. Thus is, thy familiar friends & ghester haue by se-

chee: there is none vnderstanding in him. Shall not I in that day, saith the Lord, euē destroye the wise men out of Edom, & vnderstanding from the mount of Esau?

And thy strong men, O Teman, shall be afraied, because euery one of the mount of Esau shall be cut of by slaughter.

For thy cruelty against thy brother Iacob, shame shall couer thee, and thou shalt be cut of for ever.

When thou stoodst on the other side, in the day that the strangers carryed away his substance, and strangers entered into his gates, & cast lottes vpon Ierusalem, euen thou wast as one of them.

But thou shouldst not haue beholden the daye of thy brother in the day that he was made a stranger, neyther shouldst thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldst not haue spoken proudly in the day of affliction.

Thou shouldst not haue entred into the gate of my people in the daye of their destruction, neyther shouldst thou haue once looked on their affliction in the day of their destruction, nor haue layd handes on their substance in the daye of their destruction.

Neyther shouldst thou haue stande in the crosse wayes to cut of them, that should escape: neither shouldst thou haue shut vp the remnant thereof in the day of affliction.

For the day, of the Lords is nowe vpon all the heathen: as thou hast done, so shall be done to thee: thy reward shall remaine vpon thine head.

He sheweth the cause why the Edomites were so sharply punished: to wit, because they were enemies to his Church, whom now he comforteth by punishing their enemies.

When Nebuchadnezzar came against Ierusalem, thou ioydest with him and haddest part of his spoyle, & so diddest reioyce when my people, that is, thy brother, were afflicted, whereas thou shouldst haue pitied and holpen thy brother. When Lord deprived them of their former dignitie & gaue them to be caried into captiui-  
tye.

When he will punish all the heathen, & send them to destroy

see Ps. 137.

cruelty punished.

pride abused. 4. 3. 4.

Detestation not to be in a brother's miserie.

the wicked punished according to their merits.

16 For thou.



Pyre, flame and stubble.

Ionah.

Casting of Iones.

1 That is, reioyced and triumphed.  
m The Edomites shalbe utterly destroyed, & yet in despite of al the enemies I wil reueremy Church and restore it.  
n God attributeth this power, to consume his enemies, to his Church which power is only proper to him selfe, as Iſai. 40. 37.

16 For as ye haue drunke vpon mine holy Mountaine, so shal all the heathen drinke continually: yea, they shal drinke and swallow vp, and they shal be as though they had not bene.  
17 But vpon mount Zion shal be deliuerance, and it shalbe holy, and the house of Iacob shal possesse their possessions,  
18 And the house of Iacob shalbe as a fire, and the house of Ioseph a flame, and the house of Esau as stubble, and they shal kinde in them & deuoure them: and there shal be no remnant of the house of Esau: for the Lord hath spoken it.  
19 And they shal possesse the South side of

the mount of Esau: and the plaine of the Philistines, & they shal possesse the fieldes of Ephraim, and the fields of Samaria, and Benjamin shal haue Gilcad.

20 And the captiuitie of this host of the children of Israel, which were among the Canaanites, shal possesse vnto Zarephath, & the captiuitie of Ierusalem, which is in Sepharad, shal possesse the cities of the South.  
21 And they that shal saue, shal come vnto Mount Zion to iudge the mount of Esau, and the kingdome shalbe the Lords.

p By the Canaanites the Iewes meane the Dutchmen, and by Zarephath, France, and by Sepharad, Spaine. q Meaning that God will raise vp in his Church such as shal rule and gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whome the Prophet calleth here the Lord and head of this kingdome.

## IONAH.

### THE ARGUMENT.

When Ionah had long prophesied in Israel and had litle profited, God gave him expresse charge to go, and denounce his iudgements against Ninueh the chiefe cite of the Assyrians, because he had appointed, that they which were of the heathen, should conuert by the mightie power of his words, and that within three dayes preaching, that Israel might see howe horribly they had provoked Gods wrath, which for the space of so many yeeres, had not conuerted to the Lord for so many Prophets and so diligen preaching. He prophesied vnder Iosiah, and Ieroboam, 2. King. 14. 25.

### CHAP. I.

3 Ionah had when he was sent to preach. 4 A tempest arising, and he is cast into the sea for his disobedience.



He worde of the Lord came also vnto Ionah the sonne of Amittai, saying, Arise, and goe to Ninueh, that

great cite, and cry against it: for their wickednes is come vp before me.  
But Ionah rose vnto Rec into Tarshish from the presence of the Lord, and went downe to Iapho: and he found a ship going to Tarshish: so he payed the fare thereof, and went downe into it, that he might go with them vnto Tarshish, from the presence of the Lord.

4 But the Lord sent our a great winde into the sea, & there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were affrayed, & cried every man vnto his god, & cast the wares that were in the shippe, into the sea to lighten of them: but Ionah was gone downe into the fliter of the ship, and he lay downe, and was fast a sleepe.

6 Whereby he declared his wickednes, that would not promptly follow the Lordes calling: but gave place in his owne reason, which persuaded him that he should nothing suffer for there, seeing he had done so much good among his owne people. Chap. 4. 2.  
7 Which was the haue, and porte to take shipping thither, called also toppe.  
8 Reason: this vocation whereunto God had called him, and wherein he would haue listened by. As one that would haue cast of this care, and solicitude by seeking rest and quietnes.

6 So the shipmaster came to him, and saide vnto him, What meanest thou, O sleeper? Arise, call vpon thy God, if so be that God wil thinke vpon vs, that we perish not.  
7 And they saide euery one to his fellowe, Come, and leues cast Iones, that we may knowe, for whose cause this euill is vpon vs. So they cast Iones, and the lord fel vpon Ionah.

8 Then saide they vnto him, Tel vs for whose cause this euill is vpon vs? what is thine occupation? and whence comest thou? which is thy countrey? and of what people art thou?

9 And he answered them, I am an Ebrewe, & I feare the Lord God of heauen, which hath made the sea, and the dry land.

10 Then wete the men exceedingly affrayd, and saide vnto him, Why hast thou done this? (for the men knew, that he fled from the presence of the Lord, because he had tolde them)

11 Then saide they vnto him, What shal we do vnto thee, that the sea may be calme vnto vs? (for the sea wrought and was troublous)

12 And he said vnto them, Take me, & cast me into the sea: so shal the sea be calme vnto you: for I knowe that for my sake this great tempest is vpon you.

13 Nevertheless, the men rowed to bring it to the land, but they could not: for the sea wrought, and was troublous, against them.

14 Wherefore they cried vnto the Lord, & I Thid declared, & said, We beseeche thee, O Lord, we beseeche thee, let vs not perish, for this

flie vnto God for succour, and also that they are touched with a great feare to shed mans blood, whereas they knowe no manner of wickednes.

of Ionah: see 2 K. 14. 25.

Ionah. 2. y.

Ionahs disobedience. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15.

Ionahs disobedience. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15.

Ionah. 2. 14.



mans life, and laye not vpon vs innocent blood: for thou, O Lorde, hast done, as it pleased thee.

15 So theyooke vp Ionah, & cast him into the sea, & the sea ceased from her raging.

16 Then the men feared the Lorde exceedingly, & offered a sacrifice vnto the Lord, and made vowes.

17 Now the Lord had prepared a great fish to swallow vp Ionah: and Ionah was in the belly of the fish three dayes, and three nights.

And he was wonderfully deliuered: but this was done for feare & not of a pure heart and affection, neither according to Gods worde. Thus the Lorde would chastise his Prophete with a most terrible spectacle of his wrath, and hereby also confirmed him of his fauour & support in this charge which was imposed vpon him.

CHAP. II.

1 Then Ionah prayed vnto the Lorde his God out of the fishes belly.

2 And sayd, I cryed in mine affliction vnto the Lorde, and he heard mee: out of the belly of hell cryed I, and thou heardest my voyce.

3 For thou haddest cast mee into the bottom in the middes of the sea, & the floods compassed me about all thy furies, and all thy waues passed ouer me.

4 Then I sayd, I am cast awaye out of thy sight: yet will I looke againe towards thine holy Temple.

5 The waters compassed mee about vnto the soule: the depth closed me rounde about, and the weedes were wrapt aboute mine head.

6 I went down to the bottom of the mountaines: the earth with her barres was about mee for euer, yet hast thou brought vp my life from the pit, O Lord my God.

7 When my soule fainted within me, I remembered the Lord: and my prayer came vnto thee, into thine holy Temple.

8 They that waite vpon lying vanities, forsake their owne mercie.

9 But I will sacrifice vnto thee with the voyce of thanksgiving, and will saye that that I haue vowed: saluation is of the Lord.

10 And the Lord spake vnto the fish, and it cast out Ionah vpon the drye land.

CHAP. III.

1 And the worde of the Lord came vnto Ionah the second time, saying,

2 Arise, go vnto Nineueh that great citie, and preach vnto it the preaching, which I bid thee.

3 So Ionah arose and went to Nineueh according to the word of the Lord: now Nineueh was a great and excellent citie of three dayes journey.

4 And Ionah began to enter into the citie

a dayes journey, & he cryed and said, Yet fourtie dayes, and Nineueh shalbe overthrown.

5 So the people of Nineueh beleueed God and proclaimed a fast, & put on sackcloth from the greatest of them euen to the least of them.

6 For worde came vnto the King of Nineueh, and he rose from his throne, and he layde his robe from him, and couered him with sackcloth, and sate in ashes.

7 And he proclaymed & sayd through Nineueh, (by the counse) of the King and his nobles, saying, Let neither man, nor beast, bullock nor sheep taste any thing, neither feede nor drinke water.

8 But let man and beast put on sackcloth, and cry mightilie vnto God: yea, let euery man turne from his euill way, & from the wickednes that is in their hands.

9 Who can tell, if God will turne, & repent & turne away from his fierce wrath, that we perish not?

10 And God sawe their woorkes that they turned from their euill wayes: and God repented of the euill that he had sayde, saying, that he would do vnto them, and he did it not.

And partly by the motion of his owne conscience he doubted whether God would shew them mercie. That is the fruites of their repentance, which did procede of faith which God had planted by the ministration of his Prophet. Reade Ierem. 18.

CHAP. IIII.

1 Therefore is displeased Ionah exceedingly, and he was angry.

2 And he prayed vnto the Lord, and sayd, I pray thee, O Lorde, was not this my saying, when I was yet in my country? God, which he therefore presented it to thee vnto Tarshish: for I knewe that thou art a gracious God, and mercifull, slow to anger, and of great kindness, and repentest thee of the euill.

3 Therefore now O Lord, take I beseeche thee, my life from me: for it is better for me to dye then to liue.

4 Then sayd the Lorde, Doest thou well to be angry?

5 So Ionah went out of the citie & sate on the East side of the citie, and there made him a booth, and sate vnder it in the shadow: till he might see what shoulde be done in the citie.

6 And the Lord God prepared a gourd, and made it to come vp ouer Ionah, & that it might be a shadow ouer his head & deliuer him from his griefe. So Ionah was exceeding glad of the gourd.

7 But God prepared a worme when the morning rose the next daye, and it smote the gourd, that it withered.

8 And when the sunne did arise, God prepared also a feruent East winde: and the sunne bet vpon the head of Ionah, that he fainted, and wished in his heart to dye.

9 Which was a further meane, to couer him from the heat of the sunne, as he remayned in his booth.

Gods mercy in giving warning to a just city.

the prophet confessed his sin. v. 12. which he did in his penitence. sheweth vnto us full of grace. v. 17. a fast.

Not that the dumme beastes had sinned or could repent, but by their example man might be admonished, considering that for his sinne the anger of God hangeth ouer all creatures.

If he willed, the men should earnestly call vnto God for mercie.

For partly by the threatening of the Prophet, and partly by the motion of his owne conscience he doubted whether God would shew them mercie.

That is the fruites of their repentance, which did procede of faith which God had planted by the ministration of his Prophet. Reade Ierem. 18.

the prophet sayeth that he prayed so often to God that he wrought his deliverance. c. 2.

repentance as both Gods iudgment.

Because hereby he should be taken as a false Prophet, and so the Name of God, which he preached, shoulde be blasphemed.

Read Chap. 13.

Thus he prayed of griefe, saying, I beseeche thee, O Lord, take my life from me.

By this Name by this forgiveness might be blasphemed as though he had his Prophets forth to denounce his iudgements in vaine.

Wilt thou be iudge when I do things for my glory, & when I do not?

For he doubted as yet whether God would shew them mercie or no, and therefore after fourty dayes he departed out of the citie, looking what yfue God would send.

And

h Thus God  
mercifully re-  
prometh him  
which would  
pity him selfe  
and this good  
o to many that  
infants.

and yet would restrain God to shew his compassion to many such kind people. I Meaning, that they were children and infants.

and yet would restrain God to shew his compassion to many such kind people. I Meaning, that they were children and infants.

## THE ARGUMENT.

Wong, 1981  
1981, 1982  
1981, 1982  
1981, 1982  
1981, 1982  
1981, 1982  
1981, 1982  
1981, 1982

The game that came by their idoles, shal be  
of nought: for as the wages or riches of harlot  
aten, so are they vilely and speedily spent.

**W**O vnto them, that imagine iniquitie, and worke wickednes vpon

[illegible]

that side, and  
against Ierusalem.  
It do didd into  
thy neighbour  
m: 9. He  
ed an herage  
r For to thy

for Gods service. This declar-  
eth the great  
inconuenience  
whereinto  
Gods seruants  
do fall when they  
things willing

sin is the cause of our  
punishment

OFF. C. 2



their beddes: when the morning is light they practise it because their hand hath power.

And they couet fields, and take them by violence, and houses, & take them away: so they oppress a man & his house; even man and his heritage.

Therefore thus saith the Lord, Behold, against this family have I devised a plague, whereout ye shall not plucke your neckes, and ye shall not go so proudly, for this time is euill.

In that daye shall they take vp a parable against you, & lament with a dolefull lamentation, & say, We be vtterly wasted: he hath changed the portion of my people: how hath he taken it away to refore it vnto me: he hath diuided our fields.

Therefore thou shalt haue none that shall cast a corde by lot in the Congregation of the Lord.

They that prophesied, Prophesie ye not. They shall not prophesie to them: neither shall they take shame.

O thou that art named the house of Iaakob, is the Spirit of the Lord shortened: are these his workes? are not my wordes good vnto him that walketh uprightly?

But he that was yesterday my people, is risen vp on the other side, as against an enemy: they spoyle the beautifull garment from them that passe by peaceably, as though they returned from the warre.

The women of my people haue yee cast out from their pleasant houses, and from their children haue yee taken away my glory continually.

Arise & depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction.

If a man walk in the Spirit, and would lye fallacy, saying, I will prophesie vnto thee of wine, and of strong drinke, he shall euen be the Prophet of this people.

I will surely gather thee wholy, O Iaakob: I will surely gather the remnant of Israel: I will put them together as the flocks of Bozrah, as the flocks in the midst of their foldes: the cities shall be full of haire of the men.

The breaker vp shall come vp before them: they shall breake out, and passe by the gate, and go our by it, and their King shall go before them, and the Lord shall be vpon their heades.

Against the tyrannie of princes and false Prophets. And I said, Hear, I pray you, O heades of Iaakob, and yee princes of the house of Israel: should not yee knowe Iudgement? But they hate the good, and loue the euill:

they plucke of their skinnets from them, & their flesh from their bones.

And they ease also the flesh of my people, & flay of their skinnne from them, and they breake their bones, & chop them in pieces, as for the pot, and as flesh within the caldron.

Then shall they cry vnto the Lord, but he will not heare them: he will euen hide his face from them at that time, because they haue done wickedly in their workes.

Thus saith the Lord, Concerning the prophets that deceiue my people, and bite them with their teeth, and cry peace, but if a man put not into their mouthes, they prepare warre against him.

Therefore night shall be vnto you for a vision, & darkenes shall be vnto you for a diuination, and the sunne shall go downe ouer the Prophets, & the day shall be darke ouer them.

Then shall the Seers be ashamed, and the southsayers confounded: yea, they shall auer their lippes, for they haue none answer of God.

Yet notwithstanding I am full of power by the Spirit of the Lord, and of iudgement, & of strength to declare vnto Iaakob his transgression, and to Israel his sinne.

Hearce this, I pray you, yee heades of the house of Iaakob, and princes of the house of Israel: they abhorre iudgement, & peruerual equitie.

They build yp Zion with blood, and Ierusalem with iniquitie.

The heads thereof iudge for rewards, & the Priests thereof teach for hire, & the Prophets thereof prophesie for money: yet will they leane vpon the Lord, and say, Is not the Lord among vs, no can come vpon vs?

Therefore shall Zion for your sake be plowed as a field, & Ierusalem shall be an heap, and the mountaine of the house, as the hie places of the forest.

The Prophet being stirred of his vocation by the Spirit of God, setteth himselfe alone against all the wicked, shewing how God both gaue him gifts, habilitie, and knowledge, to discern betwene good and euill, and also constancie to reprove the sinnes of the people, and not to flatter them.

They blinde them houses by bawdry, which he called blood and iniquitie. As they are the people of God, and abuse his Name as a pretence to cloke their hypocricie.

Of the kingdom of Christ, and felicity of his Church. In the last dayes it shall come to pass, when Christ shall passe through the mountaine of the house of the Lord, shall be prepared in the top of the mountaines, and it shall be exalted aboue the hilles, and people shall flow vnto it.

Yea, many nations shall come and saye, Come, and let vs go vp to the Mountaine of the Lord, & to the House of the God of Nnn. j. Iaakob,

oppression. c. 2. b. 2. punished. d. 3.

the Lord's shal be his cares at the cry of the wicked.

deceitfull prophets crucified.

the iniquity of Ierusalem

the security of the house

Christ. Esay. 2. 2.

tyrannous princes



He sheweth that there is no true Church but where as the people are taught by Gods pure word.

Christ. c. 5. v. 2.

peace groweth.

By his corrections and threatenings he will bring the people into subiection which are in the vntost corners of the world.

They shall abstaine from all euil doing, and exercise them selues in godlynes and in well doing to others.

Reade Isa. 2. 4. He sheweth that the people of God ought to remaine constant in their religion, albeit all the world should giue them selues to their superstition and idolatrie.

I will cause that Israel, which is now as one lame & halting, and so almost destroyed, shall liue againe and growe into a great people.

Christ.

Meaning Ierusalem, where the Lords flock was gathered.

The flourishing state of the kingdome, as it was vnder Dauid and Salomon, which thing was accomplished to the Church by the coming of Christ.

In the meane season he sheweth that they should endure great troubles and tentations when they sawe their selues neither haue king nor counsell.

He sheweth that the Church ought not to measure Gods iudgements by the bragges and threatenings of the wicked, but thereby are admonished to liue vpon their heeles to God to call for deliuerance.

God giueth his Church this victorie for as he ouercometh their enemies: but the accomplishment hereof shall be in the last coming of Christ.

Isaakob, and he wil teache vs his wayes, and wee will walke in his pathes: for the Law shal go forth of Zion, and the worde of the Lord from Ierusalem.

And he shall iudge among many people, and rebuke mightie nations a farre of, and they shall breake their swordes into mattocks, and their speares into scythes: nation that not lift vp a sword against nation, neither shall they learne to fight any more.

But they shall sit euery man vnder his vine, and vnder his fig tree, & none shall make them afraid: for the mouth of the Lorde of hostes hath spoken it.

For al people wil walke: euery one in the name of his god, and we will walke in the Name of the Lord our God, for euer and euer.

At the same day, saith the Lord, will I gather her that hath beene cast out, and her that I haue afflicted.

I will make her that hath beene a remnant, & her that was cast farre of, a mightie nation: & the Lorde shall reigne ouer them in Mount Zion, from hence forth euen for euer.

And thou, O towre of the flock, the strong hold of the daughter Zion, vnto thee shall it come, euen the first dominion, & kingdome shal come to the daughter Ierusalem.

Now why doest thou cry out with lamentation? there no king in thee: is thy counsell perished for Ierusalem hath taken thee, as a woman in travail.

Sorrow and mourne, O daughter Zion, like a woman in travail: for now shalt thou goe forth of the cite, and dwell in the felde, and shalt go into Babel, where shalt thou be deliuered: there the Lorde shall redeme thee from the hand of thine enemies.

Now also many nations are gathered against thee, saying, Zion shall be condemned and our eye shall looke vpon Zion.

But they know not the thoughts of the Lord: they vnderstand not his counsell, for hee shall gather them as the sheaues in the barne.

Arise, and thresh, O daughter Zion: for I will make thine home vpon, and I will make thine houes braile, and thou shalt breake in pieces many people: and I will consecrate their riches vnto the Lord, & their subiecte vnto the Lord of the whole world.

Now assemble thy garisons, O daughter of garisons: he hath layed siege against vs: they shall smite the iudge of Israel with a rod vpon the cheeke.

And thou Beth-le'e Ephrathah art little to be among the thousands of Iudah, yet out of thee shall he come forth vnto me, that shall be the ruler in Israel: whose goings forth haue bene from the beginning and from euerlasting.

Therefore will he giue them vp, vntill the time that the which shall beare, shall trauaile: then the remnant of their brethren shall returne vnto the children of Israel.

And he shall stand, & feed in the strength of the Lord, & in the maiestie of his Name of the Lord his God, and they shall dwell still: for now shall he be magnified vnto the ends of the world.

And he shall be our peace when Ashtur shall come into our land: when he shall tread in our palaces, then shall we raise against him seuen shepherdes, and eight principall men.

And they shall destroy Ashtur with the sword, and the land of Nimrod with their swordes: thus shall hee deliuer vs from Ashtur, when he cometh into our land, & when he shall tread within our borders.

And the remnant of Isaakob shall be among many people, as a dewe from the Lord, & as the showres vpon the grasse, that wyeth not for man, nor hopeth in the shadowes of Adam.

And the remnant of Isaakob shall be among the Gentiles in the middes of many people, as the lyo among the beasts of the forest, & as the Lyons whelp among the flockes of sheepe, who when hee goeth thorow, treadeth downe & teareth in pieces, and none can deliuer.

Thine hand shall be life vpon thine aduersaries, & al thine enemies shall be cut of.

And in that day, sayeth the Lorde, that I will cut of thine horres out of the middes of thee, & I will destroy thy charets.

And I will cut of the cities of thy land, and ouerthrow al thy strong holds.

And I will cut of thine enchanter out of thine hand, and thou shalt haue no more fourthayers.

Thine idoles also will I cut of, and thine images out of the middes of thee: & thou shalt no more worship the worke of thine hands.

And I will plucke vp thy groues out of the middes of thee: so wil I destroy thine enemies.

And I will execute a vengeance in my

uerance of his Church shall destroye all the enemies thereof, which are ment here by the Assyrians and Babylonians which were the chiefe at that time. By these gouernours wil God deliuer vs when the enemies cometh into our land. This Remnant of Church which God shall deliuer shall onely depend on Gods power and defence, as doeth the grasse of the field, and not on the hope of man. I wil destroy al things which in this world possess thy confidence, as thy vaine confidence, and idolatrie, and so wil helpe thee.

His sweetnesse, with them of the danger that shall come, before they enjoy their comfort, therefore was accustomed with her garisons to trouble others, the Lord would not cause other garisons to venge her, and char her Rulers should be smitten on the face most contemptuously.

For so the Iewes desired their country, that for every thine land there was a chiefe captain, and because Beth-leem was not able to make a thousande, hee called it Iude, buyes God wil raise vp his captain and gouernour thereunto, this is not the least by reason of this benediction.

Mar. 2. 6. He sheweth that the coming of Christ, and his wayes were appointed of God from all euerlasting.

He compared the lawes to women with childe, who for a time should haue great sorrow, but at length they should haue a comfortable deliuerance.

Job 1. 21. That is, Christs kingdome shall be stable and euil lasting, and his people, alwell the Gentiles in the lawes shall dwell in felicity.

This Micha shall be a full of faith, and though the enemy made it for a time, yet shall God turne vnto many which shall be able to deliuer vs.

That is, when God shall come vnto the deliuerance of his Church.

Which were the chiefe at that time.

By these gouernours wil God deliuer vs when the enemies cometh into our land.

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CHAP. V.

The description of Ierusalem. The multitude of her inhabitants.

wrath & indignation vpon the heathen,  
which they haue nor heard.

CHAP. VI.

An exhortation to the damned creatures to heare the  
judgement against Israel being wicked. 6. VVhat  
manner of sacrifices doth God.

**H**Earken ye now what the Lord saith,  
Arise thou, and contende before the  
mountaines, and let the hilles heare thy  
voyce.

**H**ear ye, O mountaines, the Lords que-  
rell, & ye mightie foundations of the earth:  
for the Lorde hath a quarell against his  
people, and he wil plead with Israel.

**O** my people, what haue I done vnto thee?  
or wherein haue I grieved thee? sacrifice  
against me.

**S**urely I brought thee vp out of the land  
of Egypt, and redeemed thee out of the  
house of seruants, and I haue sent before  
thee, Moses, Aaron, and Miriam.

**O** my people, remember now what Balak  
King of Moab had deuised, and what Ba-  
laam the sonne of Beor answered him, fro  
Shittim vnto Gilgal, that ye may knowe  
the righteousnes of the Lord.

**W**herewith shall I come before the Lord,  
and bowe my self before the hie God? Shall  
I come before him with burnt offerings, &  
with calves of a yere old?

**W**ill the Lord be pleased with thousands  
of rams, or with tenne thousand bullocks  
of oyle? shall I giue my first borne for my  
transgression, euen the fruite of my bodie  
for the sinne of my soule?

**H**e hath shewed thee, O man, what is  
good, & what the Lord requireth of thee:  
surely to doe iustly, and to loue mercie,  
and to humble thy selfe, to walke with thy  
God.

**T**he Lorde's voyce crieth vnto the citie,  
and the man of wisdom shall see thy  
name: Heare the roe, and who hath ap-  
pointed it.

**A**re yet the treasures of wickednes in the  
house of the wicked, and the scant mea-  
sure, that is abominable?

**S**hall I iustifie the wicked balances, and  
the bag of deceitful weights?

**F**or the riches thereof are full of cru-  
elty, and the inhabitants thereof haue  
spoken lies, and their tongue is deceitfull  
in their mouth.

**T**herefore also will I make thee sick in  
smiting thee, & in making thee desolate  
because of thy sinnes.

**T**hou shalt eat and not be satisfied, and  
thy casting downe shall be in the mids of  
thee, and thou shalt take holde, but shalt  
not deliuer: and that which thou deliue-  
rest, wil I giue vp to the sword.

**T**hou shalt say, but not reape: thou shalt  
sow, and shalt not see the increase, nor shalt  
thou gather in the sheaf. *Meaning, that the citie  
should go about to save her men, as they that laye holde on that which  
they would preserve.*

trede olives, but thou shalt not anoint  
thee with oyle, and make sweete wine, but  
shalt not drinke wine.

**F**or the statutes of Omri are kept, and  
all the manner of the house of Ahab, & ye  
walk in their counsell, that I should make  
thee waste, & the inhabitants thereof an  
hissing: therefore ye shall beare the re-  
proche of my people.

**E**xecute your doings, you alledge the Kings authoritie by his statutes, and  
also wisdom and policie in so doing, but you shall not escape punishment,  
but as I haue shewed you great fauour, and taken you for my people, so  
shall your plagues be accordingly, Luke 12. 47.

CHAP. VII.

A complaint for the small number of the righteous.  
The wickedness of these times. 14. The prosperitie of the  
Church.

**W**O is me, for I am as the summer  
gatherings, & as the grapes of the  
vintage: there is no cluster to eat, my soule  
desired the first ripe fruites.

**T**he good man is perished out of the earth,  
and there is none righteous among men:  
they all lie in wayt for blood: euery man  
hunteth his brother with a net.

**T**o make good for the euil of their hands,  
the prince asked, & the iudge iudgeth for  
a rewarde: therefore the great man he  
speakech out the corruption of his soule:  
so they wrap it vp.

**T**he best of them is as a brier, and the  
most righteous of them is sharper then a  
thorne hedge: the day of thy watchmen  
& thy visitation cometh: then shall be  
their confusion.

**T**rust ye not in a friende, neither put ye  
confidence in a counsellor: keepe the  
doores of thy mouth from her that lieth  
in thy bosome.

**F**or the sonne reuileth the father: the  
daughter riseth vp against her mother:  
daughter in lawe against her mother in  
law, & a mans enemies are the men of his  
owne house.

**T**herefore I will looke vnto the Lord: I  
will waite for God my Saviour: my God  
will heare me.

**R**eioyce not against me, O mine ene-  
mie: though I fall, I shall arise: when I shall  
be in darkenes, the Lord shall be a light vn-  
to me.

**I** will beare the wrath of the Lord because  
I haue sinned against him, vntill he plead  
my cause, & execute iudgement for me:  
when wil he bring me forth to the light, &  
I shall see his righteousnes.

**T**hen shall that is mine enemy, that looke  
vpon it, and shame shall coner her, which  
said vnto me, Where is thy Lord thy God?  
Mine eyes shall behold her: now shall she  
be trode downe as the myre of the streets.

**T**his is the daye, that thy wallles shall be  
buyt: this day shall driue farre away the  
decree.

**T**hou shalt shewe him selfe a deliuerer of his Church, and a destroyer of his  
enemies. *k* Meaning, the cruel empire of the Babylonians.

*m* You haue re-  
ceiued all the  
corruption and  
idolatrie, where-  
with the cen-  
tribes were in-  
fected vnder  
Omri and Ahab  
his sonne: and to

*n* You haue re-  
ceiued all the  
corruption and  
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Omri and Ahab  
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corruption and  
idolatrie, where-  
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Omri and Ahab  
his sonne: and to

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idolatrie, where-  
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his sonne: and to

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ceiued all the  
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idolatrie, where-  
with the cen-  
tribes were in-  
fected vnder  
Omri and Ahab  
his sonne: and to

*the good man is perished*

*a riched prince is a common  
iudge.*

*the hypocrite quereth  
6.7.*

*that the prince,  
the iudge & the  
rich man are linked  
together, all  
to do euill and to  
cloke the doings  
one of another.*

*That is, the  
rich man that is  
able to giue mo-  
ney, abstaineth  
from no wicked-  
nes nor iniurie.*

*These men a-  
gree among the-  
selves and con-  
spire with one  
consent to doe  
euill.*

*They that are  
of most estima-  
tion & are con-  
tented most honest  
among them, are  
but thornes and  
briers to prick.*

*Meaning, of  
the Prophets  
and gouernours.*

*The Prophet  
saith that the  
only remede  
for the goodly in  
these times is  
to flee vnto God  
for succour.*

*This is spoken  
in the person of  
the Church;*

*which called  
the malignant  
Church her ene-  
mie.*

*To witt, when  
God shall shewe  
him selfe a deliuerer  
of his Church, and  
a destroyer of his  
enemies.*

*k* Meaning, the cruel empire of the Babylonians.

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11 In this day also they shall come vnto thee from Ashur, and from the strong cities, and from the strong holdes euen vnto the river, and from sea to sea, and from mountaine to mountaine.

12 Notwithstanding, the land shall be desolate because of them that dwell therein, & for the fruits of their iniquities.

13 Feed thy people with thy rod, the flock of thine heritage (which dwell solitarie in the wood, as in the middes of Carmel: let them feede in Bashan & Gilead, as in olde time.

14 According to the dayes of thy coming out of the land of Egypt, will I shewe vnto him marvellous things.

15 God promiseth to be fauourable to his people as he had bene aforetime.

16 The nations shall see, & be confounded for all their power: they shall laye their hand vpon their mouth: their eares shall be deafe.

17 They shall hicke the dust like a serpent: they shall moue out of their holes like wormes: they shall be afraid of the Lorde our God, and shall feare because of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and passeth by the transgression of the remnant of his heritage? He reteineth not his wrath for euer, because mercie pleaseeth him.

19 He will turne againe, & haue compassion vpon vs: he will subdue our iniquities, and cast all their finnes into the bottome of the sea.

20 Thou wilt performe thy truth to Jacob, & mercie to Abraham, as thou hast promised vnto our fathers in olde time.

They shall be as a stone, and dare not move. They shall be as a stone, and dare not move. They shall be as a stone, and dare not move.

# NAHUM.

## THE ARGUMENT.

A Scribe of Nineveh shewed himselfe prompt and ready to receive the words of God as Ionah preaching, and so turned to the Lord by repentance: so after a certaine time rather giuing them selves to worldly meanes to encrease their dominion, then seeking to continue in the feare of God, and trade wherein they had become, they cast off the care of religion, and so returned to their vniuersitie, and provoked Gods iudgements against them, in afflicting his people. Therefor their cite Nineveh was destroyed, and Merach-baladan king of Babel, or as some thinke Nebuchad-negar, enjoyed the empire of the Assyrians. But because God hath a continual care of his Church, he stirreth up his Prophet to comfort the godly, shewing that the destruction of their enemies should be for their consolation. And as it seemeth he prophesied about the time of Herckiah, and was in the time of Manasse his sonne, as the Lxxxi write.

### CHAP. I.

Of the destruction of the Assyrians, and of the delinquence of Israel.



He burden of Nineveh. The booke of the vision of Nahum the Elkeshite. God is slow, & the Lord reuengeth: the Lord will take vengeance on his adversaries, & he reuerteth wrath for his enemies.

1 The Lord is slow to anger, but he is great in power, and will not surely cleare the wicked: y Lord hath his way in the whirle winde, and in the storme, and the cloudes are the dust of his feete.

2 He rebuketh the sea, & dryeth it, and he drieth vp all the riuers: Bashan is wasted, & Carmel, & the floure of Lebanon is wasted. The mountanes tremble for him, and the hilles meky, and the earth is burnt at his

They shall be as a stone, and dare not move. They shall be as a stone, and dare not move. They shall be as a stone, and dare not move.

a Read the 31. b The vision or reuelation, which God commanded Nahum to write concerning the Ninuites. c That is, borne in a poore village in the tribe of Simeon. d Meaning of his name. e With his he is a single for a time, but his anger neuer ceaseth towards the rebellious, though for a time he deferre it. f This wicked king would make Gods mercie an occasion to sinne, but the Prophete walleth them to consider his force and iustice.

God is marvellous about all other Gods. v. 18.

more fast promise.

is jealous, and the anger of wickednes.

is power.



There is commeth one out of thee, that i magineth euill against the Lorde, *even a wicked counsellour.*

Thus saith the Lorde, Though they be quiet, & also many, yet thus shal they be cut of whē he shal passe by: though I haue afflicted thee, I wil afflict thee no more.

For nowe I wil breake his yoke fro thee, and wil burst thy bonds in sunder.

And the Lord hath giuen a commandement concerning thee, that no more of thy name be lowen: out of the house of thy gods wil I cut of the grauen, and the molten image: I wil make it thy graue for thee, for thou art vile.

Behold vpon the mountaines the feete of him that declareth, and publisheth peace: O Iudah, keep thy solemne feasts, performe thy vowes: for the wicked shall no more passe through thee: he is vtterly cut of.

Which peace the Lewes should enioy by the death of Sancherib.

CHAP. II.

He describeth the victories of the Caldeans against the Assyrians.

The destroyer is come before thy face: he keepe the munition, looke to the waye make thy loines strong: increafe thy strength mightily.

For the Lord hath turned away the glory of Iakob, as the glorye of Israel: for the emperours haue emptied the vnr, & hewed their vine branches.

The shielde of his mighty men is made red: the valiant men are in scarlet: the charrets shalbe as in the fire and flames in the day of his preparation, and the fire trees shal tremble.

The charrets shal rage in the streets: they shal runne to & fro in the hie wayes: they shal seeme like lampes: they shal shodre like the lightning.

He shal remember his strong men: they shal stumble as they go: they shal make haste to the walles thereof, & the defence shal be prepared.

The gates of the riuers shal be opened, & the palaces shal melt.

And Huzab the Queenes shal be led away captive, and her maids shal leade her as with the voice of doves, smiting vpo their breasts.

But Nineueh is of olde like a poole of water: yet they shal flee awaye. Stande, stand, shal they crye: but none shal looke backe.

Spoyl ye the siluer, spoyl ye the golde: for there is none end of the store, & glorie of al the pleasant vessels.

Shee is emptie and void, and waste, & the heart melketh, & the knees smite together, and forowe is in all loines, and the

heart can neuer perishe, and is as a fishpoole, whose waters they shal walke on the banks cannot touch, but they shal be scattered, & shal not looke backe though men would call them. God comandeth the enemies to spoyl Nineueh, and promitteth them infinite riches and treasures. That is, Nineueh, and the men thereof shal be after this sort.

faces of them al gather blackenes.

Where is the dwelling of the lyons, & the pasture of the lyons whelpes? where the lyon, & the lionesse walked, & the lyons whelpes, and none made them afraid.

The lyon did teare in pieces enough for his whelpes, and woryed for his lyonesse, and filled his holes with praye, and his denness with spoyl.

Behold I come vnto thee, saith the Lord of hostes, & I wil burne her charrets in the smoke, and the sworde shal deuoure thy yong lyons, & I wil cut of thy spoyl from the earth, & the voice of thy messengers shal no more be heard.

where with Nineueh was wont to bruite the bones of the poore.

CHAP. III.

Of the fall of Nineueh. No power can escape the hand of God.

Bloodie citie, it is all full of lies, and robbrie: the pray departeth not:

The noyse of a whippe, and the noyse of the moving of the wheelles, and the beating of the horses, and the leaping of the charrets.

The horseman listeth vp both the bright sworde, & the glittering speare, & a multitude of slaine, & the dead bodies are many: there is none end of their corpses: they stumble vpon their corpses.

Because of the multitude of the fornications of the harlot that is beautifull, and is a mistress of witchcraft, and selleth the people thow she her whoredome, and the nations throw her witchcrafts.

Beholde, I come vpon thee, saith the Lord of hostes, & wil discouer thy skirtes vpon thy face, and will shewe the nations thy filthines, and the kingdome thy shame.

And I will cast filth vpon thee, and make thee vile, and will let thee as a gasing stocke.

And it shal come to passe, that al they that looke vpon thee, shal flee from thee, and saye, Nineueh is destroyed, who will haue prtie vpon her? where shall I seeke comforters for thee?

Art thou better then No, which was full of people? that laye in the riuers, and had the waters round about it: whose ditche was the sea, & her wall was from the sea?

Ethiopia & Egypt were her strength, and there was none end: Put and Lubim were her helpers.

Yet was she caried awaye, and went into captiuitie: her yong children also were dashed in pieces at the head of al y streets: and they cast lottes for her noble men, & al her mighty me were bound in chaines.

Allo thou shalt be drunken: thou shalt hide thy self, & shalt seeke helpe because of the enemye.

Al thy strong cities shalbe like figtrees with the first ripe figs: for if they be shaken, they fall into the mouth of the eater.

Ninn. iij. 13 Be-

k Reade Ioc

2.6.

Meaning, Ni-

neueh, whose in-

habitants were

cruell like the

lyons and giuen

to all oppression

and spared no

violence or ty-

rannie to proude

for their wiues,

and children.

That is, as

soone as my

wrath begineth

to kinde.

Signifying the

heraldes, which

gumme teeth

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and children.

a wicked counsellor.

a promise.

Meaning, Ni-

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Signifying the

heraldes, which

13 Beholde, thy people within thee are women: the gates of thy land shalbe opened vnto thine enemies, & the fire shall deuoure thy barres.

14 Drawe thee waters for the siege: fortifie thy strong holdes: go into the claye, and temper the mortar: make strong bricke.

15 There shall the fire deuoure thee: the sword shall cut thee of: it shall eat thee vp like the locustes, though thou be multiplied like the locustes, & multiplied like the grasshopper.

16 Thou hast multiplied thymarchants about the starres of heauē: the locust spoileth and flyeth away.

17 Thy princes are as the grasshoppers, and thy captaines as the great grasshoppers which remaine in the hedges in the colde day: but when the sunne ariseth, they flee away and their place is not knowē where they are.

18 Thy shepherdes do sleepe, O King of Assyria: thy strong men lie downe: thy people is scattered vpon the mountaines, and no man gathereth them.

19 There is no healing of thy wounde: thy plague is grievous: al that heare the brute of thee, shall clappe the hands ouer thee: for vpon whom hath not thy malice passed continually?

Thy princes are counsellors.

g. Meaning, that there was no people, to whom the Assyrians had not done harm.

e Signifying, that gods iudgements should suddenly destroy the Assyrians, as these vermine are with raine or change of weather.

# HABAKKUK.

## THE ARGUMENT.

The Prophet complaineth vnto God, considering the great felicity of the wicked, and the miserable oppression of the godly, which indure al kinde of affliction and crueltie, and yet can see none ende. Therefore he had this reuelation shewed him of God, that the Caldeans should come & take them away captiues, so that they could looke for none end of their troubles as yet, because of their stubbornnes and rebellion against the Lord. And lest the godly should despaire, seeing this horrible confusion, he comforteth them by this that God wil punish the Caldeans their enemies, when their pride and crueltie shall be at height: wherefore he exhorteth the faithfull to patience by his owne example, and sheweth them a forme of prayer, wherevnto they should comfort themselves.

### CHAP. I.

A complaint against the wicked that persecute the iust.

1 He burden, which Habakkuk the Prophet did see. O Lord, how long shall I crye, & thou wilt not heare! *even* cry out vnto thee for violence, & thou wilt not helpe!

2 Why doest thou shew me iniquitie, and cause me to beholde sorow? for spoyling, and violence are before me: and there are that raise vp strife and contention.

3 Therefore the Law is dissolved, & iudgement doth neuer go forth: for the wicked doeth compassie about the righteous: therefore wrong iudgement proceedeth.

4 Behold among the heathen, and regarde, and wonder, & maruaile: for I wil worke a worke in your dayes: *ye will not beleue it, though it be tolde you.*

5 For lo, I raise vp the Caldeans, that bitter & furious nation, which shall go vpon the breadth of the land to possesse the dwelling places, that are not theirs.

6 They are terrible and feareful: their iudgement and their dignitie shall proceede of themselves.

7 Their horses also are swifter than the leopards, & are more fierce than the wolues in the evening: & their horsemen are many: and their horsemen shall come from

farre: they shall flee as the eagle hasting to meat.

8 They come al to spoile before their faces: they shall be as the Eastwinde, & they shall gather the captiuitie, as the sand.

9 And they shall mocke the Kings, and the princes shall be skorne vnto them: they shall deride euery strong holde: for they shall gather dust, and take it.

10 Then shall they take a courage, & transgresse and do wickedly, *impruing* this their power vnto their god.

11 Art not thou of olde, O Lord, my God mine holy one? we shall not dye: O Lord, thou hast ordeined them for iudgement, and O God, thou hast established them for correction.

12 Thou art of pure eyes, & canst not see euil: thou canst not beholde wickednes: wherefore dost thou looke vpon the transgressors, & holdest thy tongue when the wicked deuoureth the man, that is more righteous than he?

13 And makest men as the fishes of the sea, & as the creeping thinges, that haue no ruler ouer them.

14 They take vp all with the angle: they catch it in their net, and gather it in their yarne, whereof they reioyce and are glad.

15 Therefore they sacrifice vnto their net, and burne incense vnto their yarne, because by them their portion is fat & their meat plenteous.

16 Shall they therefore stretch out their net, and not spare continually to slay the nations?

their owne force, power, and wit.

f For the Iewes most feared this winde, because it destroyed their fruites.

g They shall be so many in number.

h They shall cast vp mounes against it.

i The Prophet comforteth the faithful that God will also destroy the Babylonians, because they shall abuse this victorie and become proud and insolent, attributing the prayer hereof to their idoles.

k He assureth the godly of Gods protection, shewing that the enemy can do no more than they have appointed, & also that their times required such a long rest.

l So that the great deuoureth the small and the Caldeans destroy all the world.

m Meaning, that the enemies shall see them slay and glorie in.

n Meaning, that they should not.

CHAP.

a The Prophet complaineth vnto God & bewyleth that among the Iewes is left none equitie nor brotherly loue: but in stead hereof reigneth crueltie, theft, contention & strife.

b To suppress him if any should shewe him selfe zealous of Gods cause.

c Because the iudges which should redresse this excess, are as euil as the rest.

d As in times past you would not beleue Gods worde, so shall ye not now beleue the strange plagues which are at hand.

e They themselves shall be your iudges in this cause, and none shall haue authoritie ouer them to controule the.

Zeph. 3. 3.

droopy shepherds.

plan can shill be, the anger of the

grayer.

the fruit of strife.

the patience of the Lord

mercifully a fruit of impiety.

CHAP. II.

1. A vision. 5. Against pride, couetousnes, drunkennes, and idollatry.

- 1 Wil stande vpon my watche, and set me vpon the towge, and wil looke & see what he would say vnto me, & what I shal answere to him that rebuketh me.
- 2 And the Lorde answered me, and sayde, Write the vision, and make it plaine vpon tables, that he may runne that readeth it.
- 3 For the vision is yet for an appointed time, but at the last it shal speake, and not lie: though it tarie, waite: for it shal surely come, and shal not stay.
- 4 Beholde, he that lifteth vp himselfe, his minde is not vp right in him, but the iust shal lye by his faith.
- 5 Yea, in deed the proud man is as he that transgresseth by wine: therefore shall he not endure, because he hath enlarged his desire as the hell, and is as death, and can not be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people.
- 6 Shal not al these take vp a parable against him, and a taunting prouerbe against him, & say, Ho, he that increaseth thus which is not his? howe long? and he that ladeth himselfe with thicke clay?
- 7 Shal they not rise vp suddenly, that shall bite thee? & awake, that shall stirre thee? and thou shalt be their pray?
- 8 Because thou hast spoyled many nations, al the remnant of the people shall spoile thee, because of mens blood, and for the wrong done in the land, in the cite, & vnto all that dwell therein.
- 9 Ho, he that couereth an euil couetousnes to his house, that he may set his nest on hie, to escape from the power of euil.
- 10 Thou hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.
- 11 For the stone shall crye out of the wall, and the beame out of the timber shal answere it.
- 12 Wo vnto him that buylderh a towne with blood, and erecteth a cite by iniquitie.
- 13 Beholde, is it not of the Lord of hostes that the people shal labour in the very fire? the people shal euen wearie themselves for verie vanitie.
- 14 For the earth shal bee filled with the knowledge of the glorie of the Lorde, as the waters couer the sea.
- 15 Wo vnto him that giueth his neigh-

- bour drink: thou ioyneest thine hate, and makest him drunken also, that thou mayest see their priuities.
- 16 Thou art filled with shame for glorie: drinke thou also, and be made naked: the cup of the Lordes right hand shal be turned vnto thee, and shamefull spuing shal be for thy glorie.
- 17 For the crueltie of Lebanon shal couer thee: so shal the spoile of the beasts, which made them afraid, because of mes blood, and for the wrong done in the land, in the cite, and vnto al that dwell therein.
- 18 What profiteth the image? for the maker thereof hath made it an image, and a teacher of lies, though hee that made it, trust therein, when hee maketh dumme idoles.
- 19 Wo vnto him that sayth to the wood, Awake, and to the dumme stone, Rise vp, it shal teach thee: beholde, it is layde ouer with golde and siluer, and there is no breath in it.
- 20 But the Lord is in his holy Temple: let al the earth keepe silence before him.

which is ment by Lebanon, and the beasts therein, he sheweth that the like crueltie shal be executed against them. p. He sheweth that the Babylonians gods could nothing auayle them: for they were but blockes or stones, reade Ieremi. 10. 8. q. If thou wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing.

CHAP. III.

1. A prayer for the synners fall.

- 1 A Prayer of Habakkuk the Prophet for the ignorances.
- 2 O Lord, I haue heard thy voyce, and was afraide: O Lord, reuiue thy worke in the middes of the people, in the middes of the yeres make it knowne: in wrath remember mercie.
- 3 God cometh from Teman, and the holy one from mount Paran, Selah. His glorie couereth the heauens, and the earth is full of his prayse,
- 4 And his brightnes was as the light: he had hornes coming out of his handes, and there was the hiding of his power.
- 5 Before him went the pestilence, and burning coales went forth before his feete.
- 6 He stood and measured the earth, he beheld and dissolved the nations, and the euil lasting mountaynes were broken, and the auncient hilles did bowe: his wayes are euil lasting.
- 7 For his iniquitie I saw the tentes of Cushan, and the curtains of the land of Midian did tremble.

deliuerance was as present nowe as it was then. e. Whereby is ment a power, that was ioyne with his brightnes, which was hid to the rest of the world, but was reueiled in mount Sinai to his people, Psa. 31. 19. f. Signifying that God hath wonderfull meanes, and euer had a marueilous power when he would deliuer his Church. g. The iniquitie of this King of Syria in vexing thy people was made manifest by thy iudgement, to the cofort of thy Church, Iudg. 3. 10. and also of the Midianites, which destroyed them selves, Iudg. 7. 22.

drinke to drunkenards.

the Lord will surely bring destruction on the wicked and shall be glorified.

the iust shall lye by faith. 4. 4.

like him, like punishment.

prayer.

the inuincible creatures shall witness against a guilty conscience.

The glory & power of God.

1001. c. 2. 12.

1001. c. 2. 15.



That is, the  
enemie: but the  
godly shall be  
quiet, knowing  
that all things  
shall turne to  
good ynto them.  
He declareth  
wherein standeth  
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the Lord will not spare  
a Princess if they  
offend him: but the  
rather punish them  
for that the whole  
people are led by  
the Princess example.

## Kings

1 Kings children, and al such as are clothed with strange apparall.  
2 In the same daye also will I visit all those that dance vpon the threshold so proudly, which fil their masters houses by crueltye and deceit.  
3 And in that day, sayeth the Lorde, there shall be a noife, & a crye from the fishe gate, and an howlinge from the second gate, and a great destruction from the hilles.  
4 Howle ye inhabitants of the low place: for the companie of the marchantes is destroyed: all they that beare siluer, are cut of.  
5 And at that time will I search Ierusalem with lightes, and visite the men that are frozen in their dregges, and laye in their hearts, The Lord wil neither do good nor do euill.  
6 Therefore their goods shall be spoyled, and their houses waste: they shall also build houses, but not inhabit them, & they shall plant vineyardes, but not drinke the wine thereof.  
7 The great day of the Lord is neere: it is neere, and hasteth greatly, euen the voyce of the day of the Lorde: the strong man shall crye there bitterly.  
8 That day is a day of wrath, a day of trouble and heauines, a day of destruction & desolation, a day of obsecure and darkenes, a day of cloudes and blacknes.  
9 A daye of the trumpet and alarme against the strong cities, and against the high towres.  
10 And I wil bring distresse vpon men, that they shall walke like blinde men, because they haue sinned against y Lord, & their blood shall be powred out as dust, & their flesh as the dongue.  
11 Neither their siluer nor their gold shall be able to deliuer them in the daye of the Lords wrath, but the whole land shall be deuoured by the fire of his iudgement, for he shall make euen a speedie riddance of all them that dwell in the land.

12 Wo vnto the inhabitants of the sea coast: the nation of the Cherethims, the worde of the Lord is against you: O Canaan, the land of the Philistims, I will euen destroy thee without an inhabitant.  
13 And the sea coast shall be dwellings & cottages for shepheards and shepefolds.  
14 And that coast shall be for the remnant of the house of Iudah, to feed thereupon: in the houses of Ashkelon shall they lodge toward night: for the Lord their God shall visite them, and turne away their captiuitie.  
15 I haue heard the reproch of Moab, and the rebukes of the children of Ammon, whereby they vprayed my people, and magnified themselves against their borders.  
16 Therefore, as I liue, sayeth the Lorde of hostes, the God of Israel, surely Moab shall be as Sodom, & the children of Ammon as Gomorah, euen the breeding of nettles, and salt pittes, and a perpetual desolation: the residue of my folke shall spoile them, & the remnant of my people shall possesse them.  
17 This shall they haue for their pride, because they haue reproched & magnified themselves against the Lorde of hostes people.  
18 The Lord will be terrible vnto them: for he wil consume al the gods of the earth, and euery man shall worship him from his place, euen al the yles of the heathen.  
19 Ye Morians also shall be slain by my sword with them.  
20 And he wil stretch out his hand against the North, & destroy Asshur, & wil make Nineueh desolate, & waste like a wilderness.  
21 And flocks shall lie in the middes of her, and al the beastes of the nations, and the pellicane, and the owle shall abide in the vpper postes of it: the voice of byrdes shall sing in the windowes, and desolations shall be vpon the postes: for the cedars are vncouered.  
22 This is the reioycing citie that dwelt carelesly, that sayd in her heart, I am, and there is none beside me: how is the made waste, and the lodging of the beasts: euen one that passeth by her, shall hille and wagge his hand.

That is, Galilee: by these nations he meaneth the people that dwell nere to the Iewes & in steade of friendship were their enemies: therefore he calleth them Canaanites whom the Lord appointed to be slaine. He sheweth why God would destroye their enemies, because their country might be a resting place for his Church. These nations presumed to take from the Iewes that country which the Lord had giuen them.  
When he shall deliuer his people and destroy their enemies & idoles, his glory shall shine throughout all the world.  
Read Isa. 34. 11. Or, baldgebog.

Woe.

Aprill

the day of the Lord is 14. 15. 16.

wide punishment.

no worldly means can cause a man from the hand of God. c. 1. 4. 18.

CHAP. II.

His mouth to returne to God, & prophesying destruction against the Philistines, Moabites, and Ammonites.

1 Gather your selues, each gather you, O nation not worthe to be sould.  
2 Before the decree come forth, and ye be as chaffe that passeth in a day, and before the fierce wrath of the Lord come vpon you, and before the daye of the Lordes anger come vpon you.  
3 Seeke ye the Lorde al the meeke of the earth, which haue wrought his iudgement: seek ye his oules, & seek ye his iudges, if it be that ye maye be lide in the daye of the Lords wrath.  
4 For Asshur shall be taken, and Asshur shall be desolate: they that dride our Asshur at the noone day, & Ekron shall be rooted vp.  
5 Wo vnto the inhabitants of the Philistines, their enemies, and of their nations.

15 This is the reioycing citie that dwelt carelesly, that sayd in her heart, I am, and there is none beside me: how is the made waste, and the lodging of the beasts: euen one that passeth by her, shall hille and wagge his hand.  
16 Wo to her that is filthy & polluted, to the robbing citie.  
17 She heard not the voyce that receiued not correction: she trusted not in the Lord: she drew not nere to her God.  
18 Her princees within her are as roaring lions: her iudges are as wolues in the evening, which leaue not the bones al the morrow.  
19 Her prophets are light, and wicked persons: and all.

Meaning, Nineueh, which reioycing so much of her strength and prosperitie, should be thus made waste and Gods people deliuered.  
That is, Ierusalem.  
Ezek. 13. 7. much. Habak. 1. 8. They are so grieued that they eate vp bones and all.

the pride of Nineueh punished.

exhortation to repentance. c. 2. v. 12.

Woe for disobedience

wicked princees, iudges, & priests.

e The wicked thus boasted that God was euer among them, but the Prophet answered that that can not excuse their wickednes: for God will not beare with their sinnes: yet that he did patiently abide and fear his Prophets continually to call them to repentance, but he profited nothing. d By the destruction of other nations he sheweth that the Iewes shoulde haue learned to feare God. e They were most earnest and ready to do wickedly.

f Scing ye will not repent, you shal looke for my vengeance as well as other nations. g Least any should thinke then that Gods glorie shoulde haue perished when Iudah was destroyed, he sheweth that he will publish his grace through all the world. h Thus with one shoulder, as Hezekiah, h. That is, the Iewes shal come as well as the Gentiles which is to be vnderstand vnder the time of the Gospell. i For they shal haue full remission of their sinnes: and the hypocrites which boasted of the Temple, which was also thy pride in time past, shalbe taken from thee.

sons: her priests haue polluted the Sanctuary: they haue wrested the Law.

The iust Lord is in the middes thereof: he wil do none iniquitie: euery morning doeth he bring his iudgement to light, he sayleth not: but the wicked wil not learne to be ashamed.

I haue cut of the nations: their towres are desolate: I haue made their streetes waste, that none shal passe by: their cities are destroyed without man & without inhabitant.

I sayd, Surely thou wilt feare mee: thou wilt receiue instruction: so their dwelling should not be destroyed how soeuer I visited them, but they rose early and corrupted all their workes.

Therefore wayte ye vpon me, saith the Lorde, vntill the day that I rise vp to the pray: for I am determined to gather the nations, and that I will assemble the kingdoms to powre vpon them mine indignation, euen all my fierce wrath: for all the earth shalbe deuoured with the fire of my ielousie.

Surely then wil I turne to the people a pure language, that they may al call vpon the Name of the Lord, to serue him with one consent.

From beyond the riuers of Ethiopia, the daughter of my disperfed, praying vnto me, shal bring me an offering.

In that day shalt thou not be ashamed for al thy workes, wherein thou hast transgressed against me: for then I wil take awaye out of the middes of thee the that reioice

As among the Assyrians and Caldians which did mocke them in time past, shalbe taken from thee.

of thy pride, and thou shalt no more be proud of mine holy Mountaine.

Then wil I leaue in the middes of thee an humble and poore people: and they shal trust in the Name of the Lord.

The remnant of Israel shal do none iniquitie, nor speake lies: neither shall a deceitful tongue be found in their mouth: for they shalbe fed, and lie downe, and none shal make them afraide.

Reioyce, O daughter Zion: be ye ioyful, O Israel: be glad and reioice with al thine heart, O daughter Ierusalem.

The Lorde hath taken away thy iudgements: he hath cast out thine enemy: the King of Israel, euen the Lord is in the middes of thee: thou shalt see no more euil.

In that day it shalbe sayde to Ierusalem, Feare thou not, O Zion: let not thine hands be faint.

The Lorde thy God in the middes of thee is mighty: he wil saue, he wil reioyce ouer thee with ioye: hee wil quiet him selfe in his loue: he wil reioyce ouer thee with ioy.

After a certaine time wil I gather the afflicted that were of thee, and them that bare the reproch for it.

Beholde, at that time I wil bruiſe al that afflict thee, & I wil saue her that halteth, and gather her that was cast out, and I wil geue them praise and fame in al the lands of their shame.

At that time wil I bring you againe, and then wil I gather you: for I wil giue you a name and a praise among al people of the earth, when I turne backe your captiuitie before your eyes, sayth the Lord.

As among the Assyrians and Caldians which did mocke them in time past, shalbe taken from thee.

## HAGGAI.

### THE ARGUMENT.

When the time of the seuerie years captiuitie prophesied by Ieremiah was expired, God reioiced vpon Haggai, Zechariah, & Malachi to comfort the Iewes and to exhort them to the building of the Temple, which was a figure of the spiritual Temple and Church of God, whose perfection & excellencie stood in Christ. And because that al were given to their owne pleasures and commodities, he declareth that that plague of famine, which God sent then among them, was a iust reward of their ingratitude, in that they contemned Gods honour who had deliuered them. For he comforteth them, if they will returne to the Lord, with the promise of greater felicitie, inasmuch as the Lord will finish the workes that he hath begunne, and send Christ whom he had promised, and by whom they shoulde attaine to perfection and glorie.

CHAR. II. The time of the prophesie of Haggai, is an exhortation to build the Temple againe. In the seconde yeere of King Darius, in the sixth moneth, the first daye of the moneth, came the worde of the Lorde (by the ministerie of the Pro-

phet Haggai) vnto Zerubbabel the sonne of Shaltiel, a prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, saying,

Thus speaketh the Lord of hosts, saying, This people saye, The time is not yet come to build the Temple.

God, or very colde in his cause?

come,



a Who was the sonne of Iehoshaphat, and the third King of the Persians, at some time.

That is, the remnant of the Iewes, as the Assyrians, Caldians, Egyptians, and other nations. To defende thee as by thy sinnes thou hast put him away & left thy selfe naked, as Esau, 11. 25. In signifying that God desired to be loue & great affection towards his Church. That is, those that were halied and ready for the Church and cause of their religion. I will deliver the Church which now is afflicted, as Esau, 11. 25.



come, that the Lordes House should be buylded.

Then came the woorde of the Lord by the ministerie of the Prophet Haggai, saying,

Is it tyme for your selues, to dwell in your siled houses, and this House lie waste?

Nowe therefore thus sayth the Lord of hostes, Consider your owne wayes in your hearts,

Ye haue sowne much, and bring in hq: ye eat, but ye haue not ynough ye drinke, but ye are not filled: ye clothe you, but ye be not warme: & he that earneth wages, putteth the wages into a broken bagge.

Thus sayth the Lord of hostes, Consider your owne wayes in your hearts,

Goe vp to the mountaine, and bring wood, and builde this House, and I will be fauourable in it, and I will be glorified, sayth the Lord.

Ye looked for much, and lo, it came to lide: and when ye brought it home, I did blowe vpon it. And why, sayth the Lord of hostes? Because of mine House that is waste, and ye runne euery man vnto his owne house.

Therefore the heauen ouer you stayed it selfe from dew, and the earth stayed her fruit.

And I called for a drought vpon the land, and vpon the mountaines; and vpon the corne, and vpon the wine, and vpon the oyle, vpon all that the grounde bringeth forth: both vpon men and vpon cattel, & vpon all the labour of the hand.

When Zerubbabel the sonne of Shealtiel, & Iehoshua the sonne of Iehozadak the hie Priest with all the remnant of the people, heard the voyce of the Lord their God, and the wordes of the Prophet Haggai (as the Lord their God had sent him) then the people did feare before the Lord.

Then spake Haggai the Lordes messenger in the Lordes message vnto the people, saying, I am with you, sayth the Lord.

And the Lord stirred vp the spirit of Zerubbabel, the sonne of Shealtiel a prince of Iudah, and the spirit of Iehoshua the sonne of Iehozadak the hie Priest, & the spirit of all the remnant of the people, and they came, and did the worke in the House of the Lord of hostes their God.

CHAP. II.

Hehemoth that the glorie of the second Temple shall exceede the first.

In the foure and twentieth daye of the sixt moneth, in the second yere of King Darius.

In the seventh month, in the one & twentieth day of the moneth, came the worde of the Lord by the ministerie of the Prophet Haggai, saying,

Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, & to Iehoshua the sonne of Iehozadak the hie Priest, & to the residue of the people, saying,

Who is left among you, that sawe this House in her first glorie, and how do you see it now? Is it not in your cies, in comparison of it as nothing?

Yet now be of good courage, O Zerubbabel, sayth the Lord, and be of good comfort, O Iehoshua, sonne of Iehozadak the hie Priest: and be strong, all ye people of the land, saith the Lord, & do it: for I am with you, sayth the Lord of hostes.

According to the worde that I covenanted with you, when ye came out of Egypt: so my Spirit shall remaine among you, feare ye not.

For thus sayth the Lord of hostes, Yet a litle while, and I will shake the heauens and the earth, and the sea, and the drye land:

And I will moue all nations, and the desire of all nations shall come, and I will fill this House with glorie, sayth the Lord of hostes.

The siluer is mine, and the gold is mine, sayth the Lord of hostes.

The glorie of this last House shall be greater then the first, sayth the Lord of hostes: & in this place will I giue peace, sayth the Lord of hostes.

In the foure and twentieth day of the ninth moneth, in the second yere of Darius, came the worde of the Lord vnto the Prophet Haggai, saying,

Thus sayth the Lord of hostes, Aske now the Priests concerning the Law, and say,

If one beare holys flesh in the skirt of his garment, and with his skirt do touche the bread, or the potage, or the wine, or oyle, or any meat, shall it be holy? And the Priests answered and said, No.

Then said Haggai, If a polluted person touch any of these, shall it be vnclane? And the priests answered, and said, It shalbe vnclane.

Then answered Haggai, and saide, So is this people, and so is this nation before me, sayth the Lord, and so are all the works of their hands, and that which they offer here, is vnclane.

And now, I pray you, consider in your mindes, from this day, and afore, euen afore a stone was laid vpon a stone in the Temple of the Lord:

Before these things were, whe one came to an heape of swete measures, there were burthen: when one came to the wine presse for to drawe our fiftie vessels out of the presse, there were but twentie.

I more you with blasting, and with milde, and with haile, in all the labours of your hands: yet you turned not to me, sayth the Lord.

a For the people, according to Isa. 22. 11. and Ezech. 41. 1. had prophesied, thought this Temple should haue bene more excellent then Salomons Temple, which was destroyed by the Babylonians, but the Prophetes ment the spiritual Temple, the Church of Christ. b That is, go forward in building the Temple. c He exhorteth them to patience though they see not as yet this Temple so glorious as the Prophetes had declared: for this should be accomplished in Christe by whom all things should be renewed. d Meaning, Christ whom all ought to looke for and desire: or by desire, he may signifie all precious things, as riches and such like. e Therefore whe his tyme cometh, here can make all the treasures of the world to serue his purpose: but the glorie of this seconde Temple doeth not stand in material things, neyther can be builde. f Meaning, all spirituall blessings and felicitie purchased by Christ Phil. 4. 7. g This is the felthe of the sacrifices: whereby he signifieth that that thing, which of it selfe is good, cannot make another thing so: and therefore they ought not to iustifie themselves by their sacrifices and ceremonies but contrarie he that is vnclane and not pure of heart, doeth corrupt those things and make them detestable vnto God which are good and goodly. h Consider how God did plague you with famine, more you began to build the Temple. i That is, before the buylding was begonne.

if God be as who can be against us.

neglect of Gods religion a cause of all mischance. c. 1. v. 9. de Christ.

peace in the Church of Christ. 1

the more you began to build the Temple, the more you began to build the Temple.

famine.





saith the Lord of hostes, I am <sup>a</sup> jealous ouer

Jerusalem and Zion with a great zeale;  
15 And am greatly angry against the care-  
less heathen: for I was angry because <sup>a</sup> little,  
and they helped forward the affi-  
ction.

16 Therefore thus saith the Lord, I will re-  
turne vnto Jerusalem with tender mercie:  
mine house shall be buylded in it, sayth the  
Lord of hostes, and a line <sup>a</sup> shall be stre-  
ched vpon Jerusalem.

17 Cry yet, & speake, Thus saith the Lord of  
hostes, My cities shall yet <sup>a</sup> be broken with  
plentie: the Lord shall yet comfort Zion,  
and shall yet chuse Jerusalem.

18 Then lift I up mine eyes and sawe, and  
beholde, <sup>a</sup> four hornes.

19 And I sayde vnto the Angel that talked  
with me, What be these? And he answered  
me, These are the hornes which haue scat-  
tered Iudah, Irael, and Ierusalem.

20 And the Lord shewed me foure <sup>a</sup> carpen-  
ters.

21 Then sayd I, What come these to do? And  
he answered, & sayd, These are the hornes,  
which haue scattered Iudah, so that a man  
durst not lift vp his head: but these are  
come to fray them, & to cast out the hornes  
of the Gentiles, which lift vp their horne  
ouer the land of Iudah, to scatter it.

CHAP. II.

The restoring of Ierusalem and Iudah.

1 Lift vp mine eyes againe & looked, and  
behold, <sup>a</sup> a man with a measuring line in  
his hand.

2 Then sayd I, Whither goest thou? And he  
said vnto mee, To measure Ierusalem, that  
I may see what is the breadth thereof, and  
what is the length thereof.

3 And behold, the Angel that talked with  
mee, went forth: and another Angel went  
out to meete him,

4 And sayd vnto him, Runne, speake to this  
<sup>a</sup> young man, and say, Ierusalem shall be in-  
habited without walles, for the multitude  
of men and cattel therein.

5 For I, sayth the Lord, will be vnto her a  
wall of <sup>a</sup> fire rounde about, and wil <sup>a</sup> be the  
glory in the middes of her.

6 Ho, ho, come forth, & flee from the lande  
of the North, sayth the Lord: for I haue  
scattered you into the foure <sup>a</sup> winds of the  
heauen, sayth the Lord.

7 <sup>a</sup> Saue thy self, O Zion, that dwellest with

the daughter of Babel.

8 For thus sayth the Lord of hostes, After  
this <sup>a</sup> glorie hath he sent mee vnto the na-  
tions, which spoyled you: for he that tou-  
cheth you, toucheth the <sup>a</sup> apple of his eye.

9 For beholde, I will lift vp mine hande  
vpon them: and <sup>a</sup> they shall be a spoyle  
to those that serued them, and ye shall  
knowe, that the Lord of hostes hath <sup>a</sup> sent  
mee.

10 Reioyce, and be glad, O daughter Zion:  
for I, I come, and wil dwell in the middes  
of thee, sayth the Lord.

11 And many nations shall be ioyned to the  
Lorde in that day, and shal be my people:  
and I will dwell in the middes of thee, and  
thou shalt knowe that the Lord of hostes  
hath sent me vnto thee.

12 And the Lord shal inherite Iudah his por-  
tion in the holy land, and shall chuse Ieru-  
salem againe.

13 Let all flesh be still before the Lord: for he  
is raised vp out of his holy place.

1 Vpon the heathen your enemies: m. They shall see your seruants as  
you haue bene theirs. n This must necessarily be vnderstand of Christ,  
who being God equall with his Father, was sent as he was Mediator  
to dwell in his church, and to gouerne them.

CHAP. III.

A prophesie of Christ and of his kingdom.

1 And he shewed mee Iehoshua the hie  
Priest, <sup>a</sup> standing before the Angel of  
the Lorde, and <sup>a</sup> Satan stood at his right  
hand to resist him.

2 And the <sup>a</sup> Lorde sayde vnto Satan, The  
Lorde reprove thee, O Satan: euen the  
Lorde that hath chosen Ierusalem, reprove  
thee. Is not this a <sup>a</sup> brand taken out of the  
fire?

3 Nowe Iehoshua was clothed with filthy  
garments, and stood before the Angel.

4 And he answered and spake vnto those  
that stood before him, saying, Take away  
the filthy garments from him. And vnto  
him he sayd, Beholde, I haue caused thine  
iniquitie to depart frō thee, & I wil clothe  
thee with change of rayment.

5 And I sayde, Let them <sup>a</sup> set a sayre dia-  
deme vpon his head. So they set a sayre  
diademe vpon his head, and clothed him  
with garments, and the Angel of the Lord  
stood by.

6 And the Angel of the Lord testified vnto  
Iehoshua, saying,

7 Thus sayeth the Lorde of hostes, If thou  
wilt walke in my wayes, and keepe my

and trouble him when he was doing his office. c In respect of the glo-  
rious garments, and precious stones that the Priests did weare before  
captiuitie: and by this contemptible state the Prophete signifieth that  
these smal beginnings shuld be made excellent when Christ shall make  
the full restitution of his Church. f He sheweth of what apparell he  
speakech, which is when our filthy finnes are taken away and wee are  
clad with Gods mercies, which is ment of the spirital restitution.  
g The Prophet prayeth that besides the rayment the Priest might  
also haue tyre for his head accordingly, that is, that the dignitie of the  
Priest hood might be perfect: and this was fulfilled in Christ, who was  
both Priest and King: and here al such are commendeth that can content  
themselves with any meane reformatio in religion, scyng the Prophet  
desireth the perfection, and obtineith it.

Oooj.

watch,

i Seeing God  
hath begun to  
show his grace  
among you by  
delighting you,  
he continueth  
the same still to-  
ward you: and  
therefore scin-  
deth me his An-  
gel, and his  
Christ to defend  
you from your  
enemies, that  
they shal not  
hurt you, nei-  
ther by the way  
nor at home.  
k Ye are to deare  
vnto God, that  
he can no more  
suffer your en-  
emies to hurt  
you, then a man  
can abide to be  
thrust in the eie,  
Psalm. 17. 9.

Gods tender loue o-  
uer his.

God mercy to his church  
Christ.

a promiss.

a He prayed to  
Christ the Me-  
diator for the  
state of the  
Church.  
b Which de-  
clareth that the  
faithful haue  
not onely ware  
with flesh and  
blood, but with  
Satan himselfe  
and the spirital  
wickednes.  
c That is, Christ  
speakech to God  
as the Mediator  
of his Church  
that he would  
rebuke Satan:  
& here he shew-  
eth himselfe to  
be the continual  
preferer of his  
Church.  
d Meaning that  
Iehoshua was  
wonderfully pre-  
served in the  
captiuitie, and  
now Satan  
sought to afflic-  
t

Christ.

A promiss.

A promiss of  
Gods grace  
to his church.

through for a  
new God defen-  
der and  
protector from  
the church, yet  
that he should  
show his love  
to his church  
as a most  
tender father  
to his children,  
or as a husband  
to his wife, when  
it is in danger  
for them his  
love is ready  
to defend them  
from the enemies  
of the church.  
To measure  
the church  
as the place  
of their habi-  
tation, that he  
will be able to  
open their eyes  
that God will  
send, but that  
euen breake for  
fumes. r Which  
signifieth all the  
enemies of the  
Church, East, West,  
North, South. f These  
compasses or  
smithies are Gods  
instruments, which  
with their mallets  
& hammers breake  
these hard and  
strong hornes,  
which would ouer-  
throw the Church,  
and declare that  
none enemies  
horne is so strong,  
but God hath an  
hammer to breake  
it in pieces.



h That is, haue rule & gouernement in my Church as thy predecessors haue had.

i Whereby he meaneth to haue the whole charge and ministrie of the Church.

k That is, the Angels who represented the whole number of the faithful: signifying that all the godly should willingly lyceue him.

l Because they follow my word,

they are contented in the world, and esteemed as monsters, Isa. 8. 18. m That is, Christ, who did so humble him selfe, that not only he became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the world they were contemned, Isa. 43. 3. n He sheweth that the ministers cannot build, before God lay the first stone, which is Christ, who is full of eyes, both because he sheweth light vnto all others, and that all ought to seeke light at him, Chap. 4. 10. o That is, I will make it perfect in all points, as a thing wrought by the hand of God. p Though I haue punished this land for a time, yet I will euen now be pacified, & visite their sinnes no more. q Ye shall then liue in peace and quietnes, that is, in the kingdom of Christ, Isa. 2. 2. micah. 4. 4.

## CHAP. III.

The vision of the golden candlesticks, and the exposition thereof.

1 And the Angel that talked with mee, came againe and waked me, as a man that is rayised out of his sleepe.

2 And said vnto me, What seest thou? And I said, I haue looked, and beholde, a candlestick all of gold with a bowle vpon the top of it, & his seven lampes therein, and seuen pipes to the lampes, which were vpon the top thereof.

3 And two olive trees ouer it, one vpon the right side of the bowle, & the other vpon the left side thereof.

4 So I answered, & spake to the Angel that talked with me, saying, What are these, my Lord?

5 Then the Angel that talked with me, answered and sayde vnto mee, Knowest thou not what these be? And I sayde, No, my Lord.

6 Then he answered and spake vnto mee, saying, This is the worde of the Lord vnto Zerubbabel, saying, Neither by an armie nor strength, but by my Spirit, sayeth the Lord of hostes.

7 Who art thou, O great mountaine, before Zerubbabel? thou shalt be a plaine, & he shall bring forth the head stone thereof, with shoutings, crying, Grace,

grace, grace. This doctrine was directed to all the Church who are his bodie and members. d He sheweth that Gods power onely is sufficient to preserve his Church, though he vie not mans helpe thereunto. e He compareth the power of the aduersaries to a great mountaine, who though he the lewes nothing in respect of them, and would haue hindered Zerubbabel, who represented Christ whom the enemies daily labour to let, in the building of his spiritual Temple, but all in vayne.

f Though the enemies thinke to staye this building, yet Zerubbabel shall laye the highest stone thereof, and bring it to perfection, so that all the godly shall reioyce, and pray vnto God that he would continue his grace and fauour toward the Temple.

grace vnto him.

8 Moreover, the worde of the Lord came vnto me, saying,

9 The hands of Zerubbabel haue layed the foundation of this house: his hands shall also finish it, and thou shalt know that the Lord of hostes hath sent me vnto you.

10 For who hath despised the dayes of the small things? but they shall reioyce, & shall see the stone of a time in the hands of Zerubbabel: these seuen are the eyes of the Lord, which behold the whole worlde.

11 Then answered I, & sayd vnto him, What are these two olive trees vpon the right & vpon the left side thereof?

12 And I spake moreover, and said vnto him, What be these two olive pipes, which throwe the two golden pipes emptye themselves into the golde?

13 And he answered me and said, Knowest thou not what these be? And I said, No, my Lord.

14 Then sayde he, These are the two olive branches, that stande with the ruler of the whole earth:

though the world be against him, and though his for a while be encouraged, because they see not things pleasant to his eye. That the God hath seuen eyes: meaning, a continual providence, so that Satan nor any power in the worlde can get about or bring any thing to passe to hinder his worke, Chap. 3. 9. I Which were two great trees of oyle, so that all they poured forth oyle into the lampes, signifying that God will continually maintaine and preserve his Church, and that it shall with abundance and perfection of graces.

## CHAP. IV.

The vision of the flying bookes, signifying the curse of thinnes, & the such as abuse the Name of God. 4. By the vision of the measure is signified the bringing of Iudaea of Iudaea into Babylon.

1 Then I turned mee, and lifted vp mine eyes and looked, and beholde, a flying booke.

2 And he sayd vnto mee, What seest thou? And I answered, I see a flying booke: the length thereof was twentie cubites, and the breadth thereof ten cubites.

3 Then sayd he vnto mee, This is the curse that goeth forth ouer the whole earth: for every one that sweareth, shall be cut of as well on this side, as on that: and every one that sweareth, shall be cut of as well on this side, as on that.

4 I will bring it forth, saith the Lord of hostes, and it shall enter into the house of the thiefe, & into the house of him, that falsely sweareth by my Name: and it shall remaine in the middes of his house, and shall consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with mee, went forth, and said vnto me, Lift vp now thyne eyes, and see what is this that goeth forth.

6 And I said, What is it? And he said, This is an Ephah that goeth forth. He said moreover, This is the sight of them through all the earth.

first table, and serueth not God aright, but abuseth Gods Name. e Which was a measure in dry things: containing about two peckes. f That is, at the wickednes of vngodly is in Gods sight, which openeth in a measure and can shut it or open it at his pleasure.

Chap. 4. 1.

Christ preached

a Which was vnder in the middes of the Temple, signifying that the graces of Gods Spirit should thine therein most abundantly, and in all perfection. b Which conveyed the oyle that dropped from the trees into the lampes, so that the light neuer fayled: and this vision was to confirme the faithfull that God had sufficient power in him selfe to continue his graces, & to bring his promise to passe, though he had no helpe of man.

c Who was a figure of Christ, and therefore

this doctrine was directed to all the Church who are his bodie and members. d He sheweth that Gods power onely is sufficient to preserve his Church, though he vie not mans helpe thereunto. e He compareth the power of the aduersaries to a great mountaine, who though he the lewes nothing in respect of them, and would haue hindered Zerubbabel, who represented Christ whom the enemies daily labour to let, in the building of his spiritual Temple, but all in vayne.

f Though the enemies thinke to staye this building, yet Zerubbabel shall laye the highest stone thereof, and bring it to perfection, so that all the godly shall reioyce, and pray vnto God that he would continue his grace and fauour toward the Temple.





thinking to merite thereby: which similitude is taken of oxen, which shrink at the yoke, Nehem. 9. 29. m Which declareth, that they rebelled not only against the Prophets but against the Spirit of God that spake in them. n That is, after they were carried captive. o By their sinnes whereby they provoked Gods anger.

7 Thus sayth the Lord of hostes, Beholde, I  
 with wherein our faith standeth, that is, to beleeue  
forme that which he hath promised though it seeme  
le to man, Rom. 4. 20.

God will send them joy & gladnes. I He declareth  
God should giue the Gentiles to come to his Church  
the Iewes in his true religion, which should bee in the  
Christ. *It is much to be desired*

God wil send them ioy & gladnes. I He declareth the great work  
God should giue the Gentiles to come to his Church & to ioyne with  
the Iewes in his true Religion, which should bee in the kingdome of  
Christ. *Iſa. 60. Micah. 4. 1.*

hardness of heart, causing  
rebellion against God  
and his holy spirit.  
Marked. D. 13-14.

e So that their  
returne shal not  
be in vayne: for  
God wil accom-  
plish his pro-  
mise, and their  
prosperitie shal  
be sure and sta-  
ble.

**f** Let neither respect of your private commodity, neither of others, nor of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets, which encourage you therunto.

**g** For God will feed your work, so that neither man nor beast had profite of their labours.

## Read Easy

...  
...  
...  
...

i Which declar-  
eth, that man  
cannot turn to  
God till he  
change mans  
heart by his  
Spirit, and so  
begin to do well,  
which is to per-  
don his sinnes,  
and to giue him  
his graces.

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

k Which fast  
was appointed  
when the city  
was besieged,  
and was the fast  
of these  
four: and be-  
cause the Prophet  
Jehowah said,  
that if the Jewes will  
repent, and turn  
wholly to God,  
they shall have  
no more occasi-  
on to fast, or to  
show signes of  
mourning: for

the great zeale  
& to ioine with  
e kingdome of

33 Thos



a promise.

23 Thus sayth the Lord of hostes, In those dayes shall ten men take holde out of all languages of the nations, euen take holde of the skirt of him that is a lewe, and say, We will go with you: for we haue heard, that God is with you.

CHAP. IX.

The threatening of the Gentiles. The coming of Christ.

The burden of the worde of the Lorde in the land of Hadrach: and Damascus shalbe his rest: when the eyes of mā, euen of all the tribes of Israel shalbe toward the Lord.

And Hamath also shall border thereby: Tyrus also and Zidon, though they be very wile.

For Tyrus did buyde her selfe a strong holde, and heaped vp silver as the dust, & golde as the myre of the streetes.

Behold, the Lord wil spoyle her, & he wil smite her power in the Sea, & shee shalbe deuoured with fire.

Ashkelon shall see it, & feare, and Azzah also shalbe very forowfull, and Ekron: for her countenance shalbe ashamed, and the King shall perish from Azzah, and Ashkelon that nor be inhabited:

And the stranger shal dwell in Ashdod, and I will cut of the pride of the Philistims.

And I will take away his blood out of his mouth, and his abominations from betweene his teeth: but he that remaineth, euen he shalbe for our God, and he shalbe as a prince in Iudah, but Ekron shalbe as a Iebusite.

And I will campe about mine House against the armie, against him that passeth by, and against him that returneth, and no oppressor shall come vpon them any more: for nowe I haue I seene with mine eyes.

Reioyce greatly, O daughter Zion: shout for ioy, O daughter Ierusalem: behold, thy King commeth vnto thee. he is iust & saved himself, poore & riding vpon an asse, and vpon a colt the foale of an asse.

And I wil cut of the chariots from Ephraim, and the horse from Ierusalem: the bow of the battell shall be broken, and he shall speake peace vnto the heathen, & his dominion shalbe from sea vnto sea, and from the Riuer to the end of the land.

And I will bene-  
ficiall to shoulde Ekron and all the Philistims. k He sheweth that  
power onely shalbe sufficient to defende his Church against all  
enemies: be they neuer so cruel or assemble their power neuer so oft.  
l That is, God hath now seene the great injuries and afflictions  
wherewith they haue bene afflicted by their enemies. m That is,  
he hath righteously, and saluation in him selfe for the vice and com-  
munion of his Church. n Which declareth that they shoulde not  
look for such a King as should be glorious in the eyes of mā, but  
that hee be poore, and yet in himselfe haue al-power to deliuer his  
Church from the power of Christ. o No power of man or creature  
able to let this kingdome of Christ, and he shall peaceably go-  
uerne them by his word. p That is, from the red sea, to the sea cal-  
led Syriacum: and by these places which the Iewes knew, he meant an  
infinite space and compass over the whole world. q That is, from  
Ephraim.

Thou also shalt be saved through the blood of thy euenant. I haue loosed thy prisoners out of the pitte wherein is no water.

Twene you to the strong holde, ye prisoners of hope: euen to day do I declare, as that I wil render thee double vnto thee.

For Iudah haue I bent as a bow for me: Ephraim habde haue I filled, and I haue raysed vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a gyants sword.

And the Lorde shalbe seene ouer them, and his arrowe shal go forth as the lightning: and the Lorde God shall blowe the trumpet, and shall come soorth with the whirlewindes of the South.

The Lord of hostes shall defende them, and they shal deuoute them, and subdue them with sling stones, & they shal drinke, and make a noyse as thorow wine, and they shalbe filled like bowles, and as the hornes of the altar.

And the Lorde their God shall deliuer them in that daye as the flocke of his people: for they shalbe as the stones of the crowne lifted vp vpon his land.

For how great is his goodness, and howe great is his beautie: come shall make the yong men cheerefully, and newe wine the maydes.

That is, double benefices, and prosperitie in respect of that which your fathers enioyed from Dauids time to the captiuitie. y I wil make Iudah and Ephraim; that is, my whole Church, victorious against all enemies, which he here meaneth by the Grecians. z He promisseth that the Iewes shall destroye their enemies and haue abundance, and excess of all things, as there is abundance on the altar when the sacrifice is offered: Which things are not to moue them to intemperancie, but to sobrietie, and a thankfull remembrance of Gods great liberalitie. a The faithfull shalbe preferred, and reuerenced of all, that the very enemies shall be compelled to effeme them: for Gods glorie shall shine in them, as Iosephus declareth of Alexander the great when he met Iadi the high Priest.

CHAP. X.

The vanitie of idolatrie. The Lord promisseth to visit and comfort the house of Israel.

Aske you of the Lord raine in the time of the latter rayne: so shall the Lorde make white clouds, & giue you snowes of raine, and to euery one grasse in the field.

Surely the idoles haue spoken vanitie, and the soughlayers haue scene a lye, and the dreamers haue tolde a vayne thing: they comfort in vayne: therefore they gods iust iudgement: went away as sheepe: they were troubled, because there was no shepherd.

My wrath was kindled against the shepherds, and I did visite goats: but the Lord of hosts wil visite his flocke the house of Iudah, and wil make them as his beautifull horse in the battell.

Out of him shall the corner come forth: He calleth to remembrance Gods punishments in tymes past because they trusted not in him, but in their idoles and forcerers who euer deceyued them. c That is, the Iewes went into captiuitie. d Meaning, the cruell gouernours which did oppress the poore sheepe, Ezek. 34. 17. e He will be mercifull to his Church and cherishe them as a King or Prince doeth his best horse which shall be for his owne vse in the warre. f Out of Iudah shall the chief gouernour procede, who shalbe as a corner to vpholde the building & as a nail to fasten it together.

Meaning, Ierusalem or the Church, which is saved by the blood of Christ wherof the blood of the sacrifices was a figure, and is here called the couenant of the church, because God made it with his Church, and Iesuit with them for the ioye that he here vnto them. God sheweth that he wil deliuer his church out of all dangers, secrete they neuer so great. That is, into holy land where the city and the Temple are, where God will defend you.

Gods blessing vpon his Church, whereby he comforteth it in all our say.

A promise. For the Suffering of his Church. 2. 8.

Christ. c. 9. v. 9-10 all blessings come from God. 3. 1. And the blessing why we do not enioy them is because we do not aske them in faith.

the want of the ship-bird.

A promise

Christe.

g Over their enemies.

out of him the nayle, out of him the bowe of battell, and out of him euery appoynter of tribute also.

5 And they shall be as the mightie men, which tread down their enemies in the mire of the streetes in the battell, and they shall fight, because the Lord is with them, & the riders on horses shall be confounded.

6 And I will strengthen the house of Iudab, and I will preſerue the house of Ioseph, & I will bring them againe, for I pitie them: & they shall be as though I had not caſt them of: for I am the Lorde their God, and will heare them.

7 And they of Ephraim shall be as a gyant, and their heart shall reioyce as thorow winges: yea, their children shall see it, and be glad: and their heart shall reioyce in the Lord.

8 I will hisse for them, and gather them: for I haue redeemed them: and they shall encrease, as they haue encreased.

9 And I will sowe them among the people, and they shall remember mee in farre countreys: and they shall liue with their children and turne againe.

10 I will bring them againe out of the land of Egypt, and gather them out of Affhur: and I will bring them into the land of Gilead, and Lebanon, and place shall not be found for them.

11 And he shall go into the sea with affliction, and shall smite the waues in the sea, and all the depthes of the riuer shall drye vp: and the pryde of Affhur shall be caſt downe, and the ſcepter of Egypt shall depart away.

12 And I will strengthen them in the Lord, and they shall walke in his Name, sayth the Lord.

13 Not that they should retorne into their country, but be gathered & ioyned in one faith by the doctrine of the Gospel. m He alludeth to the deliuerance of the people out of Egypt where as the Angel smote the floodes and riuers.

#### CHAP. XI.

1 The destruction of the Temple. 4 The cure of the faithfull is committed to Christ. 7 A grievous vision against Ierusalem and Iudab.

1 Open thy doores, O Lebanon, & the fire shall deuoure thy cedars.

2 Houle, fyrrre trees: for the cedar is fallen, because all the mightie are destroyed: houle ye, Ookes of Baſhan, for the defended foreſt is cut downe.

3 There is the voyce of the howling of the ſhepherdes: for their glorie is destroyed: the voyce of the roaring of Lyons whelps: for the pride of Iorden is destroyed.

4 Thus sayth the Lord my God, Feede the ſheepe of the ſlaughter.

5 They that poſſeſſe them, ſlaye them: and ſinne not: & they that ſell them, ſay, Bleſ-

a Because the Iewes thought themselves so strong by reason of this mountayne, that no enemy could come to hurt them, the Prophet sheweth when God ſendeth enemies, it shall shew it ſelfe ready to reſcue them. b Shewing that if the strong me were destroyed, the weaker were not able to reſiſt. c Seyng that Lebanon was destroyed, which was the ſtrongest munition, the weaker places coulde not thinke to hold out. d That is, the renowme of Iudab & Iſrael ſhould periſh. e Which bringyng now deſtinate to be ſlayne, were deliuered as out of the lions mouth. f Their gouernours destroy them without any remorse of conſcience, or yet thinking that they do euil. g He noteth the hypocrites, which euer haue the Name of God in their mouth, thogh in their life & doings they deny god, attributing theyr gaine to Gods bleſſing, which cometh of the ſpoyle of their brethren.

ſed be the Lorde: for I am riche, and their owne ſhepherds ſpare them not.

6 Surely I will no more ſpare thoſe that dwell in the land, ſayth the Lorde: but lo, I will deliuer the men euery one into his neighbours hand, & into the hande of his King: & they ſhall ſmite the land, and out of their hands I will not deliuer them.

7 For I fed the ſheepe of ſlaughter, euen the poore of the flocke, and I tooke vnto me two ſtaues: the one I called Beautie, and the other I called Bandes, and I fed the ſheepe.

8 Three ſhepherdes alſo I cut of in one moneth, and my ſoule lothed them, and their ſoule abhorred me.

9 Then ſaid I, I will not feede you: that that dyeth, let it dye: and that that periſheth, let it periſh: and let the remnant eate, euery one the fleſhe of his neighbour.

10 And I tooke my ſtaffe, euen Beautie, and brake it, that I might diſannul my covenant, which I had made with all people.

11 And it was broken in that day: and ſo the poore of the ſheepe that waited vpon me, knew that it was the word of the Lorde.

12 And I ſayde vnto them, If yee thinke it good, giue me my wages: & if no, leaue of: ſo they weighed for my wages thirtie pieces of ſiluer.

13 And the Lorde ſayd vnto me, Caſt it vnto the potter: a goodly price, that I was valued at of them. And I tooke the thirtie pieces of ſiluer, and caſt them to the potter in the houſe of the Lorde.

14 Then brake I mine other ſtaffe, euen the Bandes, that I might diſſolue the brotherhood betwene Iudab and Iſrael.

15 And the Lorde ſayd vnto mee, Take to thee yet the instruments of a fooliſhe ſhepherd.

16 For lo, I will rayſe vp a ſhepherde in the land, which ſhall not looke for the thing, that is loſt, nor ſeek the tender lambes, nor heale that that is hurt, nor ſeede that that ſtandeth vp: but he ſhall ear the fleſh of the fat, & tear the clawes in pieces.

17 O idole ſhepherde that leaueth the flocke: the ſworde ſhall be vpon his arme, and vpon his right eye. His arme ſhall be cleane dried vp, and his right eye ſhall be utterly darkened.

but eſteemed them as things of nought. q Shewing that it was little to pay his wages, which could ſcarſe ſuffice to make a few tyles for to couer the Temple. r Signifying, that they ſhould haue enuoyed kind of regiment, and outward ſhew of gouernment: but in effect it ſhould be nothing: for they ſhould be wolues, and deuouring both in ſtead of ſhepherdes. s And is in helth and ſound. t By the ſame ſignifieth ſtrength, as he doth wiſedome and iudgement by the ſame that is, the plague of God ſhall take away both thy ſtrength & iudgement.

#### CHAP. XII.

Of the destruction and building againe of Ierusalem.

1 The burden of the worde of the Lorde vpon Iſrael, ſayth the Lorde, which ſpread the heauens, and layed the foundation of the earth, & formed the ſpirit of uery their brethren, & had rather remaine in captiuitie, then to turne home, when God called them.

Gods mercy to his Church

Gods mercy extendeth it ſelf from generation to generation on ſuch as feare him.

Mat. 27. 10.

Zechariah's Prophecy

the power of God. c. 12.

Of the fountaine of grace. 2 Of the cleane riddance of idolatrie. 3 The zeale of the godly against false prophets.

man within him.

Beholde, I will make Ierusalem a cuppe of poyson vnto all the people round about: and also with Iudah wil he be, in the siege agaynst Ierusalem.

And in that day wil I make Ierusalem an heauie stone for al people: al that lift it vp, shalbe torne, though all the people of the earth be gathered together agaynst it.

In that day, saith the Lord, I wil smite euerie horse with stonishment, & his rider with madnesse, and I wil open mine eyes vpon the house of Iudah, & wil smite euery horse of the people with blindnesse.

And the princes of Iudah shal say in their hearts, The inhabitants of Ierusalem shal be my strength in the Lord of hostes their God.

In that day wil I make the princes of Iudah like coles of fire among the wood, and like a fire brand in the sheafe, and they shal deuoure all the people round about on the right hand, and on the left: and Ierusalem shalbe inhabited againe in her owne place, euen in Ierusalem.

The Lord also shal preserve the tents of Iudah, as afore time: therefore the glorie of the house of Dauid shal not boast, nor the glorie of the inhabitants of Ierusalem agaynst Iudah.

In that day shal the Lord defend the inhabitants of Ierusalem, and he that is feeble among them, in that day shalbe as Dauid: and the house of Dauid shalbe as Gods house, and as the Angel of the Lord, before them.

And in that day wil I seeke to destroy all the nations that come agaynst Ierusalem.

And I wil powre vpon the house of Dauid, & vpon the inhabitants of Ierusalem the Spirit of grace and of compassion, and they shal looke vpon me, whom they haue feared, and they shal lament for him, as one mourneth for his onely sonne, and be sorry for him as one is sorie for his first borne.

In that day shal there be a great mourning in Ierusalem, as the mourning of Hadadrimmon in y valley of Megiddon.

And the land shal bewaile euerie familie apart, the familie of the house of Dauid apart, and their wiues apart: the familie of the house of Nathan apart, and their wiues apart:

The familie of the house of Leui apart, and their wiues apart: the familie of Simeon apart, and their wiues apart:

All the families that remaine, euery familie apart, and their wiues apart.

They haue so grievously offended by their ingratitude. h They shall haue and repent exceedingly for their offences agaynst God.

Which was the name of a towne and place nere to Megiddon where Iudah was slayne, 2. Chro. 35. 23. k That is, in al places where the leues shall remayne.

Signifying that this mourning or repentance shoul not be a vayne ceremony: but euery one touched with his owne griefe shall lament. m Vnder these certayne families he conueneatly al the tribes, and sheweth that both the Kings and the Priests had by their sinnes perced Christ. n Called also Simeon.

To wit, which were elect by grace, and preferred from the common destruction.

In that day there shalbe a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem; for sinne and for vncleannes.

And in that day, saith the Lord of hostes, I wil cut of the names of the idoles out of the land: and they shall no more be remembered: and I wil cause the prophets, and the vncleane spirit to depart out of the land.

And when any shall yet prophesie, his father and his mother that begate him, shall say vnto him, Thou shalt not liue: for thou speakest lies in the Name of the Lord: and his father and his mother that begate him, shal thrust him through, while he prophesieth.

And in that day shal the Prophets be ashamed euery one of his vision, when he hath prophesied: neither shall they weare a rough garment to decieve.

But he shal say, I am no Prophet: I am an husband man: for man taught me to be an heardman from my youth vp.

And one shal say vnto him, What are these wounds in thine hands? Then he shall answer, Thus was I wounded in the house of my friends.

Arise, O sworde, vpon my shepheard, and vpon the man, that is my fellowe, saith the Lord of hostes: smite the shepheard, and the sheepe shalbe scattered: and I will turne mine hand vpon the lile ones.

And in all the land, saith the Lord, two parts therein shalbe cut of, & die: but the third shalbe left therein.

And I wil bring that third part thorow the fire, and will fine them as the siluer is fined, and will trie them as golde is tried: they shal call on my Name, and I wil heare them: I wil say, It is my people, and they shall say, The Lord is my God.

They shall confesse their former ignorance, and be content to labour for their liuing. h Hereby he sheweth that though their parents and friends delt more gently with them, and put them out to death, yet they would so punish their children, that became false prophets, that the markes and signes should remaine for euer. i The Prophet warneth the Iewes, that before this great comfort shoulde come vnder Christ, there shoulde be an horrible dissipation among the people: for their gouernours and pastors shoulde be destroyed, and the people shoulde bee as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all Pastours, Mat. 26. 31. k The greatest part shall haue no porcion of these blessings, and yet they that shall enioy them, shalbe tried with great afflictions, so that it shalbe known that onely Gods power and his mercies do preterue them.

Of the doctrine that shall proceede out of the Church, & of the restoration thereof.

Behold, the day of the Lord commeth, and thy spoyle shalbe deuided in the middes of thee.

For I wil gather all nations agaynst Ierusalem, before they enioyed this prosperous estate promised vnder Christ, that when these daungers shoulde come, they might know that they were warned of them afore.

He sheweth what shalbe the fruit of theyr repentance, to wit, remission of sinnes by the blood of Christ, which shalbe continual running fountaine, and purge them from al vncleannes.

He promiset that God wil also purge them from al superstition and that their religion shalbe pure.

Meaning, the false Prophets & teachers, who are the corrupters of all religion, whom the Prophet here calleth vncleane spirites.

That is, when they shal prophesie lies, & make God, who is the authour of truth, a cloke thereunto.

He sheweth what zeale the godly shal haue vnder the kingdom of Christ.

God shal make them ashamed of their errors and lies & bring them to repentance, and they shal no more weare Prophets apparel to make their doctrine seeme more holie.

They shall confesse their former ignorance, and be content to labour for their liuing.

Hereby he sheweth that though their parents and friends delt more gently with them, and put them out to death, yet they would so punish their children, that became false prophets, that the markes and signes should remaine for euer.

The Prophet warneth the Iewes, that before this great comfort shoulde come vnder Christ, there shoulde be an horrible dissipation among the people: for their gouernours and pastors shoulde be destroyed, and the people shoulde bee as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all Pastours, Mat. 26. 31.

Christ.

zeale.

Apromit. c. 12. 6. de.

Christ.

Mat. 26. 31.

the righteous shall tme by affliction.



saſem to battel, and the citie ſhalbe taken,  
and the houſes ſpoyled, and the women  
deſſed, and halfe of the citie ſhall go into  
cappiuitie, & the reſidue of the people ſhal  
not be cut of from the citie.

3 Then ſhal the Lord go forth, and fight againſt thoſe nations, as when<sup>b</sup> he fought in the day of battel.

4 And his feet shall stand in that day, upon the mount of olives, which is before Ierusalem on the Eastside, and the mount of olives shall cleave in the middes thereof: towards the East and towards the West there shall be a very great valley, and halfe of the mountaine shall remoue toward the North, and halfe of the mountaine toward the South.

5 And ye shall flee vnto the valley of the  
mountaines: for the valley of the moun-  
taines shall reache vnto Azal: yea, ye shall  
flee like as ye fled fro the earthquake in  
the dayes of Vzziah King of Iudah: and  
the Lord my God shall come, and all the  
Saintes with thee.

6 And in that day shall there be no cleare  
light, but darke.

7 And there shall be a day (it is known  
to the Lorde) <sup>a</sup> neither day nor night,  
but about the evening time it shall be  
lighr.

8 And in that day shall there waters of life  
go out from Ierusalem, halfe of them, to-  
warde the East sea, and halfe of them, to-  
ward the vttermoſt ſea, and ſhalbe, both in  
ſommer and winter.

9 And the Lord shalbe King ouer all the  
earth: in that day shal there be one<sup>a</sup> Lord,  
and his Name shalbe one.

10 All the land thalbe turned <sup>as</sup> a plaine  
from Geba to Rimmon toward the South  
of Ierusalem, and it thalbe lifted vp, & in-  
habited in her place: from Beniamins gate  
vnto the place of the first gate, vnto the  
corner gate, and from the towre of Hana-  
niel, vnto the Kings wine presses.

11 And men shall dwell in it, and there shall be no more destruction, but Ierusalem

shall be safely inhabited. . . old nighty night

12 And this shall be the plague, wherewith the Lord will smite all people, that have fought against Ierusalem: their flesh shall consume away, though they stand vpon their fecte, and their eyes shall consume in their holes, & their tongue shall consume in their mouth.

13. But in that day <sup>m</sup> a great tumult of the  
Lord shall be among them, and euerie one  
shall take <sup>m</sup> the hand of his neighbour, and  
his hand shall rise vp against the hand of  
his neighbour.

14 And Iudah shall fight also against Ierusalem, and the arme of all the heathen shall be gathered round about, with gold and silver, and great abundance of apparel.

15 Yet this shall be the plague of the horse,  
of the mule, of the camel and of the ass  
and of all the beasts that be in these tents  
as this plague.

16 But it shall come to passe that every one that is left of all the nations, which came against Ierusalem, shall go vp from yere to yere to worshippe the King the Lord of hostes, and to keepe the feast of Tabernacles:

17 And who so will not come vp of *all* the families of the earth vnto Ierusalem to worship the King the Lord of hostes, euen vpon them shall come no raine.

18 And if the familie of <sup>9</sup>Egypt go not vp,  
and come not, is shal not ~~come~~ <sup>come</sup> vpon them.  
*This shalbe the plague wherewith the*  
Lord wil smite all the heathen, that come  
not vp to keepe the feast of Tabernacles.

19 This shalbe the punishment of Egypt,  
and the punishment of all the nations that  
come not vp to keepe the feast of Taber-  
nacles.

20 In that day shal there be written vpon the  
bridles of the horses, The holines vnto  
the Lord, and the pots in the Lords house  
shalbe like the bowles before the altar.

27 Yea, euerie pot in Ierusalem and Iudah  
shalbe holy vnto the Lord of hostes, and  
all they that sacrifice, shall come and take  
of them, and see the therein: and in that day  
there shall be no more the <sup>1</sup> Canaanite in  
the House of the Lord of hostes.

other, because they shall be sanctified: & But all shall be  
and there shall neither be hypocrite, or any that shall  
service of God.

b As your fathers, and you have had experience both at the Red Sea and at all other times.

c By this maner  
of speache the  
Prophet shew-  
eth Gods power  
and care over  
his Church, and  
how he wil. as it  
were by miracle  
saue it.

d So that out of  
all the parts of  
the world they  
shall see Ierusa-  
lem, which was  
before hid with  
this mountaine:

& enuſing mea-  
neth of the ſpiri-  
tual Jeruſalem  
the Church:  
e He ſpeaketh  
of the hypo-  
crites, which  
could not abide  
Gods preſence,  
but ſhould flee  
into al places,  
where they  
might hide the  
among the

mountainides.  
f Read Amos, 1.  
1. 13-14. 2-3  
g Because they

did not credit  
the Prophet's  
wordes, he tur-  
neth to God; &  
comforteth him  
self in that that  
he knew that  
these things  
should come, &  
saith, Thou, O  
God, with thine  
Angels: wilt

Angels will  
come to per-  
forme this great  
troubles in the C  
yet at length (w  
comfort. i Th  
continue in most  
abolished, and th  
This new lere

excel the first in

m God will not  
only raise vp  
warre without,  
but sedition at  
home to try  
them.

n To hurt, and  
oppreſſe him.  
o The enemies  
are righteous, and he  
therefore ſhall  
not come for a  
pray, but to de-  
ſtroy and ſub-

p As the men  
should be de-  
stroyed, ver. 13

By the sign-  
tiant, which  
were given to  
heretics to pre-  
religion, he  
both at the  
title.

r Sir, I have  
 that to wit  
 I have they  
 were not  
 (whether  
 bourne  
 in water  
 were not  
 because  
 had they  
 them.  
 As for  
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pure, and clean  
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# MALACHI.

THE MESSAGE.  
THE ARGUMENT.

**T**His Prophet was one of the three, which God raised up for the comfort of his Church after the captivity, and after him there was no more until Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more fervent desires looke for the coming of Messiah. He confirmeth the same doctrine, that the two former do, but chiefly he reproveth the Priests for their countenance, and for that they served God after their owne fantasies, & not according to the prescript of his word. He also noteth certaine peculiar sinnes which were then among them, as marrying of idolatrous and manie wives, murmuring against God, impaciencie, and such like. Notwithstanding, for the comfort of the godly, he declareth that God would not forget his promises made unto their fathers, but would send Christ his messenger, in whome the covenant should be accomplished, whose coming should be terrible to the wicked, and bring all consolation and joye unto the godly.

## CHAP. I.

A complaint against Israel and chiefly the Priests.



He burden of the word of the Lord to Israel by y minister of Malachi.

I have loved you, saith the Lord: yet

ye say, Wherein hast thou loved vs? Was not Esau Iakobs brother, saith the Lord? yet I loved Iakob,

And I hated Esau, and made his mountaines waste, and his heritage a wilderness for dragons.

Though Edom say, We are impouerished, but we will returne and buyld the desolate places, yet saith the Lord of hostes, they shall builde, but I will destroy it, and they shall call them, The border of wickednes, and the people, with whome the Lord is angrie for euer.

And your eyes shal see it, and ye shal say, The Lord wilbe magnified vpon the border of Israel.

A sonne honoureth his father, and a seru-ant his master. If then I be a father, where is mine honour? & if I be a master, where is my feare, saith the Lord of hostes vnto you, O Priests, that despise my Name: and ye say, Wherein haue we despised thy Name?

Ye offer vncleane bread vpon mine altar, and you say, Wherein haue we polluted thee? In that ye say the table of the Lord is not to be regarded.

And if ye offer the blinde for sacrifice, it is not euil: and if ye offer the lame and

sicke, it is not euil: offer it now vnto thy prince: wil he be content with thee, or accept thy person, saith the Lord of hostes?

And now, I pray you, pray before God, that he may haue mercy vpon vs: this hath bene by your means: wil he regard your persons, saith the Lord of hostes?

Who is there euen among you, that would shut the doores? and kindle not fire on mine altar in vaine, I haue no pleasure in you, saith the Lord of hostes, neither wil I accept an offering at your hand.

For from the rising of the sunne vnto the going downe of the same, my Name is great among the Gentiles, and in euery place incense shalbe offered vnto my Name, and a pure offering: for my Name is great among the heathen, saith the Lord of hostes.

But ye haue polluted it, in that ye say, The table of the Lord is polluted, and the fruite thereof, euen his meate is not to be regarded.

Ye said also, Beholde, it is a wearinesse, and ye haue snuffed at it, saith the Lord of hostes, & ye offered that which was torne, and the lame & the sicke: thus ye offered an offering: should I accept this of your hand, saith the Lord?

But cursed be the deceiver, which hath in his flocke a male, and voweth, and sacrificeth vnto the Lord a corrupt thing: for I am a great King, saith the Lord of hostes, and my Name is terrible among the heathen.

Law framed his words to the capacite of the people, and by the altar and sacrifice he meaneth the spiritual seruite of God, which should be vnder the Gospel, when an end should be made to all these legal ceremonies by Christs only sacrifice. n Both the Priests and the people were infected with this error, that they passed not what was offered: for they thought that God was as well content with the leane as with the fatte: but in the meane season they shewed not that obedience to God, which he required, & so comited both impietie, and also shewed their contempt of God, and countenances. o The Priests and people were both wearie with seruing God, & passed not what manner of sacrifice & seruite they gaue to God, for that which was left profitable, was thought good enough for the Lord. p That is, hath habilite to serue the Lord according to his word, & yet wil serue him according to his countous minde.

## CHAP. II.

Threatnings against the Priests being seducers of the people.

And now, O ye Priests, this commandement is for you.

If ye will not heare it, nor consider it in your heart, to giue glorie vnto my people also. b To serue me according to my worde.

He denieth the Priests who had the people in hand, that they prayed for the people, and sheweth that they were the occasion that these euils came vpon the people.

Will God consider your office and state, saying you are so countous, and wicked?

I Because the Leuites who kept the doores, did not try whether the sacrifices that came in, were according to the Law, God witheth that they would rather shut the doores then to receive such as were not perfite.

m God sheweth that their ingratitude, and neglect of his true seruite shalbe the cause of the calling of the Gentiles: & here the Prophet was vnder the

the calling of the Gentiles. which was now accomplished in the place of the temple, but before that time it was not so.

priest and people condemn the sacrifice of God.

If we owe honor to our naturall father, much more to the spiritual.

which priests. i. 16. v. 6. 7. 8. A curse. 7. 14.

a He speaketh vnto them chiefly, but vnder them he containeth Name,

# Fontainebleau

x Did not God  
 make man and  
 woman as one  
 flesh and not  
 many?  
 y By his power  
 and grace he

could have  
made many  
inexpensive  
man  
z Such  
be home in

ful and modern  
marriage who  
in is no excuse  
of lust. <sup>James</sup>  
a Communist  
selves with

your bound  
and be bound  
doth allow  
is the life, c  
take other  
ainst God

g that God  
ue him  
d justice

**This** is the  
of John Baptist  
as Christ  
denying him  
17 and

b. Meaning, M  
fish, capital  
1 dan 97, 17A  
c. Tom, Ch  
by whom  
concent

made to raise  
who is called  
Angel or mess  
ger of the con  
nant, because  
reconcil'd to

to his Father  
is Lord of King  
because he has  
the government  
of his Church  
d He sheweth  
that the king

crites which  
with so much  
for J. Lordes  
ming, will not  
bide when he  
draweth nere

for he will consume them, and  
purge his land  
make the clean  
e He beginneth  
at the Priests that

lights & shine  
vnto others.  
f They murmur  
red against G  
because they

ever present to defend them: with that in the doth still defend them. ¶ Re-  
markous that

...tfully with the  
aintained, and



Ye are cursed with a curse: for ye haue  
spoyled me, euen this whole nation.

To Bring ye al the ryther into the storehouse  
that there may be meat in mine Houfe, &  
proue me now herewith, saith the Lord of  
hostes, if I wil not open the windowes of  
heauen vnto you, and powre you out a  
blessing without measure.

And I will rebuke the deuourer for your  
Takes, and he shall not destroye the fruite  
of your grounde, neither shall your vine  
be baren in the field, saith the Lord of  
hostes.

And all nations shall call you blessed: for  
ye shalbe a pleasant lande, saith the Lord  
of hostes.

Your wordes haue bene stout against  
me, saith the Lord: yet ye say, What haue  
we spoken against thee?

Ye haue said, It is in vaine to serue God:  
and what profit is it that we haue kept his  
commandement, & that we walked humbly  
before the Lord of hostes?

Therefore we count the proude blessed:  
euen they that worke wickednes, are set  
vp, and they that tempt God, yea, they are  
deliuered.

Then spake they that feared the Lord,  
euery one to his neighbour, and the Lord  
hearkened and heard it, and a booke of  
remembrance was written before him for  
them that feared the Lord, and that  
thought vpon his Name.

And they shall be to me, saith the Lord  
of hostes, in that day that I shall do this,  
for a flocke, and I will spare them, as a  
man spareth his owne sonne that serueth  
him.

Then shall you returne, and discerne be-  
twene the righteous, and wicked, betwene

him that serueth God, and him that ser-  
ueth him not.

CHAP. IIII.

The dayes of the Lords, before the which Eliah should  
come.

For beholde, the daye commeth that  
I shall burne as an ouen, and all the  
proude, yea, and all that do wickedly, shall  
be stubble, and the day that commeth,  
shall burne them vp, saith the Lord of  
hostes, and shall leaue them, neither roote  
nor branch.

But vnto you that feare my Name, shall  
the sunne of righteousness arise, & health  
shall vnder his wings, & ye shall go forth,  
and growe vp as fat calves.

And ye shall treade downe the wicked:  
for they shall be dust vnder y soles of your  
feete in the day that I shall do this, saith the  
Lord of hostes.

Remember the lawe of Moses my ser-  
uant, which I commaunded vnto him in  
Horeb for all Israel with the statutes and  
iudgements.

Beholde, I wil send you Eliah the Pro-  
phet before the coming of the great and  
feareful day of the Lord.

And he shall turne the heart of the fa-  
thers to the children, and the heart of the  
children to their fathers, lest I come and  
smite the earth with cursing.

vs from the filth of this world, & reformeth vs to the image of God,  
c Ye shalbe set at liberty and increase in the ioy of the Spirit, 2. Cor. 3.  
17. d Because the tyme was come that the Iewes should be deslitute  
of Prophets vntill the tyme of Christ, because they should with more  
seruent myndes desire his coming, the Prophet exhorted them to  
exerce themselves diligently in studying the Lawe of Moses in the  
meane season, whereby they might continue in the true religion and al-  
so be armed against all tentations. e This Christ expoundeth of Iohn  
Baptist, Math. 11. 14. who both for his zeale, and restoring of religion is  
aply compared to Eliah. f Which as it is true for the wicked, so doth  
it waken the godly and cal them to repentance. g He sheweth wher-  
in Iohns office should stand: in the turning of mento God and ioyning  
the father & children in one vnite offaith: so that the father shal turne  
to the religion of his sonne which is conuerted to Christ, & the sonne  
shal imbrace the faith of the true fathers, Abraham, Izhak & Iakob.  
h The second point of his office was to denounce Gods iudgements a-  
gainst them that would not receiue Christ.

He prophesi-  
eth of Gods  
iudgements a-  
gainst the wic-  
ked, who would  
not receiue  
Christ, when as  
God should send  
him for the re-  
stitution of his  
Church.

Meaning  
Christ, who with  
his wings or  
beames of his  
grace should  
lighten, and  
comfort his  
Church, Ephe.  
3. 12. and he is  
called the sunne  
of righteousness,  
because in him-  
selfe he hath all  
perfection, and  
also the iustice  
of the Father  
dwelleth in  
him: whereby  
he regenerateth  
vs into righte-  
ousnes, cleanse-  
th

the punishment of the son  
of man.

A promise. c. 3. 10. n. 12.

A promise.  
the sunne of righte-  
ousnes shall rise upon  
us as from God.

Jo. Baptist Mat. 11. 10.

A book of remembrance  
c. 3. 16.

A promise. c. 3. 17.

that turned to God in that great and vniuersall corruption, and also  
might be an example of Gods mercies to all penitent sinners.  
r When I shall restore my Church according to my promise, they  
shall be mine owne proper goods. r That is, forgive their finnes,  
and gouerne them with my Spirite.

[illegible][illegible]

# APOCRYPHA.

## THE ARGUMENT.

**T**Hese bookes that follow in order after the Prophets unto the Newe testamēt are called Apocrypha, that is, bookes which were not received by a common consent to be read or expounded publicly in the Church, neither yet served to prove any point of Christian religion, save in as much as they had the consent of the other Scriptures called Canonical to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were received to be read for the advancement and furtherance of the knowledge of the historie, and for the instruction of godly maner: which bookes declare that at all times God had an especiall care of his Church, and left them not utterly destitute of teachers or means to confirme them in the hope of the promised Messiah, and also witnesseth that those calamities that God sent to his Church, were according to his providence, who had both so threatened by his Prophets, and so brought it to passe for the destruction of their enemies, and for the tryall of his children.

### I. Efdras.

#### CHAP. I.

1 Iosias appointeth Priests, & keepeth the Pascheouer. 7 Offerings for the Priests and the people. 11 The order of the Leuites. 12 The upright life of Iosias. 13 His death and the occasion thereof, and the lamentation for him. 14 Ioachaz, appointed King. 15 The destruction of Ierusalem.



And Iosias kept the Pascheouer to his Lord in Ierusalem, and offered the Pascheouer in the fourthenth day of the first moneth,

2 And appointed the Priests according to their daily courses, being clothed with long garments in the Temple of the Lord.

3 And he spake to the Leuites the holy ministers of Israel, that they should sanctifie the felues to the Lorde, to set the holy Arke of the Lord in the House, which Salomon the sonne of King Dauid had built.

4 And said, Ye shall no more beare the Arke vpon your shoulders: nowe therefore setue the Lord your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Dauid King of Israel, & according to the maiestie of Salomon his sonne, and stand in the Temple (according to the order of the dignitie of your fathers the Leuites) which were appointed before your brethren the children of Israel.

6 Offer in order the Pascheouer, & make ready the sacrifices for your Brethren, & keepe the Pascheouer after the Lordes commandement given to Moyses.

7 And Iosias gaue to the people that was present, thirtie thousand lambes and kids with three thousand calues.

8 These were giuen of the Kings possessions according to the promises, to the people, and to the Priests, and to the Leuites. Then gaue Helkias and Zacharias and Syelus the gouernours of the Temple, to the Priests for the Pascheouer two thousand sheepe, and three hundred calues.

9 Furthermore, Iechonias, and Samaias, and Nathanael his brother, & Sabias, & Chielus, and Iorani captaines gaue to the Leuites for the Pascheouer fixe thousand fixe hundred sheepe, and seven hundred calues.

10 And when these things were done, the Priests and the Leuites stode in order, hauing vnleavened bread according to the tribes,

11 And after the order of the dignitie of their

fathers, before the people to offer to the Lord, as it is writen in the bookes of Moyses: and thus they did in the morning.

12 And they roasted the Pascheouer with fire as appertained, and they sod their offerings with perfumes in caldrons and pottes.

13 And set it before all them that were of the people, and afterward they prepared for the felues, and for the Priests their brethren the sonnes of Aaron.

14 For the Priests offered the sacrifice vnto the euenning, and the Leuites did make ready for the felues, and for the Priests their brethren the sonnes of Aaron.

15 And the holy fingers, the sonnes of Alaph, were in their orders, according to the appointed ordinances of Dauid, to wit, Alaph, & Azarias, and Eddinus, which was of the Kings appointment.

16 And the porters were at euery gate, so that it was not lawfull, that any should passe his ordinarie watche: for their brethren the Leuites made ready for them.

17 And in that day those things which appertained to the sacrifice of the Lord, were accomplished, that they might offer the Pascheouer,

18 And offer sacrifices vpon the altar of the Lord, according to the commandement of King Iosias.

19 So the children of Israel, which were present at that time, kept the Pascheouer, and the feast of vnleavened bread seven daies.

20 And there was not such a Pascheouer kept in Israel since the time of Samuel the Prophet.

21 And all the Kings of Israel did not offer such a Pascheouer, as did Iosias, and the Priests, & the Leuites, and the Jewes, and all Israel, which were found to remaine in Ierusalem.

22 In the eighteenth yere of the reigne of Iosias was this Pascheouer kept.

23 The workes of Iosias were upright before his Lord with a heart full of godlines.

24 And concerning the things which came to passe in his time, they are written before, so that the wordes of the Lorde stode vp against Israel.

25 ¶ Now after all these actes of Iosias, it came to passe that when Pharaon King of Egypt came to moue warre at Carchamis vpon Euphrates, Iosias went out against him.



# I. Efdras.

- 26 But the King of Egypt sent to him, saying,  
What haue I to doe with thee, o King of  
Iudea?
- 27 I am not sent of the Lord God againſt thee:  
but my warre is vpon Euphrates, and nowe  
the Lord is with me, and the Lorde haſte-  
neth me forward: depart from me, and be  
not againſt the Lord.
- 28 But Iofias would not turne back his chariot  
from him, but prepared him ſelfe to fight with  
him, not regarding the wordes of Ieremias  
the Prophet by the mouth of the Lord.
- 29 But he ſet him ſelfe in battell aray againſt  
him in the field of Megeado, and the princes  
came downe to King Iofias.
- 30 And the King ſaid to his ſeruants, Conuey  
me out of the battell, for I am very weake.  
And by and by his ſeruants brought him out  
of the battell.
- 31 So he gate vp on his ſecond chariot, & being  
come againe to Ieruſalem he changed his  
life, and was buried in his fathers graue.
- 32 And in all Iudea was Iofias bewayled, yea,  
Ieremias the Prophet did lament for Iofias,  
and the gouernours and their wiues did la-  
ment him vnto this day: and this was orde-  
ined in all the kindred of Iſrael, to be done  
continually.
- 33 But theſe things are written in the booke  
of the ſtorie of the Kings of Iudea, and  
euery one of the actes that Iofias did, and  
his glorie, and his knowledge in the Lawe  
of the Lord, and the things which he did  
before, and the things now rehearſed are re-  
giſtred in the booke of the Kings of Iſrael &  
Iudea.
- 34 Then they of the nation tooke \* Ioachaz  
the ſonne of Iofias, and made him King in  
ſtead of his father Iofias, when he was three  
and twentie yere olde.
- 35 And he reigned in Iudea and in Ieruſalem  
three moneths: for the King of Egypt depo-  
ſed him from reigning in Ieruſalem.
- 36 He taxed alſo the people of an hundreth ta-  
lents of ſiluer, and one talent of gold.
- 37 And the King of Egypt made Ioachim his  
brother King of Iudea and Ieruſalem.
- 38 And he bound Ioachaz & his gouernours:  
but when he had taken Zaraces his brother,  
he led him away into Egypt.
- 39 Twentie & ſiue yere olde was Ioachim, when  
he reigned in Iudea and Ieruſalem, and he  
did euill in the ſight of the Lord.
- 40 Wherefore againſt him came vp Nabucho-  
donofor King of Babylon, who when he had  
bound him with a chaine of braſſe, lead him  
away into Babylon.
- 41 Then Nabuchodonofor tooke of the holie  
veſſels of the Lord, and caried them away, &  
ſet them in his temple at Babylon.
- 42 But all his actes, and his prophana-  
tion, and his reproche are written in the booke of the  
Chronicles of the Kings.
- 43 And Ioachim his ſonne reigned for him: and  
when he was made King, he was eighteen  
yere olde.
- 44 And he reigned three moneths and ten  
dayes in Ieruſalem, and he did euill in the  
ſight of the Lorde.
- 45 ¶ So a yere after Nabuchodonofor ſent and  
brought him to Babylon with the holy veſ-  
ſels of the Lord.
- 46 And he made Sedecias King of Iudea and  
Ieruſalem, when he was one and twenty yere  
olde, and he reigned eleuen yeres.
- 47 And he did euill in the ſight of the Lord,  
neither did he feare the wordes ſpoken \* by Ieremias,  
the Prophet from the mouth of  
the Lord.
- 48 For after that hee was ſworne to Kyng  
Nabuchodonofor, he forſware him ſelfe by  
the Name of the Lorde and fell away, and  
hardened his necke and his hearte, and  
transgreſſed the Lawes of the Lorde God of  
Iſrael.
- 49 Alſo the gouernours of the people, and the  
Prieſts committed many things againſt the  
Lawes, and paſſed al the pollutions of al na-  
tions, and polluted the Temple of the Lord,  
which was ſanctified in Ieruſalem.
- 50 Neuertheleſſe the GOD of their fathers  
ſent his meſſenger to call them backe, be-  
cauſe he ſpared them and his owne Taber-  
nacle.
- 51 But they derided his meſſengers, and in the  
day, that the Lord ſpake vnto them, they moc-  
ked his Prophets,
- 52 So that he, being moued to anger againſt  
his people for their great wickednes, com-  
manded the Kings of the Chaldeans to in-  
uade them.
- 53 Theſe killed their yong mē with the ſword  
round about their holie Temple, neither did  
they ſpare yong man, nor maiden, neither  
olde man, nor childe among them.
- 54 But he deliuered them all into their hands,  
and all the holy veſſels of the Lorde, both  
great and ſmall with the veſſels of the Arke  
of God: and they tooke, and caried away the  
Kings treasures into Babylon.
- 55 And they ſet fire in the Houſe of the Lord,  
and brake downe the wallſ of Ieruſalem, &  
burnt their towers with fire.
- 56 They conſumed alſo al the precious things  
thereof, and brought them to naught, and  
thoſe that were left by the ſword, he caried  
away into Babylon.
- 57 And they were ſeruants to him, and to his  
children till the Perſians reigned, to fulfill  
the worde of the Lord by the mouth of \* Ie-  
remias,
- 58 And that the lande might inioye her Sab-  
baths all the time, that it was deſolate, til ſe-  
uentie yeres were accompliſhed.

## CHAP. II.

*1 Cyrus came leaue to the Iewes to returne. 10 He ſent the  
holie veſſels. 13 The names of them that returned. 16 Their  
aduerſaries did let their buildyng, and the Kings letters for  
the ſame.*

- 1 IN \* the firſt yere of the reigne of CYRUS  
King of the Perſians, to fulfill the word of  
the Lord by the mouth of Ieremias,  
2 The Lord raiſed vp the ſpirit of Cyrus King  
of the Perſians, and he made proclamation  
throughout all his kingdome, euen by ex-  
preſſe letters,

18 Saying, Thus sayth Cyrus King of the Persians, The Lord of Israel, euen the most high Lord, hath made me King ouer the whole world,

19 And he hath comanded me to buylde him an house in Ierusalem, which is in Iudea.

20 If there be any therefore of you of his people, let the Lord, euen his Lord be with him, and let him go vp to Ierusalem, which is in Iudea, and buylde the House of the Lord of Israel: he is the Lord which dwelleth in Ierusalem.

21 All they then that dwel in the places round about, those, I say, that are in his place, let the helpe him with golde and siluer,

22 With giftes, with horses and cattell, and other things, which shalbe brought, according to the vowes into the Temple of the Lord, which is in Ierusalem.

23 ¶ Then arose the chiefe of the families of Iudea, and of the tribe of Benjamin, and the Priests and Leuites, and al whose minde the Lord had moued to goe vp, and buylde an House to the Lord in Ierusalem.

24 And those that were about them, helped them in all things with siluer and golde, horses, and cattell, & with diuers vowes of many whose mindes were stirred vp.

25 Also King Cyrus brought out the holy vessels of the Lord, which Nabuchodonosor had caryed out of Ierusalem, and had consecrated them in the Temple of his idoles.

26 Now when Cyrus King of the Persians had brought them out, he deliuered them to Mithridates his treasurer,

27 By whom they were giuen to Abassar the gouernour of Iudea.

28 Whereof this was the number: a thousand golden cuppes, and a thousand siluer cuppes, basins of siluer for the sacrifices, nine and twentie, vials, of golde thirtie, and of siluer two thousand, foure hundred and ten, and a thousand other vessels.

29 So all the vessels of golde and siluer, which they caryed away, were fise thousand, foure hundred, three score and nine.

30 They were brought by Sanabassar with the of the captiuitie of Babylon to Ierusalem.

31 ¶ But in the time of Artaxerxes King of the Persians, Belemus, and Mithridates, and Tabellius, and Rathumus, and Beelthumus, and Semellius the secretarie, and others which were ioyned to these, dwelling in Samaria and in other places, wrote vnto him this epistle here following against them, that dwelt in Iudea and Ierusalem, TO THE KING ARTAXERXES OVR LORD,

32 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the secretarie, and the rest of their counsell, and the iudges which are in Coelosyria and Phenice.

33 Be it nowe therefore knowne to our lorde the King, that the Iewes which came vp fro you, are come to vs into Ierusalem, that rebellious and wicked citie, & buylde the market places, and make vp the walles thereof, and lay the foundations of the Temple.

34 Therefore if this citie be buylt, and the walles be finished, they will not onely not indure to paye tribute, but will also resist Kings.

35 And because the things, pertaining to the Temple, go forward, we thought it not meet to passe ouer such a thing.

36 But to declare it to our lorde the King, that if it be thy pleasure, it may be sought out in the bookes of thy fathers,

37 And thou shalt finde in the Chronicles the writings concerning these things, and shalt knowe that this citie did alwaies rebel, and did trouble both Kings and cities.

38 And that the Iewes are rebellious, raising alwaies warres therein: for the which cause also this citie was made desolate.

39 Now therefore, O lorde the King, we declare it, that if this citie be buylt and the walles thereof repaired, you shal haue no more passage into Coelosyria, nor Phenice.

40 ¶ Then the King wrote againe to Rathumus, that wrote the thinges that came to passe, and to Beelthumus, and to Semellius the secretarie, and to the rest of those that were ioyned with them; and to the dwellers of Samaria, Syria and Phenice, these things that followe.

41 I haue read the epistle, which ye sent to me: therefore I commanded, that it should be sought out, and it was found, that this citie hath alwaies practised against Kings.

42 And that the men thereof were giuen to rebellion and warres, and howe that mightie Kings and fierce haue reigned in Ierusalem, which tooke tribute of Coelosyria, and Phenice.

43 Now therefore I haue commanded to forbid these men to buylde vp the citie, and that it be taken heede that no more be done.

44 And that those wicked things, which should molest the King, goe not forward.

45 Then when Rathumus, and Semellius the secretarie and the rest, which were ioyned with them, had read the thinges, which King Artaxerxes had writen, they moued their tents with speede to Ierusalem with horses and men in aray,

46 And began to let them which buylt, so that the buylding of the Temple in Ierusalem ceased vnto the second yere of the reigne of Darius King of the Persians.

CHAP. III.

1 The feast of Darius. 16 The three wise men. 1 Now when Darius reigned, he made a great feast to all his subiectes and to all those of his owne house, and to all the Princes of Media and Persia.

2 And to all the gouernours and captaines, and lieutenants that were with him, from India vnto Ethiopia of an hundred and seuen and twentie prouinces.

3 And when they had eaten and drunke, and were satisfied, they departed, and King Darius went into his chamber, and slept, till he wakened againe.

4 ¶ In the meane time three yong men of Aaaa ij. the

Or, Sanabassar, or Sanabassar.

Or, Beelthumus.

Or, Semellius.

- the garde, keepers of the Kings body, sayd one to another.
- Let every one of vs speake a sentence, and he that shall overcome, and whose sentence shall appeare wiser then the others, Darius the King shall giue him great giftes, & great things in token of victorie.
- As to wear purple, and to drinke in golde, and to sleepe in golde, and a chariot with bridles of gold, an head tyre of fine linnen, and a chaine about his necke.
- And he shall sit next to Darius for his wisdom, and shall be called Darius cousin.
- Then euery man wrote his sentence, and sealed it, and put it vnder the pillowe of King Darius.
- And said, when the King rose, they would giue him the writing, and whose sentence the King and the three princes of Persia should iudge to be wisest, to him should the victorie be giuen, as it was appointed.
- One wrote, The wine is strongest.
- The other wrote, The King is strongest.
- The other wrote, Women are strongest, but trueth ouercommeth all things.
- ¶ And when the King rose, they tooke the writings, and gaue them to him, and hee read them,
- And sent and called all the noble men of Persia and of Media, and the gouernours and the capitaines, and lieutenants, and the counsellors.
- And sate him downe in the counsel, and the writing was read before them.
- Then he sayd, Call the yong men, that they may declare their owne sentences. So they called them, and they came in.
- Then he said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strength of wine.
- And said on this maner, O ye men, howe strong is wine! it deceiueth all men, that drinke it.
- It maketh the minde of the King and of the fatherles, both one, of the bonde man and of the free man, of the poore man and of the riche man.
- It turneth also euerie thought into ioye & gladnes, so that one remembreth no maner of sorowe, nor dette.
- It maketh euerie heart riche, so that one remembreth neither King nor gouernour, and causeth to speake all things by talents.
- When me haue drunke, they haue no mind to loue either friends or brethren, and a lile after they drawe out swordes.
- But when they are from the wine, they do not remember what they haue done.
- O ye men, is not wine strongest, which compelleth to doe such things? and he helde his peace when he had thus spoken.

## C H A P. III.

Of the strength of a King. 13. Of the strength of women.  
24. Of the strength of trueth, which sentence is approped,  
47. And his periclon graunted.

- Then the second which had spoken of the strength of the King, began to say,
- O ye men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them?
- But the King is yet greater: for he ruleth all things, and is lord of them, so that they do all things which he commandeth them.
- If he bid them make warre one against another, they do it: if he send them out against the enemies, they goe and breake downe mountaines and walles and towers.
- They kill and are killed, & do not passe the commandment of the King: if they overcome, they bring all to the King, as well the spoyles as all other things.
- And those also which go not to warre and battel, but till the earth: for when they haue sowne it againe, they reape it, and bring it to the King, and compell one another to paye tribute to the King.
- Yet he is but one man: if he bid, Kill, they kill: if he say, Spare, they spare.
- If he bid, Smite, they smite: if he bid them, Make desolate, they make desolate: if he bid, Buylde, they buylde.
- If he bid, Cut of, they cut of: if he bid, Plāt, they plant.
- So all his people & all his armics obey one man: in the meane while he sitteth downe, he eateth, and drinketh and sleepeth.
- For these keepe him round about: neither can any one goe and do his owne busines, neither are they disobedient vnto him.
- O ye men, howe should not the King bee strongest, seeing he is thus obeyed! So he helde his tongue.
- ¶ Then the third which had spoken of women and of the trueth (this was Zorobabel) began to speake,
- O ye men, neither the mightie King, nor many men nor wine is strongest: who then ruleth them or hath dominion ouer them?
- are they not women?
- Women haue borne the King and all the people which beare rule by sea and by land.
- Euen of them were they borne, and they nourished them, which planted the vines, of which the wine is made.
- They also make mens garments, and make men honorable: neither can men be without women.
- And if they haue gathered together golde and siluer, or any goodly thing, do they not loue a faire and beautifull woman?
- Do they not leaue all those things and giue themselves wholly vnto her, and gaze, and gaze vpon her, and all men desire her more then golde, or siluer, or any precious thing?
- A man leaueh his own father which hath nourished him, and his owne countrey, and is ioyned with his wife.
- And for the woman he icopardeth his life, and neither remembreth father nor mother nor countrey.
- Therefore by this ye may knowe that the women beare rule ouer you: doe ye not labour and traueil, and giue and bring all to the women?
- Yea, a man taketh his sword and goeth forth



forth to kill, and to steale, and to faile vpon  
the sea, and vpon riuers,  
24 And he seeth a lion, and goeth in darknes,  
and when he hath stollen, ransomed and spoy-  
led, he bringeth it to his loue,  
25 Wherefore a man loueth his owne wife  
more then father or mother,  
26 Yes, many haue runne mad for women, and  
haue bene seruants for them,  
27 Many also haue perished and haue erred &  
sinned for women,  
28 Now therefore do you not beleue me? is  
not the King great in his power? doe not all  
regions feare so touch him?  
29 Yea I saw him, and Apame, the Kings con-  
cubine, the daughter of the famous Battar-  
cus, sitting on the right hand of the King,  
30 And she tooke the crowne of the Kings  
head, and put it vpon her own, and strooke  
the King with her left hand,  
31 Yet in the meane season the King gaped &  
gazed on her: and if she laughed at him, he  
laughed: and if she were angrie with him,  
he did flatter her that he might be reconcil-  
led with her,  
32 Howe then, O ye men, are not women more  
strong, seeing they doe thus?  
33 ¶ Then the King and the princes looked  
one vpon another, and he began to speake of  
the truth,  
34 O ye men, are not women stronger? great  
is the earth, and the heauen is hig, and the  
sunne is swift in his course: for he runneth  
round about heauen in one day, and runneth  
again into his owne place,  
35 Is not he great that maketh these things?  
therefore the truth is greater and stronger  
then all,  
36 All the earth calleth for truth, & the hea-  
uen blesteth it: and all things are shaken and  
tremble, neither is there any vniust thing  
with it,  
37 The wine is wicked, the King, & wicked wo-  
men are wicked, and all the children of men  
are wicked, and all their wicked works are  
such, and there is no truth in them, and  
they perish in their iniquitie,  
38 But truth doeth abide, and is strong  
for euer, and liueth and reigneth for euer  
and euer,  
39 With her there is no receiuing of persons  
nor difference: but she doeth the things  
which are iust, and abstaineth from vniust &  
wicked things, and all men fauour her works,  
40 Neither is there any vniust thing in her  
iudgement, and she is the strength and the  
kingdome and the power, and maistee of al  
ages. Blessed be the God of truth,  
41 So he ceased to speake, and then all the  
people cried and said then, Truth is great  
and strongest,  
42 Then the King said vnto him, Aske what  
thou wilt besides that which is appointed, &  
we will giue thee, because thou art found  
to be wise, and thou shalt haue libertie to sit  
by me, and shalt be called my cousin,  
43 ¶ Then he said to the King, Remember the  
vowe that thou hast vowed to buyde Je-

rusalem, in the daye that thou tookest the  
kingdome,  
44 And to sende againe all the vessels that  
were taken out of Ierusalem, which Cyrus  
separated when he made a vowe to cut off Ba-  
bylon, and vowed to send them thither,  
45 Thou also hast vowed to buyde the Tem-  
ple, which the Idumeans burnt when Iudas  
was destroyed by the Chaldeans,  
46 And now, O lord the King, this is that  
which I desire and require of thee, and this  
is the magnificence, which I require of thee:  
I require therefore that thou wouldest ac-  
complish the vowe which thou hast vowed  
with thine owne mouth to doe to the King  
of heauen,  
47 Then King Darius sisting, reddid him, and  
he wrote him letters to all the gouernours and  
lieutenants, and capitaines, and gouernours,  
that they should bring on the way both him,  
and all that were with him, which went vp  
to buyde Ierusalem,  
48 And he wrote letters to all the lieutenants  
in Coelosyria and Phenice, and to them that  
were in Libanus, that they should bring ce-  
der wood from Libanus to Ierusalem, and  
buyde the cite with him,  
49 And he wrote for all the Iewes, which went  
out of his kingdome vnto Iudas, concern-  
ing their libertie, that the prince, nor lieute-  
nant, nor gouernour, nor steward should  
enter into their doores,  
50 And that all the reioys which they kept,  
they should pay no tribute, and that the Idumeans  
should let goe the villages of the Iewes  
at which they held,  
51 And that euery yere there should be given  
unto the building of the Temple twente ce-  
lents vntill it were buyde,  
52 And to mainteine the burnt offering vpon  
the altar euery day, (as they had a custom  
to offer seuen teuch, yether ten talents  
euery yere vnto the yeres,)  
53 And that all they which went from Baby-  
lon to buyde the cite, should haue libertie,  
as well they as their posterie, and all the  
Priests that went away, and was cumm,  
54 He wrote also touching the charges and  
the Priests garment, wherein they shoulde  
minister,  
55 And he wrote that they shoulde giue the  
Leuites their charges vntill the house were  
finisshed, and Ierusalem buyde,  
56 Also he wrote that they shoulde giue pen-  
sions and wages to them that kept the cite,  
57 And he sent away all the vessels which Cy-  
rus had set apart out of Babylon, and what  
Iudas had commanded to doe, he  
also commanded to doe it, and to sende to  
Ierusalem,  
58 And when the young man was gone forth,  
he lift up his face to heauen towards Ieru-  
salem, and gaue thanks to the King of heauen,  
59 Saying, Of thee is the victorie, and of thee  
is wisdom, and of thee is glorie, and I am  
worthy seruine,  
60 Blessed be thou which hast given me wis-  
dome: for vnto thee I acknowledge it, O

the praise of truth. v. 38

a thanksgiving to God, for  
his mercies towards his people



33 The sonnes of the seruants of Salomon. The  
 34 sonnes of Asaphian, the sonnes of Pharira,  
 35 the sonnes of Ieceli, the sonnes of Lozon, the  
 36 sonnes of Ithael, the sonnes of Saphieuh.  
 37 The sonnes of Agia, the sonnes of Phach-  
 38 thethi, the sonnes of Sabie, the sonnes of  
 39 Sarothie, the sonnes of Masias, the sonnes  
 40 of Gar, the sonnes of Addus, the sonnes of  
 41 Subat, the sonnes of Apheria, the sonnes of  
 42 Barodis, the sonnes of Sabat, the sonnes of  
 43 Allomew. *These were the sonnes of the seruants of Salomon.*  
 44 All the ministers of the Temple, and the  
 45 sonnes of the seruants of Salomon, were three  
 46 hundredth; seauentie and two.  
 47 These came vp from. Thiermelech & The-  
 48 rasas: Carathalas and Aalar leading them.  
 49 Neither could they shew their families nor  
 50 their stocke how they were of Israel, the  
 51 sonnes of Ladan, the sonne of Barty, the sonnes  
 52 of Necodan, six hundredth fiftie and two.  
 53 And of the Priests, those which exercised  
 54 the office of Priests, and were not found, the  
 55 sonnes of Obdia, the sonnes of Aens, the  
 56 sonnes of Addus, which had taken for wife  
 57 Augia, one of the daughters of Berzelaius.  
 58 And was called after his name; & when the  
 59 description of the kindred of these men had  
 60 bene sought in the register, & could not be  
 61 found, they were set apart from the office of  
 62 Priests.  
 63 For Neemias and Autharias said to them,  
 64 that they should not be partakers of the holy  
 65 things, till there arose an hie Priest clothed  
 66 with doctrine and iustice.  
 67 So all they of Israel fro them of iudaea ye  
 68 reld & little children were, foure thousand  
 69 besides men seruants and women seruants,  
 70 two thousand three hundredth and fiftie.  
 71 Their seruants and handmaidens were seuen  
 72 thousand, three hundredth, fourtie and seuen:  
 73 the singing men and women two hundredth,  
 74 fourtie and fise.  
 75 Samela, foure hundredth, thirtie and fise:  
 76 and horses, seuen hundredth, thirtie and six:  
 77 mules, two hundredth, fourtie and fise: bea-  
 78 stes that haue the yoke, fise thousand, fise  
 79 hundredth, twentie and fise.  
 80 And there were of the gouernours after their  
 81 families, which when they were come to the  
 82 Temple in Ierusalem, vowed to build a house  
 83 in his owne place according to their power.  
 84 And to giue in the treshure of the worke, a  
 85 thousand pound in golde, and fise thousand  
 86 pound in silver, and an hundredth priestlie  
 87 garments.  
 88 And the Priests & the Leuites & the peo-  
 89 ple dwelt in Ierusalem and in the countrey,  
 90 and the holy singers and the porters and all  
 91 Israel in their villages.  
 92 But when the seventh moneth was nere,  
 93 and when the children of Israel were every  
 94 one at home, they were all gathered toge-  
 95 ther with one accord in the open place of  
 96 the first gate, which is toward the East.  
 97 Then Iesus the sonne of Iosedec and his  
 98 brethren the Priests, with Zorobabel the sonne  
 99 of Salathiel and his brethren, rising vp made  
 100 ready the altar of the God of Israel.

101 To offer burnt offerings vpon it according as  
 102 it is written in the booke of Moyses the man  
 103 of God.  
 104 Whither also there were gathered against  
 105 them of all nations of the land: but they  
 106 dressed the altar in his owne place, although  
 107 all the nations of the land were their ene-  
 108 mies and vexed them; and they offered sacri-  
 109 fices according to the season, and burnt of-  
 110 frings to the Lord, morning and euening.  
 111 They kept also the feast of tabernacles, as it  
 112 was ordeined in the Law, and offered sacrifices  
 113 euery day, as was requisite.  
 114 And afterward, the continuall oblations &  
 115 offerings of the Sabbaths and of the new mo-  
 116 neths and of all holy feasts.  
 117 And all they which had made any vowe  
 118 to God, began to offer sacrifice vnto God in  
 119 the first day of the seventh moneth, although  
 120 the Temple of God was not yet build.  
 121 They gaue also money to the masons & to  
 122 the workmen, & meat & drinke with glad-  
 123 dyes, and charers to the Sidonians and to those  
 124 of Tyrus to bring cedar wood out of Liba-  
 125 nus, which should be brought by flosse to the  
 126 haven of Ioppe according to the commande-  
 127 ment giuen vnto this by Cyrus King of Persia.  
 128 And in the second yeare & second moneth  
 129 came into the Temple of God in Ierusalem,  
 130 Zorobabel the sonne of Salathiel, and Iesus  
 131 the sonne of Iosedec, and their brethren, and  
 132 the Priests and Leuites, and all they that  
 133 came out of captiuitie in Ierusalem.  
 134 And they layed the foundation of the house of  
 135 God in the first day of the second moneth of  
 136 the second yeare after their returne into Iu-  
 137 dea and Ierusalem.  
 138 And they appointed the Leuites fro yong  
 139 years golde ouer the workes of the Lord; and  
 140 Iesus and his sonnes, and his brethren, and  
 141 his brother Cadmiel, and the sonnes of Ma-  
 142 diabon with the sonnes of Ioda, the sonne of  
 143 Heliadon, with their sonnes, and brethren,  
 144 with all the Leuites with one accord did fol-  
 145 lowe after the worke, calling vpon the works  
 146 in the house of God: thus the workemen  
 147 buylt the Temple of the Lord.  
 148 And the Priests stood clothed with their  
 149 long garments with musickall instruments, and  
 150 trumpets, and the Leuites the sonnes of A-  
 151 saph with cymbales.  
 152 Singing and blessing the Lord, according to  
 153 the ordinance of Dauid King of Israel.  
 154 And they sung in lowde voyce songs to the  
 155 praise of the Lord, because his mercie and  
 156 glory is for euer in all Israel.  
 157 The whole people blew trumpets, and  
 158 cried with loude voyce, praising the Lord for  
 159 the raising vp of the house of the Lord.  
 160 Also some of the Priests and Leuites, and  
 161 chief men, as were the Ancients, which had  
 162 seene the former House.  
 163 Came to the building of this with weep-  
 164 ing and great crying, and many with trum-  
 165 pets and many with loude voyce.  
 166 So that the people could not heare the  
 167 trumpets, because of the weeping of the peo-  
 168 ple: yet there was a great multitude that blew  
 169 trumpets



4. <sup>29</sup> happens for that they were heard farre of.

5. <sup>30</sup> Wherefore when the enemies of the tribes of Iuda and Benjamin heard it, they came to know what noyse of trumpets it was.

6. <sup>31</sup> And they knew that they of the captiuitie buylt the Temple to the Lord God of Israel.

7. <sup>32</sup> Wherefore they coming to Zorobabel, & Iefus, and the chiefe of the families, said vnto them, Let vs buyld also with you.

8. <sup>33</sup> For we obey your Lord, as you do, and sacrifice vnto him since the dayes of Afbafareth King of the Assyrians, which brought vs hither.

9. <sup>34</sup> Then Zorobabel, and Iefus, and the chiefe of the families of Israel said to them, It doeth not apperteyne to vs, and to you to buyld an Houfe to the Lord our God.

10. <sup>35</sup> For we alone wil buyld it to the Lord God of Israel, as it becommeth vs, and as Cyrus the King of the Perfians bade vs.

11. <sup>36</sup> Howbeit the people of the land made them fluggish that were in Iudea, and letted them to buyld the worke, & by their ambushments and seditions and conspiracies hindered the finishing of the buylding.

12. <sup>37</sup> All the time of King Cyrus life: so that they were let from the buylding two yeeres, vntill the reigne of Darius.

#### CHAP. VI.

1. <sup>1</sup> In the second yeece of the reigne of Darius, Aggeus and Zacharias the sonne of Addo the Prophets propheticd to the Iewes, euen vnto them that were in Iudea & Ierusalem, in the Name of the Lord God of Israel, which they called vpon.

2. <sup>2</sup> Then Zorobabel sonne of Salathiel, & Iefus the sonne of Iofedee stood vpon, and began to buyld the Houfe of the Lord, which is in Ierusalem, the Prophets of the Lord being with them, and helping them.

3. <sup>3</sup> In that time Sifimnes the gouernour of Syria, and Phenice, & Sathrabouzan with his companions came vnto them,

4. <sup>4</sup> And said vnto them, By whose commandement buyld you this Houfe & this buylding, & enterprife all those other things? and who are the buylders that enterprife such things?

5. <sup>5</sup> But the Ancients of the Iewes had grace of the Lord after that he had visited the captiuitie, that they were not letted to buyld, vntill it was signified vnto Darius of those matters, & an answer was receiued.

6. <sup>6</sup> The copie of the epistle, which he did write & send to Darius, is thus: I, Sifimnes gouernour of Syria and Phenice, & Sathrabouzan, and their companions, presidents in Syria and Phenice, Salute King Darius.

7. <sup>7</sup> It may please the King our master plainly to vnderstand, that whil we came to the countrey of Iudea, & entered into the city of Ierusalem, we found in the city of Ierusalem the Ancients of the Iewes that were of the captiuitie.

8. <sup>8</sup> Building an Houfe to the Lord, great and new, of hewen stones, & of great price, & the

timber all ready layde vpon the walles.

9. <sup>9</sup> And these worke are done with great speedd, yea, & the worke hath good successe in their hands, so that it will be finished with all glorie and diligence.

10. <sup>10</sup> Then we asked their Ancients, saying, By whose commandement buyld you this Houfe, and laye the foundation of these worke?

11. <sup>11</sup> We asked them these things to the intent to notific them to thee, & to write to thee the men that gouerned it: therefore we demaied the names of the gouernours in writing.

12. <sup>12</sup> But they answered, saying, We are the seruants of the Lord, which hath created the heauen and the earth.

13. <sup>13</sup> And this Houfe was buylt vp many yeeres ago by a King of Israel great and strong, and was finished.

14. <sup>14</sup> But when our fathers, prouoking God to wrath, sinned against the Lord of Israel, which is in heauen, he deliuered them into the hands of Nabuchodonosor King of Babylon of the Chaldeans,

15. <sup>15</sup> Who brake downe the Houfe and burnt it, & caried the people captiue to Babylon.

16. <sup>16</sup> But in the first yeece of the reigne of Cyrus ouer the countrey of Babylon, King Cyrus wrote that this Houfe should be buylt vp.

17. <sup>17</sup> And the holy vessels of gold, and of silver, which Nabuchodonosor had caried out of the Houfe at Ierusalem, and had dedicated them in his owne Temple, Cyrus the King took out of the Temple at Babylon, & they were given to Zorobabel, and to Sanabassar ruler.

18. <sup>18</sup> And a commandement was given vnto him, that he should carry away those vessels, and put them in the Temple at Ierusalem, & that this Temple of the Lord should be buylt in this place.

19. <sup>19</sup> Then the same Sanabassar, being come hither, layed the foundation of the Houfe of the Lord at Ierusalem, & during that time till now, it is in buylding, but is not finished.

20. <sup>20</sup> Now therefore if it please the King, let it be sought vp in the Kings libraries concerning Cyrus.

21. <sup>21</sup> And it shal be found, that the buylding of the Houfe of the Lord at Ierusalem had bene done by the consente of King Cyrus, and if it seeme good to the Lord our King, let him make what he will concerning these things.

22. <sup>22</sup> Then King Darius commanded to search in the Kings libraries, that were in Babylon, & there was found in Ecabane, which is a towne in the region of Media, a place where such things were layed vp for memorie.

23. <sup>23</sup> In the first yeece of the reigne of Cyrus, King Cyrus commanded the Houfe of the Lord at Ierusalem to be buylded, where they had sinned, which was continual fire.

24. <sup>24</sup> Of the which the height should be of three score cubits, the breadth of three score cubits, with three rowes of new stones, and one rowe of new wood of that countrey, and that the costs should be payed out of the house of King Cyrus.

25. <sup>25</sup> And that the holy vessels of the Houfe of the

<sup>Or, Afbafareth, or, Afbafaden.</sup>

<sup>Ezra. 4.</sup>

<sup>Ezra. 5. 3.</sup>

<sup>Gre. upon them.</sup>

<sup>Or, Shallan.</sup>

the Lord, as well those of golde as of silver, which Nabuchodonosor had caried out of the house in Ierusalem, and brought into Babylon, should be restored to the House, which is in Ierusalem, and set in the place where they were afore.

27 Also he commanded that Sisinnes, gouernour of Syria and Phenice, and Sathrabouza, and their companions, & those which were constitute captaines in Syria and Phenice, should take heede to restraîne from that place, and to suffer Zorobabel the seruant of the Lord, and gouernour of Iudea, and the Elders of the Iewes to buyld that House of the Lord in that place.

28 And I also haue commanded to buyld it cleane vp againe, & that they be diligent to helpe them of the captiuitie of the Iewes, till the House of the Lord be finished.

29 And that some part of the tribute of Coelosyria and Phenice should be diligently giuen to these men for sacrifice vnto the Lord, and to Zorobabel the gouernour, for bulles, rams and lambes:

30 Also corne, and salt, and wine, and oyle continually euery yere without faile, as the Priests, which are in Ierusalem shal testifie to be spent euery day.

31 That offerings maye be made to the high God for the King, and his children, and that they may pray for their liues.

32 Furthermore he commanded that whosoever should transgresse any thing afore, spoken or written, or derogate any thing therof, that a tree should be taken out of his possession, and he be hanged thereon, and that his goods should be the Kings.

33 And therefore let the Lord whose Name is there called vpon, destroy euery King and nation, which stretcheth out his hand to hinder or do euill to that House of the Lord which is in Ierusalem.

34 \*I Darius the King haue ordeined that it should be diligently executed according to these things.

CHAP. VII.

1 *Esdra and his companions followe the Kings commandement, and helpe the Iewes to buyld the Temple. The reue that it was buyld. 12 They keepe the Passouer.*

1 Then Sisinnes the gouernour of Coelosyria and Phenice, and Sathrabouza, and their companions, obeying King Darius commandements,

2 Assisted diligently the holy workes, working with the Ancients and gouernours of the Sanctuarie.

3 And the holy workes prospered by Aggeus and Zacharias the Prophetes which prophesied.

4 So they finished all things by the commandement of the Lord God of Israel, and with the consent of Cyrus and Darius, and Artaxerxes Kings of the Persians.

5 Thus the holy House was finished in the three & twentieth day of the moneth Adar in the sixt yere of Darius King of the Persians.

6 And the children of Israel, & the Priests and the Leuites, and the rest, which were of

the captiuitie, and had any charge, did according to the things written in the booke of Moyses.

7 And they offered for the dedication of the Temple of the Lord, an hundred bulles, two hundred rams, foure hundred lambes,

8 And seuen goates for the sinne of all Israel, according to the number of the chiefe of the tribes of Israel.

9 And the Priests, and the Leuites stood according to their kindreds, clothed with long robes in the workes of the Lord God of Israel, according to the booke of Moyses, and also the porters in euery gate.

10 And the children of Israel offered the Passouer together with them of the captiuitie in the fourteenth day of the first moneth, after that the Priests and Leuites were sanctified.

11 But all the children of the captiuitie were not sanctified together, but all the Leuites were sanctified together.

12 And they offered the Passouer for all the children of the captiuitie, and for their brethren the Priests, and for themselves.

13 Then all the children of Israel, which were of the captiuitie did eate, & men all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept the feasts of vncleanned bread, seuen dayes, reioycing before the Lord.

15 Because he had turned the counsel of the King of the Assyrians towards them to strengthen their hands in the workes of the Lord God of Israel.

CHAP. VIII.

1 *Esdra cometh from Babylon to Ierusalem. The copie of the commission giuen by Artaxerxes King of Persia to Esdra. The number of the heads of the people that came with him. The feast of the dedication.*

1 And after these things when Artaxerxes King of the Persians reigned, Esdras the sonne of Saraia, the sonne of Ezerias, the sonne of Helcias, the sonne of Salum, not to mention

2 The sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the sonne of Ezias, the sonne of Memototh, the sonne of Saraia, the sonne of Saulas, the sonne of Bocas, the sonne of Abisum, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron was the hie Priest.

3 This Esdras went out of Babylon, and was a scribe well taught in the Law of Moyses, giuen by the Lord God of Israel.

4 Also the King gaue him great honour, and he founde grace in his sight in all his requestes.

5 With him also there departed some of the children of Israel, and of the Priests and Leuites, and of the holy singers, and of the porters, and of the ministers of the Temple vnto Ierusalem.

6 In the seuenth yere of the reigne of Artaxerxes, and in the first moneth, this was the seuenth yere of the King, (for they went out of Babylon in the first day of the first moneth,

7 And came to Ierusalem according as the Lord gaue

gave them speede in their journey)

8 For Esdras had gotten great knowledge, so that he would let nothing passe that was in the Law of the Lord, and in the commandments, and he taught all Israel all the ordinances and iudgements.

9 So the commission written by King Artaxerxes was giuen Esdras the Priest and reader of the Law of the Lord: the copie thereof followeth.

10 King Artaxerxes to Esdras the Priest, and reader of the Law of the Lord, Salutation.

11 Forasmuch as I consider things with pittie, I haue commanded that they that wil and desire of the nation of the Iewes, & of the Priests and Leuites, which are in our kingdome, should go with thee vnto Israel.

12 Therefore as many as be willing, let them depart together, as it hath seemed good to me and my seuen friends the counsellors,

13 That they may visite the things that are in Iudea and Ierusalem diligently, as it is contained in the Law of the Lord,

14 And cary the giftes to the Lord of Israel in Ierusalem, which I and my friends haue vowed: also all the golde & siluer, which shalbe found in the countrey of Babylon apperteyning to the Lord in Ierusalem.

15 With that which is giuen of the people to the Temple of the Lord their God, that it might be brought to Ierusalem, as well siluer as golde, for bulles, and rams, and lambes, & things thereunto pertaining,

16 That they may offer sacrifices to the Lord vpon the altar of the Lord their God, which is in Ierusalem.

17 And whatsoever thou and thy brethren wil do with the gold or siluer, accomplish it according to the will of thy God.

18 And the holy vessels of the Lord, which are giuen thee for the vse of the Temple of thy God, which is in Ierusalem, thou shalt set before thy God in Ierusalem.

19 And what other things soeuer thou shalt remember for the vse of the Temple of thy God, thou shalt giue it out of the Kings treasure.

20 And I also King Artaxerxes haue commanded the treasurers of Syria and Phenice, that whatsoever Esdras, the Priest and reader of the Law of the hiest God, shall send for, they should giue it him with all speede, euen to the somme of an hundred talents of siluer,

21 And likewise vnto an hundred cores of corne, and an hundred peeces of wine and other things in abundance.

22 Let all things be done to the hiest God according to the Law of God with diligence, that wrath come not vpon the Kingdome of the King and of his sonnes.

23 Also to you it is commanded, that of none of the Priests or Leuites, or holy singers, or porters or ministers of the Temple, or of the workemen of this Temple, no tribute nor taxe be taken, nor that any haue power to take them in any thing.

24 Thou also, Esdras, according to the wisdom of God, ordeine iudges and gouernours, that they may iudge in all Syria and Phenice all

those which are well instructed in the Law of thy God, and teach those, which are not instructed.

25 And let all those which shall transgresse the Law of God & the King, be diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.

26 ¶ Then Esdras the scribe bled, Blessed be the onely Lord God of my fathers, which hath put this in the hearte of the King to glorifie his House which is in Ierusalem,

27 And hath honoured me before the King, and the counsellors, and all his friends and gouernours.

28 ¶ Therefore I was encouraged by the helpe of the Lord my God, and gathered men of Israel to go vp with me.

29 These are the guides after their families and order of dignities, which came vp with me out of Babylon in the reigne of Artaxerxes the King.

30 Of the sonnes of Phinees, Gersom, of the sonnes of Ithamar, Gamael, of the sonnes of Dauid, Lettus.

31 Of the sonnes of Sechenias, of the sonnes of Phares, Zacharias, and with him were counted an hundred and fiftie men.

32 Of the sonnes of Salomon, Abeliachias the sonne of Zacharias, and with him two hundred men.

33 Of the sonnes of Zathoe, Sechenias the sonne of Iezolus, and with him three hundred men: of the sonnes of Adin, Obeth

sonne of Ionathas, and with him two hundred and fiftie men.

34 Of the sonnes of Elam, Iesias sonne of Getholias, and with him seuentie men.

35 Of the sonnes of Sapharias, Zarias sonne of Machael, and with him seuentie men.

36 Of the sonnes of Ioab, Badias sonne of Iezelus, and with him two hundred and twelue men.

37 Of the sonnes of Banid, Assalimoth sonne of Iosaphias, and with him an hundred and three score men.

38 Of the sonnes of Babi, Zacharias sonne of Bebai, and with him twentie and eight men.

39 Of the sonnes of Aftath, Iohannes sonne of Acatan, and with him an hundred and ten.

40 Of the sonnes of Adoniam: the last & these are the names of them, Eliphalar, Ieouel & Maia, and with them seuentie men: of the sonnes of Bagouthi sonne of Iscourus, and with him seuentie men.

41 ¶ And I gathered them together to the flood called Theras, and pitched our tents there three dayes, and nombred them.

42 But when I had found there none of the Priests nor Leuites,

43 I sent to Eleazar, and behold, there came Maasman, & Alnathan, & Samaian, & Tibbon, & Nathan, Ennatan, Zacharian, & Mossollamon the chief, and best learned.

44 And I bade the to go to Dadeus the captain, which was in the place of the treasure,

45 With charge to bidde Dadeus & his brethren, and the treasurers that were there, to send

Esdr. 1.

Or, Hattin.

Or, Pahath, ab, Eliana.

Or, Iezid.

Or, Obeth.

Or, Iesai.

Or, Michael.

Or, Obadiah.

sonne of Iezid.

Or, Banid.

Esdras.

Or, Assalimoth.

sonne of Acatan.

Or, Iezid.

Or, Samaian.

Or, Baguthi.

sonne of Iscourus.

Esdr. 2.

Or, Maasman.

Or, Tibbon.

Or, Nathan.

Or, Zacharian.

Or, Mossollamon.



send to vs them, which should offer sacrifice in the house of our Lord.

46 And they brought vnto vs by the mightie hand of our Lord learned men of the sonnes of Moisi, *the sonne of Leui, the sonne of Israel, so wis.* Gisebran and his sonnes, and his brethren being eightene.

47 And Aschia, and Annon, and Osaian his brethren of the sonnes of Cananeus with their sonnes, twentie persons.

48 And of the ministers of the Temple, which David gaue, and those which were rulers ouer the worke of the Leuites, *so wis.* ministers of the Temple, two hundredth and twentie, of whome all the names were registred.

49 ¶ And there I proclaimed a fast for the yong men before the Lord to aske of him a good iourney both for vs, and for them that were with vs, for our children, and for our cattel.

50 For I was ashamed to aske the King footemen or horsemen, or conduct for safegard against our enemies,

51 Because we had said to the King, that the power of our Lord should be with the that sought him, to direct them in all things.

52 Wherefore we prayed our Lord againe, according to these things, whom we found favorable.

53 Then I chose from among the chief of the tribes, and of the Priests, twelue men, *so wis.* Eschias and Asanias, and with them tenne of their brethren.

54 And I weighed them the siluer & the gold, & the holy vessels of the House of our Lord, which the King and his counsellors, and his princes, and all Israel had giuen.

55 And I weighed them, six hundredth and fifty talents of siluer, and siluer vessels of an hundredth talents, & an hundredth talents of gold,

56 And twentie golden basins, and twelue vessels of brasse, of fine brasse shining like gold.

57 And I said to them, You are also holy to the Lord, and the vessels are holy, and the golde, and the siluer is a vow to the Lord of our fathers.

58 Watch and keepe them, till that you giue them to the heades of the families of the Priests, and Leuites, and captaines of the families of Israel in Ierusalem in the chambers of the House of our God.

59 So the Priests and Leuites tooke the siluer and the golde, and the vessels, & caried them to Ierusalem to the Temple of the Lord.

60 And we departed from the flood Thera, in the twelue day of the first moneth, & came to Ierusalem, according to the mightie power of our Lord with vs: and the Lord deliuered vs from the beginning of our iourney from all enemies. So we came to Ierusalem.

61 And three dayes being past there, in the fourth day the siluer that was weighed, and the golde was deliuered in the House of our Lord to Marmoth the Priest, the sonne of Iouri,

62 And with him to Eleazar the sonne of Phinees: and there were with them, Iosabad the sonne of Iesus, and Moeth sonne of Sabbanus,

Leuites: all was deliuered them by number and weight.

63 And all the weight of them was written that same houre.

64 Afterwardes those that were come out of the captiuitie, offered sacrifices to the Lord God of Israel, euen twelue bulles for all Israel, rams foure score and sixteene,

65 Lambs three score & twelue, twelue goates for saluation, all in sacrifice to the Lord.

66 And they presented the commandements of the King to the Kings stewards, and to the gouernours of Coelolyria and Phenice who honoured the people, and the Temple of God.

67 ¶ When these things were done, the gouernours came to me, saying, The people of Israel, the Princes and the Priests, & the Leuites haue not separated from them the strange people of the land,

68 Nor the pollutions of the Gentiles, *so wis.* of the Cananites, and Chetites, & Pheresites, and Iebusites, and Moabites, and Egyptians, and Idumeans.

69 For they haue dwelt with their daughters, both they and their sonnes, and the holie seede is mixed with the strange people of the land, and the gouernours & rulers haue bene partakers of this wickednes from the beginning of the thing.

70 And asone as I had heard these things, I rent my clothes, & the holie garment, & I pulled the heare of mine head, & of my beard, and fate me downe sorrowfull, and verie sad.

71 Then also all they that were moued with the worde of the Lord God of Israel, came to me whiles I wept for the iniquitie, but I fate verie sad till the euening sacrifice.

72 Then I rose from the fast with my clothes torne, and the holie garment, and bowed my knees and stretched forth mine handes to the Lord,

73 And said, O Lord, I am ashamed, and confounded before thy face.

74 For our sinnes are increased about our heades, and our ignorances are lifted vp to heauen.

75 Yea, euen from the time of our fathers we are in great sinne vnto this day.

76 For our sinnes therefore, & our fathers we with our brethren, with our Kings & Priests haue bene giue vp to the Kings of the earth, to the sword and to captiuitie, and for a pray with all shame vnto this day.

77 And now how great hath thy mercie bene, O Lord, that there should be left vs a roote, and name in the place of thine holines!

78 And that thou shouldest reueale to vs a light in the House of the Lord our God, and giue vs meat in the time of our seruitude!

79 For when we were in bondage, we were not left of our God, but he gaue vs fauour before the Kings of the Persians, that they should giue vs meat,

80 And that they should honour the Temple of our Lord, and raise vp Sion that is desolate, and giue vs assurance in Iudea and Ierusalem.

81 And now, O Lord, what shall we say, having these things? for we have transgressed thy commandments, which thou hast given by the hands of thy servants the Prophets, saying,

82 Because the land, which ye go to inherit, is a land polluted by the pollution of the strangers of the land, which have filled it with their filthiness,

83 Therefore now, yes, shall not joyne their daughters with your sonnes, neither give your daughters to their sonnes,

84 Neither shall you desire to have peace with them for ever, that ye may be made strong, and eate the good things of the land, and leave it for an inheritance to your children for ever.

85 Therefore all that is come to passe, was done for our wicked workes, & for our great finnes: yet, Lord, thou hast forborne our finnes,

86 And hast given vs such a roote: but we againe have turned backe to transgresse thy Law, and to mixe vs with the vncleannes of the people of the land.

87 Mightest thou not be angry with vs to destroy vs, so that thou shouldst neither leaue vs toote nor seede nor name?

88 But, O Lord of Israel, thou art true: for there is a roote left, even vnto this day.

89 Beholde, we are now before thee with our iniquities, neither can we indure before thee for these things.

90 And as Eldras prayed, and confessed & wept, & laye vpon the ground before the Temple, a verie great multitude was gathered vnto him out of Ierusalem of men & women, & yong children: for there was great lamentation among the multitude.

91 Then Iechonias the sonne of Ieiel of the sonnes of Israel, crying out said, O Eldras, we have sinned against the Lord God: we haue taken in marriage strange women of the nations of the land.

92 And now all Israel is doubtfull: therefore let vs make an othe concerning this to the Lord to put away all our wiues, which are strangers with their children.

93 If it seeme good to thee, and to all them that obey the Law of the Lord, rise vp and put it in execution.

94 For to thee doeth it apperteyne, and we are with thee to make thee strong.

95 Then Eldras arose, and made all the chiefe of the families of the Priestes, and Leuites of all Israel to sweare, that they would do thus: and they swore.

96 After Eldras had read the lawe for the strange wiues, they promise to put them away.

97 Then Eldras rose from the court of the Temple, and went to the chamber of Iohanan the sonne of Eliab.

98 And being lodged there, he did eate no bread nor drinke water, but mourned for the great iniquities of the multitude.

99 And there was a proclamation in all Iudea and Ierusalem, to all them that were of the

captiuitie, that they should be gathered to Ierusalem,

100 And that all they which should not recte shore within two or three dayes, according to the ordinance of the Elders, which bare rule, should haue their cartel confiscate to the Temple, and he cast out from among them of the captiuitie.

101 Then all they which were of the tribe of Iuda & Benjamin, came together within three dayes into Ierusalem: this was the ninth moneth, and twentieth day of the moneth.

102 And all the multitude sate in the broad place of the Temple shaking, because of the extreme winter.

103 Then Eldras arose & said to them, Ye haue sinned: for ye haue married strange wiues, so that ye haue augmented the finnes of Israel.

104 Now therefore confesse and glorifie the Lord God of our fathers,

105 And do his will, and separate your selues from the people of the land, and from the strange wiues.

106 Then all the multitude cryed out and said with a loude voyce, We will do so as thou hast said.

107 But because the multitude is great, and the time is winter, so that we can not stand without, and the worke is not of one daye nor of two, seeing that manie of vs haue sinned in this matter,

108 Let the chief men of the multitude, and all they which haue strange wiues of our families, tarie: vntill we haue appointed concerning these things, and Mofollam and Sabbateus did helpe them.

109 And they which were of the captiuitie, did after all these things.

110 Eldras the Priest also chose him certaine men, chiefe of their families, all by name: & they sate together in the first day of the tenth moneth to examine this matter.

111 And they made an ende of the things pertaining to them that had married strange wiues in the first day of the first moneth.

112 And there were found of the Priestes, which had married strange wiues,

113 Of the sonnes of Iesus, the sonne of Iosedec, and of his brethren, Mathelas, and Eleazar, and Ioribus, and Ionadab.

114 Who also gaue their hands to cast out their wiues, and offered a ram for their reconciliation in their purgation.

115 And of the sonnes of Emmer, Ananias, and Zabdeus, and Canes, and Sameius, and Hiebreel, and Azarias,

116 And of the sonnes of Phaisu, Ellionas, Malas, Elmaelus, and Nathanael, and Ocidelus, and Tallas.

117 And of the Leuites, Iorabodus, and Semis, & Colirus, who was called Caliras, and Patheus, and Ooudas, and Ionas.

Dem. 7.4.

Eccl. 10.1.

Or, Iriel.

Eccl. 10.6.

21 Of the holy singers, Eliazurus, Bacchurus,  
22 Of the porters, Sallumus, and Tobanet.  
23 Of them of Israel, of the sonnes of Phorus,  
24 Hermai, & Eddas, & Melchias, & Maclus,  
25 and Eleazar, and Abbias, and Banas.  
26 Of the sonnes of Eila, Matthanias, Zachae,  
27 Iyas, & Hidriolus, & Hieremias, & Adias.  
28 And of the sonnes of Zimoth, Eliadus, E-  
29 lismus, Orthonias, Iarimoth, and Sabanus,  
30 and Sardedus.  
31 Of the sonnes of Bebai, Ioanias, and Ana-  
32 dias, and Isabab, and Emath.  
33 Of the sonnes of Mani, Olanus, Manu-  
34 chus, Iedais, Asubus, Isafal, and Hieremias.  
35 And of the sonnes of Addi, Nechus, Moo-  
36 flus, Laocunas, and Naidus, and Matthanias,  
37 and Sefchel, and Balmus, and Manafius.  
38 And of the sonnes of Amas, Bionas, and  
39 Alcas, & Melchias, and Sabbeus, and Simon  
40 a Chosamite.  
41 And of the sonnes of Afoni, Altanens, and  
42 Matthanias, and Baranias, Eliphaz, and Ma-  
43 naffes, and Sernei.  
44 And of the sonnes of Mani, Jeremias,  
45 Momdis, Omairus, Incl, Maimi, and Pichas,  
46 and Amos, Garabon, and Eufabus, and  
47 Manniataradaiub, Eliadus, Vanius, Elihi, Sa-  
48 mis, Selemias, Nathanas, and of the sonnes  
49 of Ozoras, Sefis, Erid, Azallus, Banus, Sam-  
50 bis, Iosiphus.  
51 And of the sonnes of Betha, Marthias, Za-  
52 badias, Ehdes, Iuel, Baranias.  
53 All the femurid strange wines, & put them  
54 away with their children.  
55 And the Priests and the Levites dwelt in  
56 Jerusalem, and in the country, the first day  
57 of the seventh moneth, and the children of  
58 Israel in their owne houses.  
59 Then all the multitude assembled to-  
60 gether with one consent into the broad  
61 place before the gate of the Temple toward  
62 the East.  
63 And spake to Efdras the Priest, and re-  
64 der, that he should bring the Law of Moyfes,  
65 which had bene giuen by the Lord God of  
66 Israel.  
67 Then brought Efdras the chief Priest the  
68 Law to all the multitude, both man and wo-  
69 man, and to all the Priests, that they might

heare the Lawe the first day of the seventh  
moneth.  
1 And he read in the first broad place of the  
gate of the Temple, from morning to mid-  
day, before the men and the women, and all  
the multitude, & hearken to the Law.  
2 So Efdras the Priest, and reader of the  
Law, stood vpon a pulpit of wood that was  
prepared.  
3 And there stood by him Magathas, Sa-  
4 mus, Amenias, Azarias, Oanis, Ezeias, Ba-  
5 olafanus at his right hand.  
6 And at his left hand Phalomas, and Sail,  
7 Melchias, Aothaphus, Nabarias.  
8 Then Efdras took the booke of the Law  
9 before the multitude, for he sat honourably  
10 before them all.  
11 And they all stood vpright when he ex-  
12 pointed the Law, and Efdras blessed the  
13 Lord the most hie God, the most mightie  
14 God of holtes.  
15 And the whole multitude cryed, Amen.  
16 Then Iosus and Amas, and Sababias, and  
17 Adianus, and Hieremias, Sababias, Amas,  
18 Manias, and Calteas, Azarias, and Iozab-  
19 dus, and Ananias, and Belsas the Levites lift  
20 vp their hands, & fell down on the ground,  
21 and worshipped the Lord.  
22 And taught the Law of the Lord, & hee  
23 also earnestly vpon the reading.  
24 Then said Attichastus to Efdras the chief  
25 Priest and reader, and to the Levites, that  
26 taught the multitude in all things, This day  
27 is holy vnto the Lord, and all haue wept in  
28 hearing of the Law.  
29 Go therefore and eate the fat meates, and  
30 drinke the sweete drinks, and send presents  
31 to them that haue not.  
32 For this day is holy to the Lord, and be  
33 forie: for the Lord God will glorifie you.  
34 So the Levites commanded all these things  
35 to the people, saying, This day is holie to the  
36 Lord: be not sad.  
37 Then they departed all to eate, and drinke,  
38 and to reioyce, and to giue presents to them  
39 that had not, and to make good chere.  
40 For they were yet filled with the wordes  
41 wherewith they were instructed, when they  
42 were assembled together.

II. Efdras.

1 The people is reproved for their unfaithfulness. 20 God will  
2 haue another people, if these wil not be reformed.  
3 H E seconde booke of the  
4 Prophet \* Efdras, the sonne  
5 of Saraias, the sonne of A-  
6 zarias, the sonne of Helcias,  
7 the sonne of Sadoc, the sonne  
8 of Achitob,  
9 The sonne of Achias, the sonne of Phinees,  
10 the sonne of Heli, the sonne of Amerias, the  
11 sonne of Afic, the sonne of Marimoth, the  
12 sonne of Arua, the sonne of Ozias, the sonne  
13 of Borith, the sonne of Abisai, the sonne of  
14 Phinees, the sonne of Eleazar,

3 The sonne of Aaron ( of the tribe of Leui )  
4 which Efdras was prisoner in the land of  
5 Medes, in the reigne of Artaxerxes King of  
6 Persia.  
7 \* And the word of the Lord came vnto me,  
8 saying,  
9 Go, and shewe my people their finnes, and  
10 their children their wickednes, which they  
11 haue committed against me, that they may  
12 tell their childrens children.  
13 For the finnes of their fathers are increa-  
14 sed in them, because they haue forgotten  
15 me, and haue offred vnto strange gods.  
16 Haue not I brought them out of the land  
17 of Egypt from the house of bondage? but  
18 they haue prouoked me vnto wrath, and def-





## II. Efdras.

- 8 *Exod. 14. 28.* pised my counsels.  
 9 Pull thou of then the heare of thine head,  
 and cast all euill vpon them: for they haue  
 not bene obedient vnto my Lawe, but they  
 are a rebellious people.  
 10 *Exod. 14. 28.* How long shall I forbear them, vnto whom  
 I haue done so much good?  
 11 *Exod. 14. 28.* \* Many Kings haue I destroyed for their  
 sakes: Pharaon with his seruants and all his  
 armie haue I smitten downe.  
 12 *Exod. 14. 29.* All the nations haue I destroyed before  
 them: \* I haue destroyed the East, the peo-  
 ple of the two countreys Tyrus and Sidon, &  
 haue slaine all their enemies.  
 13 *Exod. 14. 29.* Speake thou therefore vnto them, saying,  
 Thus saith the Lord,  
 14 \* I haue led you thorow the Sea, and haue  
 giuen you a sure way, since the beginning:  
 I gaue you Moyses for a guide, and Aaron  
 for a Priest.  
 15 *Exod. 14. 29.* \* I gaue you light in a pillar of fire, & great  
 wonders haue I done among you: yet haue  
 ye forgotten me, saith the Lord.  
 16 *Exod. 14. 29.* Thus saith the Almighty Lord, The quails  
 were a token vnto you: I gaue you sentes  
 for safegarde, wherein ye murmured.  
 17 *Exod. 14. 29.* And ye triumphed not in my Name for the  
 destruction of your enemies, but ye yet mur-  
 mured still.  
 18 *Exod. 14. 29.* Where are the benefits, that I haue done  
 for you? when ye were hungry in the wil-  
 dernes, \* did ye not crie vnto me?  
 19 *Exod. 14. 29.* Saying, Why hast thou brought vs into this  
 wildernes to kill vs? It had bene better for vs  
 to haue serued the Egyptians, then to die in  
 this wildernes.  
 20 *Exod. 14. 29.* I had pitie vpon your mournings, and gaue  
 you Manna to eate: \* so ye did eate Angels  
 foode.  
 21 *Exod. 14. 29.* \* When ye were thirstie, did not I cleaue  
 the stone, and waters did flow out to satisfie  
 you? from the heate I couered you with the  
 leaues of the trees,  
 22 *Exod. 14. 29.* And I gaue you fat countreys: I cast out the  
 Canaanites, the Pherefites, and Philistims be-  
 fore you: \* what shall I do more for you, saith  
 the Lord?  
 23 *Exod. 14. 29.* Thus saith the almighty Lord, \* When ye  
 were in the wildernes at the bitter waters,  
 being a thirst, and blaspheming my Name,  
 24 *Exod. 14. 29.* I gaue you not fire for the blasphemies, but  
 cast a tree into the water, and made the riuer  
 sweete.  
 25 *Exod. 14. 29.* What shall I do vnto thee, o Iacob: thou? Iu-  
 da wouldst not obey: I will turne me to o-  
 ther nations, and vnto those will I giue my  
 Name, that they may keepe my Lawes.  
 26 *Exod. 14. 29.* Seing ye haue forsaken me, I will also for-  
 sake you: when ye aske mercie of me, I will  
 not haue pitie vpon you.  
 27 *Exod. 14. 29.* \* When ye call vpon me, I will not heare  
 you: for ye haue defiled your handes with  
 blood, and your feete are swift to commit  
 murther,  
 28 *Exod. 14. 29.* Although ye haue not forsake me, but your  
 owne selues, saith the Lord,  
 29 *Exod. 14. 29.* Thus saith the almighty Lord, Haue I not  
 prayed you, as a father his sonnes, and as a  
 mother her daughters, and as a nurse her  
 yong babes,  
 30 *Exod. 14. 29.* That ye would be my people, as I am your  
 God, and that ye would be my children, as I  
 am your Father?  
 31 *Exod. 14. 29.* I gathered you together as an henne ga-  
 thereth her chickens vnder her wings: but  
 now what shall I do vnto you? I will cast you  
 out from my sight.  
 32 *Exod. 14. 29.* \* When you bring giftes vnto me, I will  
 turne my face from you: for your solemne  
 feast dayes, your new moones, and your cir-  
 cumcisions haue I forsaken.  
 33 *Exod. 14. 29.* I sent vnto you my seruants the Prophetes,  
 whome ye haue taken and slaine, and torne  
 their bodies in peeces, whose blood I will re-  
 uenge, saith the Lord.  
 34 *Exod. 14. 29.* Thus saith the almighty Lord, Your house  
 shall be desolate: I will cast you out as the  
 winde doeth the stubble.  
 35 *Exod. 14. 29.* Your children shall not haue generation:  
 for they haue despised my commandement,  
 and done the thing, that I hate, before me.  
 36 *Exod. 14. 29.* Your houses will I giue vnto a people to  
 come, who shall beleue me though they  
 heare me not, and they vnto whome I neuer  
 shewed miracle, shall do the things that I  
 commande them.  
 37 *Exod. 14. 29.* Though they see no Prophetes, yet shall  
 they hate their iniquities.  
 38 *Exod. 14. 29.* I will declare the grace that I will do for  
 the people to come, whose children reioyce  
 in gladnes, and though they haue not seene  
 me with bodily eyes, yet in heart they be-  
 leue the things that I say.  
 39 *Exod. 14. 29.* Now therefore brother, behold what great  
 glorie, and see the people that come from  
 the East.  
 40 *Exod. 14. 29.* Vnto whom I will giue for leaders, Abrahā,  
 Isaac, Iacob, Ofeas, Amos, Micheas, Ioel, Ab-  
 dias, Ionas,  
 41 *Exod. 14. 29.* Naum, Habacuc, Sophonias, Aggeus, Za-  
 charias, and Malachias (which is called also  
 the \* messenger of the Lord.)

### CHAP. II.

The Synagogue findeth fault with her owne children. 18 The Gentiles are called.

- 1 *Malach. 1. 1.* Thus saith the Lord, I brought this peo-  
 ple out of bondage: I gaue them also my  
 commandments by my seruants the Pro-  
 phetes, whome they would not heare, but  
 despised my counsels.  
 2 *Malach. 1. 1.* The mother that bare them, saith vnto the,  
 Go you away, o children: for I am a widdow  
 and forsaken.  
 3 *Malach. 1. 1.* I brought you vp with gladnes, but with so-  
 row and heauines haue I lost you: for ye haue  
 sinned against the Lord your God, and done  
 the thing that displeaseth him.  
 4 *Malach. 1. 1.* But what shall I now do vnto you? I am a  
 widdowe and forsaken: go ye, o my children,  
 and aske mercy of the Lord.  
 5 *Malach. 1. 1.* And thee, o Father, I call for a witnes for  
 the mother of these children, which would  
 not keepe my couenant,  
 6 *Malach. 1. 1.* That thou bring them to confusion, & their  
 mother to a spoyle, that their kinred be not  
 continued.

7 Let their names be scattered among the heathen: let them be put out of the earth, for they haue despised my couenant.  
 8 Wo vnto thee, Assur: for thou hidest the vnrighteous in thee: & wicked people, remember what I did vnto Sodom and Gomorraha,  
 9 Whose land is mixed with clouds of pitch and heapes of ashes: so will I do vnto them, that heare me not, saith the almightie Lord.  
 10 Thus saith the Lord vnto Eldras, Tell my people, that I will giue them the kingdome of Ierusalem, which I would haue giuen vnto Israel.  
 11 And I will get mee glory by them, and giue them the euertlasting tabernacles, which I had prepared for those.  
 12 They shall haue at will the tree of life, smelling of ointment: they shall neither labour nor be wearie.  
 13 Go ye, and ye shall receiue it: pray that the time, which is long, may be shortened: the kingdome is already prepared for you: watche.  
 14 Take heauen and earth to witness: for I haue abolished the euill, and created the good: for I haue, saith the Lord.  
 15 Mother, embrace thy children, and bring them vp with gladnes: make their feet as fast as a pillar: for I haue chosen thee, saith the Lord.  
 16 And those that be dead, will I raise vp from their places, & bring them out of the graues: for I haue known my Name in Israel.  
 17 Feare not thou mother of the children: for I haue chosen thee, saith the Lord.  
 18 I will send thee my seruants Esaus and Ieremie to helpe thee, by whose counsell I haue sanctified and prepared for thee twelue trees laden with diuers fruites.  
 19 And as many fountaines, flowing with milke and hony, and seuen mighty mountaines, whereupon there growe roses & lilies, whereby I will fill thy children with ioye.  
 20 Execute iustice for the widdowe: iudge the cause of the fatherlesse: giue to the poore: defend the fatherlesse: cloth the naked.  
 21 Heale the wounded, and sicke: laugh not a lame man to scorne: defende the creeple, and let the blinde come into the light of my clerenesse.  
 22 Keepe the olde and the yong that are within thy walles.  
 23 Wherefoeuer thou findest the dead, take them and bury them, and I will giue thee the first place in my resurrection.  
 24 Abide still, & my people, and rest: for thy quietnes shall come.  
 25 Nourish thy children, & thou good nurse: establish their feet.  
 26 None of the seruants that I haue giuen thee, shall perish: for I will seeke them from among thy number.  
 27 Be not weary: for when the day of trouble and heauines commeth, other shall weepe and be forswoll, but thou shalt be merie and haue abundance.  
 28 The heathen shall enuie thee, and shall do

nothing against thee, saith the Lord.  
 29 Mine hands shall couer thee, so that thy children shall not see hell.  
 30 Be ioyfull, & thou mother, with thy childre: for I will deliuer thee, saith the Lord.  
 31 Remember thy children that sleepe: for I will bring them out of the sides of the earth, and will shewe mercie vnto them: For I am mercifull, saith the Lord almightie.  
 32 Embrace thy children, vntill I come and shewe mercie vnto them: for my fountaines runne ouer, and my grace shall not faile.  
 33 I Eldras receiued a charge of the Lorde vpon the mount Horeb, that I should go vnto them of Israel, but when I came to them, they cast me of, and despised the commandement of the Lord.  
 34 And therefore I say vnto you, & ye heathen, that heare and vnderstand, Wait for your shepherds, who shall giue you euertlasting rest: for he is neere at hand, that shall come in the end of the worlde.  
 35 Be ready to the reward of the king: for the euertlasting light shall shine vpon you for euermore.  
 36 Flee the shadowe of this worlde: receiue the ioy of your glorie: I testifie my Sauour openly.  
 37 Receiue the gift that is giuen you, and be glad, giuing thanks vnto him, that hath called you to the heauenly kingdome.  
 38 Arise, and stand vp, and beholde the number of those, that are sealed for the feast of the Lord.  
 39 Which are departed from the shadowe of the worlde, and haue receiued glorious garments of the Lord.  
 40 Take thy number, & Sion, and shut vp them that are clothed in white, which haue fulfilled the Law of the Lord.  
 41 The number of thy children whom thou longest for, is fulfilled: beseech the power of the Lord, that thy people which haue bene called from the beginning, may be sanctified.  
 42 I Eldras saw vpon mount Sion a great people whom I could not number, and they all praised the Lord with songs.  
 43 And in the middes of them there was a yong man hier in stature then them all, and vpon every one of their heads, he set crownes, and was hier then the others, which I much marueiled at.  
 44 So I asked the Angel, and said, Who are these, my Lord?  
 45 Who answered, and said vnto me, These be they, that haue put of the mortall clothing, and haue put on the immortal, and haue confessed the Name of God: now are they crowned, and receiue the palmes.  
 46 Then said I vnto the Angel, What yong man is it, that setteth crownes on them, and giueth them the palmes in their hands?  
 47 And he answered, and said vnto me, It is the Sonne of God, whome they haue confessed in the worlde. Then began I greatly to commend them, that had stand so strongly for the Name of the Lord.  
 48 Then the Angel said vnto me, Go thy way,

Christ

Reuel. 7. 9.

Christ

and tell my people, what; & how great wonders of the Lord God thou hast seene.

CHAP. III.

*4 The wonderful works, which God did for the people, are recited. 31 Efdas marvelleth that God suffereth the Babylonians to have rule over his people, which yet are sinners also.*

**I**N the thirtieth yeere after the fall of the citie, as I was at Babylon, I lay troubled vpon my bed, and my thoughtes came vp to mine heart;

2 Because I saw the defolation of Sion; and the wealth of them that dwelt at Babylon.

3 So my spirit was fore moued; so that I began to speake fearefull wordes to the most High; and said;

4 O Lord, Lord, thou spakest at the beginning when thou alone plantedst the earth; & gauest commandement vnto the people;

5 And a bodie vnto Adam, without soule, who was also the workmanship of thine hands, and hast breathed in him the breath of life, so that he liued before thee;

6 And leddest him into Paradise; which thy hand had planted, or euer the earth brought forth.

7 Euen then thou gauest him commandement to loue thy way: but he transgressed it; & immediately thou appointedst death to him and his generation, of whom came nations, tribes, people and kindes out of number.

8 And euerie people walked after their owne will, and did wonderfull things before thee, and despised thy commandements.

9 But at the time appointed thou broughtest the flood vpon those that dwell in the world, and destroyedst them.

10 So that by the flood, that came to euerie one of them, which came by death vnto Adam,

11 Yet thou leftest one, *that is* Noah, whose holde, of whom came all righteous men.

12 And when they that dwelt vpon the earth, began to multiply, and the number of the children, people and manye nations were increased, they began to be more vngodly then the first.

13 Now when they sined wickedly before thee, thou diddest choose thee a man from among them, whose name was Abraham.

14 Whom thou loudest, & vnto whose onely thou shewedst thy will,

15 And madest an euerlasting euenant with him; promising him that thou wouldst neuer forsake his seede.

16 And when him thou gauest Isaac, vnto Isaac also thou gauest Jacob and Esau; and diddest choose Jacob, and east of Esau; and so Jacob became a great multitude.

17 And when thou leddest his seede out of Egypt, thou broughtest the vp to mount Sina,

18 And enclinedst the heauens and bowedst downe the earth, & diddest moue y ground, and caule the depths to shewe, and diddest astonish the world.

19 And thy glorie went thorow foure gates of fyre, with earthquakes, waide and colde, that thou mightest giue the Lawe vnto the seede of Jacob, and that which the genera-

tion of Israel should diligently obserue.

20 Yet tookest thou not away from them the wicked heart, that thy Law might bring forth fruite in them.

21 For Adam first hauing a wicked heart, was overcome and vanquished, and all they that are borne of him.

22 Thus remained weakenesse ioyned with the Lawe in the hearts of the people, with the wickednesse of the roote: so that the good departed away; and the euill abode still.

23 So the times passed away, and the yeeres were brought to an end, till thou diddest raise thee vp a seruant called David,

24 Whom thou commaundest to build a cite vnto thy Name; to call vpon thee therein with incense and sacrifice.

25 When this was done many yeeres, the inhabitants forsooke thee;

26 Following the wayes of Adam & all his generation: for they also had a wicked heart.

27 Therefore thou gauest thy cite ouer into the hands of thine enemies.

28 But doe they that dwell at Babylon any better, that they should haue the dominion of Sion?

29 For when I came thither, and saw their wicked deedes without number (for this is the thirtieth yeere that I see many trespassing) I was discouraged;

30 For I saw, how thou sufferedst them that sinne, and sparedest the wicked doers; where as thou hast destroyed thine owne people, and preserved thine enemies, and thou hast not shewed it.

31 I can not perceiue how this cometh to passe. Are the deedes of Babylon better then they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so beleueed thy testimonies, as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruite: for I haue gone here and there shewow out the heathen, and see them flourishing, and thinke not vpon thy commandements.

34 Weigh thou therefore our wickednes now in the balance, and theirs also that dwell in the world, and no mention of thee shalbe founde but in Israel.

35 Or whene is it that they that dwell on y earth, haue not sinned in thy sight? or what people hath so kept thy commandements?

36 Thou shalt surely finde that Israel by name hath kept thy precepts, but not the heathen.

CHAP. IIII.

*1 The Angel reprooueth Efdas; because he seemed to enter into the ground indifferently of God.*

**A**ND the Angell that was sent vnto me, whose name was Vriel, answered;

2 And said, Thine heart hath taken to much vpon it in this world, and thou thinkest to comprehend the wayes of the Highest.

3 Then said I, Yea, my Lord. And he answered me, and said, I am sent to shewe thee three wayes, & to set forth three similitudes before thee;

4 Whereof

Gen. 3. 7.

Or, went forward.

Gen. 6. 12.

Gen. 7. 10.

1 Pet. 3. 20.

Gen. 12. 1.

Gen. 27. 3.

Gen. 31. 2.

Gen. 25. 25.

Malac. 1. 1.

rom. 9. 13.

Exod. 19. 1.

deut. 4. 10.



Whereof if thou canst declare me one, I will shew thee also the way, that thou desirest to see, and I will shew thee from whence the wicked heart cometh.

And I said, Tell on, my Lord. Then said he vnto me, Go thy way: weigh me the weight of the fire, or measure me the blast of the wind, or call me againe the day that is past.

The answer I, & said, What man is borne, that can do that, which thou requirest me, concerning these things?

And he said vnto me, If I should aske thee how deepe swellings are in the middes of the sea, or howe great springs are in the beginning of the depth, or howe great springs are in the stretching out of the heauen, or which are the borders of Paradise, I shall not be able to answer thee.

Peraduenture thou wouldst say vnto me, I neuer went downe to the deepe, nor yet so y hell, neyther did I euer clime vp to heauen.

But now haue I asked thee bus of fyre and winde, & of yday, whereby thou hast passed, and from the which things thou canst not be separated, and yet canst thou give me none answer to them.

He said moreover vnto me, Thine owne things, and such as are growen vp with thee, canst thou not knowe?

How should thy vessel then be able to comprehend the wayes of the Hieft, and now outwardly in the corrupt world to vnderstand the corruption, that is euiden in my sight?

Then said I vnto him, It were better that we were not at all, then that we should liue in wickednes, and to suffer, and not to knowe wherefore.

And he answered me, and said, I came to a forest in the plaine where the trees held a counsel,

And said, Come, let vs go fight against the sea, that it may giue place to vs, and that we may make vs more woodes.

Likewise the floods of the sea took counsell and said, Come, let vs go vp and fight against the trees of the wood, that we may get an other countrey for vs.

But the purpose of the wood was vaine for the fyre came and consumed it.

Likewise also the purpose of the floods of the sea: for the sand flood vp and stopped them.

If thou were iudge betweene these two, whom wouldst thou iustifie? Nor from whom wouldst thou condemne?

I answered and said, Verely it is a foolish purpose, that they both haue devised for the ground is appointed for the wood, and the sea hath his place to beate his floods.

Then answered he me, and said, Thou hast giuen anight judgement: but why iudget thou not thy selfe also?

For like as the ground is appointed for the wood, and the sea for his floods, so they that dwell vpon earth, can vnderstand nothing, but that which is vpon earth: and they that are in the heauens, the things that are about the height of the heauens.

Then answered I, & said, I beseeche thee, O

Lord, let vnderstanding be giuen me.

For I did not purpose to inquire of thine hie things, but of such as we dayly meddle withall, namely, wherefore I haue been made a reproche to the heathen, and for what cause the people, whom thou hast loved, is giuen ouer to wicked nations: and why the Lawe of our fathers is abolished, and the wittes ceremonies are come to nought.

Why we are tossed to and fro through the world as the grasshoppers, and our life is a verie feare, and we are necessitous: whereby we to obteine mercie, haue sold our soules.

But what will he do to his Name, which is called vpon ouer vs? Of these things haue I asked the question: from to day I haue asked.

Then answered he me, and said, The more thou searchest, the more thou shalt mislike, for the worlde hasteth fast to passe away.

And canst thou comprehend the things, that are promised to y righteous in time to come: for this world is full of unrighteousnes and weakness.

But to declare thee these things, where thou askest, the euill is lowen, but the destruction thereof is not yet come.

If the euill now that is lowen, be not turned upside downe, and if the place where the euill is lowen, passe not away, then can not the thing come, that is lowen with good.

For the corne of euill seede hath bene lowen in the heart of Adam, from the beginning, & how much vngodlinesse hath he brought vp vnto this time? and how much shall he bring forth vntil the haruest tyme.

Ponder with thy selfe, how much fruite of wickednes the corne of euill seede bringeth forth.

And when the stalkes shall be cut downe, which are so many, howe great an haruest must be prepared.

Then I answered, and said, How, and when shall these things come to passe? wherefore are our yeeres few and euill?

And he answered me, saying, Haue not to be aboute the most High: for thou hast set in vaine to be aboute him, though thou desirest neuer so much to see him.

Did not the fowles also of the righteous make question of these things in their chambers, saying, How long shall I thus hope? and when commeth the spirit of my harne and our wages?

And vpon this Ieremiel the Archangel answered, and said, When the number of the perfectes is filled in you: for he hath weighed the worlde in the balles.

The measure of the times is measured: the ages are bound by number, and they shall not be housed or shaken, till the measure thereof be fulfilled.

Then answered I, and said, O Lord, I haue heard all, when full of sinne, and euill hath not.

And for our sake peraduenture the haruest of the righteous is not fulfilled, because of the sinne of them that dwell vpon earth.

So he answered me, and said, Go, and aske a woman with child, whether she hath fulfilled

her mind, and this is her womb may keep  
the virgins long with in her. For  
the king said, Ye have been right, and he  
said, I will, in the grace of places of souls  
like the womb of the king, and he  
said, For the king with child, he had the  
suspicion of the king of the family, to do these  
things, he had to do these things that are  
committed to him.

ag: That which thou desirest to see, shall be  
a shewd thee from the beginning: how  
ze: Then answered he, and said, If I have found  
grace in thy sight, and it be possible, and if  
ze: I might see thee before;  
ag: I will be glad to see thee: but what  
ze: I desire to see thee: there be many things  
which is past, or more things past, then are to  
come: I desire to see thee: and I desire  
ze: What is past, I know; but which is to come,  
I know not: of that thou shalt know  
ze: And he said unto me, Stand on the right side,  
and I will expand thee this by example.

So I looked to behold, a hole burning open  
 fluffed before me: and when the flame was  
 gone by I looked, and behold the smoke  
 had the upper hand.

49 After this there passed before me a warrie  
cloudy and low downe much rayne with a  
storme & when the storme came it was gale,  
the droppe came after. *Shag. aswolzihu*

50 Then said he unto me, Confides with thy  
 selfe, as thou thyselfe more then the wyppes,  
 3 and art not covered with the smoke, for the por-  
 4 tuge that is putt in the vpper hand, and the

51 Then I prayed and said, May I live, thinkest  
to sinners, and offend for what shall offend  
thee, O Lord, my God?

He answered me, and said, Of thy tokens  
I have not seen; but I can tell thee this:  
I have not seen thee these three days; for  
I do not know in what way thou art  
now.

[illegible]

**N**EW ENGLANDERS concerning the tokens, be-  
 holde, the times shall come, that they  
 which dwell vpon earth, shall be taken in this great  
 tribulation, and the way of the truth shall be hid

And thine iniquities shall be increased more  
then thou hast seene now, or hast heard in  
all thy days.

31: And it shall come to passe, that one shall see  
his brother, and thou shalt see the land desolate,  
which now rejoiceth:  
32: Yea, if God grant thee long life, thou shalt see

After the third trumpet, the third thing shall  
fall: and the third thing shall fall in the night, and the  
moone three times. And the third thing shall fall  
out of the woody, and the

stone that glue his voyce, and the people shall  
be made unclean: And the priests shall say,  
And he shall rule of whom they hope nor  
that dwell upon earth; and the fouler shall

her  
Bbb. ii.

and make a noyse in the night, which many  
shall not knowe; but they shall all heare the  
voice thereof.

8 There shall be a confusion in many places, & the tyrrall shall off breake forth, and the wilde beastes shall change their places, and men- struall women shall beare monstres.

9. And faine waters shall be found in the sweet,  
And all friendes shall fight one against another:  
then shall wir hide in selfe, and understanding  
departe into his secret chamber.

10 If it shall be sought of many, and yet not be  
10 found: then shall vniuersitines & volup-  
tuousnes haue the vpper hande vpon earth.  
11 One hand also shall aske another, and say,

9. And faine waters shall be found in the sweet,  
And all friendes shall fight one against another:  
then shall wir hide in selfe, and vnderstand-  
ing departe into his secret chamber.

faith.

Mat. 24. 52.

ni toose thou hast set others; and hast feared  
thine onely people among many. yeb  
30 They treade them down, which haue with-  
stand thy promises, and beloeub not thy  
testimonies. And thou hast said: I will  
30 And if thou wilt do much haue thy peo-  
ple, they should haue bene punished with  
thine owne hand. And thou hast said: I  
31 ¶ Now when I had spoken these wordes, the  
Angel that came to me the night afore, was  
sent vnto myd. And he said: I will  
32 And saide vnto me, Heare me, & I wil teach  
thee; and hearken that I may instruct thee  
33 And I said, Speake on, my Lord. Then said  
he vnto me, I hope art thou vexed, and trou-  
bled for Israels sake. Louest thou them her-  
ter, then he doeth that made them? And  
34 And I said, No, Lord; but of very sorow haue  
I spoken: for my paines, paine, and curie  
ni house, while I laboure to comforte the  
way of the meane. High, and to seeke out part  
of this iudgement. And he said: I will  
35 And he said vnto me, Thou art wise. And  
I said, Wherefore, Lorde, wherefore was I  
36 And he said vnto me, My mother's wombe  
then my grace is found. I not seeme the trou-  
ble of Israel, and the griefe of the stocke of  
37 And he said vnto me, Number vnto me the  
things that are not yet come, & I will gather me  
the droppes that are left, and make me the  
withered flowers greene againe. And he  
38 Open me the places that are closed, and  
bring me forth the windes, that are shut vp  
therein. I shew me the image of a royce, and  
then will I declare thee the thing; that thou  
wilt and laboure to knowe. And he  
39 And I said, O Lord, Lord, who can knowe  
these things, but he that hath his dwelling  
with men. And he said: I will  
40 But I that am ignorant, how can I speake of  
these things, whereof thou askest me? And  
41 Then said he vnto me, Like as thou canst do  
none of these things, that I haue spoken of,  
so canst thou not finde out my iudgement,  
nor the deede be nefice, that I haue promised  
42 vnto my people. And he said: I will  
43 Then I said, Behold, O Lord, the last things  
are present vnto thee, and what shal they do  
that haue bene before me, or what shal they  
do, or they that shall come after vs? And he  
44 And he said vnto me, I will to spare my iud-  
gements vnto a ring; as there is no slacknes  
of the last, so is there no slacknes of the first.  
45 Then I answered, & said, Could it shew not  
the deede, or the thing that haue bene, those y  
are now, & those that shall come, that thou  
wilt shew thy iudgement the dooers?  
46 And he answered me, The creature said  
vnto me, I will not be the creature, that shall be  
the world holde them at once, that shall be  
47 And I said, As thou hast taught by thy servant,  
that thou, which giuest strength to the whole, shalt  
48 giue life to each one, and shalt create thy  
49 And he said vnto me, I will shew thee the  
also shall be at once, and shall be at once.

48 And he said vnto me, Make the wombe of a  
doe, and say vnto her, Why must thou haue  
time before thou bringest forth, to requite her  
49 And he said, Surely she can not, but by di-  
stence of time. And he said, I will  
48 Then said he vnto me, So haue I decided  
the number of the earth by sinne, who seede  
his sowe vpon it. And he said, I will  
49 For as a yong child begeth not that shal  
not begeth to the aged, so haue I ordeined y  
time which I haue created. And he said, I  
50 And he said againe, and said, Seeing thou hast  
now shewed me the way, I will proceede to  
51 And he said, I will shew thee a sowe, whose  
birth thou hast tolde me to be yong, I will shew thee  
52 He answered me, and said, Aske a woman  
that traileth, and she will tell thee. And he  
53 And he said vnto her, Wherefore art thou, who  
thou hast now brought forth, like those that  
were before thee, but thou art of another  
54 And she shall answer thee, Some were  
borne in y flour of youth, others were borne  
in the time of age, when the wombe is dryed.  
55 Consider now thy self, how many are lesse  
of stature than those that were before you,  
56 And so are they that come after you, lesse  
of stature, as the creature which now beginne  
to be old, and haue passed over the strength  
of youth. And he said, I will shew thee  
57 Then said I, Lord, I beseeche thee, let haue  
founde honour in thy sight, shew thy seruant,  
58 by whom thou dost shew gouernance, thy crea-  
manship? And he said, I will shew thee  
59 And he said vnto me, In the beginning  
of the world, when the round world was made, & be-  
fore the borders of the world were set, be-  
fore the windes blew one against another:  
60 Before the noyse of thunders founded, be-  
fore y bright lightening did shew forth, be-  
fore the foundations of Paradise were laide,  
61 Before the faire flowers did appeare, before  
the invisible power was finished, before  
the innumerable myriades of Angels were  
gathered, before the inhabitants of the hea-  
62 Before the highest of the syre were lifted  
vp, before the mountains of the hea-  
63 were named; before the chimnies in Sion  
were builded; before the children of Israel  
were born; before the people were taught, and  
before the affections of them that newe  
were created away, and they that haue  
laide vp the treasure of faith, were created.  
64 And he said, I purpose these things; and they  
were made by me alone, and by none o-  
ther: by me also they shal be ended, and by  
I, moreouer, I will shew thee the  
65 The man answered, & said, What shal be  
the diuision of times, for when shal be the  
ende of the first, and the beginning of it that  
followeth?  
66 And he said vnto me, From Abraham vnto  
Iacob, I will shew thee the borne of him,



1. Jacobs hand helde first the heele of Esau.  
 2. For Esau is the end of this world, and Jacob  
 3. is the beginning of it that foloweth.  
 4. The hand of man is betwixt the heele and  
 5. the heele. Other thing, Esdras, aske thou not.  
 6. I answered then, and said, O Lord, Lord, if  
 7. thou haue found favour in thy sight,  
 8. I beseech thee, make an end to shewe thy  
 9. seruant thy tokens, whereof thou shewedst  
 10. me in the last night.  
 11. So he answered me, and said, Stand vp vpon  
 12. thy feete, & heare a mighty founding voyce.  
 13. There shall come as an earthquake, but the  
 14. place where thou standest, shall not be moued.  
 15. And therefore when he speaketh, be not  
 16. afraid: for of the end shall be the worde, and  
 17. of the foundation of the earth shall it be vn-  
 18. derstand.  
 19. Therefore while one speaketh of them, it  
 20. trembleth and is moued: for it knoweth, that  
 21. it must be changed at the end.  
 22. And when I had heard it, I stode vp vpon  
 23. my feete, and hearkened, and behold, there  
 24. was a voyce that spake, and the sounde of it  
 25. was like the sound of many waters.  
 26. And it said, Behold, the dayes come, that I  
 27. will come and inquire of them that dwell vpon  
 28. the earth.  
 29. And when I begin to inquire of them, who  
 30. by their vnrighteousnes haue hurt others; &  
 31. when the affliction of Sion shall be fulfilled,  
 32. And the world, that shall vanish away, shall  
 33. be sealed, then will I shewe these signes: the  
 34. bookes shall be opened before the heauen, &  
 35. they shall see all it together.  
 36. And the children of a yere old shall speake  
 37. with their voyces: the women with childe  
 38. shall bring forth timely children of three  
 39. or foure moneths olde, and they shall lue  
 40. that are raised vp.  
 41. Then suddenly shall the sower places ap-  
 42. pear, as the yflowers, and the full store hou-  
 43. ses shall suddenly be found empirie.  
 44. And the trumpet shall sound, and all they  
 45. that heare it, shall be suddenly stayed.  
 46. At that time shall friends fight with friends,  
 47. as with enemies, & the earth shall feare with  
 48. them: the springs of the welles shall stande  
 49. still, and in three houres they shall not runne.  
 50. Whosoever remaineth fro all these things  
 51. that I haue told thee, shall be saved and see  
 52. my saluation, and the end of your world.  
 53. And the men that are receiued, shall see it:  
 54. they that haue not tasted death from their  
 55. birth, & the heart of the inhabitants shall be  
 56. changed, and turned to another meaning.  
 57. For I will shewe put out, and deere shall be  
 58. quenched.  
 59. But faith shall flourish: corruption shall be o-  
 60. uercome, and the trieth which hath bene so  
 61. long without fruit, shall come forth.  
 62. And when he talked with me, behold, I  
 63. looked vnder vnto him before whom I stode.  
 64. And these wordes said he vnto me, I am  
 65. come to shewe thee the time of his night to  
 66. come.  
 67. If thou wilt praye againe, I will shewe thee  
 68. dayes more, I will tell thee more things, and

faith shall flourish

69. greater then these, which I haue heard in  
 70. the day.  
 71. For thy voyce is heard before the Highest:  
 72. surely the mightie hath seene thy righteous  
 73. dealing: hee hath seene also thy chastitie,  
 74. which thou hast kept since thy youth.  
 75. Therefore hath he sent me to shewe thee all  
 76. these things, and to say vnto thee, Be of good  
 77. comfort, and feare not.  
 78. And haue not in the vaine consideration  
 79. of the first times, nor make haste to the latter  
 80. times.  
 81. And after this I wept againe and fasted foue  
 82. daies in like maner, that I might fulfill the  
 83. three weekes, which he had appointed me.  
 84. And in the eight night was mine heart  
 85. vexed within me againe, & I began to speake  
 86. before the most High.  
 87. For my spirit was greatly set on fyre, and  
 88. my soule was in distress.  
 89. And I said, O Lord, thou spakest expressly in  
 90. the first creation (euen the first day) and com-  
 91. mandedst that the heauen and the earth  
 92. should be made, and the worke followed thy  
 93. worde.  
 94. And then was there the spirit, & the dark-  
 95. nes was on euery side with silence: there  
 96. was no mans voyce as yet created of thee.  
 97. Then commandedst thou a bright light to  
 98. come forth out of thy treasures, that it might  
 99. giue light to thy worke.  
 100. Vpon the second day thou createdst the  
 101. heauenly ayre, and commandedst it, that go-  
 102. ing betwene, it should make a diuision be-  
 103. twixt the waters, that the one parte might  
 104. remaine aboue, and the other beneath.  
 105. Vpon the third day thou commandedst, that  
 106. the waters should be gathered together in  
 107. the seventh part of the earth: six partes did-  
 108. dest thou drye, and keptst to the intent  
 109. that of these there should be that shoulde  
 110. serue thee, being sower of God and tilled.  
 111. Allonest thy word went forth, the worke  
 112. was incontinently made.  
 113. For immediately great & innumerable fruite  
 114. did spring vp, and many diuerse pleasures for  
 115. the taste, and flowers of vnchangeable co-  
 116. lour, and odours of a most wonderful smell, &  
 117. these things were created the third day.  
 118. Vpon the fourth day thou createdst the  
 119. light of the sunne, and of the moone, & the  
 120. order of the starres.  
 121. And gauest them a charge, to do foure  
 122. euen vnto man that was for to be made.  
 123. And vpon the fifth day thou diddest vnto the  
 124. seventh pair, where the waters were gathe-  
 125. red, that it should bring forth beasts of foules  
 126. and fishes, and it was so.  
 127. For ydome waters, & without life brought  
 128. forth liuing things: as the commandment  
 129. of God, that the nations might praye thy  
 130. wondrous workes.  
 131. The diddest thou prepare two liuing things:  
 132. the one thou calledst Behemoth, and the o-  
 133. ther thou calledst Leviathan.  
 134. And diddest separate the one from the o-  
 135. ther: for the seventh pair, where the water  
 136. was gathered, could not holde them.  
 137. Vnto

Gm. 11.

Gm. 14.

Gm. 15. 16. 17.

Gm. 18.

Or, Beh.

11. Vnto

51 Vnto Behemoth thou gauest one parte, which was dryed vp the third daye, that he should dwell in the same place, wherein are a thousand hilles.

52 But vnto Leuiathan thou gauest the seuēth parte, that is wet, and hast prepared him to deuoure what thou wilt, & when thou wilt.

53 Vpon the sixt day thou gauest cōmandemēt vnto the earth, y before thee it should bring forth beasts, cattel and creeeping things.

54 And besides this Adam, whom thou madest lord ouer all y workes which thou hast created, of him come we all, and the people also, whom thou hast chosen.

55 All this haue I spoken before thee, o Lord, because y hast created y world for our sakes.

56 As for the other people, which also come of Adam, thou hast declared that they are nothing before thee, but be like vnto spittle, and hast compared their riches vnto a drop that falleth from a vessel.

57 And now, o Lord, behold, these heathen which haue bene reputed as nothing, haue begun to be lords ouer vs, & to deuoure vs.

58 And we thy people (whom thou hast called the first borne, the onely begotten, and thy seruēt louer) are giuen into their hands.

59 If the world then be created for our sakes, why haue we not the inheritance thereof in possession? or how long shall we suffer these things?

CHAP. VII.

1 Without tribulation, none can come to felicity. 2 God aduertise all in times. 3 The coming and death of Christ. 4 The resurrection and last iudgement. 5 After the which all corruption shall cease. 6 All fill in Adam. 7 The true life. 8 The mercies and goodness of God.

And when I had made an ende of these wordes, there was sent vnto me an Angel, which had bene sent downe to me the night before.

And he said vnto me, Vp, Eldras, and heare the wordes that I am come to tell thee.

And I said, Speake on, my God. Then said he vnto me, The sea is set in a wide place, that it might be deepe and great.

But presuppose that the entrance thereof were narrow, and like the rivers.

Who could go into the sea to looke vpon it, and to rule it? If he went northrow the narrow, how could he come into the broad?

There is also another thing: a citie is builded, and set vpon a broad field, and is full of all good things.

The entrance thereof is narrow, and in a dangerous place for all, that there is fyre at the right hand, and a deepe water at the left.

And there is but one path betwixt them, even betwene the fyre and the water, so that there could but one man go there.

If this citie were giue vnto a man for an inheritance, if he neuer went thorow y peril before it, how could he receiue his inheritance?

And I saide, It is so, Lord. Then saide he, So is the portion of Israel.

Surely for their sakes haue I made y world, and when Adam transgressed my statutes, then came this thing to passe.

Then were y entrance of the world made

narrow, full of sorow & trouble: they are but fewe & euill, & full of perils, & very painefull.

For the entrances of the fore world were wide and sure, and brought immortal fruite.

If then they that are liuing, labour not to enter by these strait and brittle things, they cannot attaine to those things that are hid.

Why then disquietest thou thy selfe, seing thou art corruptible? and why art thou moued, seing thou art mortall?

And why best thou not considered in thy minde the things to come, rather then them that are present?

Then said I, O Lord, Lord, seing thou hast ordeined in thy Law, that y righteous should inherite these things, and that the vngodly should perishe.

Should the righteous suffer straitnes in hoping for large things? yet they that haue liued vngodly and suffered straitnes, shall not see the large things.

Then he said vnto me, There is no iudge more iust then God, and there is none more wise then the most High.

For many perishe in this life, because they despise the Law of God that is appointed.

For God hath diligently admonished such as came, so oft as they came, what they should do to haue life, & what they should obserue, to auoide punishment.

Neuertheles, they were not obedient vnto him, but spake against him, and imagined vaine things.

And deceiued themselves by their wicked deedes, and denied the power of the moste High, and regarded not his wayes.

But they despised his law, & refused his promises: they haue vnfaithfully broken his ordinances, & haue not performed his workes.

And therefore, Eldras, vnto the emptie are emptie things, and to the full, full things.

Beholde, the time shall come, that these tokens which I haue tolde thee, shall come to passe, and the bride shall appeare, & she shall come forth, and be scene that now is vnder the earth.

And whosoever shall escape these euils, he shall see my wonders.

For my sonne Iesus shall appeare with those that be with him, and they that remaine, shall reioyce within foure hundred yeres.

After these same yeres shall my sonne Christ die, and all men that haue life.

And the world shall be turned into the olde silence for seven daies, as in the fore iudgements, so that no man shall remaine.

But after seven daies, the world that is yet a sleepe, shall be raised vp: and that shall die, that is corrupt.

Then the earth shall restore those that haue slept in her, & so shall y dust those that dwell therein in silence, & the secret places that deliuer y soules that were committed vnto the.

And the most High shall appeare vpon the seare of iudgement, & misteries shall vanishe away, and long suffering shall haue an end.

Iustice vnto all shall continue: the truth shall remaine, and faith shall be strong.

Isa

Christ

faith

Gen. 12. 13.  
Exod. 32. 3.

2 Sam. 24. 17.  
2 Chron. 6. 14.  
1 King. 17. 31.  
Ex. 17. 35.  
2 Kings. 19. 23.

Rom. 5. 12.

33 The worke that folow, & the reward shalbe  
shewed: the good deedes shalbe of force, &  
vnrigheteousnes shall beare no more rule.  
36 Then said I, \* Abraham prayed first for the  
Sodomites, and Moyses for the fathers that  
sinned in the wilderness,  
37 And they that came after him, for Israel in  
the time of Achaz, and Samuel,  
38 And \* David for the destruction, \* & Salo-  
mon for them that came into y<sup>e</sup> Sanctuarie,  
39 \* And Elias for those that receiued raine, &  
for the dead that he might liue,  
40 And Ezechias for the people in the time of  
Sennacherib, and diuers others for many.  
41 Euen to now, seeing vice is increased, and  
wickednes aboundeth, & the righteous haue  
prayed for the vngodly, wherefore shall not  
the same effect followe also now?  
42 Then he answered me, & said, This present  
life is not y<sup>e</sup> end: oft times honor is retained  
in it: therefore haue they prayed for y<sup>e</sup> weake.  
43 But y<sup>e</sup> day of iudgement shalbe y<sup>e</sup> end of this  
world, & the beginning of the immortalitie  
to come, wherein all corruption shal cease.  
44 Intemperancie shall passe away: infidelitie  
shalbe cut off: righteousnes shal growe vp, &  
the veritie shall spring vp.  
45 Then shall no man be able to saue him that  
is destroyed, nor oppresse him that hath gotten  
the victorie.  
46 I answered then, and said, This is my first &  
last saying, that it had bene better not to haue  
giuen the earth vnto Adam, or when it was  
giuen him, to haue kept him that he should  
not haue sinned.  
47 For what profite is it for men in this pre-  
sent life to be in heauines, and after death to  
feare punishment?  
48 O Adam, what hast thou done? \* for in that  
thou hast sinned, thou art not fallen a-  
lone, but the fall also redoundeth vnto vs  
that come of thee.  
49 For what profite is it vnto vs, if there be y<sup>e</sup>  
promised an immortal life, when we doe the  
workes that bring death?  
50 And that an euerlasting hope shoulde be  
promised vs, seeing that we betide our selues  
to deadly vanitie?  
51 And y<sup>e</sup> there shoulde be appointed vs dwel-  
lings of health and safetie, if we haue liued  
wickedly?  
52 And y<sup>e</sup> the glory of the most High shoulde be  
kept to defend the which haue lead a paciēt  
life, if we haue walked in the wicked wayes?  
53 And that an eternal Paradise shoulde be the-  
wed, whose fruite remaineth incorruptible,  
wherein is safetie and health, if we will not  
enter into it?  
54 (For we haue bene conuersant in vnplea-  
sant places)  
55 And that the faces of them, which haue ab-  
stained, shoulde shine more then starres, if our  
faces be blacker then darkenes?  
56 For while we liued, we did not remember  
when we did vnrigheteouslie, that we shoulde  
suffer after death.  
57 Then answered he me, and said, This is the  
manner of the barrel, which man, that is borne

in the earth, shall sigh,  
58 That if he be ouercome, he should suffer as  
thou hast said: but if he get the victorie, he  
should receiue the thing that I said.  
59 For this is the life, whereof Moyses spake  
vnto y<sup>e</sup> people, while he liued, saying, \* Chuse  
thee life that thou maist liue.  
60 Neuertheles, they beleueed him not, nei-  
ther y<sup>e</sup> Prophets after him, nor me also which  
haue said vnto them,  
61 That heauines should not so be to their des-  
truction, as ioy should come vnto them, to  
whom saluation is perswaded.  
62 I answered then and said, I know, Lord, that  
the most High is called mercifull, in that he  
hath mercie vpon them, which are not yet  
come to that world.  
63 And y<sup>e</sup> he hath pitie on those that walke in  
his Lawe,  
64 And that \* he is paciēt: for he lōg suffreth  
those that haue sinned as his creatures,  
65 And that he is liberrall: for he will giue as  
much as needeth,  
66 And that he is of great mercie: for he ouer-  
commeth in mercie those that are present, &  
that are past, and them which are to come.  
67 For if he were not abundant in his mer-  
cies, the world could not continue, nor they  
that haue the possession thereof.  
68 He pardoneth also for if he gaue not of his  
goodnes y<sup>e</sup> they, which haue done euill, might  
be relieued frō their wickednes, y<sup>e</sup> ten thou-  
sand part of men shoulde not remaine aliue.  
69 And if he, being iudge, forgauē not those  
that be healed with his word, & tooke away  
the multitude of sinnes,  
70 There shoulde peradventure be verie fewe  
left in an vnnumerable multitude.  
71 And he answered me, saying, The most  
High made this world for many, but the  
world to come for fewe.  
72 I wil tel thee a similitude, & Efdras. As when  
thou askest y<sup>e</sup> earth, if it shal say vnto thee, that  
it giueth much earthly matter to make pots,  
but litle dust that gold cometh of, so is it  
with the worke of this world.  
73 Ther be many created, but few shalbe saued.  
74 Then answered I, & said, This swallow vp the  
wir, O my soule, & deuoure vnderstanding.  
75 For y<sup>e</sup> hast promised to heare, and thou wilt  
prophesie: for thou hast no longer space, but  
the life giuen thee.  
76 O Lord, if thou suffer not thy seruāt, that  
we may entreat thee, that y<sup>e</sup> maist giue seede  
vnto our heart, and prepare our vnder-  
standing, that there may come fruite of it, where-  
by euery one which is corrupt, may liue, who  
can set him selfe for man?  
77 For thou art alone, & we all are one work-  
manship of thine hands, as thou hast said.  
78 For when the bodie is fashioned now in the  
wombe, and thou hast giuen it members, thy  
creature is presented by fire & water, & the  
world created by thee, doeth it suffer nine mo-  
neths.

THE NUMBER OF THE GODS IS SMALL. 6. THE WORKES OF GOD ARE EXCELLENT. 20. EFDRA'S PRAYERS FOR HIMSELF AND FOR HIS PEOPLE. 39. THE PROMISE OF SALVATION TO THE JUST. 53. THE DESTRUCTION OF THE UNJUST.



neths the creature, which is facioned in it.

9 But the thing that containeth, & that which is contained, thal both be preferued, & when time is come, the wombe, being preferued, deliuereth the things that grew in it.

10 For thou hast commanded the members, enē the breasts, to giue milke vnto the fruite appointed to the breasts,

11 That y thing, which is created, may be nourished for a time, til y disposest it to thy mercy.

12 Thou bringest it vp with thy righteousness, nurturest it in thy Lawe, & refoimest it with thy iudgement.

13 Thou slayest it as thy creature, and giuest it life as thy worke.

14 Seing then that thou destroiest him, which with so great labours is facioned, it is an easy thing to appoint by thy comandement, that the thing also which is made, might be preferued.

15 Nowe therefore, o Lord, I will speake, (as touching men in generall thou shalt rather prouide,) but concerning thy people, for whose sake I am sorie,

16 And for thine inheritance for whose cause I mourne: for Israel, for whom I am woful, and for Iacob, for whose sake I am grieved.

17 For them will I praye before thee, as wel for my selfe, as for them: for I see our fautes that dwell in the land.

18 ¶ But I haue heard the sudden coming of the iudge, which is to come.

19 Therefore heare my voyce, and vnderstand my wordes, which I will speake before thee. The beginning of the wordes of Esdras, before he was taken vp.

20 O Lord, that liuest for euer, which beholdest from aboue that which is aboue, and in the ayre,

21 Whose throne is inestimable, and his glorie incomprehensible, before whom the host of the Angels stande with trembling,

22 Whose keeping is turned in winde and fire, whose word is true, & sayings stedfast, whose comandement is strong, and gouernement terrible,

23 Whose looke drieth vp the depths, and wrath maketh the mountaines to melt away as the thing beareth witnes.

24 Heare the prayer of thy seruant, & receiue into thine eares the petition of thy creature.

25 For while I liue, I will speake, and so long as I haue vnderstanding, I will answer.

26 Looke not vpon the sinnes of thy people, rather then thy faithfull seruants.

27 Haue not respect vnto the wicked deedes of men, rather then to them that haue thy testimonies in afflictions.

28 Thinke not vpon those that haue walked fainedly before thee, but remember them that reuerence thy will.

29 Let it not be thy wil to destroy them, which haue liued like beasts, but looke vpon them that haue clearly taught thy Lawe.

30 Take not displeasure with them, which appeare worse then beasts, but loue the y alway put their trust in thy righteousness & glorie.

31 For we and our fathers haue all the same

sickenes: but because of vs that are sinners, thou shalt be called mercifull.

32 If therefore thou wilt haue mercie vpon vs, thou shalt be called mercifull towards vs which haue no workes of righteousness.

33 For the righteous, which haue laide vp many good works, let them receiue the reward of their owne deedes.

34 But what is man, that thou shouldst take displeasure at him? or what is this mortal generation; that thou shouldst be so grieved towards it?

35 For verely there is no man among them that be borne, but hee hath done wickedly, nor any that doeth cōfesse thee, which hath not done amisse. 1. King. 3. 48. 2. Sam. 12. 36.

36 For in this, o Lord, thy righteousness & thy goodnes shall be prayed, if thou be mercifull vnto them, which haue not the substance of good workes.

37 ¶ Then answered he me; and said, Some things hast thou spoken aright; & according vnto thy wordes it shall be.

38 For I will not verely consider the workes of them, before the death, before the iudgement, before destruction:

39 But I wil reioyce in y wayes of the righteous, & I will remember the pilgrimage, sedition and the reward that they shall haue. Gen. 4. 14.

40 Like as I haue spoken how, so shall it come to passe.

41 For as the husbandman soweth much seede vpon the ground, & planteth many trees; & yet alway y thing that is sown; cometh not vp in time, neither yet doeth al that is planted, take roote: so neither shall they all that are brought into the world be saued.

42 I answered then and said, If I haue founde grace, let me speake.

43 Like as the husbandmans seede perisheth, if it come not vp, and receiue not raine in due season, or if it be destroyed with too much raine:

44 So perisheth man, which is created with thine hands, & thou art called his father, because hee is created to thine image, for whose sake thou hast made all things, & likened him vnto the husbandmans seede.

45 Be not wroth with vs, o Lord, but spare thy people, & haue mercy vpo thine inheritance: for thou wilt be mercifull vnto thy creature.

46 Then answered he me, and said, The things present are for the present, and the things to come for such as be to come.

47 For thou art farre off that thou shouldst loue my creature about me: but I haue oft times drawn here vnto thee and vnto it, but heuer to the vnrighteous.

48 In this also thou art maruolous before the Highest.

49 In that thou hast humbled thy selfe as it becommeth thee, and hast not iudged thy selfe worthy to boast thy selfe greatly among the righteous.

50 For many miseries and calamities remaine for them that shall liue in the latter time, because they shall walke in great pride.

51 But learne thou for thy selfe, and seeke out the

the punishment of pride.

the glorie for such as be like thee.

51 For vnto you is paradise opened: the tree of life is platted: y<sup>e</sup> time to come is prepared, pleasures made ready: y<sup>e</sup> city is builded, & rest is prepared, perfite goodnes & absolute wild<sup>e</sup>.

52 The roote of euil is sealed vp from you: the weakenes and moth is destroyed from you, & into hell fieth corruption to be forgotten.

53 Sorowes are vanisshed away, and in the end is shewed the treasure of immortalitie.

54 Therefore aske them no more questions concerning the multitude of them that perish.

55 For when they had libertie, they contemned his Lawe & forsooke his wayes.

56 Moreouer, they haue troden downe his righteousnes.

57 Saying in their heart, that there was no God though they knew that they should die.

58 For as y<sup>e</sup> thing y<sup>e</sup> I haue spok<sup>e</sup> of is made ready for you: so is thirke & paine prepared for the: for God would not y<sup>e</sup> man should perish.

59 But they, after that they were created, haue defiled the Name of him y<sup>e</sup> made them, & are vnthankfull vnto him, which prepared life for them.

60 Therefore my iudgement is now at hande.

61 These things haue I not shewed vnto al me, but vnto thee, and to a fewe like thee: then I answered, and said,

62 Behold now, O Lord: thou hast shewed me the many wonders, which thou art determined to do in the last time, but in what time, thou hast not shewed me.

63 **CHAP. IX.**

64 *All things in this world haue a beginning and an end, 10*  
*10 Torments for the wicked after this life. 11 The number of*  
*the wicked which are taken off the good. 12 The lowest ingrat-*  
*itude. 13 Their foretelling perils. 14 The vision of a woman*  
*lamenting.*

65 I answered me then, and said, Measure the time with it self, and when thou seest that one part of the tokens come to passe, which I haue told thee before,

66 Then shalt thou vnderstande, that it is the time wherein the most High will begin to visite the world which he made.

67 Therefore whe there shalbe seene an earthquake in y<sup>e</sup> world, & an uproare of y<sup>e</sup> people,

68 Then shalt thou vnderstande that the most High spake of those things, from the daies y<sup>e</sup> were before thee, euen from the beginning.

69 For as all that is made in the worlde, hath a beginning & an end, & the end is manifest,

70 So the times also of the most High haue plaine beginnings in wonders and signes, & end in effect and miracles.

71 And euery one that shall escape safe, and shalbe deliuered by his workes, and by the faith wherein ye haue beleueed,

72 Shalbe preferred from the said perils, and shall see my saluation in my land, and within my borders, for I haue kept mee holy from the world.

73 Then shall they haue pitie of them selues, which now haue abused my wayes: and they that haue cast the out despitefully, shal dwell in paines.

74 For such as in their life haue receiued be-

nefits, and haue not knowen me,

11 But haue abhorred my Lawe, while they were yet in libertie, and when they had yet leasure of amendement, and would not vnderstand but despised it,

12 They must be taught it after death by paine.

13 And therefore be thou no more carefull, to know how the vngodly shalbe punished, but inquire how the righteous shalbe saued, and whose the world is, & for whom it is, & whe.

14 Then answered I, and said, and said I,

15 I haue afore said that which I say now & will speake it hereafter, that there be many mo of the which perish, then of they shalbe saued.

16 As the flood is greater then a drop.

17 And he answered me, saying, as the field is, so is also the seede: as the flowers be, so are the colouts: also: such as the workman is, such is the worke: and as the husbandman is, so is his husbandrie: for it was the time of the worlde.

18 Surely when I prepared the worlde, which was not yet, made for them to dwell in: that now liue, no man spake against me.

19 For then euery one obeyed; but now the maners of the that are created in this world, that is made, are corrupted by a perpetuall seede, and by a Lawe, whereout they can not rid them selues.

20 So I considered the world, & behold, there was penill, because of the deuises; that were sprung vp into it.

21 Yet when I sawe it, I spared it greatly, and haue kepte me one grape of the cluster, and a plants out of a great people.

22 Let therefore the multitude perish, which are borne in vaine: & let my grape be kept, and my plante, which I haue dressed with great labour.

23 Neuertheles, if thou wilt cease seven dayes mo( but thou shalt not fast in them,

24 But shalt goe into a faire field, where no house is buylded, and shalt eate onely of the flowers of the field, and eate no fleshe, nor drinke wine, but the flowers onely.

25 And pray vnto the most High continually) then will I come, and talke with thee.

26 So I went my waye, as he had commanded me, into the field, which is called Ardath, & there I sate among the flowers, and did eate of the herbes of the field, and the meat of the same satisfied me.

27 And after seue daies, as I sate vpon y<sup>e</sup> grasse, & mine heart was vexed within me, as afore,

28 I opened my mouth, and began to talke before the most High, and to say,

29 O Lord, when thou wouldst shew thy self vnto vs, \* thou declaredst thy self vnto our fathers in the wildernes, in a place where no man dwelleth, in a barren place, when they came out of Egypt,

30 And expressly spakest vnto them, saying, Heare me, O Israel, and marke my wordes, thou seede of Iacob.

31 For behold, I sowe my Lawe in you, that it may bring forth fruite in you; & that ye may be honored by it for euer.

32 But our fathers, which receiued the Lawe, kept it

*Psal. 141. 6. 13. 20.*

*Mat. 24. 7.*

*Chap. 13. 21. 22. 23.*

*Exod. 16. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

kept it not, neither obserued thine ordinances, neither did the fruite of the Law appeare, neither could it, for it was thine.  
 33 For they that receiued it, perished because they kept not y<sup>e</sup> thing that was sown in the.  
 34 And lo, it is a custome when the ground receiuech seede, or the sea a shippe, or a vessell meat & drinke, if that perish wherein a thing is sown, or wherein any thing is put.  
 35 Likewise the thing that is sown, or is put therein, and the things that are receiued, must perish: so the things that are receiued, doe not remaine with vs: but in vs it commeth not so to passe.  
 36 For we that haue receiued the Law, perish in sinne, & our heart also which receiued it.  
 37 But the Law perisheth not, but remaineth in his force.  
 38 ¶ And when I spake these things in mine heart, I looked about me, & vpon the right side I sawe a woman, which mourned sore, and lamented with a loude voyce; and was grieved in heart, and rent her clothes; & she had ashes vpon her head.  
 39 Then I left my thoughts, wherein I was occupied, and turned me vnto her.  
 40 And said vnto her, Wherefore weepest thou? why art thou so sory in minde?  
 41 And she said vnto me, Syr, let me alone, that I may bewaile my selfe, and increase sorrowe for I am sore vexed in my minde, & brought very lowe.  
 42 Then I said vnto her, What ayleth thee? tell me.  
 43 And she said vnto me, I thy seruante haue bene barren, and haue had no childre, hauing an husband thirtie yeres.  
 44 And euery houre, & euery day these thirtie yeres I pray to the most High day & night.  
 45 And after thirtie yeres GOD heard me thine handmaide, & looked vpon my misery, considered my trouble, & gaue me a sonne, and I was glad of him: so was mine husband also, and all they of my country, & we gaue great honour vnto the Almighty.  
 46 And I nourished him with great travail.  
 47 So when he grew vp, and came to take a wife, I made a feast.

¶ Chap. X. And the woman that appeared vnto him, came together.

¶ But when my sonne went into his chamber, he fell downe, and dyed.  
 2 Then we all ouerthrew the lightes, and all my neighbours rose vp to comfort me: so I rested vntill the second daye at night.  
 3 And whē they had all left of to comfort me, that I should be quiet, the I rose vp by night, and fled, & am come into this field as y<sup>e</sup> seest.  
 4 And am now purposed to returne into the cite, but to remaine here, and neither to eat nor drinke, but continually to mourne and fast vntill I dye.  
 5 Then left I my purpose wherein I was, and spake to her angrily, and said,  
 6 Thou foolish woman aboute al other, seest y<sup>e</sup> not our heauines, & what commeth vnto vs?  
 7 For Sion our mother is all wofull: & is fore

afflicted, and mourneth extremely.  
 8 Seeing we be all now in heauines, & make out moene (for we be all sorrowfull): art thou sory for one sonne?  
 9 Demande the earth, and she shall tell thee that it is she which ought to mourne for the fall of so many that grow vpon her.  
 10 For from the beginning all men are borne of her, and other that come, and behold, they walke almost all into destruction, & the multitude of them shall be destroyed.  
 11 Who should then rather mourne, she that hath left so great a multitude, or thou which art sory but for one sonne?  
 12 But if thou wouldst say vnto me, My mourning is not like the mourning of the earth (for I haue losse the fruite of my wombe, which I brought forth with tearmes, and bare with sorowes).  
 13 But the earth is according to the manner of the earth; and the present multitude returneth into her as it came.  
 14 Then say I vnto thee, Art thou hath borne with travail, so the earth also from the beginning giueth her fruite vnto man; euen to him that laboured her.  
 15 Nowe therefore withhold thy sorowe in thy selfe, and beare constantly that which commeth vnto thee.  
 16 For if thou allowest Gods purpose, and receiuest his counsell in thine heart, thou shalt be comforted therein.  
 17 Goe thy way then into alle cities to thine husband.  
 18 ¶ Then she said vnto me, I will not, I will not go into the cite, but heere will I dye.  
 19 So I continued to speake more with her, and said,  
 20 Do not so, but be comforted: for how many hath lost Sion? Be of good colour because of the sorowe of Ierusalem.  
 21 For thou seest that our Sanctuary is layed waste; our altar is broken downe; our Temple is destroyed.  
 22 Our pfallerion fainteth, and the song ceaseth, and our mirth is vanished away, and the light of our candlestick is quenched, and the Arke of our couenante is taken away, and our holy things are defiled; and the Name that is called vpon ouer vs is almost dishonored; & our children are put to shame, & our Priests are burnt, and our Leuites are caried into captiuitie, and our virgines are defiled, and our wiues rauished; and our rightours when spoiled, and our children destroyed, and our young men are brought in bondage, and our strong men are become weak.  
 23 And, which is the greatest of all, Sion y<sup>e</sup> scale hath lost her worship: for she is deliuered into the hands of them that hate vs.  
 24 And therefore shake of thy great heauines, and put away the multitude of sorowes, & the Almighty may be mercifull vnto thee, and that the most High may giue thee rest and ease from thy labour.  
 25 And when I was talking with her, her face and beautie shined suddenly, and her countenance was bright; so that I was afayed



of her and mused what it might be. **26** And behold immediately she cast out a great voyce, very feareful, so that the earth shooke at the noyse of the woman. **27** And I looked, and beholde, the woman appeared vnto me no more; but there was a citie builded, & a place was shewed from the ground & foundation. Then was I afraid, and cryed with a lowde voyce, and sayd, **28** Where is Vriel the Angel, which came to me at the first? for hee hath caused me to come into many and deepe considerations, and mine ende is turned into corruption; & my prayer to rebuke. **29** And as I was speaking these words, behold, he came vnto me, and looked vpon me. **30** And lo, I lay as one dead, and mine vnderstanding was sloued, and he tooke me by the right hand and comforted me, and set me vpon my feet, and said vnto me, **31** What ayleth thee? & why is thine vnderstanding vexed? and the vnderstanding of thine heart? and wherefore art thou fery? **32** And I said, Because thou hast forsaken me, and I haue done according vnto thy words: I went into the field, and there haue I seene things, & feede as I am not able to expresse. **33** Then said he vnto me, and stand vp manly, and I will giue thee exhortation. **34** Then said I, Speake vnto me, my Lord, and forsake me not, lest I die through rashnes. **35** For I haue seene that I knew not, and heare that I do not know. **36** Or is mine vnderstanding deebened, or hath my minde, being haucie, erred? **37** Now therefore I beseeche thee that thou wilt shewe by seruante of this wonder. **38** Then he answered me, and said, Heare me, and I will informe thee, & tel thee wherefore thou art afraid: for the most High hath reuiled many secret things vnto thee. **39** He hath seene thy good purpose, that thou art sorie continually for thy people, and makest great lamentation for Sion. **40** This therefore is the vnderstanding of the vision, which appeared vnto thee a lile while ago. **41** Thou sawest a woman mourning; and thou beganest to comfort her. **42** But now seest thou the likenes of the woman no more, but there appeared vnto thee a citie builded. **43** And where as she told thee of the death of her sonne, this is the solution. **44** This woman, which thou sawest, shee is Sion: and where as she told thee (even she which thou seest now as a citie builded) **45** And as touching that she said vnto thee; she was barren thirtie yeres, this was concerning that, there was eue thirtie yeres when there was no offering offred in her. **46** But after thirtie yeres, Salomon buylt the citie, and offred offerings: then bare the barren a sonne. **47** And where as she told thee, that she nourished him with labour, that was the inhabiting of Ierusalem. **48** But where as shee tolde thee that her

sonne, as his chance was, dyed whe she came into her chamber, that is the sal that is come to Ierusalem. **49** And when thou sawest her like one that mourned for her sonne, thou begainest to comfort her: of these things which haue I shewed thee are to be opened vnto thee. **50** For now the most High seeth, that thou art sorie in thy minde, and because thou sufferest with all thine heart for her, he shewed thee the clearenes of her glorie, & the fairenes of her beautie. **51** And therefore I bade thee remaine in the field where no house was buylt. **52** For I knew that the most High would shewe these things vnto thee. **53** Therefore I commanded thee to go into the field, where no foundation nor building is. **54** For the worke of mans building can not stand in that place where the citie of the most High should be shewed. **55** And therefore feare not, neither let thine heart be afraid, but go in, & see the beautie and greatnes of the building as much as thou art able to see with thine eyes. **56** And after this shalt thou heare, as much as thine eares may comprehend. **57** For thou art blest above many, & art called with the most High among the few. **58** But to morowe at night thou shalt remaine here. **59** And the most High shall shewe thee visions of high things, which the most High will doe vnto them that dwell vpon earth, in the last dayes. So I slept the same night, and another, as he had commanded me.

## CHAPTER XII.

*The vision of an eagle coming forth of the sea, and of his feathers.* **1** Then sawe I a dream, and behold; there came vp from the sea an eagle, which had twelve feathered wings and three heads. **2** And I sawe and beheld, the speed her wings ouer all the earth, and all the windes of the ayre blow on her, and gathered them selfes. **3** And I beheld, and out of her feathers grew out other contrarie feathers, & they became lile feathers and small. **4** But her heads remained still, and the head in the middes was greater then the other heads, yet rested it with them. **5** Moreouer, I sawe that the eagle slewe with his feathers and reigned vpon earth, & ouer them that dwelt therein. **6** And I sawe that all things vnder heauen were subie & vnto her, and no man spake against her, nor no one creature vpon earth. **7** I sawe also that the eagle stoode vp vpon her claws, and spake to her feathers, saying, **8** Watch not altogether; sleepe euery one in his owne place, and watch by course. **9** But let the heads be preferred for the last. **10** Neuertheles, I sawe that the voyce went out of her heads, but from the middes of her bodie. **11** Then I numbred her contrarie feathers, & behold, there were eight of them. **12** And I looked, and beheld vpon the right side

Chap. 11.

Chap. 12.

side there arose one feather, and reigned ouer all the earth.

13 And when it had reigned, the ende of it came, and the place thereof appeared no more. So the next stode vp, and reigned: it continued a long time.

14 And when it had reigned, y<sup>e</sup> end of it came also, & as the first, so it appeared no more.

15 Then there came a voyce vnto it, and said,

16 Heare thou that hast kept the earth so long: this I say vnto thee, before thou beginnest to appeare no more,

17 There shall none after thee attein vnto thy time, neither to the halfe thereof.

18 Then arose the third & reigned as the other afore, and it appeared no more also.

19 So came it to all the others one after another, so that euery one reigned, and the appeared no more.

20 Then I looked, and behold in proceesse of time the feathers that folowed, stode vp on the right side, that they might rule also, and some of them ruled, but within a while they appeared no more.

21 For some of the were set vp, but ruled not.

22 After this I looked & behold, y<sup>e</sup> twelue feathers appeared no more, nor the two wings.

23 And there was no more vpon the egles bodies, but two heads that rested, & fix wings.

24 Then sawe I also that two wings deuided them selues from the six, and remained vnder the head, that was vpon the right side: for the foure continued in their place.

25 So I looked, & behold y<sup>e</sup> vnderwings thought to set vp them selues, and to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And y<sup>e</sup> second were soner gone then y<sup>e</sup> first.

28 Then I beheld, and lo, the two that remained, thought also in them selues to reigne.

29 And when they so thought, behold, there awaked one of the heads that were at rest, which was in the middes: for that was greater then the two.

30 And then I sawe, that the two heads were ioyned therewith.

31 And behold, the head was turned with the, that were with it, and did eat vp the two vnderwings that would haue reigned.

32 But this head put the whole earth in feare and bare rule in it, ouer all those, that dwelt vpon earth with much labour, and it had the gouernance of the worlde, more then all the wings that had bene.

33 After this I looked, and behold, the head that was in the middes, suddenly appeared no more, as did the wings.

34 But the two heads remayned, which also ruled likewise vp<sup>o</sup> earth, and ouer those that dwelt therein.

35 And I beheld, & lo the head vpon the right side deuoured that was vpon the left side.

36 ¶ Then I heard a voyce which said vnto me, Looke before thee, and consider the thing that thou seest.

37 So I sawe, and behold as it were a lyon that roareth, running hastily out of the wood: & I sawe that he sent out a mans voyce vnto the

egle, and spake, and said,

38 Heare thou, I will talke with thee, and the most High shall say vnto thee.

39 Art not thou that that of y<sup>e</sup> foure beasts remainest, who I made so reigne in my world, y<sup>e</sup> by them the end of times might come,

40 And the fourth is come, & hath ouercome all the beasts that were past, & hath power ouer the world with great fearfulness, & ouer the whole compasse of the earth with most wicked oppression, and that dwelleth so long time in all the world with deceit?

41 For thou hast not iudged y<sup>e</sup> earth w<sup>th</sup> truth.

42 Seeing thou hast troubled the meeke, thou hast hurt the peaceable, & thou hast loued lyars, & destroyed the dwellings of the that brought forth fruit, and hast cast downe the walles of such as did thee no harme.

43 Therefore is thy wrongfull dealing come vp vnto the most High, and thy pride vnto the Mightie.

44 The most High also hath looked vpon the proude times, and behold, they are ended, & their abominations are fulfilled.

45 Therefore appeare no more, thou egle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked claws, nor all thy vaine body,

46 That all the earth may be refreshed, and come againe, as one deliuered from thy violence, and that the may hope for the iudgement and mercie of him that made her.

*The declaration of the former vision.*

1 **A**ND when the lyon spake these words to the egle, I sawe,

2 And behold, the head y<sup>e</sup> had the vpper had, appeared no more, neither did y<sup>e</sup> foure wings appeare any more, that came to it, and set vp them selues to reigne, whose kingdome was small and full of vproares.

3 And I sawe, and beholde, they appeared no more, and the whole body of the egle was burnt, so that the earth was in great feare. Then I awaked out of the trouble and trance of my minde, and from the great feare, and said vnto my spirit,

4 Lo, this hast thou done vnto me in y<sup>e</sup> thou searchest out the wayes of the most High.

5 Lo, yet am I weary in my minde, and very weake in my spirit, and litle strength is there in me, for the great feare that I receiued this night.

6 Therefore nowe I will beseech y<sup>e</sup> most High that he will comfort me vnto the end.

7 And he said, O Lord, Lord, if I haue founde grace before thy sight, and if I am iustified with thee before many other, & if my prayer in deede be come vp before thy face,

8 Comfort me, & shew me thy seruant the interpretation & differēce of this horrible sight, that thou maist perfectly comfort my soule,

9 Seeing thou hast iudged mee worthy to shewe me the last times.

10 ¶ Then he said vnto me, This is the interpretation of this vision,

11 The egle, whom thou sawest come vp from the sea, is the kingdome which was seene

*Dan. 7. 7.*

Cccc ij. in the

in the vision of thy brother Daniel.

12 But it was not expounded vnto him: therefore now I declare it vnto thee.

13 Behold, the dayes come, that there shal rise vp a kingdome vpon the earth, & it shalbe feared aboue all kingdomes that were before it.

14 In it shall twelue Kinges reigne one after another,

15 Whereof y<sup>e</sup> second shal beginne to reigne, and shall haue more time then the twelue.

16 And this do y<sup>e</sup> twelue wings signifie; which thou sawest.

17 As for the voyce that thou heardest speake, and that thou sawest not goe out from the heads, but from the middes of the bodie thereof, this is the interpretation,

18 That after the time of that kingdome there shall arise great strife, and it shalbe in danger to fall, but it shall not then fall, but shalbe restored againe to his beginning.

19 Concerning the eight vnderwings, which thou sawest hang vnto her wings, this is the interpretation,

20 In him shall arise eight Kinges, whose time shalbe but small, and their yerres swifte, and two of them shall perish.

21 But when the midde time commeth, there shalbe four kept a time, whiles his time beginneth to come, that it may be ended, but two shalbe kept vnto the end.

22 And where as thou sawest three heads resting, this is the interpretation,

23 In his last daies shall the most High raise vp three kingdomes, and shall call againe many things into them, and they shall haue the dominion of the earth,

24 And of those that dwell therein, with much grieue, aboue all those that were before them: therefore are they called the heads of the eagle.

25 For they shall accomplishe his wickednes, and shall finish his last end.

26 And where as thou sawest that y<sup>e</sup> great head appeared no more, it signifieth y<sup>e</sup> one of the shal die vpon his bed, and yet with paine.

27 For the two that remaine, the sworde shall deuoure them.

28 For the sworde of the one shal deuoure the other: but at the last shall he fall by the sword him selfe.

29 And where as y<sup>e</sup> sawest two vnderwings, that went of toward the head, which was on the right side, this is the interpretation,

30 These are they whom the most High hath preferred for their end, whose kingdome is litle, and full of trouble as thou sawest.

31 And the lyon whom thou sawest rising vp out of the wood, and roaring, and speaking vnto the eagle, and rebuking her for her vnrighteousnes with all the wordes that thou hast heard.

32 This is the winde which y<sup>e</sup> most High hath kept for them, and for their wickednes vnto the end, and he shall reprove them, and cast before them their spoyle.

33 For he shall set them aline in the iudgement, and shall rebuke them and correct them.

34 For he will deliuer the residue of my people by affliction, which are preferred vpon my borders, and he shall make them ioyfull, vntill the coming of the day of iudgement, whereof I haue spoken vnto thee from the beginning.

35 This is the dreame that thou sawest, and these are the interpretations.

36 Thou onely hast bene meete to knowe this secret of the most High.

37 Therefore write all these things that thou hast seene, in a booke and hide them.

38 And teache them the wise of the people, whose hearts thou knowest may comprehend and keepe these secrets.

39 But waite thou here yet seuen dayes mo, that it may bee shewed thee whateuer it pleaseth the most High to declare vnto thee: and with that he went his waye.

40 And when all the people perceiued, that y<sup>e</sup> seuen dayes were past, & I not come againe into the citie, they gathered them all together, from the least vnto the most, and came vnto me, and spake vnto me, saying,

41 What haue we offended thee? or what euil haue we done against thee, that thou forsakest vs; and sittest in this place?

42 For of all the people thou onely art left vs as a grape of the vine, and as a candle in a darke place, and as an haufen or ship preferred from the tempest.

43 Are not the euils which are come vnto vs, sufficient?

44 If thou then forsake vs; howe much better had it bene for vs, that we had bene burnt also as Sion was burnt?

45 For we are no better then they that died there: and they wept with a loud voice. The answered I them, and said,

46 Be of good comfort, O Israel, and be not heavy, thou house of Iacob.

47 For y<sup>e</sup> most High hath you in remembrance, and the Almighty hath not forgotten you in temptation.

48 As for me I haue not forsaken you, neither am I departed from you, but am come into this place to praye for the desolation of Sion, that I might seeke mercie for the lowe estate of your Sanctuare.

49 And howe go your way home euerie man, and after these daies will I come vnto you.

50 So the people went their way into the citie, as I commanded them.

51 But I remained still in the field seuen dayes, as he had commanded me, and did eate only of the flowers of the field, and had my meat of the herbes in those daies.

CHAP. XIII.

The vision of a winde coming forth of the sea, which became a man. His properties and power against his enemies. The declaration of this vision.

1 And after the seuen dayes I dreamed a dreame by night.

2 And behold, there arose a winde from the sea, and it moued all the waues thereof.

3 And I looked, & behold, there was a mighty man with y<sup>e</sup> thowlands of heauen: & when he turned his countenance to looke, all y<sup>e</sup> things trembled.



trembled that were scene vnder him.  
 4 And whē the voyce went out of his mouth,  
 all they burned that heard his voyce; as the  
 earth faileth when it feeleth the fire.  
 5 After these things I sawe, and behold, there  
 was gathered together a multitude of men  
 out of number, from the foure windes of the  
 heauen, to fight against the man that came  
 out from the sea.  
 6 And I looked, and behold, he graued himself  
 a great mountaine, and stewe vp vpon it.  
 7 But I would haue seene y<sup>e</sup> countrey or place  
 whereout the hil was grauen, & I could not.  
 8 I sawe after these things, and behold, al they  
 which came to fight against him, were sore  
 afraid, and yet they durst fight.  
 9 Neuertheles, when he sawe the fierceenes  
 of the multitude that came, he lifted not vp  
 his hand: for he helde no sworde nor any in-  
 strument of warre.  
 10 But only, as I saw, he sent out of his mouth,  
 as it had bene a blast of fire, & out of his lips  
 the winde of the flame, and out of his tongue  
 he cast out sparkes and stormes.  
 11 And they were all mixt together, & this  
 blast of fire, the winde of the flame, and the  
 great storme, and fell with violence vpon the  
 multitude, which was prepared to fight; and  
 burnt them vp all, so that of the innumera-  
 ble multitude there was nothing seene, but  
 onely dust, and smell of smoke. When I sawe  
 this, I was afraid.  
 12 ¶ Afterwarde sawe I the same man come  
 downe from the mountaine, and calling vn-  
 to him another peaceable multitude.  
 13 And there came many vnto him, come with  
 ioyfull countenance, & some with sad: some  
 of them were bound, & some brought of the  
 that were offered; and I was sicke through  
 great feare, and awaked, and said,  
 14 Thou hast shewed thy seruant these won-  
 ders from the beginning, and hast counted  
 me worthy to receiue my prayer.  
 15 Shewe me nowe therefore the interpreta-  
 tion of this dreame.  
 16 For thus I consider in mine vnderstanding,  
 we vnto them that shal be left in those daies,  
 and much more we vnto them that are not  
 left behinde.  
 17 For they y<sup>e</sup> were not left, were in heauines.  
 18 Now vnderstand I the things that are laide  
 vp in the latter daies, which shall come both  
 vnto them, & to those that are left behinde.  
 19 Therefore are they come into great perils &  
 many necessities, as these dreames declare.  
 20 Yet is it easier, that hee that is in danger,  
 should fall into these, and foresee the things  
 to come hereafter, then to passe away as a  
 cloude out of the world.  
 21 ¶ Then answered he me, & said, The inter-  
 pretation of y<sup>e</sup> vision will I shew thee, & I will  
 open to thee the thing that y<sup>e</sup> hast required.  
 22 Where as thou hast spokē of them that are  
 left behind, this is the interpretation,  
 23 He that shall beare the danger in y<sup>e</sup> time, he  
 shal keepe him selfe. They that be fallen into  
 danger, are such as haue workes and faith to-  
 ward the most Mightie.

24 Know therefore, that they which be left be-  
 hind, are more blessed then they y<sup>e</sup> be dead.  
 25 These are the meanings of y<sup>e</sup> vision, Where  
 as thou sawest a man coming vp from the  
 midde of the sea,  
 26 The same is he whome the most High hath  
 kept a great season, who by his owne selfe  
 shall deliuer his creature, and he shall order  
 them that are left behinde.  
 27 ¶ And where as thou sawest, that out of  
 his mouth there came a blast with fire and  
 storme,  
 28 And that he neither helde sword nor wea-  
 pon, but that by his fierceenes he destroyed  
 the whole multitude, that came to fight a-  
 gainst him, this is the interpretation.  
 29 Beholde, the dayes come, that the moste  
 High will beginne to deliuer them that are  
 vpon the earth.  
 30 And he shall astonish the heartes of them  
 that dwell vpon the earth.  
 31 And one shal prepare to fight against ano-  
 ther, citie against citie, & place against place,  
 and nation against nation, and realme a-  
 gainst realme. *Mat. 24. 7.*  
 32 When this commeth to passe, then shal the  
 tokens come, that I shewed vnto thee before,  
 and then shal my Sonne be crucified, whom thou  
 sawest goe vp as a man.  
 33 And when all the people heare his voyce,  
 euery man shal in their owne land leaue the  
 band that they haue on against another.  
 34 And an innumerable multitude shal be ga-  
 thered as one, as they y<sup>e</sup> be willing to come,  
 and to fight against him.  
 35 But he shal stand vpon y<sup>e</sup> top of mount Sion.  
 36 And Sion shal come, & shal be shewed to al,  
 being prepared & huylded, as thou sawest the  
 hill grauen forth without any hands.  
 37 And this my Sonne shal be like the wicked  
 inuentions of those nations, which for their  
 wicked life are fallen into the tempest,  
 38 And into tormentes like to flame, whereby  
 they shal be tormented: and without any la-  
 bour will be destroyed them, euen by the Law,  
 which is compared vnto the fyre.  
 39 And where as thou sawest that he ga-  
 thered another peaceable people vnto him,  
 40 Those are the ten tribes which were caryed  
 away captiues out of their owne land, in the  
 time of Osee the King, whom Salmanasar y<sup>e</sup>  
 King of the Assyrians tooke captiue, and ca-  
 ried them beyond the riuer, so were they  
 brought into another land. *2. King. 17. 9.*  
 41 But they tooke this counsell to them selues,  
 that they would leaue the multitude of the  
 heathen, and go forth into a further coun-  
 trey, where neuer mankind dwelt,  
 42 That they might there weep their statutes,  
 which they neuer kept in their owne land.  
 43 And they entred in at y<sup>e</sup> narrowe passages  
 of the riuer Euphrates,  
 44 For the moste High then shewed them  
 signes, and stayed the springes of the floud  
 until they were passed ouer. *Exod. 14. 21.*  
 45 For thorow the countrey there was a great  
 journey, euen of a yere and a halfe, and the  
 same region is called "Arsareth." *Isaiah. 37. 36.*  
 "Or, Ararat."

46 Then dwell they there vntill the latter time:  
 47 And when they come forth againe,  
 48 The most High shall holde forth the springs  
 49 of the river again, that they may go thorow:  
 50 therfore sawest thou y multitude peacable.  
 51 But they that be left behind of thy people,  
 52 are those that be found within my borders.  
 53 Now which he destroyeth the multitude of  
 54 the nations that are gathered together; he  
 55 shall defend the people that remaine;  
 56 And then shall he shewe great wonders vnto  
 57 them.

58 Then said I; O Lord, Lord, shewe me this,  
 59 wherefore haue I seene the man coming  
 60 vnto me from the middes of the sea?  
 61 And he said vnto me; As thou canst neither  
 62 seeke out, nor knowe these things; that are  
 63 in the deepe of the sea; so can no man vpon  
 64 earth see my Sonne, or those that bee with  
 65 him; but in the time of that day.

53 This is the interpretation of the dreame  
 54 which thou sawest, and whereby thou only  
 55 art lightened.

54 For thou hast forsaken thine owne Lawe,  
 55 and applied thy diligence vnto mine; and  
 56 sought it.

55 Thy life hast thou ordered in wisdom, &  
 56 hast called vnderstanding thy mother.

56 Therefore haue I shewed thee the rewards  
 57 with the most High; & after three other daies  
 58 I will speake other things vnto thee; and will  
 59 declare the great and wonderful things.

57 Then went I forth vnto the field glorifying  
 58 and praising the most High for the wonders  
 59 which he did in time.

58 Which he governeth; & such things as come  
 59 in their seasons; & there I sate three dayes.

## CHAP. XIII.

Now God appeared to Moses in the bush. 19 All things  
 decline to age. 17 The latter times worse then the former.  
 20 The ingratitudes of Israel. 21 The resurrection and  
 iudgement, was not only in the old lawe.

Vpon the third day I sate vnder an oke, &  
 beheld; where came forth a voyce vnto  
 me out of the bush; & said, Eldras.

2 And I said, Here am I, Lord; and stoode vp  
 3 vpon my feete.

3 Then said he vnto me; In the bush I reuei-  
 led my selfe; and spake vnto Moyses; when  
 4 my people serued in Egypt.

4 And I sent him; and led my people out of  
 5 Egypt; and brought him vpon the mount  
 6 Sinai; & I held him with me a long season.

5 And I told him many wonders; and shewed  
 6 him the secrets of the times and the end; and  
 7 commanded him; saying;

8 These wordes shalt thou declare; and these  
 9 shalt thou hide.

7 And now I say vnto thee; that thou lay vp in  
 8 thine heart the things that I haue shewed; &  
 9 the dreame that thou hast seene; and the in-  
 10 terpretations which thou hast heard.

8 For thou shalt bee taken away from all,  
 9 and thou shalt remaine henceforth with my  
 10 counsell; and with such as be likethee; vntill  
 11 the times be ended.

9 For the world hath lost his youth; and the  
 10 times be gonne to waxe olde.

10 For the world is deuided into twelue parts,  
 11 and ten partes of it are gone alreadie & half  
 12 of the tenth parte.

11 And there remaineth that which is after  
 12 the halfe of the tenth parte.

12 Therefore set thine house in order, and re-  
 13 forme thy people; & comfort such of them as  
 14 be in trouble; & now renounce y corruption.

13 Let goe from thee mortall thoughts; cast  
 14 away from thee the burdens of men; and put  
 15 of now the weake nature;

14 And set aside thy most grieuous thought,  
 15 and haste thee to departe from these times.

15 For greater euils the those, which thou hast  
 16 seene now, shall they commit.

16 For the weaker that the world is by reason  
 17 of age, the more shall the euils be increased  
 18 vpon them that dwell therein.

17 For the truth is fled farre away; and lies  
 18 are at hand: for nowe hasteth the vision to  
 19 come, that thou hast seene.

18 Then answered I, and said before thee,  
 19 Behold, O Lord, I will goe as thou hast com-  
 20 manded me; and reforme the people; which  
 21 are present; but they that shall be borne af-  
 22 terward, who shall admonish them?

19 Thus the world is set in darkenes; and they  
 20 that dwell therein, are without light.

20 For thy Lawe is burnt; therefore no man  
 21 knoweth the things that are done of thee, or  
 22 the workes that shalbe done.

21 But if I haue found grace before thee, sende  
 22 the holy Ghost vnto me; & I will write all that  
 23 hath bene done in the world since the begin-  
 24 ning; which was written in thy Law, that me  
 25 may finde the path; and that they which will  
 26 liue in the latter dayes, may liue.

22 And he answered me, saying, Go, & gather  
 23 the people; & say vnto them; that they seeke  
 24 thee not for fourtie dayes.

23 But prepare thee many boxe tables; & take  
 24 with thee these five; Sares, Dabria, Selemia,  
 25 Ecanus, and Asiel; which are ready to write  
 26 swiftly.

24 And come hither, and I will light a candle  
 25 of vnderstanding in thine heart; which shall  
 26 not be put out till the things be performed  
 27 which thou shalt beginne to write.

25 And then shalt thou declare some things  
 26 openly vnto the perfite men; & some things  
 27 shalt thou shew secretly vnto the wise; to mo-  
 28 row this houre shalt thou beginne to write.

26 Then went I forth, as he commanded me; &  
 27 gathered all the people together; and said,

28 Heare these wordes, O Israel;

29 Our fathers at y beginning were strangers  
 30 in Egypt; from whence they were deliuered;

30 And receiued the Law of life; which they  
 31 kept not; which ye also haue transgressed af-  
 32 ter them.

31 Then was the land; euen the lande of Sion  
 32 parted among you by lot: but your fathers  
 33 and ye also haue done vnrighteously; & haue  
 34 not kept the wayes; which the most High  
 35 commanded you;

36 And for so much as he is a righteous Iudge,  
 37 he tooke from you in time the thing that he  
 38 had giuen you.

Gm. 4. 4

Am. 3. 13

33 And now are ye here, and your brethren among you.

34 Therefore if so be that ye will subdue your owne vnderstanding, & reforme your heart, ye shalbe kept aliuē, and after death shall ye obtaine mercie.

35 For after death shall the iudgement come, when we shall liue againe: and then shall the names of the righteous be manifest, and the workes of the vngodlie shalbe declared.

36 Let no man therefore come how vnto me, nor seeke me these fourtie dayes.

37 So I tooke the five men, as he commanded me; and we went into the field; and remained there.

38 The next day beholde; a voyce called me, saying, Eldras, \* open thy mouth, & drinke that I giue thee to drinke.

39 This opened I my mouth, & behold, he reached me a ful cuppe, which was ful as it were with water: but the colour of it was like fyre.

40 And I tooke it and dranke; and when I had drunke, mine heart had vnderstanding, and wisdom grewe in my breast: for my spirit was strengthened in memorie.

41 And my mouth was opened, & shut no more.

42 The most High gaue vnderstanding vnto the five men; that they wrote the hie things of the right, which they vnderstoode not.

43 But in y<sup>e</sup> night they did eat bread, but I spake by day, and helde not my tongue by night.

44 In fourtie dayes, they wrote two hundredeth and foure bookes.

45 And when the fourtie dayes were fulfilled, the most High spake; saying, The first that thou hast written, publish openly, that the worthe and vnworthe may read it.

46 But keepe the seuentie last, that thou maist giue them to the wife among thy people.

47 For in them is the veine of vnderstanding, and the fountaine of wisdom, and the riuer of knowledge: and I did so.

## CHAP. XV.

*1 The prophesie of Eldras is certaine. 2 The evils that shal come on this worlde. 3 The Lord will aduenge the innocent blood. 4 Egypte shall lament. 5 Sedition. 6 And punishment vpon the Kinges of the earth. 7 Cursed are they that sinne. 8 Troubles and warres vpon the whole earth. 9 God is the reuenger of his elect.*

1 Beholde, speake thou in the eares of my people the wordes of prophesie, which I will put in thy mouth, saith the Lord:

2 And cause them to be written in a letter: for they are faithfull and true.

3 Feare not the imaginations against thee: let not y<sup>e</sup> vnfaithfulnes of the speakers trouble thee, that spake against thee.

4 For euerie vnfaithfull shall dye in his vnfaithfulnes.

5 Behold, saith the Lord, I will bring plagues vpon all the worlde, y<sup>e</sup> sworde, famine, death and destruction:

6 Because that iniquitie hath fully polluted all the earth, & their wicked workes are fulfilled.

7 Therefore, saith the Lord, I will holde my tongue no more for their wickednes, (they do vngodlie) neither will I suffer them in the things, that they do wickedly.

8 Beholde, \* the innocent and righteous

blood crieth vnto me, and the foules of the iust crye continually.

9 I will surely auenge them, saith the Lord, & receiue vnto me all the innocent blood from among them.

10 Beholde, my people is led as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypte.

11 But I will bring them out w<sup>th</sup> a mightie hand, & a stretched out arme, & smite it w<sup>th</sup> plagues as afore; & will destroye all the land thereof.

12 Egypte shall mourne, and the foundations thereof shalbe smitten with the plague & punishment, that God shall bring vpon it.

13 The plowmen that till the ground, shall mourne for their seedes shal faile through y<sup>e</sup> blasting and haile, and by an horrible starre.

14 Woe to the worlde, and to them that dwell therein.

15 For the sword, & their destruction draweth neere, & one people shall stand vp to fight against another with swordes in their hands.

16 For there shalbe sedition among men, and one shall insade another: they shall not regarde their King, and the princes shall measure their doings by their power.

17 A man shall desire to go into a citie, & shall not be able.

18 Because of their pride y<sup>e</sup> cities shalbe troubled, y<sup>e</sup> houses shalbe afraied, & me shal feare.

19 A mā shal haue no pitie v<sup>o</sup> his neighbour, but shall destroy their houses with y<sup>e</sup> sworde, and their goods shalbe spoyled for lacke of bread, and because of greate trouble.

20 Behold, saith God, I call together all y<sup>e</sup> Kings of the earth to reuerce me, which are from the East, & from the South, from the East, & from Libanus, to turne vpon the, & to repay \* the things that they haue done to thee.

21 As they do yet this day vnto my chosen, so will I do also, and recompense them in their bosome: thus saith the Lord God.

22 My right hand shal not spare the sinners, neither shall the sworde cease from them, that shed innocent blood vpon earth.

23 The fyre is gone out from his wrath, & hath consumed the foundations of the earth, and the sinners like the strawe, that is kindled.

24 Woe to them that sinne, and keepe not my commandements, saith the Lord.

25 I will not spare them: departe, & children, fro the power: defile not my Sanctuarie.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth he them vnto death and destruction.

27 For now are the plagues come vpon the worlde, and ye shal remaine in them: for God wil not deliuer you, because ye haue sinned against him.

28 Beholde, an horrible vision commeth from the East,

29 Where generations of dragons of Arabia shall come out with many charrets, and the multitude of them shalbe caried as the winde vpon the earth, that all they which heare them, may feare and tremble.

30 Euen the Carmianias raging in wrath, shall go forth as the bores of the forest, and shal

Cccc.iiij. come

Reuel. 6. 10.  
& 19. 3.



## II. Eldras.

- come with great power, and stand against them in battel, and shall destroye a portion of the land of the Assyrians.
- 31 But after, this shall the dragons haue the vpper hand, and remember their nature, and shall turne about, and conspire to consume them with a great power.
- 32 Then these shall be troubled, and keepe silence by their power, and shall flee.
- 33 From the lande of the Assyrians shall the enemy besiege them, and consume some of them, and in their hoste, shall be feare and dread, and strife among their Kings.
- 34 Behold cloudes from the East, and from the North vnto the South, & they are verie horrible to looke vpon, full of wrath and storme.
- 35 They shall smite one vpon another: & they shall smite downe a great multitude of starres vpon the earth, euen their owne starre, & the blood shall be fro the sword vnto the bellie,
- 36 And the dongue of man vnto the Camels litter.
- 37 And there shall be great fearefulness, & trembling vpon earth, & they shall see wrath, shall be afayed, & a trembling shall come vpon them.
- 38 And then there shall come great stormes from the South, and from the North, and parte from the West.
- 39 And from the East shall winds arise & shall open it with the cloude, which he raised vp in wrath, and the starre, raised, to feare the East and West winde, shall be destroyed.
- 40 And the great and mightie cloudes shall be lift vp, full of wrath, and the starre, that they may make, all the earth afayed, and them that dwell therein, and that they may powre out ouer euerie hie place, and lifted vp, an horrible constellation,
- 41 As fyre & hayle, and flying swordes, & many waters, that all fields may be full, & all riuers with the abundance of great waters.
- 42 And they shall breake downe the cities, and walles, and mountaines, and hilles, and the trees of the wood, and the grasse of the meadowes, and their corne.
- 43 And they shall go with a streight course vnto Babylon, and make it afayed.
- 44 They shall come to her, and besiege her, & shall powre forth the constellation, & all the wrath against her: then shall the dust and smoke go vp vnto the heauen, and all they that be about her, shall bewaile her.
- 45 And they that remaine vnder her, shall do seruice vnto them, that haue put her in feare.
- 46 And thou Asia, thou art partaker of the hope of Babylon, and the glorie of her persone.
- 47 Wo vnto thee, O wretch, because thou hast made thy self like vnto her, & hast deckt thy daughters in whoredome, that they might please & glorie in thy louers, which haue alway desired to comit whoredome with thee.
- 48 Thou hast followed her that is hated in all her workes, and in her inuentions: therefore saith God,
- 49 I will send plagues vpon thee, widowhed, pouertie, and famine, and the sword, and pestilence, to waste thine houses with destruction and death.
- 50 And the glorie of thy power shall be dried vp, as a flowre when the heat riseth, that is sent vpon thee.
- 51 Thou shalt be sicke as a poore wife that is plagued and beaten of women, so that the mightie and the louers shall not be able to receiue thee.
- 52 Would I thus hate thee, saith the Lord,
- 53 If thou haddest not alway staine my chosen, exalting the stroke of thine hands, & said ouer their death, when thou wast drunken,
- 54 Set forth the beautie of thy countenance?
- 55 The reward of thy whoredome shall be in thy bosom: therefore shalt thou receiue a reward,
- 56 As thou hast done vnto my chosen, saith the Lord, so will God do vnto thee, and will deliuer thee vnto the plague.
- 57 And thy children shall dye of hunger, and thou shalt fall by the sword, and thy cities shall be broken downe, and all thy men shall fall by the sword in the field.
- 58 And they that be in the mountaines shall dye of hunger, and eat their owne flesh, and drinke their owne blood for want of bread and thirst of water.
- 59 And thou, as vnhappy, shalt come therow on the sea, and receiue plagues againe.
- 60 In the passage they shall cast downe thy staine citie, & shall roote out one parte of thy land, and consume the portion of thy glorie, and shall returne to her that was destroyed.
- 61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shall be to thee as fyre.
- 62 And they shall destroy thee, & thy cities, thy land, & thy mountaines: all thy woods, & all thy fruitefull trees shall they burne with fyre.
- 63 Thy children shall they carie away captiue, and shall spoyle thy substance, and marre the beautie of thy face.

### CHAP. XVI.

1 Against Babylon, Asia, and Egypt and Syria. 17. Of the evils that shall come vpon the world, with admonition how to gouerne them selves in afflictions. 54. To acknowledge their sinnes, and to commit them selves to the Lord. 55. Whose mightie providence & iudgement is to be reuerenced.

- 1 **W**O to thee, Babylon and Asia: woe to thee, Egypt and Syria.
- 2 Girde your selues with sacke & heareclothe, and mourne your children, and be sure: for your destruction is at hand.
- 3 A sword is sent vnto you, and who will turne it backe? a fyre is sent among you, and who will quenche it?
- 4 Plagues are sent vnto you, & who can driue them away?
- 5 May any man driue away an hungrie lyon in the wood? or quenche the fyre in stubble when it hath once begonne to burne? may one turne againe the arrowe, that is shot of a strong archer?
- 6 The mightie Lord sendeth the plagues, & who can driue them away? the fyre is gone forth in his wrath, and who can quenche it?
- 7 He shall cast lightnings, and who shall not feare? he shall thunder, and who shall not be afayed?
- 8 The Lord shall threaten, and who shall not vterly

vterly be broken in pieces at his presence?  
 the earth quake, and the foundation thereof:  
 the sea ariseth vp with waues from the  
 deepe, and the waues thereof are troubled,  
 and the fishes thereof, before the Lord,  
 and the glorie of his power.  
 9 For strong is his right hand, that bendeth  
 the bowe: his arrowes that he shooteth are  
 sharpe, & shal not misse, when they beginne  
 to be shot into the end of the world.  
 10 Beholde, the plagues are sent, and shal not  
 turne againe, till they come vpon earth.  
 11 The fyre is kindled, and shal not be put out,  
 till it consume the foundations of the earth.  
 12 As an arrowe which is shot of a mightie  
 archer, returneth not backward, so the pla-  
 ges that shal be sent vpon earth, shal not  
 turne againe.  
 13 Wo is me, wo is me: who will deliuer me  
 in those dayes?  
 14 The beginning of sorowes, & great mour-  
 ning: the beginning of famine, and great  
 death: the beginning of warres, and the po-  
 wers shal feare: the beginning of euils, and  
 all shal tremble. What shal I do in these  
 things, when the plagues come?  
 15 Beholde, famine and plague, and trouble,  
 and anguish are sent as scourges for amen-  
 demēt.  
 16 But for all these things they wil not turne  
 from their wickednes, nor be alway mindfull  
 of the scourges.  
 17 Beholde, vitayles shalbe so good cheape  
 vpon earth, that they shal think them selues  
 to be in good case: but then shal the euils  
 bud forth vpon earth, euen the sworde, the  
 famine and great confusion.  
 18 For many of them that dwell vpon earth,  
 shal perish with famine, and the other that  
 escape the famine, shal the sworde destroy.  
 19 And the dead shalbe cast out as dungue,  
 & there shalbe no man to comforte them: for  
 the earth shalbe wasted, and the cities shalbe  
 cast downe.  
 20 There shalbe no man left to till the earth,  
 and to sowe it: the trees shal giue fruite, but  
 who shal gather them?  
 21 The grapes shalbe ripe, but who shal treade  
 them? for all places shalbe desolate, so that  
 one man shal desire to see another, or to  
 heare his voyce.  
 22 For of one cite there shalbe ten left, & two  
 of y<sup>e</sup> field, which shal hide them selues in the  
 thicke woods, and in the cleftes of rocks.  
 23 As when there remaine three or foure oli-  
 ues in the place where oliues growe, or a-  
 mong other trees,  
 24 Or as when a vineyard is gathered, there  
 are left some grapes of them that diligent-  
 ly sought thorow the vineyard:  
 25 So in those dayes there shalbe three or  
 foure left by them that searche their houses  
 with the sworde.  
 26 And the earth shalbe left waste, & the fields  
 thereof shal waxe olde, and her wayes and all  
 her paths shal growe full of thornes, because  
 no man shal traual therethrough.  
 27 The virgins shal mourne, hauing no bride-

gromes: and women shal make lamenta-  
 tion, hauing no husbands: their daughters  
 shal mourne, hauing no helpers.  
 28 In the warres shal their bridegromes be  
 destroyed, and their husbands shal perish  
 with famine.  
 29 But, ye seruantes of the Lord, heare these  
 things, and marke them.  
 30 Beholde the words of the Lord, receiue it  
 beleeue, not the gods of whom the Lord  
 speaketh: beholde the plagues drawe nere,  
 and are not slacke.  
 31 As a traveling womā which is y<sup>e</sup> ninth mo-  
 neth bringeth forth her sente, when y<sup>e</sup> houre  
 of birth is come, two or three houres afore y<sup>e</sup>  
 paines come vpon her bodie, and when the  
 child cometh to y<sup>e</sup> birth, they may not a while  
 32 So shal not the plagues be slacke to come  
 vpon the earth, and the world shal mourne,  
 and sorowes shal come vpon it conuerty side.  
 33 O my people, heare my worde: make you  
 ready to the battel, & in the troubles be euen  
 as strangers vpon earth.  
 34 He that selleth, let him be as he that fleeth  
 his way: & he that byeth, as one that wil lose.  
 35 Who so occupieth marchandise, as he that  
 winneth not: and he that buildeth, as he that  
 shal not dwell therein.  
 36 He that soweth, as one that shal not reape:  
 he that curteth the vine, as he that shal not  
 gather the grapes.  
 37 They that marry, as they that shal get no  
 children: and they that marry not, so as the  
 widowes.  
 38 Therefore they that labour, labour in vaine.  
 39 For strāgers shal reape their fruits, & spoyle  
 their goods, and ouerthrowe their houses, &  
 take their children captiue: for in captiuitie  
 and famine shal they get their children.  
 40 And they that occupie their marchandise  
 with couetousnes, the more they decke their  
 cities, their houses, their possessions, & their  
 owne persones,  
 41 So much more wil I be angrie against them  
 for their sinnes, saith the Lord.  
 42 As a whore enuieeth an honest and vertuous  
 woman,  
 43 So shal righteousness hate iniquitie, when  
 she decketh her selfe, and shal accuse her o-  
 penly, when he shal come that shal bridle the  
 autor of all sinne vpon earth.  
 44 And therefore be ye not like therunto, nor  
 to the workes thereof for or euer it be long,  
 iniquitie shalbe taken away out of the earth,  
 and righteousness shall reigne among you.  
 45 Let not the finner say, that he hath not sin-  
 ned: for coles of fyre shal burne vpon his  
 head, which saith, I haue not sinned before  
 the Lord God and his glorie.  
 46 Behold, the Lord knoweth all the workes  
 of men, their imaginations, their thoughts  
 and their hearts.  
 47 \* For as soone as he said, Let the earth be  
 made, it was made: let the heauen be made,  
 and it was created.  
 48 By his worde were the things established,  
 and he knoweth the number of them.  
 49 He searcheth the depth, and the treasures  
 thereof:

Luk. 16. 15.

Gen. 1. 1.

Psal. 147. 4.

The condition of the  
Godly in this world.  
2. Co. 6. 12. 13. 14.  
69.

thercof: he hath measured the sea, and what  
it containeth:  
50 He hath shut the sea in the middes of the  
waters, and with his worde hath he hanged  
the earth vpon the waters.  
51 He spreadeth out the heauen like a vawte:  
vpon the waters hath he founded it.  
52 In the desert hath he made springs of wa-  
ter, and pooles vpon the toppes of the moun-  
taines, to powre out floods from the hic  
rockes to water the earth.  
53 He made man, and put his heart in the  
middes of the bodie, and gaue him breath,  
life and vnderstanding.  
54 And the Spirit of the almightie God, which  
made all things, and hath searched all the  
hid things in the secrets of the earth,  
55 He knoweth your inuentions, and what ye  
imagine in your heart when ye sinne and  
would hide your finnes.  
56 Therefore hath the Lord searched & sought  
out al your works, & will put you al to shame.  
57 And whē your finnes are brought forth be-  
fore men, ye shalbe cōfounded, & your owne  
finnes shall stand as your accusers in that day.  
58 What will ye do, or how will ye hide your  
finnes before God and his Angels?  
59 Beholde, God him selfe is the iudge: feare  
him: cease from your finnes, and forget your  
iniquities, and meddle no more from hence  
forth with them: so shal God leade you forth,

and deliuer you from all trouble.  
60 For behold, the heate of a greaw multitude  
is kindled against you, and they shall take a-  
way certaine of you, and shall slaye you for  
meat to the idoles.  
61 And they y consent vnto the, shalbe had in  
derisio & in reproche, & troden vnder foote.  
62 For in euerie place & cities that are neere,  
there shalbe great insurrection against those  
that feare the Lord.  
63 They shalbe like mad men: they shall spare  
none: they shall spoyle, and wast such as yet  
feare the Lord.  
64 For they then shall waste and spoyle their  
goods, and cast them out of their houses.  
65 Then shall the trial of my chosen appeare,  
as the golde is tried by the fyre.  
66 Heare, o ye my beloued, saith the Lord: be-  
holde, the dayes of trouble are at hand, but I  
will deliuer you frō them: be not ye affrayed:  
doute not, for God is your captaine.  
67 Who so keepeth my commandements and  
precepts, saith the Lord God, let not your  
finnes weigh you downe, & let not your ini-  
quities lift them selues vp.  
68 Woe vnto them that are bound with their  
finnes, and couered with their iniquities, as a  
field is hedged in with bushes, and the path  
thereof couered with thornes, whereby no  
man may traual: it is shut vp, and is appoint-  
ed to be deuoured with fyre.

# TOBIT.

## CHAP. I.

*1. Tobias paragon. 2. His godlines. 3. His equitie. 4. His  
charitie and prosperitie. 5. His feaith, and his goods are con-  
fiscate. 6. And after restored.*



Tobias, being  
captive amongst  
the Assyrians, did  
not leaue the  
way of truth.

*Or, Salmanaſar.  
2. King. 17. 9.*

Tobias was  
mercifull.

*2. King. 12. 10.*

HE booke of the words of  
Tobit sonne of Tobiel, the  
sonne of Ananeel, the ſone  
of Aduel, the ſonne of Ga-  
bael, of the ſeede of Aſael, &  
of the tribe of Nephthalim,  
3 Who in the time of Enemeſſar King of the  
Aſſyrians was \* ledded away captiue out of  
Thisbe, which is at the right hand of that cit-  
tie, which is called properly Nephthalim, in  
Galilee aboue Aſer.  
4 I Tobit haue walked all my life long in the  
way of truth & iuſtice, & I did many things  
liberally to the brethren, which were of my  
nation, and came with me to Nineue into  
the land of the Aſſyrians.  
5 And when I was in mine owne countrey in  
the land of Iſrael, being but yong, al the tribe  
of Nephthalim my father ſell frō the houſe  
of Ieruſalem, which was choſen out of all the  
tribes of Iſrael, that al the tribes ſhould ſacri-  
fice there, where the Temple of the taber-  
nacle of the moſt High was conſecrated, and  
built vp for all ages.  
6 Now al y tribes, which ſell from God, yea,  
and my father Nephthalims houſe offered to  
the heifer called Baal.  
7 But I (as it was ordeined to all Iſrael by an  
euerlaſting decree) went alone often to Ie-

ruſale, at the feaſts \* bringing the firſt fruits,  
and the tenth of beaſts, with that which was  
firſt ſhorne, and offered them at the altar to  
the Priektes the children of Aaron.  
8 The thirde tenth part I gaue to the Priektes  
the ſonnēs of Aaron, which miniſtred in Ie-  
ruſalem: the other tenth part I ſolde, & came  
and beſtowed it euery yere at Ieruſalem.  
9 The thirde tenth part I gaue vnto them to  
whome it was meete, as Debora my fathers  
mother had commanded me: for my father  
leſte me as a pupil.  
10 Furthermore when I was come to the age  
of a man, I married Anna of mine owne kin-  
red, and of her I begate Tobias.  
11 But when I was ledded captiue to Nineue,  
all my brethren, & thoſe which were of my  
kinred, did eate of the \* bread of the Gētiles.  
12 But I kept my ſelf from eating,  
13 Becauſe I remembred God with all mine  
heart.  
14 Therefore the moſt High gaue me grace  
and fauour before Enemeſſar, ſo that I was  
his puruoier.  
15 And I went into Media, and I deliuered  
ten talents of ſiluer to Gabael the brother  
of Gabrias in the land of Media.  
16 But when Enemeſſar was dead, Sennache-  
rib his ſonne reigned in his ſteade: whoſe  
ſtate becauſe it was troubled, I could not go  
into Media.  
17 But in the time of Enemeſſar, I gaue ma-  
ny almes to my brethren, and gaue my bread

*He ſhel ben  
idolot.  
Eruſalim.  
dent. 2. 14*

*He married  
his wife Anna,  
which becom  
him Tobias.  
Num. 26. 10*

*He ſerued  
in the ſight of  
Salmanaſar.*

*Or, ſome  
Or, in Xpo  
a citie called*

*Or, Salmanaſar  
The chariti  
of Tobias*





Sarra prayeth,  
and fasteth that  
she may be deli-  
uered from shame.

The innocencie  
of Sarra.  
Her chastitie.

"Grek, nere bro-  
ther.

The prayers of  
Tobit, & Sarra  
are heard both  
at a time.

Chapter 10.

Tobits exhor-  
tation to his  
sonne, when he  
thought he  
should dye.  
The mother is  
to be reuerced.  
Exod. 20. 12.  
Eccle. 7. 27.

God must be in  
our heartes.

Almes.  
Prouerb. 3. 9.  
Eccle. 4. 1. & 14. 13.  
Leuit. 19. 34.  
Eccle. 35. 41.

rie sorowfull; so that she thought to haue  
strangled her selfe. And she said, I am the  
only daughter of my father; and if I do this,  
I shal slander him, and shal bring his age to  
the graue with sorow.

11 Then she prayed toward the windowe and  
said, Blessed art thou, o Lord my God, and  
thine holy and glorious Name is blessed, and  
honorable for euer: let all thy workes praise  
thee for euer.

12 And now, o Lord, I set mine eyes, and my  
face toward thee.

13 And say, Take me out of the earth, that I  
may heare no more any reproche.

14 Thou knowest, o Lord, that I am pure from  
all sinne with man;

15 And that I haue neuer polluted my name,  
nor the name of my father in the land of my  
captiuitie: I am the only daughter of my fa-  
ther, neither hath he any man child to be his  
heire, neither any neere kinsman or childe  
borne of him, to whom I may keepe my selfe  
for a wife: my seuen husbands are now dead, &  
why should I liue? But if it please not thee y  
I should dye, commaund to looke on me, & to  
pitie me that I do no more heare reproche.

16 So the prayers of them both were heard be-  
fore the maiestie of the great God.

17 And Raphael was sent to heale them both,  
to take away the whiteness of Tobits  
eyes, and to giue Sarra the daughter of Ra-  
guel for a wife, to Tobias the sonne of Tobit,  
and to binde Asmodeus the euil spirit, be-  
cause he belonged to Tobias by right. The  
same time came Tobit home, and en-  
tered into his house, and Sarra the daughter  
of Raguel came downe from her chamber.

CHAP. XI.

In that day Tobit remembered the siluer,  
which he had deliuered to Gabael in Ra-  
ges a cite of Media.

2 And said with him selfe, I haue wished for  
death: wherefore do I not call for my sonne To-  
bias that I may admonish him before I dye?

3 And when he had called him, he said, My  
sonne, after that I am dead, bury me, and de-  
spise not thy mother, but honor her all the  
dayes of thy life, & do that which shal please  
either, and anger her not.

4 Remember, my sonne, how many dangers  
the susteined when thou wast in her wombe,

5 And when she dyeth, bury her by me in the  
same graue.

6 My sonne, for our Lord God alwayes before  
thine eyes, & let not thy wil be set to sinne or  
to transgresse the commandements of God.  
Doe rightfully all thy life long, & followe not  
thy wayes of vnrighthouse: for if thou deale  
untruely, thy doings shall prosperously succede  
to thee, and to all them which liue iustly.

7 Giue almes of thy substance: and when  
thou giuest almes, let no thine eye be en-  
uious, neither turne thy face from any poore,  
lest that God turne his face from thee.

8 Giue almes according to thy substance: if  
thou haue but a litle, be not afrayde to giue a  
litle almes.

9 For thou layest vp a good store for thy selfe  
against the day of necessitie,

10 Because y almes doeth deliuer fro death,  
and suffreth not to come into darkenes.

11 For almes is a good gift before the moste  
High to all them which vse it.

12 Beware of all whoredome, my sonne, and  
chiefly take a wife of y seede of thy fathers,  
& take not a strange woman to wife which is  
not of thy fathers stocke: for we are the chil-  
dren of the Prophetes, Noe, Abraham, Isaac &  
Jacob are our fathers fro the beginning. Re-  
member my sonne that they married wiues of  
their owne kined, and were blessed in their  
children & their seede shal inherite the land.

13 Now therefore, my sonne, loue thy brether,  
and despise not in thine heart thy brether,  
the sonnes and daughters of thy people in  
not taking a wife of them: for in pride is de-  
struction, and much trouble, and in fierceness  
is scarcetie, & great pouertie: for fierceness  
is the mother of famine.

14 Let not the wages of any man, which hath  
wrought for thee, tari with thee, but giue  
him it out of hand: for if thou serue God, he  
will also pay thee: be circumspect, my sonne,  
in all things that thou doest, and be well in-  
structed in all thy conuersation.

15 Doe to me man which thou hatest: drinke  
not wine to make thee drunken, neither let  
drunkennes go with thee in thy iourney.

16 Giue of thy bragde to the hungry, and of  
thy garments to them that are naked, & of  
all thine abundance giue almes, & let not thine  
eye be enuious, when thou giuest almes.

17 Powre out thy bread on the buriall of the  
iust, but giue nothing to the wicked.

18 Aske counsell alway of the wise, and despise  
not any counsell that is profitable.

19 Blesse thy Lord God alway, & desire of him  
that thy wayes may be made streight, & that  
all thy purposes, & counsels may prosper: for  
every nation hath not counsell: but the Lord  
giueth all good things, & he humbleth whom  
he wil, as he wil know therefore, my sonne, re-  
member my commandements, neither let  
them at anie time be put out of thy minde.

20 Furthermore, I signifie this to thee, that  
I deliuered ten talents to Gabael the sonne of  
Gabrias at Rages in Media.

21 And feare not, my sonne, for as much as we  
are made poore: for thou hast many things, if  
thou feare God, and flee from all sinne, & do  
that thing which is acceptable vnto him.

CHAP. XII.

Tobias sent to Ragel, & he meteth with the Angel Ra-  
phael, which did conduct him.

1 Tobias then answered, and said, Father, I  
will do all things which thou hast com-  
manded me.

2 But how can I receiue the siluer, seeing I  
know him not?

3 Then he gaue him the hand writing, & said  
vnto him, Seeke thee a man, which may go  
with thee, whiles I yet liue, & I will giue him  
wages, and go and receiue the money.

4 Therefore when he was gone to seeke a  
man, he found Raphael the Angel.

1 But he knew not; and said vnto him, May I  
goe with thee into the lande of Media? and  
knowest thou those places well?  
2 To whom the Angel said, I wil go with thee:  
for I haue remained w our brother Gabael.  
3 Then Tobias said to him, Tarie for me, till  
I tell my father.  
4 Then he sayde vnto him, Go, and tarie not:  
so he went in and said to his father, Beholde,  
I haue founde one which will goe with mee.  
Then he said, Call him vnto me, that I may  
knowe of what tribe he is, and whether he be  
faithfull to goe with thee.  
5 So he called him, and he came in, and they  
saluted one another.  
6 Then Tobit said vnto him, Brother, shewe  
me of what tribe and familie thou art.  
7 To whom he said, Doeſt thou seeke a stocke  
or familie, or an hired man to goe with thy  
knowe? Then Tobit said vnto him, I woulde  
knowe, brother, thy kindred and thy name.  
8 Then he said, I am of the kindred of Azarias  
and Ananias the great, & of thy brethren.  
9 The Tobit said, Thou art welcome, brother:  
be not now angrie w me, because I haue en-  
quired to know thy kindred, & thy familie: for  
thou art my brother of an honest and good  
stocke: for I knewe Ananias and Ionathas  
sonnes of that great Samaias: for we went to-  
gether to Ierusalem to worship, & offered the  
first borne, & the tenth of the fruits, & they  
were not deceiued with y error of our bre-  
thren: my brother, thou art of a great stocke.  
10 Buttel me, What wages shal I giue thee? wilt  
thou a groate a day and things necessarie, as  
to mine owne sonne?  
11 Yea, moreover if ye returne safe, I will adde  
something to the wages.  
12 So they agreed. Then said he to Tobias,  
Prepare thy self for the iourney, & go you on  
Gods Name. And when his sonne had pre-  
pared all things for the iourney, his father  
said, Go thou with this man, and God which  
dwelleth in heauen, prosper your iourney, &  
the Angel of God keepe you companie. So  
they went forth both and departed, and the  
dogge of the yong man with them.  
13 But Anna his mother wept, & said to To-  
bit, Why hast thou sent away our sonne? is he  
not the staffe of our hād to minister vnto vs?  
14 Woulde to God we had not layed money  
vpon money, but that it had bene cast away  
in respect of our sonne.  
15 For that which God hath giuen vs to liue  
with, doeth suffice vs.  
16 Then said Tobit, Be not carefull, my sister:  
he shal returne in safetie, and thine eyes shal  
see him.  
17 For the good Angel doeth keepe him com-  
panie, and his iourney shal be prosperous, &  
he shal returne safe.  
18 Then the made an ende of weeping.

CHAP. VI.

1 Tobias deliuered from the fish. 2 Raphael sheweth him cer-  
tain medicines. 3 He conduſteth him toward Sarra.  
4 And as they went on their iourney, they  
came at night to the flood Tygris, and  
there abode.

1 And when the yong man went to wash him  
selfe, a fish leaped out of the riuer, and woulde  
haue deuoured him.  
2 Then the Angel said vnto him, Take the  
fish. And the yong man rooke the fish, and  
drew it to land.  
3 To whome the Angel said, Cut the fish, and  
take the heart, and the liuer, and the gall, &  
put them vp surely.  
4 So the yong man did as the Angel com-  
manded him: and when they had roasted the  
fish, they ate it: then they both went on their  
way, till they came to Ecbatane.  
5 Then the yong man said to the Angel,  
Brother Azarias, what suaueth the heart &  
the liuer, and the gall of the fish?  
6 And he said vnto him, Touching y heart &  
the liuer, if a deuill or an euill spirit trouble  
any, we must make a perfume of this before y  
man or y woman, & he shal be ad more cured.  
7 As for the gall, euill is in man that hath  
whitenesse in his eyes, and he shal be healed.  
8 And when they were come nere to Rages,  
9 The Angel said to the yong man, Brother,  
to day we shall lodge with Raguel, who is  
thy cousin; he also hath one only daughter  
named Sarra: I will speake for her that she  
may be giuen thee for a wife.  
10 For to thee doeth the right of lighter pier-  
cing, seeing thou alone art the remanent of  
her kindred.  
11 And the maide is faire & wise: now there-  
fore heare me, and I will speake to her father,  
that we may make the marriage which we  
are returned from Rages: for I knowe Raguel  
can not marrie her to another score  
ding to the law of Moyses: for he should de-  
serue death, because the right doeth rather  
appetaine to thee then to any other man.  
12 Then the yong man answered the Angel, I  
haue heard, brother Azarias, that this maide  
hath bene giuen to Israhel men, who alldyed  
in the marriage chambers.  
13 And I am the only begotten sonne of my fa-  
ther, & I am afraid, least I go into her, & dye  
as y other before: for a wicked spirit liueth  
her, which hurteth no bodie, but those which  
come nio her: wherefore I also feare least I  
dye, and bring my fathers and my mothers  
life because of me to the grave with for euer:  
for they haue no other sonne to bury them.  
14 Then the Angel said vnto him, Doeſt thou  
not remeber the precepts which thy father  
gaue thee, that thou shouldest marrie a wife  
of thine owne kindred? wherefore heare me,  
o my brother, for she shal be thy wife, neither  
be thou carefull of y euill spirit: for in some  
night shall she be giuen thee in marriage.  
15 And when thou shalt go into the marriage  
chamber, thou shalt take of the hote roles for  
perfumes, and make a perfume of the heart,  
and of the liuer of the fish.  
16 Which if the spirit do smell, he will flee a-  
way, & neuer come againe any more: but whe  
thou shalt come to her, rise vp both of you, &  
praye to God which is mercifull: who will  
haue pitie on you, and saue you: feare not,  
for she is appointed vnto thee from the be-

Tobias, inuaded  
of a fish, is deli-  
uered by the  
Angel.

Numb. 17. 8.  
and 36. 3.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



ginning, & thou shalt keepe her, and she shall goe with thee: moreover I suppose that she shall beare thee children: now when Tobias had heard these things, he loued her, and his heart was effectually ioyned to her.

## C H A P. VII.

*Tobias marrieth Sarra Raguels daughter.*

Raphael & Tobias come to Raguel.

And when they were come to Ecbatane, they came to the house of Raguel: and Sarra met them, & after they had saluted one another, she brought them into the house.

Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin?

And Raguel asked, Where are you, my brethren? To whom they said, that they were of the tribe of Nephthaliim, and of the captiues that dwelt at Ninoue.

Then he said to them, Do ye knowe Tobit our kinsman? And they said, We knowe him.

Then said he, Is he in good health?

And they said, He is both alive, & in good health: and Tobias said, He is my father.

Then Raguel leaped, & kissed him, & wept; and blessed him, and said vnto him, Thou art the sonne of an honest & good man: but when he had heard that Tobit was blinde, he was sorrowfull and wept.

And likewise Edna his wife, and Sarra his daughter wept. Moreover they received the with a readie minde, and after that they had killed a ram of the flocke, they set much meat on the table: Then said Tobias to Raphael,

Tobias asketh Raguels daughter to wife.

Brother Azarias, put forth those thinges wherewith thou spakest in the way; that this busines may be dispatched.

So he communicated the matter with Raguel, & Raguel said to Tobias, Eat, & drinke and make merry.

For it is meete that thou shouldest marry my daughter: neuertheless, I will declare vnto thee the truth.

I haue giuen my daughter in marriage to seven men, who dyed that night which they came in vnto her: neuertheless, be thou of a good courage and merry. But Tobias said, I desire nothing here, vntill ye bring her hither, and betrothe her to me.

Raguel said then, Marrie her then according to the custome: for thou art her cousin, & she is thine. God which is mercifull, make this prosperous to you in all good thinges.

Raguel giueth his daughter Sarra to Tobias.

*Numb. 36. 8.*

Then he called his daughter Sarra, and she came to her father, and he tooke her by the hand, and gaue her for wife to Tobias, saying, Beholde, take her after the Lawe of Moyses, and leade her away to thy father: and he blessed them.

And called his wife Edna, and he tooke a booke and wrote a contract, and sealed it.

Then they began to eat.

After Raguel called his wife Edna, and said vnto her, Sisters, prepare another chamber, and bring her in thither.

Which when he had done, as he had bidden her, he brought her thither: then Sarra wept, & her mother wiped away her daughters teares.

And said vnto her, Be of good comfort, my

daughter: the Lord of Heauen and earth giue thee ioye for this thy sorow: be of good comfort, my daughter.

## C H A P. VIII.

*Tobias driueth away the euill spirit. He prayeth to God with his wife. Raguel prepareth a graue for his sonne in law. Raguel bleisseth the Lord.*

And when they had supped, they brought Tobias in vnto her.

And as he went, he remembered the wordes of Raphael, and tooke coles for perfumes, & put the heart and liuer of the fish therupon, and made a perfume.

The which smell when the euill spiritke had smelled, he fled into the vtmost partes of Egypt, whom the Angel bound.

And after that they were both shut in, Tobias rose out of the bed, and said, Sister, arise and let vs pray, that God would haue pnie on vs.

Then began Tobias to say, Blessed art thou, O God of our fathers; & blessed is thine holie and glorious Name for euer: let the heauens blesse thee, and all thy creatures.

Thou madest Adam, and gauest him his wife for an helpe, and stay: of them came mankind: thou hast said, It is not good, that a man should be alone: let vs make vnto him an ayde like vnto him selfe.

And now, O Lord, I take not this my sister for fornication: but vprightly: therefore graunt me mercie, that we may become aged together.

And he said with him, Amen.

So they slept both that night, and Raguel arose, and went and made a graue.

Saying, Is not he dead also?

But when Raguel was come into his house, he said to his wife Edna, Send one of thy maides, & let the see whether he be alive: if not, that I may burie him, and none knowe it.

So the maid opened the doore, & went in, and found them both a sleepe,

And came forth, and told them that he was alive.

Then Raguel praised God, & said, O God, thou art worthy to be praised with all pure, & holie praise: therefore let thy Saints praise thee with all thy creatures, and let all thine Angels and thine elect praise thee for euer.

Thou art to be praised, O Lord: for thou hast made me ioyfull, and that is not come to me which I suspected: but thou hast dealt with vs according to great mercie.

Thou art to be prayd because thou hast had mercy of two that were the only begotten children of their fathers: graunt them mercie, O Lord, and finish their life in health with ioye and mercie.

Then Raguel bade his seruants to flie graue.

And he kepte the wedding feast fourteene dayes.

For Raguel had said vnto him by an othe, that he should not depart before that fourteene dayes of the marriage were expired.

And the he should take y half of his goods and returne in safetie to his father, & should haue the rest, when he & his wife were dead.

## C H A P.

CHAP. IX.

Raphael leadeth Gabael to Tobias marriage.

- 1 **T**HEN Tobias called Raphael, and said vnto him,
- 2 Brother Azarias, take with thee a seruant and two camels, & go to Rages of the Medes to Gabael, and bring me the money & bring him to the wedding.
- 3 For Raguel hath sworne that I shall not departe.
- 4 But my father counteth the dayes: and if I tarie long, he will be very sorie.
- 5 So Raphael went out and came to Gabael, and gaue him the hand writing, who brought forth bagges which were sealed vp, and gaue them to him.
- 9 And in the morning they went forth, both together, and came to the wedding. And Tobias begate his wife with childe.

CHAP. X.

Tobit and his wife thinke long for their sonne, so Raguel sendeth away Tobias and Sarra.

- 1 **N**OW Tobit his father counted euery day, & when the dayes of the iourney were expired, and they came not,
- 2 Tobit said, Are they not mocked? or is not Gabael dead, & there is no man to giue him the money?
- 3 Therefore he was very sorie.
- 4 The his wife said to him, My sonne is dead, seeing he tarrieth: and she beganne to bewaile him, and sayde,
- 5 Nowe \* I care for nothing, my sonne, since I haue lost thee the light of mine eyes.
- 6 To whome Tobit said, Holde thy peace: be not carefull, for he is safe.
- 7 But she sayde, Holde thy peace, and deceiue me not: my sonne is dead: and she went out euerie day by the way, which they went, neither did she eate meate on the day time, and did consume whole nightes in bewailing her sonne Tobias vntill the fourtene dayes of the wedding were expired, which Raguel had sworne, that he should tary there. Then Tobias said to Raguel, Let me go: for my father and my mother looke no more to see me.
- 8 But his father in lawe said vnto him, Tarie with me, and I will send to thy father, & they shall declare him thine affaires.
- 9 But Tobias sayde, No, but let me go to my father.
- 10 Then Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruants, and cattel, and money,
- 11 And he blessed them, and sent them away, saying, The God of heauen make you, my children, to prosper before I dye.
- 12 And he said to his daughter, Honour thy father, and thy mother in lawe which are now thy parentes, that I may heare good reporte of thee: and he kissed them. Edna also saide to Tobias, The Lord of heauen restore thee, my deare brother, and graunte that I may see thy children of my daughter Sarra, that I may reioyce before the Lord. Beholde now, I commit to thee, my daughter; as a pledge: do not entreat her euil.

CHAP. XI.

The returne of Tobias to his father. 9 How he was received. 10 His father hath his sight restored and praiseth the Lord.

- 1 **A**FTER these things Tobias went his way, praising God that he had giuen him a prosperous iourney, and blessed Raguel and Edna his wife, and went on his way till he drewe neere to Nineue.
- 2 The Raphael said to Tobias, Thou knowest, brother, how thou diddest leaue thy father.
- 3 Let vs haste before thy wife, and prepare the house,
- 4 And take in thine hand the gall of the fish. So they went their way, and the dogge followed them.
- 5 Now Anna sate in the waye looking for her sonne,
- 6 Whome when she saw comming, she said to his father, Behold, thy sonne cometh, and the man that went with him.
- 7 Then said Raphael, I knowe, Tobias, that thy father shall receiue his sight.
- 8 Therefore anoint his eyes with the gall, & being pricked therewith, he shall rub & make the whitenes to fall away, and shall see thee.
- 9 Then Anna ranne forth, and fell on the necke of her sonne, & said vnto him, Seeing I haue seene thee, my sonne, from hence forth I am content to dye, and they wept both.
- 10 Tobias also went forth toward the doore, and stumbled, but his sonne ranne vnto him.
- 11 And tooke hold of his father and sprinkled of the gall on his fathers eyes, saying, Be of good hope, my father.
- 12 And when his eyes began to pricke, he rubbed them.
- 13 And the whitenes pilled away from the corners of his eyes, and when he sawe his sonne, he fell vpon his necke,
- 14 And he wept and said, Blessed art thou, o Lord, and blessed be thy Name for euer, and blessed be all thine holy Angels.
- 15 For thou hast scourged me, and hast had pitie on me: for beholde, I see my sonne Tobias: and his sonne, being glad went in, and tolde his father the great things, that had come to passe in Media.
- 16 Then Tobit was out to meete his daughter in lawe, reioycing and praying God to the gate of Nineue: & they which sawe him go, marvelled, because he had received his sight.
- 17 But Tobit testified before them al that God had had pitie on him, And when he came nere to Sarra his daughter in lawe, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee vnto vs, & blessed be thy father: & there was great ioye among all his brethren which were at Nineue.
- 18 And Achiacharus and Nasbas his brothers sonne came.
- 19 And Tobias marriage was kept seuen dayes with great ioye.

The Angels cost sel to Tobias.

Dddd. ij. for

*A thanksgiving of Tobit, who exhorteth al to praise the Lord.*

- for the man, which went with thee, and thou must giue him more.
- 2 And he said vnto him, O father, it shall not grieue me to giue him halfe of those things which I haue brought.
- 3 For he hath brought me againe to thee in safetie, and hath made whole my wife, & hath brought mee the money, and hath likewise healed thee.
- 4 Then the olde man said, It is due vnto him.
- 5 So he called the Angell, and said vnto him, Take halfe of all that ye haue brought, & goe away in safetie.
- 6 But he tooke them both apart, and said vnto them, Praise God, and confesse him, & giue him the glorie, and prayse him for the things which he hath done vnto you before al them that liue. It is good to prayse God, and to exalte his Name, and to shew forth his euident workes with honour: therefore be not weary to confesse him.
- 7 It is good to keepe close the secretes of a King, but it is honorable to reuicell the workes of God: do that which is good, and no euill shall touche you.
- 8 Prayer is good with fasting, and almes, and righteousnes. A lite w<sup>th</sup> righteousnes is better then much with vnrighteousnes: it is better to giue almes then to laye vp golde.
- 9 For almes doth deliuer from death, and doeth purge all sinne. Those which exercise almes and righteousnes, shalbe filled with life.
- 10 But they that sinne, are enemies to their owne life.
- 11 Surely I will keepe close nothing from you: neuertheles, I said it was good to keepe close the secretes of a King, but that it was honorable to reuicell the workes of God.
- 12 Nowe therefore when thou diddest praye, and Sarra thy daughter in law, I did bring to memorie your prayer before the Holie one: and when thou diddest burie the dead, I was with thee likewise.
- 13 And when thou wast not grieved to rise vp, and leaue thy dinner to burie the dead, thy good deede was not hid from mee: but I was with thee.
- 14 And now God hath sent me to heale thee, and Sarra thy daughter in law.
- 15 I am Raphael one of the seuen holy Angels, which present the prayers of the Saints, and which go forth before his holy maiestie.
- 16 Then they were both troubled, and set vpon their face: for they feared.
- 17 But he sayde vnto them, Feare not, for it shall goe wel with you: prayse God therefore.
- 18 For I came not of mine owne pleasure; but by the good will of your God: wherefore praise him in all ages.
- 19 \* All these dayes I did appeare vnto you, but I did neither eate nor drinke, but you saw it in vision.
- 20 Now therefore giue God thanks: for I go vp to him that sent me: but write all things which are done, in a booke.
- 21 And whē they rose, they sawe him no more.
- 22 Then they confessed the great and wonderful workes of God, and how the Angel of

He that wilbe acceptable to God, must be proued with tentation.

Gen. 22. 1. & 19. 3.  
and 23. 16.

- 1 Then Tobit wrote a prayer of reioicing, and said, Blessed be God that liueth for euer, and blessed be his kingdome.
- 2 \* For he doeth scourge, and hath pitie: he leadeth to hell, and bringeth vp, neither is there any that can auoide his hande.
- 3 Confesse him before the Gentiles, ye children of Israel: for he hath scattered you among them.
- 4 There declare his greatnes, and extoll him before all the liuing: for he is our Lord and our God and our Father for euer.
- 5 He hath scourged vs for our iniquities, and will haue mercie againe, & wil gather vs out of al nations, among whom we are scattered.
- 6 If you turne to him with your whole heart, and with your whole minde, and deale vp-rightly before him, then will he turne vnto you, and wil not hide his face from you, but ye shall see what he will do with you: therefore confesse him with your whole mouth, & praise the Lord of righteousnes, & extoll the euerlasting King. I will confesse him in the land of my captiuitie, and will declare his power, and greatnes to a sinfull nation. O ye sinners, turne and do iustice before him: who can tell if he will receiue you to mercie, and haue pitie on you?
- 7 I will extoll my God, and my soule shall praise the King of heauen, and shall reioyce in his greatnes.
- 8 Let all men speake, and let all praise him for his righteousnes.
- 9 O Ierusalem the holy citie, he will scourge thee for thy childrens workes, but he will haue pitie againe on the finnes of righteous men.
- 10 Giue praise to the Lord duely, and praise the euerlasting King: that his tabernacle may be buylded in thee againe with ioye: & let him make ioyefull there in thee those that are captiues, and sowe in thee for euer those that be miserable.
- 11 Many nations shal come fro faire to the Name of the Lord God, with gifts in their hands, euen gifts to the King of heauen: all generations shall praise thee, & giue signes of ioye.
- 12 Cursed are all they, which hate thee: but blessed are they for euer which loue thee.
- 13 Reioyce, and be glad for the children of the iust: for they shalbe gathered, and shal blesse the Lord of the iust.
- 14 Blessed are they w<sup>th</sup> loue thee: for they shall reioyce in thy peace. Blessed are they which haue bene sorowfull for all thy scourges: for they shall reioyce for thee, when they shall see all thy glorie, and shall reioyce for euer.
- 15 Let my soule blesse God the great King.
- 16 For Ierusalem shalbe buyt vp with sapphires, and emeraldes, and thy walles with precious stones; and thy towers, and the bulwarkes with pure golde.
- 17 And the streetes of Ierusalem shalbe paved with beryl, & carbuncle, and stones of Ophir.
- 18 And all her streetes shall say, Halleluiah, & they

\* Or, Sapphires.  
Or, praise ye the Lord.



they shall praise him, saying, Blessed be God which hath extolled it for ever.

CHAP. XIII.

Lessons of Tobit to his sonne. 5 He prophesieth the destruction of Nineue, 7 Told the restoring of Ierusalem and the Temple. 13 The death of Tobit, and his wife 26 Tobits age and death.

SO Tobit made an end of praying God. And he was eight and fiftie yeece olde, when he lost his sight, which was restored to him after eight yeece, and he gave almes, and he continued to feare the Lord God, and to praise him.

And when he was very aged, he called his sonne, and sixe of his sonnes sonnes, and said to him, My sonne, take thy children (for behold, I am aged, and am ready to depart out of this life).

Go into Media, my sonne: for I beleue that those things which Ionas the Prophet spake of Nineue, that it shall be destroyed, and for a time peace shall rather be in Media; and that our brethren shall be scattered in the earth from that good land; and Ierusalem shall be desolate, and the House of God in it shall be burned, and shall be desolate for a time.

Yet againe God wil haue pitie on them, & bring them againe into the land where they shall build a Temple, but not like to the first, vntil the times of that age be fulfilled, which being finished, they shall returne from euery place out of captiuitie, and build vp Ierusalem gloriously, & the House of God shall be built in it for ever with a glorious building; as the Prophetes haue spoken thereof.

And all nations shall turne, & feare the Lord God truly, and shall burie their idoles.

So shall all nations prayse the Lord, and his people shall cōfesse God, & the Lord shall ex-

alte his people, and all those which loue the Lord in trueth & iustice, shall reioyce, & those also which shewe mercie to our brethren.

And now, my sonne, depart out of Nineue, because that those things which the Prophet Ionas spake, shall surely come to passe.

But keepe thou the Law, and the commandments; and shewe thy selfe mercifull and iust: that it may go well with thee.

And blesse me honestly, and thy mother with me: but tary no longer at Nineue: Remember my sonne, how Aman handled Asithacharus that brought him vp, how our light he brought him into darkenes, & how he rewarded him againe: yet Asithacharus was faued, but the other had his rewarde: for he went downe into darkenes. Manasses gave almes, and escaped the snare of death, which they had set for him; but Aman fell into the snare and perished.

Wherefore now, my sonne, consider what almes doeth, and howe righteousness doeth deliuer. When he had said these things, he gaue vp the ghost in the bed, being an hundred and eight and fiftie yeece olde; and he buried him honorably.

And when Anna was dead, he buried her w<sup>th</sup> his father: but Tobias went w<sup>th</sup> his wife & children to Ecbatane to Raguel his father in lawe.

Where he became olde with honour; and he buried his father and mother in lawe honorably, and he inherited their substance & Tobits his father.

And he dyed at Ecbatane in Media, being an hundred and seuen & twentie yeece olde.

But before he dyed, he hearde of the destruction of Nineue, which was take by Nabuchodonosor and Assuerus, & before his death he reioyced for Nineue.

\* Or, his soule failed him in the bed.

IN DEETH.

CHAP. I.

The building of Ecbatane. 5 Nabuchodonosor made warre against Arphaxad, and ouercame him. 13 He threatneth them that would not helpe him.

IN the twelfth yeece of the reigne of Nabuchodonosor, who reigned in Nineue the great citie (in the dayes of Arphaxad, which reigned ouer y<sup>e</sup> Medes in Ecbatane,

And buylt in Ecbatane the walles round about, of hewen stone, three cubites broad, and six cubites long; and made the height of the wall seuentie cubites, and the breadth thereof fiftie cubites,

And made the towres thereof in the gates of it of an hundred cubites, and the breadth thereof in the foundation three score cubites,

And made the gates thereof, euen gates that were lifted vp on hie, seuentie cubites, and the breadth of them fourtie cubites; for the going forth of his mightie armies, and for the setting in aray of his footemen.)

Euen in thole daies, King Nabuchodonosor made warre with King Arphaxad in y<sup>e</sup> great

field, which is the field in y<sup>e</sup> coastes of Ragan.

Then came vnto him all they that dwelt in the mountaines, & all that dwelt by Euphrates, and Tygris and Hydaspes, & the country of Arioch the King of the Elymeans, & very many nations assembled them selues to the battel of the sonnes of Chelod.

And Nabuchodonosor King of the Assyrians sent vnto all that dwelt in Persia; and to all that dwelt in the West, and to those that dwelt in Cilicia, and Damascus, and Libanus and Antilibanus, and to all that dwelt vpon the sea coast,

And to the people, that are in Carmel, and Galaad, and the hier Galilee; and the great field of Eldrelam,

And to all that were in Samaria, and the cities thereof, and beyond Iorden vnto Ierusalem, and Betane, and Chellus, and Cades, and the riuer of Egypt; and Taphnes, and Rameffe and all the land of Gesem,

Vnto one come to Tanis, and Memphis, and to all the inhabitants of Egypt; and to one come to the mountaines of Ethiopia,

But all the inhabitants of this countrey did

nor passe for the commandement of Nabuchodonosor: King of the Assyrians, neither would they come with him to the battell: for they did not feare him: yea, he was before them as one many therefore they sent away his ambassadours from them without effect, and with dishonour.

Therefore Nabuchodonosor was verie angry with all his countrey, & sware by his throne and kingdome, that he would surely be avenged vpon all those coastes of Cilicia and Damascus, and Syria, and that he would slay with the swerde all the inhabitants of the land of Moab, and the children of Ammon, and all Iudea, and all that were in Egypt, till one come to the borders of the twelue seas.

Then he marched in battell aray with his power against King Arphaxad in the seuen-teenth yere, & he preuailed in his battell: for he ouerthrew all the power of Arphaxad, and all his horsemen, and all his chariots.

And he waene his cities, & came vnto Ecbatane, and tooke the towres, and spoyled the streets thereof, and turned the beautie thereof into shame.

He tooke also Arphaxad in the mountaines of Ragau, and smote him through with his darts, and destroyed him vtterly that day.

So he returned afterward to Nineue, both he and all his companie with a verie great multitude of men of warre, and there he passed the time, and banketed, both he, and his armie an hundredth and twentie dayes.

CHAP. II. *Nabuchodonosor commanded presumptionly that all people should be brought in subiection, & And to destroy those that disobeyed him. 15 The preparation of Olofernes army. 23 The conquest of his enemies.*

And in the eighteenth yere, the two and twentieth day of the first moneth, there was talke in the house of Nabuchodonosor King of the Assyrians, that he should avenge himselfe on all the earth, as he had spoken.

So he called vnto him all his officers and all his nobles, & communicated with them his secret counsel, and set before them with his owne mouth all the malice of the earth.

Then they decreed to destroy all flesh, y had not obeyed the commandement of his mouth.

And when he had ended his counsell, Nabuchodonosor King of the Assyrians called Olofernes his chiefe captaine, & which was nexte vnto him, and said vnto him,

Thus saith the great King, the lord of the whole earth, Behold, thou shalt go forth from my presence, & take with thee men that trust in their owne strength, of footemen, an hundredth and twentie thousand, & the number of horses with their riders, twelue thousand.

And thou shalt go against all the West countrey, because they disobeyed my commandement.

And thou shalt declare vnto them, that they prepare for me the land and the water: for I will go forth in my wrath against them, and will couer the whole face of the earth with the feete of mine armie, and I will giue them as a spoyle vnto them,

So that their wounded shall fill their valleys, and their riuers, & the flood shall ouerflowe, being filled with their dead.

And I wil bring their captiuitie to the vtmost partes of all the earth.

Thou therefore shalt depart hence, & take vp for me all their countrey: and if they yield vnto thee, thou shalt referue them for me vntill the daye that I rebuke them.

But concerning them that rebell, let not thine eye spare them, but put them to death, and spoyle them whersoever thou goest.

For as I liue, and the power of my kingdom, whatsoever I haue spoken, that will I do by mine hand.

And take thou heede: that thou transgresse not any of the commandements of thy lord, but accomplish them fully, as I haue commanded thee, and deserre not to do them.

Then Olofernes went forth from the presence of his lord, and called all the gouernours, and captaines, and officers of the armie of Assur.

And he mustred the chosen men for the battell, as his lord had commanded him, vnto an hundredth & twentie thousand, & twelue thousand archers on horsebacke.

And he set them in aray according to the manner of setting a great armie in aray.

And he tooke camels & asses for their burdens, a very great nuber, & sheepe, & oxen, & goates without number for their prouision.

And vitall for euery man of y armie, & verie much gold & siluer out of y Kinges house.

Then he went forth and all his power, to go before in the viage of King Nabuchodonosor, & to couer all the face of the earth Westward, with their chariots, and horsemen, and chosen footemen.

A great multitude also of sundrie sortes came with them like grasshoppers, and like the grauel of the earth: for the multitude was without number.

And they wet forth of Nineue three dayes journey toward the countrey of Bechileth, & pitched from Bechileth neere the mountaine which is at the left hand of the vpper Cilicia.

Then he tooke all his armie, his footemen and horsemen, and chariots, and went from thence into the mountaines.

And he destroyed Phud and Lud, and spoyled all the children of Rasses, and the children of Ismael, which were toward the wilderness at the South of the Chelians.

Then he went ouer Euphrates, and went through Mesopotamia, and destroyed all the chie cities that were vpon the riuier of Arbogai, vntill one come to the sea.

And he tooke the borders of Cilicia, & destroyed all that resisted him, and came to the borders of Iapheth, which were toward the South and ouer against Arabia.

He compassed also all the children of Median, & burnt vp their tabernacles, and spoyled their lodges.

Then he went downe into the countrey of Damascus, in the time of wheat haruest and burnt vp all their fieldes, and destroyed their

their flocks, & the herds: he robbed their  
wives, & spoiled their country, & smote all  
their young men with the edge of ſword.  
Therefore feare and trembling fell upon all  
the inhabitants of the ſea coaſt, which were  
in Sidon and Tyrus, and them that dwell in  
Sur and Coena, and all that dwell in Iem-  
naan: and they that dwell in Azotus, and  
Aſcalon feared him greatly.

CHAP. III. 1207

The people which the Chaldeans: & they destroyed their gods  
that Nabuchodonosor might only be worshipped.

SO they sent ambassadors to him with  
messages of peace, saying,

Behold, we are the seruants of Nabuchodonosor the great King: we lie downe before thee: yf vs as shalbe good in thy fight.

Behold, our houses and all our places, & all  
our fields of wheat, and our flocks, and  
our herds, & al our lodges & tabernacles lie  
before thy face: vsf thē as it pleaseth thee.

Behold, euen our cities and the inhabitants thereof are thy seruants: come, and take the, as seemeth good to thee.

¶ So the men came to Olofernes, and declared vnto them after this maner:

Then came he downe toward the sea coast,  
both he and his armie, and set garisons in the  
hie cities, and tooke out of them chosen me  
for the warre.

So they and all the countrey round about  
receiued them, with crownes, with dances,  
and with timbrels.

Yet he brake downe all their borders, and cut downe their woodes: for it was ioynted him to destroy all the gods of the land, that all nations should worships Nabuchodonosor onely, and that all tongues and tribes should call vpon him as God.

Also he came against Esdraelon, nere vnto Iudea, ouer against the great strait of Iudea,

And he pitched betwene Geba, and a citie  
of y Scythiās, & there he taried a moneth, y  
he might assemble al y baggage of his armie.

### CHAP. III.

The Israelites were afraid and defended their country. 6  
Joachim the Priest writeth to Bethulia, that they should for-  
sake themselves. 9 They cryed to the Lord, and humbled  
themselves before him.

**N**OW the children of Israel that dwell in Iudea, heard all that Olofernes the chiefe captaine of Nabuchodonosor King of the Assyrians had done to the nations, and howe he had spoyled all their temples, and brought them to naught.

Therefore they feared greatly his presence,  
and were troubled for Ierusalem, and for the  
Temple of the Lord their God.

For they were newly returned from the captivity, and of late all the people was assembled in Iudea, and the vessels and the altar of the House had bene sanctified because of the pollution.

Therefore they sent into all the coastes of Samaria, and the villages, and to Bethoro, & Belmen, and Iericho, and to Choba, & Esora, and to the valley of Salem.

And tooke all the toppes of the hie moun-

raines, and walled the villages that were in them, and put in vitailles for the proution of warre, for their fieldes were of late reaped.

Allo Joacim the hie Priest which was in those dayes in Jerusalem, wrote to them that dwelt in Bethulia and Beershebam, which is over against Esdraslon towards the open countrey nere to Bethaim.

Exhorting them to keep the passage of the mountaineers for my term there was an entrie into ludca, & it was caſie to let them that would come y<sup>e</sup> bloodie the paſſage was ſtreit for two men at the moſt

And the children of Israel did as Joacim the big Priest had commanded them with the Ancients of all the people of Israel, which dwell at Jerusalem.

Then cryed every man of Israel to, God with great fervencie, and their foules with great affection.

Both they, and their wives, and their children, and their cattle, and currie strangers & hireling, and their bought servants put sack-cloth upon their houses.

Thus curie men and woman and the children, and the inhabitants of Ierusalem fell before the Temple, and spinned as they went up to their heads, and spind out their sackcloth before the face of the Lord: also they put sackcloth about the least.

And cried to the God of Israel, All with  
one consent most humbly, that he would  
not give their children for a prey, and their  
wives for a spoyle; and the cities of their in-  
heritance to destruction, and the Sanctuary  
to pollution, and reproche, and into derision  
to the heathen.

So God heard their prayers, and looked upon their afflictions: for the people fasted many days in all Juda and Jerusalem before the Sanctuary of the Lord Almighty:

And Ioachim the hie Priest, and all the Priests that stode before the Lord, and ministred vnto the Lord, had their loynes girt with sackcloth, and offered the continual burnt offering, with prayers and the sweete gifts of the people.

And had afresh on their altars, and tried  
vnto the Lord with all their power for grace,  
and that he would look vpon all the house  
of [Israel].

**O'Hara Not Yet Back**

Achieve the American dream declare it - O'Hara says the motto of the Israelites.

Then was it declared to Olofernes: the chief captain of the armie of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountains, and had walled all the toppes of the hills, and had laid impediments in the champion country.

Wherewith he was very angrie, & called all the princes of Moab, & the captaines of Ammon, & all the gouernours of the sea coast.



Chap. 11. 7.

Gen. 11. 31.

Gen. 12. 1.

Exod. 1. 8.

Exod. 13. 3.

Exod. 14. 21.

Exod. 19. 1.

Isa. 17.

Isa. 11. &amp; 31.

2. King. 25. 1.

Ezra. 1. 1.

of the armie, and wherein is their strength  
and their power: and what King or captain  
is raised among them over their armie?

4 And why have they determined not to  
come to meete me, more then all the in-  
habitantes of the West?

5 Then \*said Achior the captaine of all the  
sonnes of Ammon, Let my lord heare the  
word of the mouth of his seruant, and I will  
declare vnto thee the truth concerning this  
people, that dwell in these mountaines: here  
where thou remainest, and there shall no lie  
come out of the mouth of thy seruant.

6 This people cometh of stock of Chaldeas.  
7 And they dwelt before in Mesopotamia,  
because they would not followe the gods  
of their fathers, which were in the lande of  
Chaldea.

8 But they were out of the way of their ante-  
sters & worshipped the God of heauen, the  
God whom they knew: so they cast them out  
from the face of their gods, & they fled into  
Mesopotamia, & sojourned there many dayes.

9 Then \*their God commanded them to de-  
part from the place where they sojourned, &  
to go into the land of Chanaan, where they  
dwelt, and were increased with golde and sil-  
uer, and with very much cattel.

10 But when a famine covered all the land of  
Chanaan, they went downe into Egypt, and  
dwelt there till they returned, and became  
there a great multitude: so that one could  
not number their lineage.

11 Therefore the King of Egypt rose vp a-  
gainst them, and vsed deceit against them, &  
brought them lowe with labouring in bricke,  
and made them slaues.

12 Then they cried vnto their God, & he smote  
all the land of Egypt with incurable plagues:  
so the Egyptians cast them out of their sight.

13 And \*God dried the red sea in their pre-  
sence.

14 And \*brought them into mount Sina, and  
Cadesbarne, and cast forth all that dwelt in  
the wilderness.

15 So they dwelt in the land of the Amorites,  
and they destroyed by their strength all the  
beast of Hebron, and passing ouer Iordan, they in-  
herited all the mountaines.

16 And they cast forth before them the Cha-  
naanites, and the Phereites, and the Tebu-  
sites, and the of Sichem, & all the Gergesites,  
and they dwelt in that countrey many dayes.

17 And whiles they sinned not before their  
God, they prospered: because the God that  
hated iniquitie, was with them.

18 But \*when they departed from the way  
which he appointed them, they were de-  
stroyed in many battels after a wonderfull  
forte, and were led captiues into a land that  
was not theirs: and the Temple of their God  
was cast to the ground, and their cities were  
taken by the enemies.

19 But \*nowe they are turned to their God, &  
are come vp fro the scattering wherein they  
were scattered, and haue possessed Ierusalem,  
where their Temple is, & dwell in the moun-  
taines which were desolate.

20 Now therefore, my lord and gouernour, if  
there be any fault in this people, so that they  
haue sinned against their God, let vs con-  
sider that this shalbe their ruine, and let vs go  
vp, and we shall ouercome them.

21 But if there be none iniquitie in this peo-  
ple, let my lord passe by, least their Lord de-  
fend them, & their God be for them, & we be-  
come a reproch before all the world.

22 And when Achior had finished these say-  
ings, all the people, standing round about  
the tent, murmured: and the chiefe men of  
Olofernes, & all that dwelt by the sea side and  
in Moab, spake that he should kill him.

23 For *say they*, we feare words meete the chil-  
dren of Israel: for lo, it is a people, & haue no  
strength nor power against a mighty armie.

24 Let vs therefore go vp, O lord Olofernes, &  
they shalbe meate for thy whole armie.

## C H A P. VI.

*Olofernes blasphemeth God whom Achior confessed. 16  
Achior is delivered into the hands of Iudith. 18  
The Bethulians crye vnto the Lord.*

1 AND when the tumult of the men were  
about the couise, was ceased, Olofernes,  
the chief captaine of the armie of Assur, said  
vnto Achior before all the people of stran-  
gers, and before all the children of Moab, &  
of them that were hired of Ephraim,

2 Because thou hast prophesied among vs to  
day, and hast said that the people of Ierusalem  
is able to fight, \*because their God will de-  
fend them: and who is god but Nabuchodo-  
nosor?

3 He will send his power, & will destroy them  
from the face of the earth, & their God shall  
not deliuer them: but we his seruants will de-  
stroy thee as one man: for they are not able  
to susteine the power of our hostes.

4 For we will treade them vnder feete with  
them, and their mountaines shalbe drunken  
with their blood, and their fieldes shalbe fil-  
led with their dead bodies, and their foot-  
steppes shall not be able to stand before vs:  
but they shall vterly perish.

5 The King Nabuchodonosor, lord of all the  
earth, hath said, euen he hath said, None of  
my wordes shalbe in vaine.

6 And thou Achior an hirling of Ammon,  
because thou hast spoken theie words in the  
day of thine iniquitie, thou shalt see my face  
no more from this day vntill I take vengeance  
of that people that is come out of Egypt.

7 And then shall the yron of mine armie, and  
the multitude of them that serue me, passe  
through thy sides, & thou shalt fall among  
their slaime, when I shall put them to flight.

8 And my seruants shall carie thee into the  
mountaines, and they shall leaue thee at one  
of the hie cities: but thou shalt not perish, ul  
thou be destroyed with them.

9 And if thou perswade thy self in thy minde,  
that they shall not be taken, let not thy cou-  
tenance fall: I haue spoken it, and none of  
my wordes shalbe in vaine.

10 Then commanded Olofernes them con-  
cerning Achior, that they should bring him  
to Bethulia, and deliuer him into the hands  
of the

of the children of Israel.

11 So his seruants tooke him, and brought him out of the campe into y<sup>e</sup> plaine: and they went out from the middes of the plaine into the mountaines, & came vnto the fountaines that were vnder Bethulia.

12 And when the men of the citie sawe them from the toppes of the mountaine, they tooke their armour, and went forth of the citie vnto the top of the mountaine, euen al y<sup>e</sup> throwers with slings, and kept them from comming vp, by casting stones against them.

13 But they went priuily vnder the hill, and bound Achior, and left him lying at the foote of the hill, and returned to their lord.

14 Then the Israelites came down from their citie, and stood about him, & loosed him & brought him into Bethulia, and presented him to the gouernours of their citie,

15 Which were in those daies, Ozias y<sup>e</sup> sonne of Micha, of the tribe of Simeon, and Charbis the sonne of Gethoniel, and Charmis the sonne of Melchiel.

16 And they called together all the Ancients of the citie, & al their youth ranne together, and their women to the assemblie: and they set Achior in the middes of al their people. Then Ozias asked him of that which was done.

17 And he answered and declared vnto them the wordes of the counsell of Olofernes, and all the wordes that hee had spoken in the middes of the princes of Assur, and whatfoeuer Olofernes had spoken proudly against the house of Israel.

18 Then the people fell downe and worshipped God, and cryed vnto God, saying,

19 O Lord God of heauē, behold their pride, and haue mercie on the basenes of our people, and beholde this day the face of those that are sanctified vnto thee.

20 Then they comforted Achior, and prayesd him greatly.

21 And Ozias tooke out of the assemblie into his house, and made a feast to the Elders, and they called on the God of Israel all that night for helpe.

CHAP. VIII.

1 Olofernes doth besiege Bethulia. 2 The counsell of the Idumeans: and other against the Israelites. 3 The Bethulians murmure against their gouernours for lacke of water.

1 **T**He next day, Olofernes commanded al his armie and all his people, which were come to take his parte, that they should remoue their campes against Bethulia, and that they should take all the streetes of the hill, and to make warre against the children of Israel.

2 Then their strong mē remoued their capes in that daie, & the armie of the men of warre was an hundred thousand & seuentie footemen, and twelue thousand horsemen, beside the baggage and other men that were afoote among them, a very great multitude.

3 And they camped in the playne neere vnto Bethulia, by y<sup>e</sup> fountaine, & they spread abroad toward Dothaim vnto Belbaim, & in length from Bethulia vnto Ciamon, which is ouer

against Esdraelom.

4 Now the children of Israel, when they sawe the multitude, were greatly troubled, & said euery one to his neighbour, Nowe will they shut vp all the whole earth: for neither the hie mountaines nor the valles, nor the hilles are able to abide their burden.

5 Then euery one tooke his weapōs of warre, and burning fires in their towres, they remained and watched all that night.

6 But in the second day, Olofernes brought forth all his horsemen in the sight of y<sup>e</sup> children of Israel, which were in Bethulia,

7 And vewed the passages vp to their citie, & came to the fountaines of their waters, and tooke them and set garisons of men of warre ouer them, & remoued rowarde his people.

8 Then came vnto him all the chief of y<sup>e</sup> children of Esau, and all the gouernours of the people of Moab, and all the captaynes of the sea coast, and said,

9 Let our captaine now heare a word, leaft an inconuenience come in thine armie.

10 For this people of the children of Israel do not trust in their speares, but in the height of the mountaines, wherein they dwell, because it is not easie to come vp to y<sup>e</sup> toppes of their mountaines.

11 Now therefore, my lord, fight not against them in battell aray, and there shall nor so much as one man of thy people perish.

12 Remayne in thy campe, and keepe all the men of thine armie, and let thy men keepe stil the water of the countrey, that commeth forth at the foote of the mountaine.

13 For all the inhabitantes of Bethulia haue their water thereof: so shal thirst kil them, & they shal giue vp their citie: & we & our people will go vp to the toppes of y<sup>e</sup> mountaines that are neere, & will campe vpon them, and wathe that none go out of the citie.

14 So they and their wiues, and their children shal be consumed with famine, & before the sword come against them, they shal be ouerthrown in the streetes where they dwell.

15 Thus shalt thou render them an euill reward, because they rebelled and obeyed not thy person peaceably.

16 And these wordes pleased Olofernes and all his souldiers, and he appointed to doe as they had spoken.

17 So the campe of the children of Ammon departed, and with them fise thousand of the Assyrians, and they pitched in the valley, and tooke the waters, and the fountains of the waters of the children of Israel.

18 Then the children of Esau went vp with y<sup>e</sup> children of Ammon, & camped in the mountaines ouer against Dothaim, and they sent some of themselves toward the South, & toward the East, ouer against Rebel, which is neere vnto Chusi, that is vpon y<sup>e</sup> riuer Mochemur: and the rest of the armie of the Assyrians camped in the felde, and covered the whole land: for their tents & their baggage were pitched in a wonderful great place.

19 Then the children of Israel cryed vnto the Lorde their God, because their heart fayled:

sayled: for all their enemies had compassed them about, and there was no way to escape out from among them.

20 Thus all the company of Assur remayned about them, both their footemen, chariots & horsemen, foure and thirtie daies: so that euen all the places of their waters sayled all the inhabitantes of Bethulia.

21 And the cisternes were emptie, and they had not water ynough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swooned, & their wiues and yong men failed for thirst, & fell downe in the streates of the citie, and by the passages of the gates, & there was no strength in them.

23 Then all the people assembled to Ozias, & to the chiefe of the citie, both yong men and women, and children, and cryed with a loud voyce, and said before all the Elders,

24 The Lord iudge betweene vs and you: for you haue done vs great iniurie, in y<sup>e</sup> haue not required peace of the children of Assur.

25 For now we haue no helper: but God hath solde vs into their handes, that we should be throwen downe before them with thirst and great destruction.

26 Now therefore call them together, and deliuer the whole citie for a spoyle to the people of Olofernes, and to all his armie.

27 For it is better for vs to be made a spoyle vnto the, then to dye for thirst: for we will be his seruants that we may liue, and not see the death of our infants before our eyes, nor our wiues, nor our children to dye.

28 We take to wimes against you the heauen and the earth, and our God and Lord of our fathers, which punisheth vs, according to our finnes and the finnes of our fathers, that he lay not these things to our charge.

29 Then there was a great crye of all with one consent in the middes of the assemblie, and they cryed vnto y<sup>e</sup> Lord God w<sup>th</sup> a loud voyce.

30 Then said Ozias to them, Brethren, be of good courage: let vs wait yet fise daies, in y<sup>e</sup> which space the Lord our God may turne his mercie towards vs: for he will not forsake vs in the ende.

31 And if these dayes passe, & there come not help vnto vs, I wil do according to your word.

32 So he separated the people, euery one vnto their charge; and they went vnto the walles and towres of their citie, & sent their wiues and their children into their houses, & they were very low brought in the citie.

## C H A P. VIII.

*The parent age, life and conuersation of Iudeth. 11 She rebuketh the finnes of the gouernours. 12 She sheweth that they should not tempt God, but wait vpon him for succour. 13 Her enterprise against the enemies.*

**N**OW at that time, Iudeth heard thereof, which was the daughter of Merari the sonne of Ox, the sonne of Ioseph, the sonne of Ozziel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeon, the sonne of Raphaim, the sonne of Acito, the sonne of Eliu, the sonne of Eliab, the sonne of Nathaniel, the sonne of Samael, the sonne of Saladai, the sonne of Israel.

2 And Manasses was her husband, of her stock and kinred, who dyed in the barely haruest.

3 For as he was diligent ouer the that bound sheaues in the field, the heat came vpon his head, and he fell vpon his bed, and dyed in the citie of Bethulia, and they buried him with his fathers in the fiele betweene Dothaim and Balamo.

4 So Iudeth was in her house a widowe three yeres and foure moneths.

5 And she made her a tent vpon her house, and put on sackcloth on her loynes, and ware her widowes apparell.

6 And she fasted all the dayes of her widowhede, saue the day before the Sabbath and the Sabbaths, and the day before the newe moones, and in the feasts and solemne daies of the house of Israel.

7 She was also of a goodly countenance and very beautiful to beholde: and her husband Manasses had left her gold & siluer, and men seruants, and maide seruants, and cattel, and possessions, where she remained.

8 And there was none that could bring an euil report of her: for she feared God greatly.

9 Now when she heard the euil words of y<sup>e</sup> people against the gouernour, because they fainted for lacke of waters (for Iudeth had heard all the words that Ozias had spokē vnto the, and that he had s<sup>w</sup>orne vnto the to deliuer the citie vnto y<sup>e</sup> Assyrians within fise dayes) *(chap. 7. 21.)*

10 Then she sent her maide, that had the gouernement of all things that she had, to call Ozias and Chabris and Charmis the Ancientes of the citie.

11 And they came vnto her, and she said vnto them, Heare me, o ye gouernours of the inhabitantes of Bethulia: for your wordes that ye haue spoken before the people this day, are not right, touching this othe w<sup>ch</sup> ye made and pronounced betweene God and you, & haue promised to deliuer the citie to the enemies, vnles within these dayes the Lord turne to helpe you.

12 And now who are you that haue tempted God this day, and set your selues in the place of God among the children of men?

13 So now ye seeke the Lord almighty, but you shall neuer know any thing.

14 For you can not finde out the depth of the heart of man, neither can ye perceiue the things that he thinketh: then howe can you search out God, y<sup>e</sup> hath made al these things, and know his minde, or comprehēd his purpose? Nay my brethren, prouoke not y<sup>e</sup> Lord our God to anger.

15 For if he will not helpe vs within these fise daies, he hath power to defend vs when he will, euen euery day, or to destroy vs before our enemies.

16 Do not you therefore bind the counsels of y<sup>e</sup> Lord our God: for God is not as man that he may be threatned, neither as the sonne of man to be brought to iudgement.

17 Therefore let vs waite for saluation of him and call vpon him to helpe vs, and he will heare our voyce if it please him.

18 For there appeareth none in our age, nei-  
ther



there is there any now in these daies, neither tribe, nor familie, nor people, nor cite among vs which worship the gods made with hands, as hath bene afore time.

19 For the which cause our fathers were giuen to the sword, and for a spoyle, and had a great fall before our enemies.

20 But we knowe none other God: therefore we trust that he will not despise vs, nor any of our linage.

21 Neither when we shall be taken, shall Iudea be so famous; for our Sanctuarie shall be spoyled, and hee will requite the prophesie that was at our mouth.

22 And the feare of our brethren, and the captiuitie of the countrey, & the desolation of our inheritance will be turned vpon our heads among the Gentiles, wherefoeuer we shall be in bondage, and we shall be an offence and a reproche to all them that possess vs.

23 For our fruitfullnes shall not be directed by fauour, but the Lord our God shall giue it to dishonour.

24 Now therefore, brethren, let vs shewe an example to our brethren, because their hearts depend vpon vs, and the Sanctuarie and the House, and the altar rest vpon vs.

25 Moreouer, let vs giue thanks to y<sup>e</sup> Lord our God, & sayeth vs as our fathers.

26 Remember what things he did to Abraham, and how he tried Isaac, and all that he did to Jacob in Mesopotamia: of Syria when he kept the sheepe of Laban his mothers brother.

27 For he hath not refused vs as he did the y<sup>e</sup> examination of their hearts, neither doeth he take vengeance on vs, y<sup>e</sup> Lord punisheth for instruction those that come nere to him.

28 Then said Ozias to her, All y<sup>e</sup> thou hast spoken, hast thou spoken in a good heart; & there is none that is able to resist thy words.

29 For it is not to day that thy wisdom is knowne, but from the beginning of thy life all the people haue knowne thy wisdom: for the desirer of thine heart is good.

30 But the people were very thirsty, and compelled vs to do vnto them, as we haue spokē, and haue brought vs to an orbē which we may not transgresse.

31 Therefore now pray for vs, because thou art an holy woman, that the Lord may sende vs rayne to fill our cisternes, and that we may faile no more.

32 Then said Iudeth vnto them, Heare me, & I will do a thing, which shall be declared in all generations, to the children of our nation.

33 You shall stand this night in the gate, and I will go forth with mine handmaid, & within the dayes that ye haue promised to deliuer the cite to our enemies, the Lord will visit Israel by mine hand.

34 But inquire not you of mine actes for I will not declare it vnto you, till the things be finished that I do.

35 Then said Ozias and the prince vnto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the sent, and went to their wardes.

Iudeth humbled her selfe before the Lord, and waketh her prayers for the deliuerance of her people: & Against the pride of the Assyrians: for God is the helpe of the humble.

1 Then Iudeth fell vpon her face, and put ashes vpon her head, & put of the sackcloth wherewith she was clothed. And about y<sup>e</sup> time that the incense of that evening was offered in Ierusalem in the house of the Lord, Iudeth cryed with a loude voyce, and sayd,

2 O Lord God of my father Simeon, to who thou gauest a sword to take vengeance of the strangers which opened the wombe of the maide, and defiled her, and disconered the thigh with shame, and polluted the wombe to reproche (for thou haddest commanded that it should not so be,

Yet they did things for the which thou gauest their princes to the slaughter; for they were detreied and washed their beds with blood) and hast stricken the seruants with the garterbouts, and the gouernours vpon their thrones,

And hast giuen their wives for a pray and their daughters to be captiues, and all their spoiles for a bootie to their children that thou lovest, which were moued with thy zeale, and abhorred the pollution of their blood, & called vpon thee for aid, O God, O my God,

heare me also a widow.

3 For thou hast wrought the things afore, & these, and the things that shall be after, and thou considerest the things that are present, and the things that are to come.

4 For the things which thou doest purpose, are present, and say, Behold, we are here: for all thy wayes are ready, and thy iudgements are foreknowne.

5 Behold, y<sup>e</sup> Assyrians are multiplied by their power: they haue exalted themselves with horses & horsemen: they glorie in y<sup>e</sup> strength of their footemen: they trust in shield, speare and bow, and sling, & do not know that thou art the Lord that breakest the barrels: the Lord is thy Name.

6 Breake thou their strenght by thy power, & breake their force by thy wrath: for they haue purposed to defile thy Sanctuarie, and to pollute the Tabernacle where thy glorious Name resteth, and to cast downe with weapons the hornes of the Altar.

7 Behold their pride, and send thy wrath vpon their heads: giue into mine hand which am a widow, the strength that I haue cocited.

8 \* Smite by y<sup>e</sup> deceit of my lippes the serpent with the prince, & the prince with the serpent: abate their height by the hand of a woman.

9 \* For thy power standeth not in the multitude, nor thy might in strong men: but thou, O Lord, art the helpe of the humble and little ones, the defender of the weakē, & the protector of them that are forsaken, and the Saviour of them that are without hope.

10 Surely, surely thou art the God of my father, and the God of the inheritance of Israel, the Lord of heauen and earth, the creator of the waters, the King of all creatures: heare thou my prayer,

13 And grant me words & craft, and a wound, and a stroke against them that enterprise cruell things against thy covenant, & against thine holy Houfe, & against the top of Sion, and against the house of the possession of thy children.

14 Shew evidently among all thy people, and all the tribes, that they may know that thou art the God of all power and strength, and that there is none other that defendeth the people of Israel, but thou.

## C H A P. X.

*1. Iudeth decketh her selfe and goeth forth to the camp. 2. She taketh of the watch of the Assyrians & brought to Olofernes.*

1 Now after she had ceased to crye vnto the God of Israel, and had made an end of all these wordes,

2 She rose where she had fallen downe; and called her maide, and went downe into the house, in the which she abode in the Sabbath daies and in the feast daies;

3 And putting away the sackcloth wherewith she was clad, and putting of the garments of her widowhede; she washed her body with water, and anointed it with much oylment, and dressed the haire of her head; & put a circlet vpon it, and put on her garments of gladnes; wherewith she was clad during the life of Manasses her husband.

4 And she put slippers on her feet, and put on bracelets, and sleeues, & rings, & earrings, and all her ornaments, and she decked her selfe brauely: to allure the eyes of all men that should see her.

5 Then she gaue her maide a botell of wine, and a pottle of oyle, and filled a scrippe with floures, and with drye figges, and with fine bread: so she lapped vp all these things together, and layd them vpon her.

6 Thus they went forth to the gate of the citie of Bethulia; and founde standing there Ozias, and the Ancients of the citie, Chabris and Charnis.

7 And when they sawe her that her face was changed, and that her garment was changed, they marueiled greatly at her wonderfull beautie, and said vnto her,

8 The God, the God of our fathers giue thee fauour, and accomplishe thine enterprises to the glorie of the children of Israel, and to the exaltation of Ierusalem. Then they worshipped God.

9 And she said vnto the, Command the gates of the citie to be opened vnto me, that I may go forth to accomplish the things which you haue spoken to me. So they commanded the young men to open vnto her, as she had spokē.

10 And when they had done so, Iudeth went out, she & her maide with her, & the men of the citie looked after her, vntill she was gone downe the mountaine, and till she had passed the valley, and could see her no more.

11 Thus they went straight forth in the valley, and the first watch of the Assyrians met her.

12 And tooke her, & asked her, Of what people art thou? and whence comest thou? & whither goest thou? And she said, I am a woman of the Hebrewes, & am fled from them:

for they shal be giuen you to be consumed.

13 And I come before Olofernes, the chief captain of your armie, to declare him true things, and I will shew before him the way whereby he shal goe & winne all the mountaines, without loosing the bodie or life of any of his men.

14 Now when the men heard her wordes, and behelde her countenance, they wondred greatly at her beautie, and said vnto her,

15 Thou hast saved thy life, in that thou hast hapned to come downe to the presence of our lords: nowe therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his hands.

16 And when thou standest before him, be not afraid in thine heart; but shew vnto him according as thou hast to say, and bee willing to create thee well.

17 Then they chose one of them, an hundredth yme, & prepared a chariot for her & her maide, and brought her to the tent of Olofernes.

18 Then there was a running to & fro, throughout the campe, for her coming was feared among the tents; and they came and stood round about her: for she stood without the tent of Olofernes, vntill they had declared vnto him concerning her.

19 And they marueiled at her beautie, & wondered at the children of Israel because of her, and euery one said vnto his neighbour, Who would despise this people, & haue among the such women? surely it is not good that one man of them be let goe, for if they should remaine, they might deuide the whole earth.

20 Then Olofernes gaue wene out, and all his seruants, & they brought her into the tent.

21 Now Olofernes rested vpon his bed vnder a canopie, & was covered with purple & golde, and emeraudes, and precious stones.

22 So they shewed him of her, and hee came forth vnto the entrie of his tent; and they carried lampes of silver before him.

23 And when Iudeth was come before him & his seruants, they all marueiled at the beautie of her countenance; and she fell downe vpon her face, and did reuerence vnto him, and his seruants tooke her vp.

24 And she said vnto him, Olofernes, I haue brought thee wordes of her coming.

25 Then said Olofernes vnto her, Woman, be of good comfort: feare not in thine heart: for I neuer hurt any that would serue Nabuchodonosor the King of all the earth.

26 Now therefore if thy people that dwelleth in the mountaines, had not despised me, I would not haue lifted vp my speare against them: but they haue procured these things to them selues.

27 But now tell me wherefore thou art fled from them, & art come vnto vs: for thou art come for safegarde: be of good comfort, thou shalt abide from this night, and hereafter.

28 For none shall hurt thee; but inter thee well, as they do the seruants of King Nabuchodonosor for my lord.

29 Then Iudeth said vnto him, Receive the wordes

wordes of thy seruant, and suffer thine handmaide to speake in thy presence, and I will declare no lye to my lord this night.

6 And if thou wilt followe the wordes of thine handmaide, God wil bring the thing perfectly to passe by thee, and my lord shall not faile of his purpose.

7 As Nabuchodonosor King of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persons, not only me shall be made subiect to him by thee, but also the beasts of the fieldes, & the cattell, & the foules of the heauen shall lue by thy power vnder Nabuchodonosor and all his house.

8 For we haue heard of thy wisdom & of thy prudent spirit, & it is declared through the whole earth, that thou only art excellent in all the kingdome, & of a wonderfull knowledge, and in feates of warre marueilous.

9 Now as concerning the matter which Achior did speake in thy counsell, wee haue heard his wordes: for the men of Bethulia did take him, and he declared vnto them all that he had spoken vnto thee.

10 Therefore, o lord and gouernour, reiect not his worde, but set it in thine heart, for it is true: for there is no punishment against our people, neither can y sword preuaile against them, except they sinne against their God.

11 Now therefore least my lord should be frustrated, and voyde of his purpose, & that death may fall vpon them, & that they may be taken in their sinne whyles they prouoke their God to anger, which is so oft times as they do that which is not becoming,

12 (For because their vitisles faile, and all their water is wasted, they haue determined to take their cattell, and haue purposed to consume all things that God had forbidden the to eate by his Lawes:

13 Yet they haue purposed to consume the first frutes of the wheat, & the tithes of the wine, and of the oile which they had reserued and sanctified for the Priests that serue in Ierusalem before the face of our God: the which things it is not lawfull for any of the people to touche with their hands.

14 Moreover they haue sent to Ierusalem, because they also that dwell there, haue done the like, such as should bring them licence from the Senate)

15 Nowe when they shall bring them worde, they will do it, and they shall be giuen thee to be destroyed the same day.

16 Wherefore I thine handmaide, knowing all this, am fled from their presence, and God hath sent me to worke a thing with thee, whereof all the earth shall wonder, and whosoever shall heare it.

17 For thy seruante feareth God, and worshippeth the God of heauen day and night, and now let me remaine with thee, my lord, and let thy seruante goe out in the night into the valley, and I will praye vnto God, that hee may reuile vnto me when they shall commit their sinnes,

18 And I will come and shewe it vnto thee: then thou shalt goe forth with all thine ar-

mie, and there shall be none of them that shall resiste thee.

19 And I will leade thee through the middes of Iudea, vntill thou come before Ierusalem, and I will set thy throne in the middes thereof, and thou shalt drue them as sheepe that haue no shepheard, & a dogge shall not barke with his mouth against thee: for these things haue bene spoken vnto me, and declared vnto me according to my foreknowledge, and I am sent to shewe thee.

20 ¶ Then her words pleased Olofernes, and all his seruantes, and they marueiled at her wisdom, and sayde,

21 There is not such a woman in all the worlde, both for beautes of face, & wisdom of words.

22 Likewise Olofernes sayde vnto her, God hath done this, to sende thee before the people, that strength might be in our hands, and destruction vpon them that despise my lord.

23 And now thou art both beautes in thy countenawee, and wisie in thy wordes: surely if thou do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of Nabuchodonosor, and shalt be renowned throughout the whole earth.

CHAP. XII.

1 Iudeth would not pollute her selfe with the meate of the Gentiles. 2 She maketh her request that she might go out by night to pray. 3 Olofernes consailth her to come to the banquet.

1 THEN he commaunded to bring her in where his treasures were layd, and bade that they should prepare for her of his owne meates, and that shee should drinke of his owne wine.

2 But Iudeth said, \* I may not eate of the least there should be an offence, but I can suffice my selfe with the things that I haue brought.

3 Then Olofernes said vnto her, If the things that thou hast, should faile, howe should we giue thee the like? for there is none with vs of thy nation.

4 Then said Iudeth vnto him, As thy soule liueth, my lorde, thine handmaide shall not spend those things that I haue, before the Lord worke by mine hand the things that he hath determined.

5 Then the seruants of Olofernes brought her into the tent, and she slept vntill midnight, and rose at the morning watche,

6 And sent to Olofernes, saying, Let my lord command that thine handmaid may go forth vnto prayer.

7 Then Olofernes commaunded his garde that they should not stay her: thus she abode in the campe three dayes, and went out in the night into the valley of Bethulia, and walshed her selfe in a fountaine, euen in the water by the campe.

8 And when she came out, she prayed vnto the Lord God of Israel, that he would direct her way to the exaltation of the children of her people.

9 So she returned, and remained pure in the tent, vntill she ate her meate at euening.

10 ¶ And in the fourth day, Olofernes made a feast to his owne seruants onely, and called

E e e e j. none

\* Or, hath done well.

Gen. 43. 32.  
Dan. 1. 8.  
Job. 1. 12.



none of them to the banquet, that had the affaires in hand.

11 **T**he said her to Bagoas y cunuche who had charge ouer all that he had, Go & perswade this Hebrew woman, which is with thee, y she come vnto vs & eat, and drinke with vs.

12 For it were a shame for vs, if we should let such a woman alone, & not talke with her, & if we do not allure her, she will mocke vs.

13 Then went Bagoas from the presence of Olofernes, and came to her, and said, Let not this faire maide make difficultie to goe into my lord, and to be honoured in his presence, and to drinke wine with vs ioyfully, & to be entreated as one of the daughters of the children of Assur, which remaine in the house of Nabuchodonosor.

14 Then said Iudeth vnto him, Who am I now, that I should gaine say my lord? Surely whatsoever pleaseth him, I will doe speedily, and it shalbe my ioy vnto the day of my death.

15 So shee arose and trimmed her with garments, and with all the ornaments of women, and her maide went, and spred forth her skinnies on the ground ouer against Olofernes, which she had receiued of Bagoas for her daily vse, that she might sit and eate vpon them.

16 Nowe when Iudeth came and sate downe, Olofernes heart was rauished with her, and his spirit was moued, and he desired greatly her company: for hee had waited for the time to deceiue her from the daye that he had seene her.

17 Then said Olofernes vnto her, Drinke now, and be mery with vs.

18 So Iudeth said, I drinke now, my lord, because my state is exalted this day more then euer it was since I was borne.

19 Then she tooke, & ate & dranke before him the things, that her maide had prepared.

20 And Olofernes reioyced because of her, & dranke much more wine then he had drunk at any time in one day since he was borne.

## C H A P. XII.

*Iudeth prayeth for strength. 2. She smiteth off Olofernes necke. 10. She returneth to Bethulia & reioyceth her people.*

**N**ow when the cueuing was come, his seruantes made haste to departe, and Bagoas shur his tent without, and dismissed those that were present, from the presence of his lord, and they went to their beddes: for they were all weary, because the feast had bene long.

2 And Iudeth was left alone in the tent, and Olofernes was stretched along vpo his bed: for he was filled with wine.

3 Now Iudeth had commanded her maide to stand without her chamber, and to waite for her coming forth as she did daily: for she said, she would go forth to her praiers, & the spake to Bagoas according to y same purpose.

4 So all went forth of her presence, and none was left in the chamber, neither litle nor great: then Iudeth standing by his bed, said in her heart, O Lord God of all power, behold at this present y workes of mine hands for the exaltation of Ierusalem.

5 For nowe is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.

6 Then shee came to the post of the bedde which was at Olofernes head, & tooke down his fauchin from thence,

7 And approached to the bed, and tooke hold of the beare of his head, and said, Strengthen me, O Lord God of Israel this day.

8 And she smote twise vpon his necke with all her might, and she tooke away his head from him,

9 And roled his bodie downe from the bed, and pulled downe the canopie from the pillars, and anon after she went forth, and gaue Olofernes head to her maide,

10 And she put it in her scrippe of meate: so they twaine wet together according to their custome vnto prayer, and preassing through the tentes, went about by that valley, & went vpo the mountaine of Bethulia, and came to the gates thereof.

11 Then said Iudeth asure of to the watchmen at the gates, Open now the gate: God, euen our God is with vs to shewe his power yet in Ierusalem, & his force against his enemies, as he hath euen done this day.

12 Now when the men of her citie heard her voyce, they made haste to goe downe to the gate of their citie, and they called the Elders of the citie.

13 And they ran all together both small and great: for it was aboute their expectation, that she should come. So they opened the gate & receiued her, and made a fire for a light, and stood rounde about them twaine.

14 Then she said to them with a loude voyce, Praise God, praise God: for he hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So she tooke the head out of the scrippe & shewed it, and said vnto them, Beholde the head of Olofernes, the chiefe captaine of the armie of Assur, and beholde the canopie, wherein he did lie in his drunkeanes, and the Lord hath smitten him by the hand of a woman.

16 As the Lord liueth, who hath kept me in my way that I went, my countenance hath deceiued him to his destruction, and he hath not committed sinne with me by any pollution or vilenie.

17 Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one accorde, Blessed be thou, O our God, which hast this day brought to naught y enemies of thy people.

18 Then said Ozias vnto her, O daughter, blessed art thou of the most hie God aboue all the women of the earth, and blessed be the Lord God, which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

19 Surely this thine hope shall neuer departe out of the heartes of men: for they shall remember

member the power of God for euer.

- 20 And God turne these things to thee for a perpetuall praise, and visite thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpe our ruine, walking a streight way before our God. And all the people said, So be it, so be it.

CHAP. XIII.

*1. Iudeth causeth to hang vp the head of Olofernes. 20 Achior ioyneth him selfe to the people of God. 21 The Israelites got out against the Assyrians.*

- 1 Then said Iudeth vnto the, Heare me also, my brethren, and \* take this head, and hang it vpon the hieft place of your walles.

- 2 And so sone as the morning shall appeare and the sunne shall come sooth vpon the earth, take you euery one his weapons, and goe forth euerie valiant man out of the citie; and set you a captaine ouer them, as though you would go downe into the felde, toward the watche of the Assyrians, but goe not downe.

- 3 Then they shall take their armour, & shall go into their campe, and raise vp the captaines of the armie of Assur, and they shall runne to the tent of Olofernes, but shall not finde him: then feare shall fall vpon them, & they shall flee before your face.

- 4 So you and all that inhabite the coastes of Israel, shal pursue them, and ouerthrowe the as they go.

- 5 But before you do these things, call me Achior of Ammonite, that he may see, & know him that despised the house of Israel, & that sent him to vs as to death.

- 6 Then they called Achior out of the house of Ozias, and when he was come and sawe the head of Olofernes in a certeine mans hand in the assemblie of the people, he fell downe on his face, and his spirit failed.

- 7 But when they had taken him vp, he fell at Iudeths feete, and reuerenced her, and said, Blessed art thou in all the tabernacle of Iuda, and in all nations, which, hearing thy name, shalbe astonished.

- 8 Now therefore tell me all the things, that thou hast done in these dayes. Then Iudeth declared vnto him in the middes of the people all that shee had done from the day that she went forth, vntill that houre she spake vnto them.

- 9 And when she had left of speaking, the people reioiced with a great voyce, and made a noyse of gladnes through their citie.

- 10 And Achior, seeing all things that God had done for Israel, beleued in God vnfeinedly, & circumcised his foreskin of his flesh, and was joynd vnto the house of Israel vnto this day.

- 11 As sone as the morning arose, they hanged the head of Olofernes out at the wall, and euery man tooke his weapons, and they went forth by bandes vnto the straytes of the mountaine.

- 12 But when the Assyrians sawe them, they sent to their captaines, which went to the gouernours & chief captaines, & to all their rulers.

- 13 So they came to Olofernes tent and said to him that had the charge of all his things, Waken our lorde: for the slaues haue bene bolde to come downe against vs to battell, that they may be destroyed for euer.

- 14 Then went in Bagoas, and knocked at the doore of the tent: for he thought that he had slepte with Iudeth.

- 15 But because none answered, he opened it, and went into the chamber, and found him cast vpon the floore, and his head was taken from him.

- 16 Therefore hee cryed with a loude voyce, with weeping and mourning; and a mightie crye, and rent his garments.

- 17 After, he went into the tent of Iudeth where she vsed to remaine, and found her not: then he leaped out to the people and cryed,

- 18 These slaues haue committed wickednes: one woman of the Hebrewes hath brought shame vpon the House of King Nabuchodonosor: for beholde, Olofernes lieth vpon the ground without an head.

- 19 When the captaines of the Assyrians armie hearde these wordes, they rent their coates, and their heart was wonderfully troubled, and there was a crye and a very great noyse throughout the campe.

CHAP. XV.

*1. The Assyrians are afraied and flee. 2. The Israelites pursue them. 3. Achior the his Priest commeth to Iudeth to see Iudeth and to prayse God for her.*

- 1 And when they that were in the tentes, heard, they were astonished at the thing that was done.

- 2 And feare and trembling fell vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amazed, they fled by euery way of the plaine and of the mountaines.

- 3 They also that had camped in the mountaines round about Bethulia, were put to flight: then, the children of Israel, euery one that was a warrior among them, rushed out vpon them.

- 4 Then sent Ozias to Bethomasthem, and to Bebai, and Chobai, and Chola and to all the coastes of Israel, such as should declare vnto them the things that were done, and that all should rush forth vpon their enemies to destroye them.

- 5 Nowe when the children of Israel heard it, they all fell vpon them together vnto Chobai: likewise also they that came from Ierusalem and from all the mountaines: for men had tolde them what things were done in the campe of their enemies, and they that were in Galaad and in Gabbie chased them with a great slaughter vntill they came to Damascus and to the coastes thereof.

- 6 And the residue that dwelt at Bethulia, fell vpon the campe of Assur and spoyle them, and were greatly enriched.

- 7 And the children of Israel that returned from the slaughter, had the rest: and the villages and the cities that were in the mountaines and in the plaine, had a great bootie: for the abundance was verie great.

8 Then Ioachim the hie Priest, & the Ancients of the children of Israel that dwelt in Ierusalem, came to confirme the benefites that God had shewed to Israel, and to see Iudeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, and said vnto her, Thou art the exaltation of Ierusalem: thou art the great glorie of Israel: thou art y great reioicing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed bee thou of the almightie Lord for euermore: & all the people said, So be it.

11 And the people spoyled the campe y space of thirtie dayes, and they gaue vnto Iudeth Olofernes tent, and all his siluer and beds, & basins, and all his stuffe, and she tooke it and laid it on her mules, & made ready her chargets, and laied them thereon.

12 Then all the women of Israel came together to see her, and blessed her, and made a daunce among them for her, and she tooke branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with oliues, and her that was with her, and she went before the people in the daunce, leading al the women: and all the men of Israel followed in their armour with crowies, and with songs in their mouthes.

## CHAP. XVI.

*Iudeth praiseth God with a song. 19 She offereth to the Lord Olofernes stuffe. 23 Her conuenance, life and death. 25 All Israel lamenteth her.*

14 Then Iudeth began this confession in all Israel, and all the people sang this song with a loude voyce.

15 And Iudeth said, Beginne vnto my GOD with tymbrels: sing vnto my Lord with cymbals: tune vnto him a psalme: exalt his praise, and call vpon his Name.

16 For God breaketh the battels, and pitched his campe in the middes of the people, and deliuered me out of the hand of the persecuters.

17 Asur came from the mountaines forth of the North: he came with thousands in his armie. \* Whose multitude hath shut vp the riuers and their horsemen haue covered the valles.

18 He said that he would burne vp my borders and kill my yong men with the worde, and dash the sucking childre against the ground, and make mine infants as a prey, and my virgins a spoyle.

19 But the almightie Lord hath brought them to naught by the hand of a woman.

20 For the mightie did not fall by y yong men, neither did the sonnes of Titan smite him, nor the hie giants inuade him, but Iudeth y daughter of Merari did discomfite him by the beautie of her countenance.

21 For she put the garment of her widowehood, for the exaltation of those that were oppressed in Israel, & anointed her face with ointment, and bound vp her heare in a coile,

and tooke a linen garment to deceiue him.

22 Her slippers rauithed his eyes: her beautie tooke his minde prisoner, and the sauchin passed through his necke.

23 The Persians were astonished at her boldnes, and the Medes were troubled with her hardines.

24 But mine afflicted reioiced, and my feeble ones showed: then they feared, they lifted vp their voyce and turned backe.

25 The children of maidens perced them, and wounded the as they fled away like children: they perished by the battel of the Lord.

26 I will sing vnto the Lord a song and praise, O Lord, thou art great and glorious, maruiculous and inuincible in power.

27 Let all thy creatures serue thee: \* for thou hast spoken and they were made: thou hast sent thy Spirit, and he made them vp: and there is none that can resist thy voyce.

28 For the mountaines leape vp from their foundations with the waters: the rockes melt at thy presence like waxe: yet thou art mercifull to them that feare thee.

29 For all sacrifice is to litle for a sweete savour, and all the fat is to litle for thy burnt offering: but he that feareth the Lord, is great at all times.

30 Wo to the nations that rise vp against my kinred: y Lord almightie will take vengeance of them in the day of iudgement, in sending fire and wormes vpon their fleshe, and they shall feele them and weepe for euer.

31 After, when they went vnto Ierusalem, they worshipped the Lord, & asone as the people were purified, they offered their burnt offerings, and their free offerings, & their gifts.

32 Iudeth also offered all the stuffe of Olofernes, which the people had given her, & gaue the canopie which she had taken of his bed, for an oblation to the Lord.

33 So the people reioiced in Ierusalem by the Sanctuarie, for the space of three moneths, and Iudeth remayned with them.

34 After this time, euerie one returned to his owne inheritance, and Iudeth went to Bethulia, and remained in her owne possession, and was for her time honourable in all the country.

35 And many desired her, but none had her companie all the dayes of her life after that Manasses her husband was dead, and was gathered to his people.

36 But she increased more and more in honour, & waxed olde in her husbands house, being an hundreth and fve yere olde, and made her maide free: so she dyed in Bethulia, and they buried her in the graue of her husband Manasses.

37 And \* the house of Israel lamented her seven daies, and before she dyed, she did distribute her goods to all them that were nerest of kinred to Manasses her husband, & to the that were the nerest of her kinred.

38 And there was none that made the children of Israel anie more afraied in the daies of Iudeth, nor a long time after her death.



## ESTHER.

*Certain portions of the storie of Esther, which are found in some Greeke and Latin translations.*

*Which followe the tenth chapter.*

4 **H**en Mardocheus said, God hath done these things.

5 For I remember a dreame, which I saw concerning these matters, and there was nothing thereof omitted.

6 A litle fountaine which became a flood, and was a light, and as the sunne, & as much water, this flood was Esther whom y King married, and made Queene.

7 And the two dragons are I and Aman.

8 And the people are they that are assembled to destroy the name of the Lewes.

9 And my people is Israel, & cryed to God, & are saued: for the Lord hath saued his people, & the Lord hath deliuered vs fro al these euils, & God hath wrought signes, & great wōders, which haue nor bene done among the Gentiles.

10 Therefore hath he made two lottes, one for the people of God, and another for all the Gentiles.

11 And these two lottes came before God for al nations, at the houre and time appointed, and in the day of iudgement.

12 So God remembered his owne people, and iustified his inheritance.

13 Therefore those daies shalbe vnto them in y moneth Adar y fourteenth, & fifteenth day of y same moneth, with an assemble & ioy, and with gladnes before God, according to the generations for euer among his people.

## CHAP. XI.

1 **I**n the fourth yere of the reigne of Ptolemeus and Cleopatra Dositheus, who said he was a Priest and Leuite, & Ptolemeus his sonne, y brought y former letters of Phurrai, which they said Lyfsmachus y sonne of Ptolemeus, which was at Ierusalem, interpreted.

2 In the second yere of the reigne of great Artaxerxes in the first day of the moneth Nisan, Mardocheus the sonne of Iarus, the sonne of Semei, the sonne of Cis of y tribe of Benjamin had a dreame,

3 A lewe dwelling in y cite of Susis, a noble man, that bare office in the Kings court.

4 He was also one of the captiuitie y Nabuchodonosor the King of Babylon brought from Ierusalem with Iechonias.

5 And this was his dreame, Behold a noise of a tempest with rhunders, and earthquakes, and vproare in the lande.

6 Behold two great dragōs came forth ready to fight one against another.

7 Their crye was great, whereby all the heathen were ready to fight against the righteous people.

8 And the same day was full of darkenes and obscuritie, & trouble, & anguish: yea, aduersitie, & great affliction was vpon the earth.

9 For then the righteous fearing their afflictions,

were amased, and being ready to dye, cryed vnto God.

10 And while they were crying, the litle well grewe into a great riuer, & flowed ouer with great waters.

11 The light & the sunne rose vp, & the lowlye were exalted, and deuoured the glorious.

12 Nowe when Mardocheus had scene this dreame, he awoke & rose vp & thought in his heart vntil the night, what God would do, & so he desired to know all the manner.

1 **A**T the same time dwelt Mardocheus in y Kings court with Bagathas, & Thara, the Kings eunuches and keepers of the palace.

2 But when he heard their purpose, & their imaginations, he perceiued that they went about to lay their hands vpon y King Artaxerxes, and so he certified the King thereof.

3 Then caused the King to examine the two eunuches with torments, and when they had confessed it, they were put to death.

4 This the King caused to be put in the Chronicles. Mardocheus also wrote y same thing.

5 So the King commanded that Mardocheus should remaine in the court, and for the aduertisement, he gave him a reward.

6 But Aman the sonne of Amadathus the Agagite, which was in great honour and reputation with the King, went about to hurt Mardocheus & his people, because of the two eunuches of the King that were put to death.

## CHAP. XIII.

*The copie of the letters of Artaxerxes against the Iewes.*

*The prayer of Mardocheus.*

1 **T**he copie of y letters was this, The great King Artaxerxes writeth these things to the princes and gouernours that are vnder him from India vnto Ethiopia in an hundred and seuen and twentie provinces.

2 When I was made lord ouer many people, and had subdued the whole earth vnto my dominion, I would not exalt my selfe by the reason of my power, but purposed with equitie alway and gentlenes to gouerne my subiectes, and wholly to set them in a peaceable life, and thereby to bring my kingdome vnto tranquillitie, that me might safely go thorow on euery side, and to renewe peace againe, which all men desire.

3 Now when I asked my counsellors how these things might be brought to passe, one that was couerlant with vs, of excellent wisdom, and constant in good will, and shewed him selfe to be of sure fidelitie, which had the second place in the kingdome, euen Aman,

4 Declared vnto vs, that in all nations there was scattered abroad a rebellious people, that had lawes contrarie to all people, and haue alway despised the commandements of Kings, and so that this generall empire,

Eccc iij. that

*1 saph. antiq. lib. 1. chap. 6.*

that we haue begonne, can now be gouerned without offence.

5 Seeing now we perceiue, that this people alone are altogether contrarie vnto euery man, vsing strange & other maner of lawes, and hauing an euill opinion of our doings, and goe about to stablishe wicked matters, that our kingdom should not come to good estate,

6 Therefore haue we commanded, that all they that are appointed in writing vnto you by Aman (which is ordeined ouer y<sup>e</sup> affaires, and is as our second father) shall all with their wiues and children be destroyed and rooted out with the sworde of their enemies without all mercie, and that none be spared the fourteenth daye of the twelfth moneth Adar of this yere,

7 That they which of olde, and nowe also haue euer bene rebellious, may in one daye with violence be thrust downe into the hell, so the intent that after this time our affaires may be without troubles, and well gouerned in all pointes.

8 Then Mardocheus thought vpon all the workes and of the Lord, and made his prayer vnto him,

9 Saying, O Lord, Lord, the King almightie (for all things are in thy power) and if thou hast appointed to saue Israel, there is no mā that can withstande thee.

10 For thou hast made heauen and earth, and all the wonderous things vnder the heauen.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, & thou knowest, Lord, that it was neither of malice, nor presumption, nor for any desire of glorie, y<sup>e</sup> I did this, and not bowe downe to proude Aman.

13 For I would haue bene content with good will for the saluation of Israel, to haue kist the sole of his fete.

14 But I did it, because I would not preferre y<sup>e</sup> honour of a man aboue the glorie of God, & would not worship any but onely thee, my Lord, and this haue I not done of pride.

15 And therefore, O Lord God and King, haue mercie vpon thy people: for they imagine how they may bring vs to naught, yea, they would destroy the inheritance, that hath bene thine from the beginning.

16 Despise not the portio, which thou hast deliuered out of Egypt for thine owne self.

17 Heare my prayer, & be mercifull vnto thy portio: turne our sorowe into ioy, that we may liue, O Lord, and praise thy Name: shut not the mouthes of them that praise thee.

18 All Israel in like maner cryed most earnestly vnto the Lord, because that death was before their eyes.

CHAP. XIII.

The prayer of Esther for the deliuerance of her, & her people.

1 Queene Esther also, being in danger of death, resorted vnto the Lord,

2 And laid away her glorious apparell, and put on the garments of sighing, & mourning. In the steade of precious ointment, the scattered ashes, and dongue vpon her head: and

the humbled her bodie greatly with fasting, and all the places of her ioye filled she with the heare that she pluckte of.

3 And she prayed vnto y<sup>e</sup> Lord God of Israel, saying, O my Lord, thou onely art our King: helpe me desolate woman, which haue no helper but thee.

4 For my daunger is at hand.

5 From my youth vp I haue heard in y<sup>e</sup> kinred of my father, that thou, O Lord, tookest Israel from among all people, and our fathers from their predeceffours for a perpetuall inheritance, and thou hast performed that which thou diddest promise them.

6 Nowe Lord, we haue sinned before thee: therefore hast thou giuen vs into the hands of our enemies.

7 Because we worshipped their gods, O Lord, thou art righteous.

8 Neuertheles, it satisfieth them not, that we are in bitter captiuitie, but they haue stricken hands with their idoles.

9 That they will abolish the thing that thou with thy mouth hast ordeined, and destroy thine inheritance, to shut vp the mouth of them that praise thee, and to queneche the glorie of thy temple, and of thine altar.

10 And to open the mouthes of the heathen, that they may praise the power of the idoles, and to magnifie a fleshly King for euer.

11 O Lord, giue not thy scepter vnto them that be nothing, lest they laugh vs to scorne in our miserie: but turne their deuise vpon the felues, and make him an example, that hath begonne the same against vs.

12 Thinke vpon vs, O Lord, and shew thy selfe vnto vs in the time of our distresse, and strengthen me, O King of gods, and Lord of all power.

13 Giue me an eloquent speech in my mouth before the Lyon: turne his heart to hate our enemy, to destroye him, and all such as consent vnto him.

14 But deliuer vs with thine hand, and helpe me that am solitarie, which haue no defence but onely thee.

15 Thou knowest all things, O Lord: y<sup>e</sup> knowest, that I hate the glorie of the vnrighteous, and that I abhorre the bedde of the vncircumcised, and of all the heathen.

16 Thou knowest my necessitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I must shewe my selfe, and that I abhorre it as a menstruous cloth, and that I weare it not when I am alone by my selfe.

17 And that I thine hadmaide haue not eaten at Amans table, and that I haue had no pleasure in the Kings feast, nor drunke the wine of the drinke offerings.

18 And that I thine handmaide haue no ioye since the daye that I was brought hither, vntill this daye, but in thee, O Lord God of Abraham.

19 O thou mightie God aboue all, heare the voyce of them, that haue none other hope, & deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

*Mardocheus moneth Esther to go in to the King & make intercession for her people. 9 And she performeth his request.*

- 1 **M**ardocheus also bade Esther to go in vnto the King, and pray for her people, and for her countrey.
- 2 Remember, saith he, the dayes of thy lowe estate, how thou wast nourished vnder mine hand for Aman which is next vnto the King, hath giuen sentence of death against vs.
- 3 Call thou therefore vpon the Lord, & speake for vs vnto the King, & deliuer vs from death.
- 4 And vpon the third day whē she had ended her prayer, she layd away the mourning garments, and put on her glorious apparel,
- 5 And deckte her selfe goodly, after that she had called vpon God, which is the beholder and sauour of all things, & tooke two hand-maides with her.
- 6 Vpon the one she leaned her selfe, as one that was tender.
- 7 And the other folowed her, and bare the traine of her vesture.
- 8 The shine of her beautie made her face rose coloured: and her face was chearefull and amiable, but her heart was sorowfull for great feare.
- 9 Then she went in thorowe all the doores, & stode before the King, & the King sate vpon his royal throne, & was clothed in his goodlie arraye, all glittering with golde and precious stones, and he was very terrible.
- 10 Then he lift vp his face, that shone with maiestie, and looked fiercely vpon her: therefore the Queene fell downe, and was pale & faint and leaned her selfe vpon the head of the maide, that went with her.
- 11 Neuertheles, God turned the Kings minde that he was gentle, who being careful, leaped out of his throne, & tooke her in his armes, till she came to her selfe againe: and comforted her with louing wordes, and said,
- 12 Esther, what is the matter? I am thy brother, be of good cheare,
- 13 Thou shalt not dye: for our commandement toucheth the commons, and not thee. Come neere.
- 14 And so he held vp his golden scepter, and laid it vpon her necke,
- 15 And kissed her, and said, Talke with me.
- 16 Then said she, I sawe thee, o lord, as an Angel of God, and mine heart was troubled for feare of thy maiestie.
- 17 For wonderfull art thou, o lord, and thy face is full of grace.
- 18 And as she was thus speaking vnto him, she fell downe againe for faintnes.
- 19 Then the King was troubled, and all his seruants comforted her.

CHAP. XVI.

*The copie of the letters of Artaxerxes, whereby he remoueth those which he first sent forth.*

- 1 **T**he great King Artaxerxes, which reigneth from India vnto Ethiopia, ouer an hundred and seuen and twentie prouinces, sendeth vnto the princes & rulers that haue the charge of our affaires, Salutation.
- 2 There be many that through the goodnes

of Princes and honour giuen vnto them, become verie proude,

- 3 And indeuour not onely to hurte our subiectes, but not content to liue in wealth, do also imagine destruction agaynst those that do them good,
- 4 And take not onely all thankfulness away from men, but in pride and presumption, as they that be vnmindfull of benefites, they thinke to escape the vengeance of God, that seeth all things, and is contrarie to euill.
- 5 And oft times many, which be set in office, and vnto whom their friends causes are committed, by vaine entisements do wrappe them in calamities, that can not be remedied: for they make the partakers of innocent blood,
- 6 And deceitfully abuse the simplicitie, and gentlenes of Princes with lying tales.
- 7 This may be proued not only by olde histories, but also by those things that are before our eyes, and are wickedly comitted of such pestilences as are not worthie to beare rule.
- 8 Therefore we must take heed hereafter, that we maye make the kingdome peaceable for all men, what change so euer shal come,
- 9 And discerne the things that are before our eyes, to withstand them with gentlenes.
- 10 For Aman, a Macedonian, the sonne of Amadathus, being in dede a stranger from the Persians blood, and farre from our goodnes, was receyued of vs,
- 11 And hath proued the friendship that we beare toward all nations, so that he was called our father, and was honoured of euerie man, as the next person vnto the King.
- 12 But he coulde not vse him selfe soberlie in this great dignitie, but went about to deprive vs of the kingdome, and of our life.
- 13 With manifolde deceite also hath he desired to destroye Mardocheus our preseruer, which hath done vs good in all things, and innocent Esther y partaker of our kingdome, with all her nation.
- 14 For his mind was (whē he had taken them out of the waye) to laye waite for vs, and by this meanes to traslate the kingdome of the Persians vnto them of Macedonia.
- 15 But we finde that the Lewes (which were accused of this moste wicked man that they might be destroyed) are no euill doers, but vse moste iust Lawes,
- 16 And that they be the children of the moste high & almighty & euerliuing God, by whom the kingdome hath bene preserued vnto vs, and our progenitours in verie good order.
- 17 Wherefore ye shal do well, if ye do not put in execution those letters, that Aman the sonne of Amadathus did write vnto you.
- 18 For he that inuented them, hangeath at Sus before the gates with all his familie, and God (w̄ hath all things in his power) hath speedily rewarded him after his deserting.
- 19 Therefore ye shal publish the copie of this letter in all places, that the Lewes may freely liue after their owne Lawes.
- 20 And ye shal aide them, that vpon the thirtieth daye of the twelfth moneth Adar they may be auēged of them, which in the time of



## Wisdome of Salomon.

- their trouble woulde haue oppressed them.
- 21 For almightie God hath turned to ioye the day, wherein the chosē people should haue perished.
- 22 Moreouer, among other solemne dayes ye shal keepe this day with all gladnes;
- 23 That both now and in time to come this day may be a remembrance of deliuerance for vs

and all such as loue the prosperitie of the Persians, but a remembrance of destruction to those that be seditious vnto vs.

24 Therefore all cities and countries that do not this, shall horrible be destroyed with sworde and fire, and shall not onely not be inhabited of men, but be abhorred also of the wilde beastes and foules for euer.

# THE WISDOME OF SALOMON.

## CHAP. I.

*How we ought to searche and enquire after God. 1 VVho be those that finde him. 2 The holy Ghost. 3. 11 VVho ought to flee from backbiting and murmuring. 12 VVherof death commeth. 13 Righteousnes and vnrighteousnes.*

*2. King. 3. 3.  
1. Sa. 16. 1.*

*Deut. 4. 29.  
3. chron. 3. 4.*

*wicked  
thoughts.*

*1. pet. 4. 22.*

*Galat. 5. 22.*

*1. thess. 5. 17.*

*Deut. 4. 23.*

*Ezek. 18. 23.  
and 33. 11.*

- L**OVE \* righteousnes, yee  
ye be Iudges of the earth:  
thinke reuerently of the  
Lorde, and seeke him in  
simplicitie of heart.
- \* For he wil be found of  
the that tempte him not,  
and appeareth vnto such as be not vnfaith-  
full vnto him.
- 3 For wicked thoughts separate from God: &  
his power whe it is tried, reprocueth y vnwise.
- 4 Because wisdom can not enter into a wicked  
heart, nor dwell in the body that is sub-  
iect vnto sinne.
- 5 For the holy \* Spirit of discipline fleeth  
from deceit, & withdraweth himself from the  
thoughts that are without vnderstanding, &  
is rebuked when wickednes commeth.
- 6 For the Spirit of wisdom \* is louing, and  
will not absolue him; that blasphemeth with  
his lippes: for God is a witness of his reines,  
and a true beholder of his heart, & an hearer  
of the tongue.
- 7 For the Spirit of the Lord filleth all the  
worlde: and the same that mainteineth all  
things, hath knowledge of the voyce.
- 8 Therefore he that speaketh vnrighteous  
things, can not be hid: neither shall the iud-  
gement of reproche let him escape.
- 9 For inquisition shal be made for y thoughts  
of the vngodly, and the sound of his wordes  
shall come vnto God for the correction of  
his iniquities.
- 10 For the eare of ielousie heareth all things, &  
the noyse of the grudgings shal not be hid.
- 11 Therefore beware of murmuring, which  
profreth nothing, and reframe your tongue  
from slander: for there is no word so secrete,  
that shal goe for nought, and the mouth that  
speaketh lies, slayeth the soule.
- 12 Seeke not death in the error of your life:  
destroy not your selues thorowe the works  
of your owne hands.
- 13 \* For God hath not made death, neither  
hath he pleasure in y destruction of y liuing.
- 14 For he created all things, that they might  
haue their being: & the generations of the  
worlde are preferred, and there is no poyson  
of destruction in them, and the kingdome of  
hell is not vpon earth.

- 15 For righteousnes is immortall, but vnrighteousnes bringeth death.
- 16 And the vngodly call it vnto them both  
with hands & wordes: and while they thinke  
to haue a friend of it, they come to naught  
for they are confederate with it: therefore  
are they worthy to be partakers thereof.

## CHAP. II.

*The imaginations and desires of the wicked, and their counsel against the faithful.*

- F**OR the vngodly say, as they falsly imagine  
with them selues, \* Our life is short and  
tedious: and in the dearch of a man there is  
no recouerie, neither was any knowne that  
hath returned from the graue.
- 2 For we are borne at all adventure, & we shal  
be hereafter as though we had neuer bene:  
for the breath is a smoke in our nostrils, and  
the wordes as a sparke raised out of our heart.
- 3 Which being extinguished, the body is turned  
into ashes, and the spirit vanisheth as  
the soft aire.
- 4 Our life shall passe away as the trace of a  
cloude, & come to naught as the miste that is  
driven away with the beames of the sunne, &  
cast downe with the heat thereof. Our name  
also shalbe forgotten in time, & no man shal  
haue our workes in remembrance.
- 5 \* For our time is as a shadowe that passeth  
away, & after our end there is no returning:  
for it is fast sealed, so that no man commeth  
again.
- 6 Come therefore, and let vs enioye the  
pleasures, that are present, and let vs cheere-  
fully vse the creatures as in youth.
- 7 Let vs fil our selues with costly wine & oint-  
ments, & let nor the floure of life passe by vs.
- 8 Let vs crowne our selues with rose budde  
s afore they be withered.
- 9 Let vs all be partakers of our wantonnes: let  
vs leane some token of our pleasure in euery  
place: for that is our portio, & this is our ioye.
- 10 Let vs oppress the poore, that is righteous:  
let vs not spare the widowe, nor reuerence  
the white heares of the aged, that haue liued  
many yeeres.
- 11 Let our strength be the law of vnrighteous-  
nes: for the thing that is feeble, is reprobued  
as vnprofitable.
- 12 Therefore let vs defraude the righteous:  
for he is not for our profit, and he is contra-  
rie to our doings: he checketh vs for offen-  
ding against the Lawe, and blameth vs as  
transgressours of discipline.
- 13 He maketh his boast to haue the knowledge

of God: and he calleth him self the sonne of the Lord.

- 14 He is made \* to reprove our thoughts.
- 15 It grieueth vs also to looke \* vpon him: for his life is not like other mens: his wayes are of another fashion.
- 16 He counteth vs as bastards, & he withdraweth him selfe from our wayes as frō filthines: he comendeth greatly the latter end of the iust, and boasteth that God is his Father.
- 17 Let vs see then if his wordes be true: let vs proue what ende he shall haue.
- 18 For if the righteous man be the \* sonne of God, he wil helpe him, and deliuer him from the handes of his enemies.
- 19 Let vs \* examine him with rebukes & tormentes, that we may knowe his meekenes, and proue his patience.
- 20 Let vs condēne him vnto a shameful death: for he shal be preferred as he him self sayth.
- 21 Such thinges do they imagine, & go astray: for their owne wickednes hath blinded the.
- 22 And they do not vnderstand the mysteries of God, neither hope for the reward of righteousness, nor can discern the honour of the soules that are faueteles.
- 23 For God created man without corruptiō, & made him after y \* image of his own likenes.
- 24 \* Neuertheles, thorowe enuie of the deuil came death into the worlde: and they that holde of his side, proue it.

CHAP. IIII.

1 The resurrection and asurance of the righteous. 7 The reward of the faithfull, as y \* he are miserable.

- 1 **B**Vt the \* soules of the righteous are in y head of God, & no torment shal touch the.
- 2 \* In the sight of the vnwise they appeared to dye, and their end was thought grieuous.
- 3 And their departing from vs, destruction, but they are in peace.
- 4 And though they suffer paine before men, yet is \* their hope full of immortalitie.
- 5 They are punished, but in fewe things, yet in many things shall they be well rewarded: \* for God proueth them, and findeth them meete for him selfe.
- 6 He trieth them as the golde in the fornaçe, & receiue them as a perfect fruite offering.
- 7 And in the time of their vision they shall shine, and runne thorow as the sparkes among the stubble.
- 8 They \* shall iudge the nations, and haue dominion ouer the people, and their Lord shall reigne for ever.
- 9 They that trust in him, shall vnderstand the truth, and the faithfull shall remaine with him in loue: for grace and mercy is among his Saints, and he regardeth his elect.
- 10 \* But the vngodly shalbe punished according to their imaginatiōs: for they haue despised the righteous, and forsaken the Lord.
- 11 Who so despiseth wisdom & discipline, is miserable, & their hope is vaine, & their labours are foolish, & their works vnprofitable.
- 12 Their wiues are vndiscrete, and their children wicked: their offering is cursed.
- 13 Therefore the barren is blessed which is vndefiled, & knoweth not the sinful bed: \* the

- shal haue frute in the visitation of the soules,
- 14 And y eunuche, which with his hands hath not wrought iniquitie, nor imagined wicked things against God: for vnto him shal be giuen the speciall gift of faith, and an acceptable portion in the Temple of the Lord.
- 15 For glorious is the frute of good labours, & the roote of wisdom shall neuer fade away.
- 16 But the children of adulterers shall not be partakers of the holy things, and the seede of the wicked bed shalbe rooted out.
- 17 And though they liue long, yet shal they be nothing regarded, and their last age shal be without honour.
- 18 If they dye hastily, they haue no hope, neither comfort in the day of trial.
- 19 For horrible is the end of the wicked generation.

CHAP. IIII.

Of vertue and the commoditie thereof, 10 The death of the righteous, and the condemnation of the vnfaithfull.

- 1 **B**etter is barrennes with vertue: for the memorial thereof is immortal: for it is known with God and with men.
- 2 Whe it is present, men take exāple thereat, and if it go away, yet they desire it: it is alway crowned and triumpheth, and winneth the battell and the vndefiled rewardes.
- 3 But the multitude of the vngodlie which abounde in children, is vnprofitable: and the bastarde plantes shall take no deepe roote, nor lay any fast foundation.
- 4 For though they budde forth in y branches for a time, \* yet they shall be shaken with the winde: for they stand not fast, & through the vehēcie of y wind they shalbe rooted out.
- 5 For the vnperfect branches shalbe broken, & their fruite shalbe vnprofitable and sower to eat, and meete for nothing.
- 6 For all the children that are borne of y wicked bed, shalbe witness of the wickednes against their parents when they be asked.
- 7 But though the righteous be persecuted with death, yet shal he be in rest.
- 8 For the honorable is not that which is of long time, \* but that which is measured by the number of yeres.
- 9 But wisdom is a treasure, and an vndefiled life is a price that shall neuer faile.
- 10 \* He pleased God, and was beloued of him, so that where as he liued among sinners, he translated him.
- 11 He was taken away, lest wickednes should alter his vnderstanding, or deceit beguile his minde.
- 12 For wickednes by bewitching obscureth the things that are good, & the vnstedfastnes of concupiscence peruertereth the simple minde.
- 13 Though he was soone dead, yet fulfilled he much time.
- 14 For his soule pleased God: therefore hastned he to take him away from wickednes.
- 15 Yet the people see and vnderstand it not, & consider no such things in their hearts, how that grace and mercy is vpon his Saints, and his prouidence ouer the elect.
- 16 Thus y righteous that is dead, condemneth the vngodlie w are liuing: & the youth that

the gift of faith.

Math. 7. 9.

Enoch

Gen. 5. 24. 25. 26.

# Wisdome of Salomon.

is soone brought to an end, the long life of the vnrighteous.

17 For they see the end of the wise, but they vnderstand not what God hath deuised for him, and wherefore the Lord hath preferred him in safetie.

18 They see him and despise him, but the Lord will laugh them to scorne,

19 So that they shall fall hereafter without honour, & shall haue a shame among the dead for euermore: for without any voyce shall he burst them and cast them downe, and shake them from the foundations, so that they shall be vtterly wasted, & they shall be in forowe, and their memorial shall perish.

20 So they being affrayed, shall remember their sinnes, and their owne wickednes shall come before them to conuince them.

## CHAP. V.

*The constancies of the righteous before their persecuters.*  
*14 The hope of the vnfaithfull is vaine. 15 The blessednes of the saints and godlie.*

1 Then shall the righteous stand in great boldenes before the face of such as haue tormented him, and taken away his labours.

2 When they see him, they shall be vexed with horrible feare, and shall be amased for his wonderfull deliuerance,

3 And shall change their mindes, and sigh for griefe of minde, and say within them selues, This is he whome we sometime had in derision, and in a parable of reproche.

4 We foolles thought his life madnes, and his ende without honour.

5 How is he counted among the children of God, and his portion is among the saints!

6 Therefore we haue erred from the waye of truth, and the light of righteousness hath not shined vnto vs, and the funne of vnderstanding rose not vpon vs.

7 We haue wearied our selues in the waye of wickednes and destruction, & we haue gone through dangerous wayes: but we haue not known the way of the Lord.

8 What hath pride profited vs? or what profite hath the pompe of riches brought vs?

9 All those things are passed away like a shadowe, and as a poste that passeth by:

10 As a shippe that passeth ouer the waues of the water, which when it is gone by, the trace thereof can not be founde, neither the path of it in the floods:

11 Or as a bird that fleeth thorow in the aire, & no man can see any token of her passage, but onely heare the noyse of her wings, beating the light wind, parting the aire thorow the vehemensie of her going, and fleeth on shaking her wings, whereas afterwarde no token of her way can be founde:

12 Or as when an arrowe is shot at a marke, it parteth the aire, which immediatly cometh together againe, so that a man can not know where it went thorowe.

13 Euen so we dissolue as we were borne, we began to awe to our end, and haue shewed no token of vertue, but are consumed in our owne wickednes.

14 For the hope of the vngodly is like y dust

that is blown away with the winde, & like a thinne some that is scattered abroade with the storme, & as the smoke, which is dispersed with the winde, and as the remembrance of him passeth, that tarieth but for a day.

15 But the righteous shall liue for euer: their rewarde also is with the Lorde, and the most High hath care of them.

16 Therefore shall they receiue a glorious kingdom, and a beautifull crowne of the Lords hand: for with his right hande shall he couer them, & with his arme shall he defend them.

17 He shall take his ielousie for armour, and shall arme the creatures to be reuenged of the enemies.

18 He shall put on righteousness for a breastplate, and take true iudgement in steade of an helmet.

19 He will take holines for an inuincible shield.

20 He will sharpen his fierce wrath for a sword, and the worlde shall fight with him against the vnwife.

21 Then shall the thunder boltes go streight out of the lightnings, & shall flee to the marke as out of the bent bow of the cloudes, & out of his anger that throweth stones, shall thicke haile be cast, and the water of the sea shall be wroth against them, and the floods shall mightily ouerflowe.

22 And a mightie winde shall stande vp against them, and like a storme shall scatter them abroad. Thus iniquitie shall bring all the earth to a wilderness, & wickednes shall overthrow the thrones of the mightie.

## CHAP. VI.

*The calling of Kings, princes and iudges, which are also authorized to search wisdom.*

1 Heare therefore, O ye Kings, and vnderstand: learne, ye that be iudges of the ends of the earth.

2 Giue eare, ye that rule the multitudes and glorie in the multitude of people.

3 For the rule is giuen you of the Lord, and power by the most High, which will trye your workes, and search out your imaginations.

4 Because that ye being officers of his kingdom haue not iudged aright, nor kept the Law, nor walked after the will of God,

5 Horribly and suddenly wil he appeare vnto you: for an hard iudgement shall they haue that beare rule.

6 For he that is most lowe, is worthy mercie, but the mightie shall be mightily tormented.

7 For he y is Lord ouer all, wil spare no person, neither shall he feare any greatnes: for he hath mad y final & great & careth for alike.

8 But for the mightie abideth the forer trial.

9 Vnto you therefore, O tyrants, do I speake, that ye may learne wisdom, & not go amisse.

10 For they that keepe holines holily, shall be holy, and they that are learned there, shall finde a defence.

11 Wherefore set your delyte vpon my wordes and desire them, and ye shall be instructed.

12 Wisdome shineth and neuer fadeth away, and is easely scene of them that loue her, & sounde of such as seeke her,

13 She preueneth them that desire her, that she

(chap. 3.)

Eccl. 1. 9. psal. 1. 4.  
chap. 3. 5.

Proverb. 30. 19.

Job 1. 9. psal. 1. 4.  
Eccl. 1. 9. psal. 1. 4.  
psal. 1. 10.

Dem. 10. 17. adu.  
1. 2. 7. adu. 1. 2. 7. adu.  
1. 2. 7. adu. 1. 2. 7. adu.  
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1. 2. 7. adu. 1. 2. 7. adu.

1. 2. 7. adu.



she may first shew her selfe vnto them.

14. Who so awaketh vnto her betimes, shall haue no great trauaile: for he shall finde her sitting at his doores.
  15. To thinke vpon her then is perfite vnderstanding: & who so watcheth for her, shall be soone without care.
  16. For she goeth about, seeking such as are meete for her, and sheweth her selfe cherefully vnto them in the wayes, and meeteth them in euery thought.
  17. For the most true desire of discipline is her beginning: and the care of discipline is loue.
  18. And loue is the keeping of her lawes: and the keeping of the lawes is the assurance of immortallitie.
  19. And immortallitie maketh vs nere vnto God.
  20. Therefore the desire of wisdom leadeth to the kingdom.
  21. If your delite be thm in thrones, & scepters, & Kings of the people, honour wisdom; that ye may reigne for euer.
  22. Now I wil tel you what wisdom is, & wher she commeth, and will not hide the mysteries from you, but will seeke her out from the beginning of her natiuitie, & bring the knowledge of her into light; and will not keepe backe the trueth.
  23. Neither will I haue to do with consuming enuie: for such a man shall not be partaker of wisdom.
  24. But the multitude of the wise is the preferuation of the worlde; and a wise King is the stay of the people.
  25. Be therefore instructed by my wordes, and ye shall haue profite.
- C H A P. VIII.
- The effects of wisdom.
1. My selfe am also mortall and a man like all other; and am come of him that was first made of the earth.
2. And in my mother's wombe was I facioned to be flesh in ten moneths: I was brought together into blood of the seede of man, and by the pleasure that commeth with sleepe.
3. And when I was borne, I receiued the common aire, and fell vpon the earth, which is of like nature, crying and weeping at the first as all other do.
4. I was nourished in swaddling clothes; and with cares.
5. For there is no King that had any other beginning of birth.
6. All men then haue one entrance vnto life, and a like going out.
7. Wherefore I prayed, & vnderstanding was giuen me: I called, & the Spirit of wisdom came vnto me.
8. I preferred her to scepters and thrones, and counted riches nothing in comparision of her.
9. Neither did I compare precious stones vnto her: for all gold is but a litle grauell in respect of her, and siluer shall be counted but clay before her.
10. I loued her above health and beautie, and purposed to take her for my light: for her light can not be quenched.
11. All good things therefore came to me to-

gether with her, & innumerable riches thorrowed her hands.

12. So I was glad in all: for wisdom was the author thereof, and I knewe not that she was the mother of these things.
13. And I learned vnfaignedly, and communicated without enuie, and I do not hide her riches.
14. For she is an infinite treasure vnto men, & who so vs, become partakers of the loue of God, & are accepted for y gifts of knowledge.
15. God hath graunted me to speake according to my minde, and to iudge worthily of the things, that are giue me: for he is the leader vnto wisdom, and the director of the wife.
16. For in his hand are both we and our wordes, & all wisdom, & the knowledge of y workes.
17. For he hath giuen me the true knowledge of the things that are, so that I knowe how the worlde was made, and the powers of the elements.
18. The beginning and the end, & the middes of the times: how the times alter, and the change of the seasons.
19. The course of the yere, the situation of the starres.
20. The nature of liuing things, and the ferociousnes of beasts; the power of the windes, and the imaginations of men, the diuersities of plants, and the vertues of rootes.
21. And all things both secret and knowen do I knowe: for wisdom the worker of all things, hath taught me it.
22. For in her is the spirit of vnderstanding, & is holy, the onely begotten, manifolde, subtil, moueable, cleare, vndefiled, tender, not hurtfull, louing the good, shapely, which can not be letted, doing good.
23. Courteous, stable, sure, without care, hauing all power, circumspect in all things, & passing through all intellectuall, pure & subtil spirits.
24. For wisdom is nimble then all nimble things: she goeth thorow, and attaineth to all things, because of her purenes.
25. For she is the breath of the power of God, and a pure influence that floweth from the glory of the Almighty: therefore can no defiled thing come vnto her.
26. For she is the brightness of the euermore light, the vndefiled mirrow of the maiestie of God, and the image of his goodnes.
27. And being one, she can do all things, and remaining in her selfe, reneweth all; and according to the ages she entreteth into the holy soules, and maketh them the friends of God and Prophetes.
28. For God leueth none, if he dwell not with wisdom.
29. For she is more beautifull then the sunne, & is aboute all the order of the starres, & the light is not to be compared vnto her.
30. For night commeth vpon it, but wickednes can not ouercome wisdom.

## C H A P. VIII.

The effects of wisdom.

1. She also reacheth from one end to another mightily, and comely doeth the order all things.
2. I haue loued her, and sought her from my youth:

*the definition and praise of wisdom.*

*Ebr. 1.2.*

# Wisdom of Salomon.

youth: I desired to marry her, such loue had I  
 vnto her beautie.  
 3 In that she is conuersant with God, it com-  
 mendeth her nobilitie: yea, the Lord of all  
 things loueth her.  
 4 For she is y<sup>e</sup> scholemastres of the knowledge  
 of God, and the chooser out of his workes.  
 5 If riches be a possession to be desired in this  
 life, what is richer then wisdom, that work-  
 keth all things?  
 6 For if prudence worketh, what is it among  
 all things, that worketh better then she?  
 7 If a man loue righteousness, her labours are  
 vertuous: for she teacheth sobernes & pruden-  
 cie, righteousness and strength, which  
 are the most profitable things that men can  
 haue in this life.  
 8 If a man desire great experience, she can tell  
 the things that are past, and discern things  
 to come: she knoweth y<sup>e</sup> subtilties of wordes,  
 and the solutions of darke sentences: she fore-  
 seeth y<sup>e</sup> signes & wonders, or euer they come  
 to passe, & the successe of seasons and times.  
 9 Therefore I purposed to take her vnto my  
 copanie, knowing that she would counsel me  
 good things, & comfort me in cares & griefs.  
 10 For her sake shall I haue glorie among the  
 multitude, and honour among the Elders  
 though I be yong.  
 11 I shal be found of sharp iudgement, so that I  
 shalbe marueilous in the sight of great men.  
 12 When I hold my tongue, they shal abide my  
 lesaure: when I speake, they shal heare dili-  
 gently, and if I take much, they shal lay their  
 hands vpon their mouth.  
 13 *Morison*, by her I shall obtaine immortali-  
 tie, & leaue an euermourning memorial among  
 them that come after me.  
 14 I shall gouerne the people, and the nations  
 shall be subdued vnto me.  
 15 Horrible tyrants shalbe afraide when they  
 heare me among y<sup>e</sup> multitude I shal be coun-  
 ted good, and mightie in battell.  
 16 When I come home, I shal rest with her: for  
 her copanie hath no bitternes, & her felow-  
 ship hath no tediousnes, but myrth and ioye.  
 17 Now when I considered these things by my  
 selfe, & pondered them in mine heart, how y<sup>e</sup>  
 to be ioyned vnto wisdom is immortalitie,  
 18 And great pleasure is in her friendship, and  
 that in the workes of her handes are infinite  
 riches, & that in the exercise of talking with  
 her is prudence, and glorie by communing  
 with her, I went about, seeking how I might  
 take her vnto me.  
 19 For I was a wittie childe, and was of a good  
 spirite.  
 20 Yea, rather being good, I came to an vnde-  
 filed bodie.  
 21 Neuertheless, when I perceiued that I could  
 not enioy her, except God gaue her (& that  
 was a point of wisdom also, to knowe whose  
 gift it was) I went vnto the Lord, & besought  
 him, and with my whole heart I said,

1 And ordeined man through thy wisdom,  
 that he should haue \* dominion ouer y<sup>e</sup> crea-  
 tures which thou hast made,  
 3 And gouerne the world according to equi-  
 tie and righteousness, and execute iudgement  
 with an vpright heart.  
 4 Giue \* me that wisdom, which sitteth by  
 thy throne, and put me not out from among  
 thy children.  
 5 For I thy \* seruant, & sonne of thine hand-  
 maid, am a feeble person, and of a short time,  
 and yet lesse in the vnderstanding of iudge-  
 ment and the lawes.  
 6 And though a man be neuer so perfit among  
 the children of men, yet if thy wisdom be  
 not with him, he shalbe nothing regarded.  
 7 \* Thou hast chosen mee to be a King of thy  
 people, & y<sup>e</sup> iudge of thy sonnes & daughters.  
 8 Thou hast commanded me to buyld a tem-  
 ple vpon thine holy Mount, & an altar in the  
 city, wherein thou dwellest, a likeness of thine  
 holy Tabernacle, which thou hast prepared  
 from the beginning.  
 9 And thy \* wisdom with thee, which kno-  
 weth thy workes, which also was when thou  
 madest the worlde, and which knowe what  
 was acceptable in thy sight, and right in thy  
 commandments.  
 10 Send her out of thine holy heauens, & send  
 her from the throne of thy maiestie that she  
 may be with me, and labour, that I may know  
 what is acceptable in thy sight.  
 11 For she knoweth & vnderstandeth all things,  
 and she shall leade me soberly in my workes,  
 and preferre me by her glorie.  
 12 So shall my workes be acceptable, and then  
 shall I gouerne thy people righteously, and  
 be meete for my fathers throne.  
 13 For what man is he that can knowe the  
 counsell of God? or who can thinke what the  
 will of God is?  
 14 For the thoughtes of mortal men are feare-  
 full, and our forecastes are vncertaine.  
 15 Because a corruptible bodie is heauy vnto  
 the soule, and the earthly manflesh keepeth  
 downe the minde that is full of cares.  
 16 And hardly can we discern the things that  
 are vpon earth, and with great labour finde  
 we out y<sup>e</sup> things which are before vs: who can  
 then seeke out the things that are in heauen?  
 17 Who can knowe thy counsell? except thou  
 giue him wisdom, and send thine holie Spi-  
 rite from aboue?  
 18 For so the wayes of them which are vpon  
 earth, are reformed, and men are taught the  
 things that are pleasant vnto thee, and are  
 preferred through wisdom.

## CHAP. X.

The deliverance of the righteous and destruction of the enemies  
 cometh through wisdom.

1 **S**He preferred the first father of the world,  
 that was formed, and kept him when he  
 was created alone, and brought him out of  
 his offence,  
 2 And \* gaue him power to rule all things,  
 3 But the vniuersall in his wrath departed  
 from her, and perished by killing his brother  
 in his furie.

## CHAP. IX.

A prayer of Salomon to obtaine wisdom.

1 **O** God of Fathers, and Lord of mercie, w<sup>h</sup>  
 hast made all things with thy worde,

- 4 For whose cause the \* earth was ouerflowed, but wisdom preferred it againe, gouerning the iust man by a litle wood.
- 5 Moreouer, \* when the nations were ioynd in their malicious confederacies, she knewe the righteous, & preferred him fauorably vnto God, & kept him sure, because she loued him tenderly as a sonne.
- 6 She preferred the righteous, \* when the vngodly perished, when he fled from the fire that fell downe vpon the five cities.
- 7 Of whose wickednes y waste lād y smoketh, yet giueth testimonie, & the trees that beare fruit that neuer commeth to ripenes; and for a remembrance of the vnfaithfull soule, there standeth a pillar of salte.
- 8 For all such as regarded not wisdom, had not onely this hurt, that they knewe not the things which were good, but also left behind them vnto men a memorial of their foolishnes, so that in the things wherein they sinned, they can not lie hid.
- 9 But wisdom deliuered the, that serued her.
- 10 \* When the righteous fled because of his brothers wrath, she led him the right way, shewed him the kingdom of God, gaue him knowledge of holy things, made him riche in his labours, and made his paines profitable.
- 11 Against y couetousnes of such as defrauded him, she stode by him and made him riche.
- 12 She saued him from the enemies, and defended him from them, that laye in waite, & she gaue him the price in a mightie battell, that he might knowe that the feare of God is stronger then all things.
- 13 \* When y righteous was solde, she forooke him not, but deliuered him from sinne: she went downe with him into the dungeon,
- 14 And failed him not in the bands, til she had brought him the scepter of the realme, and power against those that oppressed him, and them that had accused him, she declared to be liars, and gaue him perpetuall glorie.
- 15 She deliuered y righteous people & faultlesseed from the nations y oppressed them.
- 16 She entred into the soule of the seruant of the Lord, and stode \* by him in wonders & signes against the terrible Kings.
- 17 She gaue the Saints the reward of their labours, and led them forth a marueilous way: on the day time she was a shadowe vnto the, and a light of starres in the night.
- 18 \* She brought them thorow the red sea, and caried them through the great water:
- 19 But she drowned their enemies, & brought them out of the bottome of the deepe.
- 20 So the righteous rooke the spoiles of the vngodlie, \* and praised thine holy Name, o Lord, and magnified thy victorious hande with one accord.
- 21 For wisdom openeth y mouth of y dōme, and maketh the tongues of babes eloquent.

CHAP. XI.

The miracles done for Israel. 12 The vengeance of sinners.  
13 The great power and mercie of God.

- 1 She prospered their workes in the handes of thine holy Prophet.
- 2 \* They went through the wildernes that

was not inhabited, and pitched their tents in places where there lay no way.

- 3 \* They stode against their enemies, and were auenged of their aduersaries.
- 4 \* When they were thirstie, they called vpon thee, and water was giuen them out of the hie rocke, and their thirst was quenched out of the harde stone.
- 5 For by the things whereby their enemies were punished, by the same were the Israelites helped in their neede.
- 6 For in steade of a fountaine of running water, the enemies were troubled at the corrupt blood, which was to rebuke the commandment of the killing of the children, but thou gauest vnto thine owne abundance of water vnloued for,
- 7 Declaring by the thirst that was at y time \* how y haddest punished thine aduersaries.
- 8 For when they were tried & chastised with mercie, they knewe howe the vngodlie were iudged and punished in wrath.
- 9 For these hast thou exhorted as a father, & proued them: but thou hast condemned the other as a righteous King, when thou diddest examine them.
- 10 Whether they were absent or present, their punishment was alike: for their grieue was double with mourning, & the remembrance of things past.
- 11 For whē they perceived that through their tormentes good came vnto them, they felt the Lord.
- 12 And seeing the things that came to passe, at the last they wōdered at him, whom afore they had cast out, denyed and derided: for they had another thirst then the last.
- 13 Because of the foolish deuices of their wickednes wherewith they were decayed, and worshipped \* serpentes, that had not the vse of reason, and vile beastes, thou sendidst a multitude of vnreasonable beastes vpo them for a vengeance, that they might know, that wherewith a man sinneth, by the same also shall he be punished.
- 14 \* For vnto thine almightie hand, that made the worlde of naught, it was not vnpossible to sende among them a multitude of beares, or fierce Lyons,
- 15 Or furious beastes newly created, and vnknown, which shoulde breathe out blastes of fyre, and cast out smoke as a tempest, or shoote horrible sparkes like lighteninges out of their eyes.
- 16 Which might not only destroy them w hurting, but also kil them w their horrible fight.
- 17 Yea, without these might they haue bene cast downe with one wind, being persecuted by thy vègeāce, & scattered abroad through the power of thy Spirite: but thou hast ordered all things in measure, number & weight.
- 18 For thou hast euer had great strength and might, and who can withstande the power of thine arme!
- 19 For as the small thing that the balance weigheth, so is the world before thee, and as a droppe of the morning dewe, that falleth downe vpon the earth.



Gods Mercy

Repentance is the gift  
of God. c. 12. v. 15.

- 20 But thou hast mercie vpon all: for thou hast power of all things, and makest as though thou sawest not the sinnes of men, because they should amend.
- 21 For thou louest all things that are, & haarest none of them whome thou hast made: for thou wouldest haue created nothing that thou haddest hated.
- 22 And how might any thing endure, if it were not thy will? or how could any thing be preserved, except it were called of thee?
- 23 But thou sparest all: for they are thine, O Lord, which are the louer of soules.

CHAP. XII.

1. The mercie of God toward sinners. 14. The workes of God are unreprouable. 19. God giueth lesure to repent.

- 1 For thine incorruptible spirite is in all things.
- 2 Therefore thou chastenest them measurably that go wrong, and warnest them by putting them in remembrance of the things wherein they haue offended, that leauing wickednes, they may beleue in thee, O Lord.

Deut. 9. 27, 28.  
and 18. 9.

- 3 \* As for those olde inhabitants of the holy land, thou diddest hate them.
- 4 For they committed abominable workes, as forceries and wicked sacrifices,
- 5 And slaying of their owne children without mercie, & eating of the bowels of mans flesh in banking, where the raging Priests shed abominable blood.
- 6 And the fathers were the chief murderers of the soules, destitute of all helpe, whom y wouldst destroy by the hands of our fathers,
- 7 That the lande which thou louest aboue all other, might be a meete dwelling for the children of God.
- 8 \* Neuertheles, y sparedst the also, as men, & sendest the forerunners of thine hoste, euen hornets to destroy them by lile & lile,
- 9 Not that thou wast vnable to subdue the vngodlie vnto the righteous in battell, or with cruel beastes, or with one rough worde to destroy them together.
- 10 But in punishing them by lile and lile, thou gauest them space to repent, knowing well, that it was an varighteous nation and wicked of nature, & that their thought could neuer be altered.

Exo. 33. 2. deut. 32. 23.

Gods patience.

Rom. 9. 22.

1. Pet. 3. 7.

Iob. 10. 3.

- 11 For it was a cursed seede from the beginning: yet hast thou not spared them when they sinned, because thou fearedst any man.
- 12 For who dare say, \* What hast thou done? or who dare stande against thy iudgement? or who dare accuse thee for the nations that perish, whome thou hast made? or who dare stand against thee to reuenge y wicked men?
- 13 For there is none other God but thou, y carest for all things, that thou mayst declare how that thy iudgement is not vnight.
- 14 There dare neither King nor tyrant in thy sight require accounts of them whome thou hast punished.
- 15 For so much then as thou art righteous thy self, y ordrest al things righteously, \* thinking it not agreeable to thy power to condemne him, that hath not deserved to be punished.
- 16 For thy power is the beginning of righte-

ousnes, & because thou art Lord of al things, it causeth thee to spare all things.

- 17 When men thinke thee not to be of a perfitt power, thou declarest thy power, and reprocuet the boldenes of the wise.
- 18 But thou ruling the power, iudgeth with equitie, & gouernest vs with great fauour: for thou maist shew thy power when thou wilt.
- 19 By such workes now hast thou taught thy people, that a man shoulde be iust & louing, and hast made thy children to be of a good hope: for thou giuest repentance to sinners.
- 20 For if thou hast punished the enemies of thy children that had deserved death with so great consideration, and requesting vnto them, giving them time and place that they might change from their wickednes,
- 21 With howe great circumspection wilt thou punish thine owne children, vnto whose fathers thou hast sworne and made couenants of good promises?
- 22 So when thou dost chasten vs, thou punishest our enemies a thousand times more, to the intent that when we iudge, we should diligently consider thy goodness, and when we are iudged, we shoulde hope for merie.
- 23 Wherefore thou hast tormented the wicked that haue liued a dissolute life by their owne imaginations.
- 24 \* For they went astray very farre, in y wayes of error, and esteemed the beastes, which their enemies despised, for gods, being abused after the manner of children, that haue none vnderstanding.
- 25 Therefore hast thou sent this punishment that they shoulde be in derision as children without reason.
- 26 But they that will not be reformed by those scornful rebukes, shall feele the worthe punishment of God.
- 27 For in those things when they suffred, they disdeined: but in these whom they counted godly, when they sawe themselves punished by them, they al acknowledged the true God whom afore they had denied to knowe: therefore came extreme damnation vpon them.

Chap. 12.  
Rom. 9. 23.

CHAP. XIII.

1. All things be vaine, except the knowledge of God. 10. Idolaters and idoles are mocked.

- 1 Surely all men are vaine by nature, and are signorant of God, \* & could not know him that is, by y good things that are seene, neither consider by the workes, y worke master.
- 2 \* But they thought the fire, or the winde or the swift aire, or the course of the starres, or the raging water, or the lights of heauen to be gouernours of the worlde, and gods.
- 3 Though they had such pleasure in their beautie y they thought the gods, yet should they haue known, how much more excellent he is that made them: for the first auctor of beautie hath created these things.
- 4 Or if they maruelled at the power, & operation of them, yet should they haue perceived thereby, how much he that made these things, is mightier.
- 5 For by the greatnes of their beautie, and of the creatures, y Creator being copared with them,

Rom. 1. 20.

Deut. 4. 17, 18.

them, may be considered.

6 But yet the blame is lesse in these, that seeke God & would finde him, and yet peradventure do erre.

7 For \* they go about by his workes to seeke him, and are perwaded by the sight, because the things are beautifull that are seene.

8 Howbeit they are not to be excused.

9 For if they can knowe so much, that they can discerne the worlde, why do they not rather finde out the Lord thereof?

10 But miserable are they, and among the dead is their hope, that call them gods, which are the workes of mens hands, gold, and filuer, & the thing that is inuented by arte, and the similitude of beastes, or any vaine stone that hath bene made by the hand of antiquitie.

11 \* Or as when a carpenter cutteth downe a tree meete for the worke, & pareth of all the barke thereof cunningly, and by arte maketh a vessel profitable for the vse of life.

12 And the things that are cut of fro his work, he bestoweth to dresse his meat to fill himself, And that which is left of these things, which is profitable for nothing (for it is a eroked piece of wood & full of knobbes) he carueth it diligently at his leasure, & according as he is expert in cuning, he giueth it a proportion, & fashioneth it after the similitude of a man.

14 Or maketh it like some vile beast, & straketh it ouer with red, and painteth it, & couereth euerie spotte that is in it.

15 And when he hath made a conuenient tabernacle for it, he stretch it in a wall, & maketh it fast with iron.

16 Prouiding so for it, least it fall: for he knoweth that it can not helpe it selfe, because it is an image, which hath neede of helpe.

17 Then he prayeth for his goods, and for his marriage and for children: he is not ashamed to speake vnto it, that hath no life.

18 He calleth on him that is weake for health: he prayeth vnto him that is dead for life: he requieth him of helpe that hath no experience at all.

19 And for his journey, him that is not able to go, and for gaines, and worke, and successe of his affaires he requieth furtherance of him, that hath no manner of power.

#### CHAP. XIII.

The detestation and abomination of images, & a curse them, and of him that maketh them. *Ex. xx. 18. & xxv. 18.*

1 **A** Gain, another man purposing to saile, & intending to passe thorow the raging waues, called vnto a stocke more rotten then the shippe that carrieth him.

2 For as for it, covetousnes of money hath found it out, and the craftsman made it by cunning.

3 But thy providence, O Father, governeth it: for thou hast made a way, euen in the sea, & a sure path among the waues.

4 Declaring thereby, that thou hast power to helpe in all things, yea, though a man went to the sea without meanes.

5 Neuertheles thou wouldest not, that the workes of thy wisdom should be vaine, and

therefore do men commit their liues to a final piece of wood, & passe ouer the stormie sea in a shippe, and are saued.

6 \* For in the olde time also when the proud giants perished, the hope of the world went into a ship w was gouerned by thine hand, & so left seede of generation vnto the worlde.

7 For blessed is the tree whereby righteousnes commeth.

8 But that is cursed that is made with hands, \* both it, and he that made it: he because he made it, and it being a corruptible thing, because it was called god.

9 \* For the vngodlie, and his vngodlines are both like hated of God: so truly the worke & he that made it, shalbe punished together.

10 Therefore shall there be a visitation for the idoles of the nations: for of the creatures of God they are become abominatio, & stumbling blockes vnto the soules of men, and a snare for the feete of the vnwise.

11 For the inuenting of idoles was the beginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginning, neither shall they continue for euer.

13 The vaine glory of men brought them into the worlde: therefore shall they come shortly to an ende.

14 When a father mourned grievously for his sonne that was taken away suddenly, he made an image for him that was once dead, whom now he worshippeth as a god, and ordained to his seruants ceremonies and sacrifices.

15 Thus by proces of time, this wicked custome preuailed, & was kept as a law, & idoles were worshipped by the comendement of tyrants.

16 As for those that were so farre of that men might not worshipping them presently, they did counterfet the visage that was faire of, & made a gorgeous image of a King, whom they would honour, that they might by all meanes flatter him, & was absent, as though he had bene present.

17 Againe, ambition of the craftsman thrust forward ignorant to increase his superstition.

18 For he peradventure willing to please a notable man, laboured with all his cunning to make the image of the best fashion.

19 And so thorowe the beautie of the worke the multitude was allured, and so tooke him to be for a god, which a litle afore was but honoured as a man.

20 And this was the deceiuing of mans life, when men, being in seruitude, through calumnie and tyrannie ascribed vnto stones and becks the name, which ought not to be communicate vnto any.

21 Moreouer, this was not ynough for the that they erred in knowledge of God: but where as they liued in great warres of ignorance, those so great plagues called they peace.

22 For either they slew their owne children in sacrifice, or vsed secret ceremonies, or raging dissolutenes by strange rites.

23 And so kept neither life nor marriage cleane: but either one slew another by treason, or els vexed him by adulterie.

Gen. 6. 4. & 7. 10.

Psal. 115. 8. barm. 6. 3.

Psal. 7. 5.

Ierem. 10. 8. habak. 2. 18.

idoles.

Gods providence  
guideth all things  
2. 3. 4. 5. 6.

Deut. 1. 10. ierem. 7. 9. & 19. 4.

- 24 So were all mixt together, blood & slaughter, theft and deceit, corruption, vnfaithfulness, tumultes, periurie,
- 25 Disquieting of good men, vnthankfulness, defiling of soules, chāging of birth, disorder in mariage, adulterie and vncleannes.
- 26 For the worshipping of idoles that ought not to be named, is the beginning and the cause and the end of all euill.
- 27 For eyther they be mad when they be merie, or prophecies lyes, or liue vngodly, or els lightly forweare themselves.
- 28 For in so much as their trust is in the idoles, which haue no life, though they sweare falselie, yet they thinke to haue no hurt.
- 29 Therefore for two causes shall they iustlie be punished, because they haue an euill opinion of God, adding theselues vnto idols, and because they sweare vniuently to deceiue, and despise holines.
- 30 For it is not the power of them by whome they sweare, but the vengeance of them that sinne, which punisheth alwayes the offence of the vngodlie.

CHAP. XV.

*The voice of the faithful, praising the mercie of God, by whose grace they serue not idoles.*

- 1 **B**Ut thou, o our God, art gracious and true, long suffering, & gouernest all things by mercie.
- 2 Though we sinne, yet are we thine: for we knowe thy power: but we sinne not, knowing that we are counted thine.
- 3 For to knowe thee, is perfite righteousnes, and to knowe thy power is the roote of immortallitie.
- 4 For neither haue the wicked inuention of men deceiued vs, nor the vnprofitable labour of the painters, nor an image spotted with diuers colours.
- 5 Whose sight stirreth vp the desire of the ignorant, so that he couereth the forme that hath no life, of a dead image.
- 6 They that loue such wicked things, are worthy to haue such things to trust to, and they that make them, and they that desire them, and they that worship them.
- 7 The potter also tempereth soft earth, and facioneth euerie vessel with labour to our vse: but of the same clay he maketh both the vessels, that serue to cleane vses, and the contrarie likewise: but where to euerie vessel serueth, the potter is the iudge.
- 8 So by his wicked labour he maketh a vaine god of the same claye: euen he, which a litle before was made of earth himself, and within a litle while after, goeth thither againe whence he was taken, when he shall make account for the lone of his life.
- 9 Notwithstanding he careth not for y labour he taketh, nor that his life is shorte, but he striueth w the goldsmithes, & siluer smithes, & counterfeiteth the copper smithes, & taketh it for an honour to make deceiuable things.
- 10 His heart is ashes, and his hope is more vile then earth, and his life is lesse worthy of honour then clay.
- 11 For he knoweth not his owne maker, that

- gave him his soule, that had power and breathed in him the breath of life.
- 12 But they cost our life to be but a pastetime, & our conuersation as a market, where there is gaine: for they say we ought to be getting on euerie side, though it be by euil meanes.
- 13 Now he that of earth maketh fraile vessels and images, knoweth him selfe to offende aboue all other.
- 14 All the enemies of thy people, that holde them in subiection, are moſte vnwise, & more miserable then the very fooles.
- 15 For they iudge: all y idoles of the naciōs to be gods, w neither haue eye sight to see, nor noses to smell, nor eares to heare, nor fingers of hāds to grope, & their feete are slow to go.
- 16 For man made them, & he that hath but a borrowed spirit, facioned them: but no man can make a god like vnto himselfe.
- 17 For seing he is but mortall him selfe, it is but mortall that he maketh w vnrighteous hāds: he himself is better then they whom he worshippeth: for he liued, but they neuer liued.
- 18 Yea, they worshipped beasts also, which are their most enemies, & which are the worst, if they be copared vnto others, because they haue none vnderstanding.
- 19 Neither haue they any beautie to be desired in respect of other beasts: for they are destitute of Gods praise, and of his blessing.

*The punishment of idolatry: The benefite done vnto the faithful.*

- 1 **T**herefore by such things they are worthily punished and tormented by the multitude of beasts.
- 2 In stead of the which punishment thou hast bene fauorable to thy people, and to satisfie their appetite, hast prepared a meate of a strange taste, euen quails.
- 3 To the intent that they shal desired meate, by the things which were sent wed & sent among them, might wſe away their necessarie desire, and that they, which had suffred penurie for a space, should also feele a new taste.
- 4 For it was requisite, that they which vsed tyrannie, should fall into extreme penurie, and that to these onely it should be shewed, how their enemies were tormented.
- 5 For when the cruel sercenes of the beasts came vpon them, & they were hurt with the stings of cruel serpents.
- 6 Thy wrath indured not perpetually, but they were troubled for a litle season, y they might be reformed hauing a signe of saluation, to remember y commandēt of thy law.
- 7 For he that turned toward it, was not healed by the thing that he lawe, but by thee, o Saviour of all.
- 8 So in this thou shewest our enemies, that it is thou, which deliuerest from all euil.
- 9 For the byting of grasshoppers and flies killed them, & there was no remedie found for their life: for they were worthy to be punished by such.
- 10 But y teeth of the venomous dragons, could not ouercome thy children: for thy mercie came to helpe them, and healed them.



21 For they were pricked, because they should remember thy words, & were speedily healed, least they should fall into so deepe forgetfulness, y they could not be called backe by thy benefite.

11 For neither herbe nor plaister healed them, but thy worde, o Lord, w healeth all things.

13 For thou hast the power of life and death, and ledest downe vnto the gates of hell, and bringest vp againe.

14 A man in deede by his wickednes may slaye another: but when the spirite is gone forth, it turneth not againe, neither can he call againe the soule that is taken away.

15 But it is not possible to escape thine hand.

16 For the vngodly that would not know thee, were punished by the strength of thine arme, with strange raine and with haile, and were pursued with tempest, that they could not auoide, and were consumed with fire.

17 For it was a woderous thing that fyre might do more then water, which quencheth all things: but the worlde is the auenger of the righteous.

18 For sometime was the fire so tame, that the beasts, which were sent against the vngodlie, burnt not: and that, because they should see and know, that they were persecuted with the punishment of God.

19 And sometime burnt fyre in the middes of the water aboue the power of fire, y it might destroye the generation of the vniust land.

20 In the stead whereof thou hast fed thine owne people with Angels food, and sent them bread readie fro heauen without their labour, which had abundance of all pleasures in it and was meete for all tastes.

21 For thy sustenance declared thy sweetnes vnto thy children, which serued to the appetite of him, that rooke it, & was meete to that that euery man would.

22 Moreouer the snowe & yce abode the fire & melted not, that they might know, that the fire burning in the haile, & sparkeling in the raine, destroyed the fruite of the enemies.

23 Again it forgate his owne strength, that the righteous might be nourished.

24 For the creature that serueth thee which art the maker, is fierce in punishing the vnrighteous: but it is easie to do good vnto such as put their trust in thee.

25 Therefore was it changed at the same time vnto all facios to serue thy grace, which nourisheth all things, according to the desire of them that had neede thereof,

26 That thy childre, whom thou lovest, o Lord, might knowe, that it is not the increase of frutes that feedeth men, but that it is thy worde, w preserueth them that trust in thee.

27 For that which could not be destroyed with the fire, being onely warmed a litle with the sunne beames, melted,

28 That it might be known y we ought to preuent y sunne rising to giue thanks vnto thee, and to salute thee before the day spring.

29 For the hope of the vnthankfull shall melt as the winter yce, and flowe away as vnprofitable waters.

1 For thy iudgements are great, and can not be expressed: therefore men do erre, that will not be reformed.

2 For when the vnrighteous thought to haue thine holy people in subiection, they were bound with the bandes of darkenes, & long night, and being shut vp vnder the rooffe, did lie there to escape the euerlasting prouidēce.

3 And while they thought to be hid in their darke sinnes, they were scattered abroad in the darke couering of forgetfulness, fearing horribly and troubled with visions.

4 For the denne that hid them, kept them not from feare: but the foundes that were about them, troubled them, and terrible visions and sorowfull sights did appeare.

5 No power of the fire might giue light, neither might the cleare flames of the staries lighten the horrible night.

6 For there appeared vnto them only a suddē fire, verie dreadfull: so y being afraid of this visio, which they could not see, they thought the things, which they sawe, to be worse.

7 And the illusions of the magical artes were brought downe, and it was a most shamefull reproche for y boasting of their knowledge.

8 For they that promised to driue away feare and trouble from the sicke person, were sicke for feare, and worthy to be laughed at.

9 And though no fearefull thing did feare them, yet were they afrayde at the beasts which passed by them, and at the hyssing of the serpents: so that they dyed for feare, and said they sawe not the aire, which by no meanes can be auoied.

10 For it is a fearefull thing, when malice is condemned by her owne testimonie: and a conscience that is touched, doeth euer forecast cruel things.

11 For feare is nothing els, but a betraying of the succours, which reason offreth.

12 And the lesse that the hope is within, the more doeth he esteeme the ignorance of the thing, that tormenteth him, great.

13 But they that did endure the night that was intolerable, & y came out of the dungeon of hel, w is insupportable, slept the same sleepe,

14 And sometimes were troubled w monstrous visions, & sometime they swooned, as though their owne soule should betraye them: for a sudden feare not looked for, came vpon the.

15 And thus, whosoever fel down, he was kept and shut in prison, but without chaines.

16 For whether he was an husband man, or a shepheard, or one that was set to work alone, if he were taken, he must suffer this necessitie, that he could not auoide:

17 (For with one chaine of darkenesse were they all bound) whether it were an hyssing winde, or a sweete song of the birds among the thicke branches of the trees, or the hemencie of hastie running water,

18 Or a great noyse of the falling downe of stones, or the running of skipping beastes, that could not be seene, or the noyse of cruel beastes, that roared, or the sounde that answered.

F fff. iij.

swereth

That is, the mightie vision.

Exod. 7. 21. & 1. 7.

feare, what it is.

Or, Echo.

swereth againe in the holow mountaines:  
these fearefull things made them to swoone.

- 19 For all the worlde shined with cleare light,  
and no man was hindred in his labour.  
20 Onely vpo them there fell an heauy night,  
an image of that darkenes that was to come  
vpon them: yea, they were vnto themselues  
more greivous then darkenes.

CHAP. XVIII.

*The fyrie pillar that the Israelites had in Egypt. 8 The deli-  
uerance of the faithfull. 10 The Lord smites the Egyptians.  
20 The fount of the people in the wilderness. 21 Aaron stode  
between the liuing and the dead with his conser.*

Exod. 10. 23.

\* Or, the Egyptians.

- 1 **B**Vt thy Saintes had a very great \* light,  
whose voyce because they heard, & sawe  
not y figure of them, they thought them blef-  
sed, because they also had not suffred the like.  
2 And because they did not hurt them, which  
did hurt them afore, they thanked them, &  
asked pardon for their enimitie,

Exod. 13. 21. & 14. 24.  
p. 14. 78. 14. &  
105. 29.

- 3 \* Therefore thou gauest them a burning pil-  
lar of fire to leade them in the vknown way,  
and madest the sunne that it hurted not  
them in their honourable iourney.

- 4 But they were worthy to be depriued of the  
light, and to be kept in darkenes, w had kept  
thy children shut vp, by whom the vncorrupt  
light of y Law should be giuen to the world.

Exod. 1. 16.

- 5 \* Where as they thought to slay y babes of  
the Saintes, by one child that was cast out, &  
preserued to prouee them, thou hast taken  
away the multitude of their children & de-  
stroyed the all together in y mightie water.

- 6 Or y night were our fathers certified afore,  
that they knowing vnto what othes they had  
giuen credit, might be of good chere.

Exod. 14. 24.

- 7 Thus thy \* people receiued y health of the  
righteous, but the enemies were destroyed.

- 8 For as thou hast punished the enemies, so  
hast thou glorified vs whom thou hast called.

- 9 For the righteous childre of the good men  
offred secretly, & made a Lawe of righteouf-  
nes by one consent, that the Saintes shoulde  
receiue good and euill in like maner, and that  
the fathers should first sing praises.

- 10 But a disagreeing price was heard of the e-  
nemies, and there was a lamentable noyse  
for the children that were bewailed.

Exod. 11. 5.

- 11 For the \* master and the seruant were puni-  
shed with like punishment, and the common  
people suffred alike with the King.

- 12 So they all together had innumerable that  
died with one kind of death: neither were  
the liuing sufficient to bury them: for in the  
twinkling of an eye the noblest offspring of  
them was destroyed.

- 13 So they that could beleue nothing, be-  
cause of the enchantements; confessed this  
people to be the children of God, in the de-  
struction of the first borne:

- 14 For while all things were in quiet silence, &  
y night was in y middes of her swift course,

- 15 Thine almighty worde leapt downe from  
heauen out of thy royal throne, as a fierce  
man of warre in the middes of the land that  
was destroyed,

- 16 And brought thine vnfaigned comandemēt  
as a sharpe sword, and stode vp, & filled all

things with death, and being come downe to  
the earth, it reached vnto the heauens.

- 17 Then the fight of the fearefull dreames  
vexed them suddenly, and fearefulnes came  
vpon them vnawares.

- 18 Then laye there one here, another there  
halfe dead, & shewed the cause of his death.

- 19 For the visions that vexed them, shewed  
them these things afore: so that they were  
not ignorant, wherefore they perished.

- 20 Now tentation of death touched the right-  
eous also, and \* among the multitude in the wilderness  
there was a plague, but the wrath  
indured not long.

- 21 For the blameles man made haste, and de-  
fended them, and tooke the weapons of his  
ministration, euen prayer, and the reconci-  
liation by the perfume, & set himself against  
the wrath, and so brought the miserie to an  
end, declaring that he was thy seruant.

- 22 For he ouercame not the multitude with  
bodily power, nor with force of weapons,  
but with the worde he subdued him that puni-  
shed, alleading the othes and couenant  
made vnto the fathers.

- 23 For when the dead were fallen downe by  
heapes one vpon another, he stode in the  
middes, and cut of the wrath, and parted it  
from comming to the liuing.

Exod. 14. 21.

- 24 \* For in the long garment was all the orna-  
ment, & in the foure rowes of the stones was  
the glorie of the fathers grauen with thy ma-  
iestie in the diademe of his head.

- 25 Vnto these the destroyer gaue place, & was  
afraid of them: for it was sufficient, that they  
had casted the wrath.

CHAP. XIX.

*The death of the Egyptians, & the great ioye of the Hebrewes.  
11 The meat that was giuen at the desire of the people.  
17 All the elements serue to the will of God.*

- 1 **A**S for the yngodlie, the wrath came vpon  
them without mercie vnto the ende: for  
he knew what should come vnto them,

- 2 That they (when they had consented to let  
them go, & had sent them out with diligēce)  
would repent, and pursue them.

- 3 For while yet forow was before them, and  
they lamēted by the graues of the dead, they  
deuised another foolshnes, so that they per-  
secuted them in their fleeing, whome they  
had cast out afore with prayer.

- 4 For y destenie, whereof they were worthy,  
brought them to this ende, and caused them  
to forget the things that had come to passe,  
that they might accomplish the punishment,  
which remained by tormentes,

- 5 Both that thy people might trie a maruei-  
lous passage, and that these might finde a  
strange death.

- 6 For euery creature in his kind was facio-  
ned of newe, & serued in their owne offices  
injoynd them, that thy children might be  
kept without hurt.

- 7 For the cloude ouershadowed their tentes,  
and the drye earth appeared, where afore  
was water: so that in the red sea there was a  
waye without impediment, and the great  
deepe became a greene fildes.

- 8 Through the which al the people went that were defended with thine hand, seeing thy wonderous maruiles.
- 9 For they neyed like hofes, and leaped like lambes, praying thee, O Lord, which haddest deliuered them.
- 10 For they were yet mindeful of those things which were done in the lande where they dwelt, howe the ground brought forth fleyes in steade of cattell, and how the riuer scruled with the multitude of frogges in steade of filhes.
- 11 \* But at the last they sawe a newe generation of birdes, when they were intiled with lust, and desired delicate meates.
- 12 \* For the quails came forth of the sea vnto them for comfort, but punishments came vpon the sinners not without signes that were giuen by great thundrings: for they suffred worthily according to their wickednes, because they shewed a cruell hatred toward strangers.
- 13 For the one sort would not receiue them when they were present, because they knewe them not: the other sort brought the strangers into bondage that had done the good.
- 14 Beside all these things some would not suffer, that any regard should be had of them: for they handeled the strangers despisefully.
- 15 Others that had receiued them with great banketing, and admitted them to be partakers of the same lawes, did afflict them with great labours.
- 16 Therefore they were stricke with blindnes, as in olde time certeine were at the dootes of the \* righteous, so that euery one being compassed with darkenes, sought the entrance of his doore.
- 17 Thus the elements agreed among them selues in this change, as when one tune is changed vpon an instrument of musike, and the melodie stil remaineth, which may easely be perceiued by the sight of the things that are come to passe.
- 18 For the things of the earth were changed into things of the water, and the thing that did swimme, went vpon the ground.
- 19 The fire had power in the water contrarie vnto his owne vertue, and the water forgate his owne kinde to quench.
- 20 Againe, the flames did not hurt the flesh of the corruptible beastes, that walked therein, neither melted they that which seemed to be yce, and was of a nature that would melt, and yet was an immortall meate.
- 21 For in all things, O Lord, thou hast magnified and glorified thy people, & hast not despised to assist them in euery time & place.

*God assisteth bin at all times  
and in all places.*

## THE WISDOME OF

Iesus the sonne of Sirach, called Ecclesiasticus.

This argument was founde in a certaine Greeke copie.

**T**His Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he liued in the latter times, after the people had bene led away captiue, and brought home againe, and almost after all the Prophets. Nowe his grandfather, as he himselfe witnesseth, was a man of great diligence, and wisdom among the Hebrewes, who did not onely gather the grane sentences of wise men, that had bene before him, but he himselfe also spake many full of great knowledge and wisdom. So this first Iesus dyed, and left this which he had gathered, and Sirach afterward left it to Iesus his sonne, who tooke it and put it in order in a booke, and called it WISDOME, intituling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of Wisdom to allure the reader to read this booke with more great desire, and to consider it more diligently. Therefore this booke containeth wise sayings, and darke sentences, and similitudes with certeine diuine histories which are notable and ancient, even of men that were approved of God, by certeine prayers, and songs of the authour him self: moreover, what benefites the Lord had bestowed vpon his people, and what plagues he had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisdom and doctrine, who was therefore called a man of great knowledge, as he was in deeds.

The prologue of the wisdom of Iesus the Sonne of Sirach.

**W**Here as many, and great things haue bene giuen vs by the Law, & the Prophets, and by others that haue followed them, (for the which thinges Israel ought to be commended by the reason of doctrine and wisdom, whereby the readers ought not onely to become learned themselves, but also may be able by the diligent studie thereof to be profitable vnto strangers both by speaking and writing) after that my grandfather Iesus had giuen him selfe to the reading of the Lawe, and the Prophets, and other bookes of our fathers, and had gotten therein sufficient iudgement, he purposed also to write some thing pertaining to lear-

ning and wisdom, to the intent that they which were desirous to learne, and would giue them selues to these things, might profite much more in liuing according to the Lawe. Wherefore, I exhorte you to receiue it louingly, and to reade it with diligence, & to take it in good worth, though we seeme to some in some things not able to attaine to the interpretation of such wordes as are hard to be expressed: for the things that are spoken in the Hebrew tongue, haue another force in theselues then when they are translated into another tongue, and not onely these thinges, but other things also, as the Lawe it selfe, and the Prophets, and other

F fff iiii. bookes



bookes haue no small difference when they are spoken in their owne language. Therefore in the eight and thirtieth yere, when I came into Egypt vnder King Euergetes, and continued there, I found a copie full of great learning, and I thought it necessarie, to bestowe my diligence, and traucile to interpret this booke. So for a certaine time with great watching and studie I gaue my self to the finishing of this booke, that it might be published, that they which remaine in banishment, and are desirous to learne, might applie the felues vnto good maners, and liue according to the Lawe.

CHAP. I.

1. *Wisdomme commeth of God.* 11. *A praise of the feare of God.* 29. *The meane to come by wisdomme.*

1. King. 3. 9.  
E. 4. 29.

That which is marked with these two marks [ ] is read in the Latin copies, & not in y Greeke.



1. *Wisdomme* commeth of the Lord, [ and hath bene euer with him ] and is with him for euer.

Who can number the sand of the sea, and the dropes of the raine, & the daies of the world? [ who can measure ] the height of heauen, y breadth of the earth, and the depth?

3. Who can find the wisdomme [ of God which hath bene before all things? ]

4. Wisdomme hath bene created before all things, and the vnderstanding of prudence from euerlasting.

5. [ The word of God most high is the fountaine of wisdomme, and the euerlasting commandements are the entrance vnto her. ]

Rom. 11. 34.

6. \* Vnto whom hath the roote of wisdomme bene declared? or who hath knowen her wise counsels?

7. [ Vnto whom hath the doctrine of wisdomme bene discouered and shewed? and who hath vnderstoode the manifolde entrance vnto her? ]

8. There is one wise, [ euen the most highe Creator of all things, the almightie, the King of power ] and verie terrible, which sitteth vpon his throne.

9. He is the Lord, that hath created her [ thorowe the holy Ghost: ] he hath seene her, numbred her, [ and measured her. ]

10. He hath powred her out vpon al his works, and vpon all flesh, according to his gift, & giueth her abundantly vnto them y loue him.

11. The feare of the Lord is glorie, & gladnes, and reioycing, and a ioyfull crowne.

12. The feare of the Lord maketh a mery heart, and giueth gladnes, and ioy and long life.

v. 28.

13. Who so feareth the Lord, it shal go wel with him at the last, and he shall finde fauour in the day of his death.

14. [ The loue of God is honourable wisdomme, and vnto whom it appeareth in a vision, they loue it for the vision, and for the knowledge of the great workes thereof. ]

Psal. 111. 30.  
Prou. 9. 10.  
Job. 28. 28.

15. \* The feare of the Lord is the beginning of wisdomme, and was made with the faithfull in the wombe: [ the goeth with the chosen women, and is knowen with the righteous and faithfull. ]

16. The feare of y Lord is an holy knowledge.

17. Holines shall preserue, & iustifie the heart, and giueth mirth and gladnes.

18. Who so feareth the Lord, shall prosper, and in the day of his end, he shalbe blessed.

19. She hath built her euerlasting foundations with men, & is giuen to be with their seede.

20. To feare God is the fulnes of wisdomme, and filleth men with her fruites.

21. She filleth their whole house w [ all ] things desireable, and the garners with the things, that she bringeth forth, and both twaine are gifts of God.

22. The feare of the Lord is the crowne of wisdomme, and giueth peace and perfit health: she hath seene her and numbred her.

23. \* She rayneth down knowledge, and vnderstanding of wisdomme, and hath brought vnto honour, them that possessed her.

Or, wisdomme

24. The feare of the Lord is y roote of wisdomme, and her branches are long life.

25. [ In the treasures of wisdomme is vnderstanding, and holy knowledge, but wisdomme is abhorred of sinners. ]

26. The feare of the Lord driueth out sinne: & when she is present, she driueth away anger.

27. \* For wicked anger can not be iustified for his rashnes in his anger shalbe his destruction.

anger.

28. A patient man will suffer for a time, and the shall he haue the reward of ioye.

patient

29. He will hide his wordes for a time, & many mens lippes shall speake of his wisdomme.

30. In the treasures of wisdomme are the secrets of knowledge, but the sinner abhorreth the worship of God.

31. If thou desire wisdomme, keepe the commandements, and the Lord shall giue her vnto thee, [ and will fill her treasures. ]

32. For y feare of the Lord is wisdomme & discipline: he hath pleasure in faith & meekenes.

33. Be not disobedient to the feare of the Lord, and come not vnto him with a double heart.

34. \* Be not an hypocrite that men shoulde speake of thee, but take heede what thou speakest.

35. Exalt not thy selfe, least thou fall and bring thy soule to dishonour, and so God discouer thy secretes, and cast thee down in y middes of the congregation, because thou wouldest not receiue the true feare of God, and thine heart is full of deceite.

CHAP. II.

1. *He exhorteth the seruants of God to righteousness, loue, vnderstanding, and patience.* 11. *To trust in the Lord.* 19. *A curse vpon them that are faine hearted and impatient.*

1. *My sonne,* if thou wilt come into the seruice of God, [ stand fast in righteousness and feare, & ] prepare thy soule to tentation.

2. Settle thine heart, and be patient: [ bowe downe thine eare, and receiue the wordes of vnderstanding, ] and shrinke not awaye, when thou art assailed, [ but waite vpon God patiently. ]

patient

3. Ioyne thy self vnto him, & depart not away, that thou maiest be increased at thy last end.

4. Whatsoeuer commeth vnto thee, receiue it patiently, and be patient in the change of thine affliction.

5. \* For as gold [ and siluer are ] tryed in the fire,

vv. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35.

The feare of the Lord. c. 2. v. 26.

fire, euen so are men acceptable in the for-  
 nace of aduerſitie.

6 Beleeue in God, & he will helpe thee: order  
 thy way aright, and truſt in him: [ holde faſt  
 his feare, and grow olde therein.]

7 Ye that feare the Lord, waite for his mercy:  
 ſhrinke not away from him that ye fall not.

8 Ye that feare the Lord, beleeue him, & your  
 reward ſhall not faile.

9 O ye ſeare the Lord, truſt in good things;  
 and in the euerlaſting ioye and mercie.

10 [ Ye that feare the Lord, loue him, & your  
 hearts ſhalbe lightned.]

11 Conſider the old generations [ of men, ye  
 children, ] and marke them wel: \* was there  
 euer any cōfounded, that put his truſt in the  
 Lord? or who hath continued in his feare,  
 and was forſaken? or whom did he euer de-  
 ſpiſe, that called vpon him?

12 For God is gracious and mercifull, and for-  
 giueth finnes, and ſaueth in the time of trou-  
 ble, [ and is a defender for al them that ſeeke  
 him in the trueth.]

13 Wo vnto them, that haue a fearfull heart,  
 [ and to the wicked lippes ] and to the faint  
 hands, and to the ſinner that goeth two\* man-  
 ner of waies.

14 Wo vnto him y is faint hearted, for he bele-  
 ueth not: therefore ſhal he not be defended.

15 Wo vnto you that haue loſt pacience, [ and  
 haue forſaken the right wayes, and are tur-  
 ned backe into frowarde wayes: ] for what  
 will ye do when the Lord ſhall viſit you?

16 They that feare the Lord, will not diſobey  
 his word: and they that loue him, will keepe  
 his waies.

17 They that feare the Lord, will ſeeke out the  
 things that are pleaſant vnto him: and they  
 that loue him, ſhall be fulfilled with his Law.

18 They that feare the Lord, will prepare their  
 hearts, and humble their ſoules in his ſight.

19 [ They that feare y Lord, keepe his cōman-  
 dements, & will be patient till he ſee them,

20 Saying, If we do not repent, we ſhal fall into  
 the hands of the Lorde, and not into the  
 hands of men.

21 Yet as his greatneſſe is, ſo is his mercie.

CHAP. III.

To our father and mother, ought we to giue double honour, 10  
 Of the bleſſing and curſe of the father and mother, 22  
 No man ought ouer curioſly to ſearch out the ſecrets of God.

1 [ The children of wiſdome are the Church  
 of the righteous, and their offspring is  
 obedience and loue.]

2 Heare your fathers iudgement, o children,  
 and do thereafter, that ye may be ſafe.

3 For the Lord wil haue the father honoured  
 of the children, and hath confirmed the au-  
 thoritie of the mother ouer the children.

4 Who ſo honoureth his father, his finnes ſhal  
 be forgiven him, [ and he ſhall abſtaine from  
 them, and ſhall haue his daily deſires.]

5 And he that honoureth his mother, is like  
 one that gathereth treaſure.

6 Who ſo honoureth his father, ſhal haue ſoy  
 of his owne children, and when he maketh  
 his prayer, he ſhalbe heard.

7 He that honoureth his father, ſhal haue a

long life, and he that is obedient vnto the  
 Lord, ſhall comfort his mother.

8 He that ſeareth the Lorde, honoureth his  
 parents, and doeth ſeruice vnto his parents;  
 as vnto lords:

9 \* Honour thy father and mother in deede  
 and in worde [ and in all pacience, ] that thou  
 maiſt haue Gods bleſſing, [ and that his bleſ-  
 ſing may abide with thee in the end.]

10 For the bleſſing of the father eſtabliſheth  
 the houſes of the children, and the mothers  
 curſe rooteth out the foundations.

11 Reioyce not at the diſhonour of thy father:  
 for it is not honour vnto thee, but ſhame.

12 Seeing that mans glorie commeth by his  
 fathers honour, and the reproche of the mo-  
 ther is diſhonour to the children,

13 My ſonne, helpe thy father in his age, and  
 grieue him not as long as he liueth.

14 And if his vnderſtanding faile, haue pa-  
 cience with him, and deſpiſe him not when  
 thou art in thy full ſtrength;

15 For y good intreatie of thy father ſhall not  
 be forgottē, but it ſhalbe a ſortreſſe for thee  
 againſt finnes, [ & for thy mothers offence y  
 ſhalt be recompensed with good, and it ſhall  
 be founded for thee in righteouſnes.]

16 And in the day of trouble thou ſhalt be re-  
 membered: thy finnes alſo ſhall melt away as  
 the yce in the faire weather.

17 He that forſaketh his father, ſhall come to  
 ſhame, and he that angreth his mother, is  
 curſed of God.

18 ¶ My ſonne, perſorme thy doings with  
 meekeneſſe, ſo ſhalt thou be beloued of them  
 that are approued.

19 The greater thou art, the more humble  
 thy ſelfe [ in all things, ] and thou ſhalt finde  
 fauour before the Lord.

20 Many are excellent and of renoume; but  
 the ſecretes are reuiled vnto the meeke.

21 For the power of the Lord is great, and he  
 is honoured of the lowly,

22 \* Seeke not out the things that are to hard  
 for thee, neither ſearch the things raſhly  
 which are to mightie for thee.

23 [ But ] what [ God ] hath commanded thee,  
 thinke vpon that with reuerence, [ and be not  
 curious in many of his workes: ] for it is not  
 needefull for thee to ſee with thine eyes the  
 things that are ſecret.

24 Be not curious in ſuperfluous things: for  
 many things are ſhewed vnto thee aboue the  
 capacite of men.

25 The meddling with ſuch hath beguiled ma-  
 nie, and an euill opinion hath deceived their  
 iudgement.

26 Thou canſt not ſee without eyes: profeſſe  
 not the knowledge therfore y thou haſt not.

27 A ſtubberne heart ſhal ſare euil at y laſt: &  
 he that loweth danger, ſhall periſh therein.

28 An heart y goeth two wayes, ſhall not proſ-  
 per: and he that is frowarde of heart, ſhall  
 ſtumble therein.

29 An obſtinate heart ſhall be laden with ſo-  
 rowes: and the wicked man ſhal heape ſinne  
 vpon ſinne.

30 The perſuaſion of the proude is without  
 remedie,

Exod. 20. 12.

Deut. 5. 16.

Mat. 23. 4.

Eph. 6. 2.

\* Or, the bleſſing of men.

Humility

Philips. 2.

Prov. 25. 27.

Rom. 12. 3.

obedience to parents. 8. 2.

obſtinacy.

- remedie, and his steppes shalbe plucked vp: for the plant of sinne hath takē roote in him, [and he shall not be esteemed.]
- 31 The heart of him that hath vnderstanding, shall perceiue secret things, and an attentue care is the desire of a wise man.
- 32 [An heart that is wise and vnderstanding, will abstaine from sinne, and shall prosper in the workes of righteousness.]
- 33 Water quenicheth burning fire, \* and almes taketh away finnes.
- 34 And he that rewardeth good deedes, will remember it afterwarde, and in the time of the fall, he shall finde a staye.

## CHAP. IIII.

*Almes must be done with gentleness. 12 The studie of wisdom and her fruits. 20 An exhortation to eschewe euill, and to doe good.*

- 1 MY sonne, defraude not the poore of his liuing, and make not the needy eyes to waite long.
- 2 Make not an hungrie soule forowfull, neither vex a man in his necessitie.
- 3 Trouble not the heart that is grieved, and deferre not the gift of the needie.
- 4 Refuse not the prayer of one that is in trouble: turne not away thy face from y<sup>e</sup> poore.
- 5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euill of thee.
- 6 For if he cutte thee in the bitterness of his soule, his prayer shall be heard of him that made him.
- 7 Be courteous vnto the companie of poore, and humble thy soule vnto the Elder, & bowe downe thine head to a man of worship.
- 8 Let it not grieue thee to bowe downe thine care vnto the poore, but pay thy dette, and giue him a friendly answer.
- 9 Deliuier him that suffreth wrong, from the hand of the oppressour, & be not saynt hearted \* when thou iudgest.

*\* Or, so defend him.*

- 10 Be as a father vnto the fatherles, and as an husband vnto their mother: so shalt thou be as the sonne of the moste High: and he shall loue thee more then thy mother doeth.
- 11 Wisdom exalteth her children, and receiuet them that seeke her, [and will go before them in the waye of righteousness.]
- 12 He that loueth her, loueth life, & they that seeke life in y<sup>e</sup> morning, shall haue great ioye.
- 13 He that keepeth her, shall inherit glorie: for vnto whom she stretcheth him, y<sup>e</sup> Lord will blesse.
- 14 They that honour her, shall be the seruantes of the Holie one, & them that loue her, the Lord doeth loue.
- 15 Who so giueth care vnto her, shall iudge the nations, and he that goeth vnto her, shall dwell safelye.
- 16 He that is faithful vnto her, shall haue her in possession, & his generatiō shall possesse her.
- 17 For first she wil walke with him by crooked wayes, and bring him vnto feare, and dread, and torment him with her discipline vntill she haue tryed his soule, and haue proued him by her iudgements.
- 18 Then wil she returne the streight way vnto him, and comfort him, & shew him her secrets,

[and heape vpon him the treasures of knowledge, and vnderstanding of righteousness.]

- 19 But if he go wrong, she will forsake him, and giue him ouer into y<sup>e</sup> hands of his destructiō.
- 20 [¶ My sonne,] \* make much of time, and eschew the thing that is euill.
- 21 And be not ashamed [to say y<sup>e</sup> trueth] for thy life: for there is a shame y<sup>e</sup> bringeth sinne, & a shame that bringeth worship and fauour.
- 22 Accept no person against thine owne conscience, that thou be not cōfounded to thine owne decay, [and forbear not thy neighbour in his faute.]
- 23 And keepe not backe counsell when it may doe good, neither hide thy wisdom when it may be famous.
- 24 For by the talke is wisdom knowne, and learning by the words of the tongue, [and counsell, wisdom & learning by the talking of the wise, and stedfastnes in the workes of righteousness.]
- 25 In no wise speake against y<sup>e</sup> word of trueth, but be ashamed of the lies of thine owne ignorance.
- 26 Be not ashamed to confesse thy finnes, and resist not the counsell of the riuer.
- 27 Submit not thy self vnto a foolish man, neither accept the person of the mightie.
- 28 Strive for the trueth vnto death, [and defend iustice for thy life,] and the Lord God shall fight for thee [against thine enemies].
- 29 Be not hasty in thy tongue, neither slacke and negligent in thy workes.
- 30 Be not as a lyon in thine owne house, neither beate thy seruants for thy fantasie, [nor oppresse them that are vnder thee.]
- 31 Let not thine hande be stretched out to receiue, and shew when thou shouldst giue.

## CHAP. V.

*In riches may we not put any confidence. 2 The vengeance of God ought to be feared, & repentance may not be deferred.*

- 1 TRUST not vnto thy riches, and say not, I haue ynough for my life: [for thou shalt not helpe in y<sup>e</sup> time of vengeance & indignatiō.]
- 2 Follow not thine own minde & thy strength to walke in the waies of thine heart:
- 3 Neither say thou, [How haue I had strength?] or who will bring me vnder for my workes? for God the auenger will reuenge the wrong done by thee.
- 4 And say not, I haue sinned, and what euill hath come vnto me for the Almighty is a patient rewarder, but he will not leaue thee unpunished.
- 5 Because thy sinne is forgiven, be not without feare, to heape sinne vpon sinne.
- 6 And say not, The mercie of God is great he will forgive my manifold finnes: for mercie and wrath come from him, and his indignation commeth downe vpon sinners.
- 7 Make no taryng to turne vnto the Lord, & put not of from day to day: for suddenly shall the wrath of the Lord breake forth, & in thy securitie thou shalt be destroyed, and thou shalt perish in time of vengeance.
- 8 Trust not in wicked riches: for they shall not helpe thee in the day of punishment [ & vengeance.]



- 9 Be not caryed about with euery winde, and go not into euery waye: for so doeth the sinner that hath a double tongue.
- 10 Stand fast in thy sure vnderstanding [and in the waye and knowledge of the Lord] and haue but one manner of worde, [and followe the worde of peace and righteousnes.
- 11 Be humble to heare the worde of God, that thou mayst vnderstand it, and make a true answer with wisdom.]
- 12 Be swift to heare good things, and let thy life be pure, and giue a pacient answer.
- 13 If thou hast vnderstanding, answer thy neighbour: if not, lay thine hand vpon thy mouth, [least thou be trapped in an vndiscere worde, and so be blamed.]
- 14 Honour and shame is in the talke, and the tongue of a man causeth him to fall.
- 15 Be not counted a talebearer, and lie not in waite with thy tongue: for shame [and repentance] followe the thiefe, and an euill condemnation is ouer him that is double tongued: [but he that is a backbiter, shall be hated, enuied and confounded.]
- 16 Do not rashly, neither in small things nor in great.

## CHAP. VI.

*It is the propertie of a sinner to be euill tongue. 6 Offend. ship. 23. Desire to be taught.*

- 1 **B**E not of a friend [thy neighbours] enemy: for such shall haue an euill name, shame & reproche: & he shal be in infamie as the wicked that hath a double tongue.
- 2 Be not proude in the deuce of thine owne minde, least thy soule rent thee as a bull.
- 3 And eate vp thy leaues, and destroye thy fruite, and so thou be left as a drie tree [in the wilderness.]
- 4 For a wicked soule destroyeth him that hath it, and maketh him to be laughed to scorne of his enemies, [and bringeth him to y<sup>e</sup> portion of the vngodlie.]
- 5 A sweete talke multiplieth the friends [and pacieth them y<sup>e</sup> be at variance,] and a sweete tongue increaseth much good talke.
- 6 Holde friendship with many, neuertheles haue but one counseler of a thousand.
- 7 If thou gettest a friend, proue him first, and be not hastie to credit him.
- 8 For some man is a friend for his own occasion, & will not abide in y<sup>e</sup> day of thy trouble.
- 9 And there is some friende that turneth to enemie, and taketh part against thee, and in contention he will declare thy shame.
- 10 Again some friend is but a companion at the table, and in the day of thine affliction he continueth not.
- 11 But in thy prosperitie he wilbe as thou thy selfe, and will vse libertie ouer thy seruants.
- 12 If thou be brought lowe, he will be against thee, and will hide him selfe from thy face.
- 13 Depart from thine enemies, and beware of thy friends.
- 14 A faithfull friend is a strong defence, and he that findeth such one, findeth a treasure.
- 15 A faithfull friend ought not to be changed for any thing, and the weight [of golde and silver] is not to be compared to the good-

nesse [of his faith.]

- 16 A faithfull friend is the medicine of life [ & immortalitie, ] & they that feare the Lorde, shall finde him.
- 17 Who so feareth the Lorde, shall direct his friendship aright, and as his owne selfe, so shall his friend be.
- 18 ¶ My sonne, receiue doctrine fro thy youth vp: so shalt thou finde wisdom [ which shall indure ] till thine olde age.
- 19 Go to her as one that ploweth, and soweth, and waite for her good fruits: for thou shalt haue but litle labour in her worke: but thou shalt eate of her fruites right soone.
- 20 How exceeding sharpe is she to the vnlearned: he that is without iudgement, will not remaine with her.
- 21 Vnto such one she is as a fine touchestone, and he casteth her from him without delay.
- 22 For they haue the name of wisdom, but there be but fewe that haue the knowledge of her.
- 23 [ For with them that know her, she abideth vnto the appearing of God. ]
- 24 Giue care, my sonne: receiue my doctrine, and refuse not my counsell,
- 25 And put thy feete into her linkes, and thy necke into her chaine.
- 26 Bow downe thy shoulder vnto her, & beare her, and be not wearie of her bandes.
- 27 Come vnto her with thy whole heart, and keepe her wayes with all thy power,
- 28 Seeke after her, and search her, and she shal be shewed thee: and when thou hast gotten her, forsake her not.
- 29 For at the last thou shalt finde rest in her, & that shalbe turned to thy ioye.
- 30 Then shall her fetters be a strong defence for thee, [ and a sure foundation ] and her chaines a glorious raiment.
- 31 For there is a golden ornament in her, and her bandes are the laces of purple colour,
- 32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee, as a crowne of ioye.
- 33 My sonne, if thou wilt, thou shalt be taught, and if thou wilt applie thy minde, thou shalt be wittie.
- 34 If thou loue to heare, thou shalt receiue [ doctrine, ] and if thou delight in hearing, thou shalt be wise.
- 35 Stand with the multitude of the elders, & are wise, and ioine with him that is wise.
- 36 \* Desire to heare all godly talke, & let not y<sup>e</sup> graue sentences of knowledge escape thee.
- 37 And if thou seekest a man of vnderstanding, get thee soone vnto him, and let thy foote weare the steppes of his doores.
- 38 Let thy minde be vpon the ordinances of the Lorde, and be continually occupied in his commandements: so shall hee stablish the thine heart, and giue thee wisdom at thine owne desire.

## CHAP. VII.

*VV<sup>e</sup> must forsake euill, and yet not iustifie our selues. 23 The behaviour of the wife toward his wife, his friend, his children, his seruants, his father and mother.*

- 1 **D**O no euill: so shall no harme come vnto thee.

2 Depart

*humility in hearing the word of God. c. 5. v. 11. Doctrine in youth.*

*a tale bearer. c. 5. v. 15.*

*Signs to learne.*

*Chap. 6. talke*

*Or earnestly.*

- 2 Depart from the thing that is wicked, and sinne shall turne away from thee.
- 3 My sonne, sowe not vpon the forowes of vn-righteousnes, least that thou reape them seuen fold.
- 4 Aske not of the Lord preeminence, neither of the King the seate of honour.
- 5 \* Iustifie not thy selfe before the Lord: [for he knoweth thine heart,] and boast not thy wisdom in the presence of the King.
- 6 Seeke not to be made a iudge, least thou be notable to take away iniquitie, & least thou, fearing the person of the mightie, shouldest commit an offence against thine vprightnes.
- 7 Offend not against the multitude of a citie, and cast not thy selfe among the people.
- 8 \* Binde not two sinnes together: for in one sinne shalt thou not be vnpunished.
- 9 Say not, God will looke vpon the multitude of mine oblations, and when I offer to the most high God, he will accept it.
- 10 Be not saint hearted, when thou makest thy prayer, neither slacke in giuing of almes.
- 11 Laugh no man to scorne in the heauines of his soule: for [God which seeth all things] is he \* that can bring down, & set vp againe.
- 12 Sow not a lie against thy brother, neither do the same against thy friend.
- 13 Vie not to make any manner of lie: for the custome thereof is not good.
- 14 Make not many wordes when thou art among the Elders, neither repeate a thing in thy prayer.
- 15 Hate not laborious worke, neither the husbandrie, which the most High hath created.
- 16 Number not thy selfe in the multitude of the wicked, but remember that vengeance wil not slacke.
- 17 Humble thy minde greatly: for the vengeance of the wicked is fire and wormes.
- 18 Giue not ouer thy friend for any good, nor thy true brother for the golde of Ophir.
- 19 Depart not from a wife and good woman, [that is fallen vnto thee for thy portion in y<sup>e</sup> feare of y<sup>e</sup> Lord:] for her grace is aboue gold.
- 20 \* Where as thy seruant worketh truly, intreate him not euill, nor the hierling that bestowed himselfe wholly for thee.
- 21 Let thy soule loue a good seruant, and defraude him not of libertie, [neither leaue him a poore man.]
- 22 \* If thou haue cattell, looke well to them, & if they be for thy profite, keepe the w<sup>th</sup> thee.
- 23 If thou haue sonnes, instruct them, & holde their necke from their youth.
- 24 If thou haue daughters, keepe their bodie, and shew not thy face cheerefull toward the.
- 25 Marrie thy daughter, and so shalt thou per-forme a weightie matter: but giue her to a man of understanding.
- 26 If thou haue a wife after thy minde, forsake her not, comit not thy selfe to the hateful.
- 27 \* Honour thy father from thy whole heart, and forget not the forowes of thy mother.
- 28 Remember that thou wast borne of them, and how canst thou recompence them the things that they haue done for thee?
- 29 \* Feare the Lorde with all thy soule, and

honour his ministers.

- 30 Loue him that made thee, with all thy strength, \* and forsake not his seruants.
- 31 Feare the Lord with all thy soule, and honour the Priests, \* & giue the their portion, as it is commanded thee, the first frutes, [ & purifications] and sacrifices for sinne, & the of-frings of y<sup>e</sup> shoulders, & the sacrifices of sancti-fication, & the first frutes of y<sup>e</sup> holy things.
- 32 Stretch thine hand vnto the poore that thy blessing, [and reconciliation] may be ac-complished.
- 33 Liberalitie pleaseth all men living, & \* from the dead restraine in nor.
- 34 \* Lernot them that weepe, be without [co-fort:] but moune with such as mourne.
- 35 \* Be not slow to visite the sicke: for that shal make thee to be beloued.
- 36 Whatsoener thou takest in hand, remember the Lord, and thou shalt neuer do amiss.

CHAP. VIII.

- 1 **S**Triue not with a mightie man, least thou fall into his hands.
- 2 \* Make not variance with a rich man; least he on the other side weigh down thy weight: \* for golde [and siluer] hath destroyed many and hath subuerted the hearts of Kings.
- 3 Striue not with a man that is full of words, and lay no stickes vpon his fire.
- 4 Playe not with a man that is vntaught, least thy kindred be dishonoured.
- 5 \* Despise not a man: that turneth himselfe away from sinne, nor cast him not in y<sup>e</sup> teeth withall, but remember that we are all worthy blame.
- 6 \* Dishonour not a man in his olde age: for they were as we which are not olde.
- 7 Be not glad of the death of thine enemy, but remember that we must die all; [and so enter into ioye.]
- 8 \* Despise not y<sup>e</sup> exhortation of the [Elders] that be wise, but acquaint thy selfe with their wise sentences: for of them thou shalt learne wisdom, [and the doctrine of vnderstand-ing,] and how to serue great men [without complaint.]
- 9 Go not from the doctrine of the Elders: for they haue leaured it of their fathers, and of them thou shalt learne vnderstanding, and to make answer in the time of neede.
- 10 Kindle not the coles of sinners, [when thou rebukest them,] least thou be burnt in the syrie flames [of their sinnes.]
- 11 Rise not vp against him that doeth wrong, that he lay not waite as a spie for thy mouth.
- 12 \* Lend not vnto him that is mightier then thy selfe: for if thou lendest him, count it burdost.
- 13 Be not suretie about thy power: for if thou be suretie, thinke to paye it.
- 14 Go not to lawe with the Iudge: for they will giue sentence according to his own honour.
- 15 \* Trauaile not by the way with him that is rash, least he do thee iniurie: for he followeth his owne wilfulnes, and so shalt thou perishe through his folie.
- 16 \* Striue not with him that is angrie, and go

grayer & almes. 1.32

Mock not misery

1. Sam. 2.7.

Eyng.

vaine reputation  
in prayer.

a wife  
v. 26.

a seruant.

Leuit. 19.23.  
chap. 33.30.  
6.34.7.

Dmt. 25.4.

children

parents.

Chap. 3.9.  
v. 1.3.

feare God. honor his  
ministry.

NOT

not with him into the wildernes: for bloud is as nothing in his sight, and where there is no helpe, he wil ouerthrowe thee.

17 Take no counsell at a foole: for he cannot keepe a thing close.

18 Do no secrete thing before a stranger: for thou canst not tel what he goeth about.

19 Open not thine heare vnto euerie man, least he be vnthankfull to thee, [& put thee to rebroffe.]

CHAP. IX.

Of ialousie. 18 An old friend is to be preferred before a new. 19 Righteous men should be bolden in thy table.

1 **B**E not ielous ouer thy wife of thy bosome, neither teache her by thy means an euil lesson.

2 Giue not thy life vnto a woman, least shee ouertome thy strength, [and so thou be confounded.]

3 Meete not an harlot, lest thou fall into her snares.

4 Vfe not the companie of a woman that is a singer, [& a dancer, neither heare her,] least thou be taken by her craftines.

5 Gaze not on a \* maide, that thou fall not by that that is precious in her.

6 Cast not thy minde vpon harlots [in any manner of thing,] least thou destroy [both thy selfe and] thine heritage.

7 Go not about gazing in the streetes of the cite, neither wander thou in the secrete places thereof.

8 \* Turne away thine eye fro a beautiful woman, and looke not vpon others beautie: for many \* haue perished by the beautie of women: for through it loue is kindled as a fyre.

9 [Euerie woman that is an harlot, shall be troden vnder foote as dongue, of euerie one that goeth by the way.]

10 Manie wōdering at the beautie of a strange woman, haue bene cast downe for her wordes burne as a fyre.

11 Sit not at all with another mans wife, [neither lie with her vpo the bed,] nor banquet w her, lest thine heart incline vnto her, and so through thy desire fall into destruction.

12 Forsake not an olde friend: for the newe shal not be like him: a newe friend is as new wine: when it is olde, thou shalt drinke it with pleasure.

13 \* Desire not the honour [& riches] of a sinner: for y knowest not what shal be his end.

14 Delite not in the thing that the vngōdlike haue pleasure in, but remēber that they shall not be founde iust vnto their graue.

15 Keepe thee from the man that hath power to slaye: so shalt thou not doubt the feare of death: and if thou come vnto him, make no fauor, lest he take away thy life: remēber that thou goest in the middes of snaires, and that thou walkest vpon the rowes of the cite.

16 Trye thy neighbour as thou canst, \* and aske counsell of the wise.

17 Let thy talke be with the wise, & al thy communication in the Lawe of the most High.

18 Let iust men eate & drinke with thee, & let thy reioying be in the feare of the Lord.

19 In the hands of the craftsmen shall the workes be commended, and the wise prince of the people by his word, and the word by the wisdom of the Elders.

20 A man full of words is dangerous in his cite, and he y is rash in his talking shal be hated.

CHAP. X.

Of Kings and iudges. 7 Pride and couetousnes are to be abhorred. 21 Labour is praised. 22 The beginning of pride.

1 **A** Wise iudge wil instructe his people with discretion: the gouernance of a prudent man is well ordered.

2 As the iudge of the people is himselfe, so are his officers, and what manner of man the ruler of the cite is, such are al they that dwell therein.

3 \* An vnwise King destroyeth his people, but where they that be in authoritie, are men of vnderstanding, there the cite prospereth.

4 The gouernemet of the earth is in y hand of the Lord, [and all iniquitie of the nation is to be abhorred,] and when time is, he will set vp a profitable ruler ouer it.

5 In the hand of God is the prosperitie of mā, and vpon the scribes will he laye his honour.

6 \* Be not angrie for any wise, w thy neighbour, and do nothing by inuious praefises.

7 Pride is hatefull before God and man, and by both doeth one commit iniquitie.

8 \* Because of vnrighteous dealing & wrongs and riches gotten by deceipt, the kingdome is translatred from one people to another.

9 There is nothing worse then a couetous man: [why art thou proude, & earth & ashes? there is not a more wicked thing,] then to loue money: for such one would euensel his soule, and for his life euery one is compelled to pull out his owne bowels.

10 [All tyrannie is of small indurance, and the disease that is hard to heale, is grievous to the physition.]

11 The physition cutteth of the fore disease, & he that is to day a King, to morowe is dead.

12 Why is earth and ashes proude, seeing that when a man dyeth, he is yne of serpents, beastes and wormes?

13 The beginning of mans pride, is to fal away from God, and to turne away his heart from his maker.

14 For pride is the original of sinne, & he that hath it, shal powre out abomination, til at last he be ouerthrowen: therefore the Lord bringeth the perswasions [of y wicked] to dishonour, and destroyeth them in the end.

15 The Lord hath cast downe the thrones of the [proude] princes, and set vp the meeke in their steade.

16 The Lord plucketh vp the rootes of the [proude] nations, and planteth the lowlie with glorie among them.

17 The Lord ouerthroweth the lands of y heathen, & destroyeth them vnto the foundations of the earth: he causeth the to wither away, and destroyeth them, and maketh their memoriall to cease out of the earth.

18 [God destroyeth the memoriall of the proude, and leaueth the remembrance of the humble.]

eschewe all occasion of wantonnes. c. 9. 22

pride.

couetousnes.

tyranny.

the beginning of pride.



- 19 Pride was not created in men, neither wrath in the generation of women.
- 20 There is a seede of man, which is an honorable seede: the honorable seede are they that feare the Lord: there is a seede of man, which is without honour: the seede without honour, are they that transgresse the commandements of the Lorde: it is a seede that remaineth which feareth the Lorde, and a faire plant, y<sup>e</sup> loue him: but they are a seede without honour, that despise the Lawe, and a decciueable seede that breake the commandements.
- 21 He that is the chiefe among brethren, is honourable: so are they that feare the Lord in his sight.
- 22 The feare of the Lord causeth that y<sup>e</sup> kingdome faileth not, but the kingdome is lost by crueltie and pride.
- 23 The feare of the Lord is the glorie a wel of the riche and the noble, as of the poore.
- 24 It is not meete to despise the poore man y<sup>e</sup> hath vnderstanding, neither is it conuenient to magnifie the rich that is a wicked man.
- 25 The great man & the iudge and the man of authoritie, are honourable, yet is there none of them greater, the he that feareth y<sup>e</sup> Lord.
- 26 Vnto the seruant that is wise, that they that are free, do seruite: be y<sup>e</sup> hath knowledge, will not grudge when he is reformed, [and the ignorant shall not come to honour.]
- 27 Seeke not excuses when thou shouldest do thy worke, neither bee ashamed thereof through pride in the time of aduersitie.
- 28 Better is he that laboureth and hath plentifulles of all things, then he that is gorgeous, and wanteth bread.
- 29 My sonne, get thy selfe praye by meekenes, and esteeme thy selfe as thou deseruest.
- 30 Who wil count him iust that sinneth against himselfe? or honour him, that dishonoureth his owne soule?
- 31 The poore is honoured for his knowledge [and his feare,] but the riche is had in reputation because of his goods.
- 32 He that is honourable in pouertie, howe much more shall he be when he is rich? and he that is vaine glorie being riche, howe much more will he be so when he is in pouertie?

The praise of Humilitie. After the inward appearance oughte we to iudge. Of vaine iudgement. All things come of God. All men are not so be brought into their heale.

- 1 **W**isdomme lifteth vp the head of him that is lowe, and maketh him to sit among great men.
- 2 Commend not a man for his beautie, neither despise a man in his vtter appearance.
- 3 The Bee is but small among the fowles, yet doeth her fruite passe in sweetenes.
- 4 Be not proude of clothing and raiment, and exalt not thy selfe in the daye of honour: for the workes of y<sup>e</sup> Lord are wonderful, [and glorious,] secrete, [and vnknown] are his workes among men.
- 5 Many tyrants haue sit down vpon the earth, and the vnlike hath worne the crowne.

- 6 Many mightie men haue bene brought to dishonour, and the honourable haue bene deliuered into other mens handes.
- 7 \* Blame [no man] before thou haue inquired the matter: vnderstand first, and then reforme [righteously].
- 8 \* Giue no sentence, before thou hast heard the cause, neither interrupt me in y<sup>e</sup> middes of their tales.
- 9 Striue not for a matter that thou hast not to do with, & sit not in the iudgement of sinners.
- 10 My sonne, meddle not with many matters: \* for if thou gaine much, thou shalt not be blameles, and if thou follow after it, yet shalt thou not attaine it, neither shalt thou escape, though thou flie from it.
- 11 \* There is some man that laboureth and taketh paine, and the more he hasteth, the more he wanteth.
- 12 Again there is some that is slouthfull, and hath neede of help: for he watech strenght, and hath great pouertie, yet the eye of the Lord looketh vpon him to good, and setteth him vp from his lowe estate.
- 13 And he lifteth vp his head: so that many men maruile at him, [and giue honour vnto God].
- 14 \* Prosperitie and aduersitie, life and death, pouertie and riches come of the Lord.
- 15 Wisdome and knowledge, and vnderstanding of the Lawe are of the Lord: loue and good workes come of him.
- 16 Error and darkenes are appointed for sinners, and they that exalt them selues in euill, waxe olde in euill.
- 17 The gift of the Lorde remaineth for the godlie, and his good will giueth prosperitie for euer.
- 18 \* Some man is riche by his care & nigardship, and this is the portion of his wages.
- 19 In that he saith, \* I haue gotten rest, and now will I eate continually of my goods, yet he considereth not, that the time draweth nere, that he must leaue all these things vnto other men, and dye himselfe.
- 20 Stand thou in thy state, and exercise thy selfe therein, and remaine in thy worke vnto thine age.
- 21 Marueile not at the workes of sinners, but trust in the Lord, & abide in thy labour: for it is an easie thing in the sight of the Lorde, suddenly to make a poore man riche.
- 22 The blessing of the Lord is in the wages of the godlie, and hee maketh his prosperitie soone to flourish.
- 23 \* Say not, What profite and pleasure shall I haue? and what good things shall I haue hereafter?
- 24 Again say not, I haue ynough, and possesse many things, \* and what euill can come to me hereafter?
- 25 In thy good state remember aduersitie, and in aduersitie forget not prosperitie.
- 26 For it is an easie thing vnto the Lord in the day of death to rewarde a man according to his wayes.
- 27 The aduersitie of an houre maketh one to forget pleasure: and in a mans ende, his workes

the feare of the Lord

Prov. 17. 2.

2 Sam. 22. 19.

Prov. 22. 9.

Gen. 41. 26.  
Gen. 41. 3.

Job. 12. 2.

2 Sam. 22. 28.  
Ephes. 6. 10.

Chap. 12. 2.

workes are discovered.

- 28 Iudge none blessed before his death: for a man shalbe known by his children.
- 29 Bring not euery man into thine house: for y deceitfull haue many traines, [ and are like stomackes that belche stinkingly.]
- 30 As a partriche is taken vnder a basket, [and the hinde is taken in y snare,] so is the heart of the proude man, which like a spie watcheth for thy fall.
- 31 For he lieth in waite and turneth good vnto euill, and in things worthy prayle he will finde some faute.
- 32 Of one litle sparke is made a great fire, [ & of one deceitfull man is bloud increased: ] for a sinfull man layeth waite for bloud.
- 33 Beware of a wicked man: for he imagineth wicked things to bring thee into a perpetual shame.
- 34 Lodge a stranger, & he will destroy thee w vnquietnes, and driue thee from thine own.

CHAP. XII.

1 Vnto whom we ought to do good. 10 Enemies ought not to be trusted.

- 1 **W**Hen thou wilt do good, knowe to whom thou doest it, so shalt thou be thanked for thy benefites.
- 2 Do good vnto the righteous, and thou shalt finde great rewarde, though not of him, yet of the most High.
- 3 He can not haue good that continueth in euill, and giueth no almes: for the moste High hateth the sinners, and hath mercie vpon them that repent.]
- 4 Giue vnto such as feare God, and receiue not a sinner.
- 5 Do wel vnto him that is lowly, but giue not to the vngodlie: hold backe thy bread, and giue it not vnto him, least he ouercome thee thereby: else thou shalt receiue twise as much euill for all the good that thou doest vnto him.
- 6 For the most High hateth the wicked, & will repay vengeance vnto the vngodlie, & keepeth the against y day of horrible vengeance.
- 7 Giue vnto the good, & receiue not y sinner.
- 8 A friend can not be knownen in prosperitie, neither can an enemy be vknownen in aduersitie.
- 9 When a man is in wealth, it grieueth his enemies, but in heauines and trouble a mans verie friend will depart from him.
- 10 Trust neuer thine enemy: for like as an yron rusteth, so doeth his wickednes.
- 11 And though he make much crouching and kneeling, yet aduise thy selfe, and beware of him, and thou shalt be to him, as he that wipe a glasse, and thou shalt knowe that all his rust hath not bene well wiped away.
- 12 Set him not by thee, least he destroy thee, and stand in thy place.
- 13 Neither set him at thy right hand, least he seeke thy rowme, & thou at the last remeber my wordes, and be pricked with my sayings.
- 14 Bind not two sinnes together: for there shal not one be vnpunished.
- 15 Who will haue pittie of the charmer, that is stinged of the serpent, or of all such as come

neere the beastes? so is it with him that keepeth companie with a wicked mā, and wrapeth him selfe in his sinnes.

- 16 For a season will he bide with thee: but if thou stumble, he tarieth not.
- 17 \* An enemy is sweete in his lippes: he can make many good wordes, and speake many good things: yea, he can weepe w his eyes, but in his heart he imagineth how to throw thee into the pit: and if he may find opportunitie, he will not be satisfied with bloud.
- 18 If aduersitie come vpo thee, thou shalt finde him there first, & though he pretend to help thee, yet shall he vndermine thee: he will shake his head, & clap his hands, & wil make many words, and disguise his countenance.

CHAP. XIII.

1 The companies of the proude and of the riche are to be eschewed. 15 The lene of God. 17 Like doe companie with their like.

- 1 **H**E that toucheth pitche, shalbe defiled with it: and he that is familiar with the proude, shal be like vnto him.
- 2 Burthen not thy selfe about thy power, whilest thou luest, & companie not with one that is mightier, & richer then thy selfe: for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.
- 3 The riche dealeth vnrighteously, & threateneth withall: but the poore being oppressed must intreate: if the riche haue done wrong, he must yet be intreated: but if the poore haue done it, he shall straight waies be threatened.
- 4 If thou be for his profite, he vseth thee: but if thou haue nothing, he will forsake thee.
- 5 If thou haue anie thing, he will liue with thee: yea, he will make thee a bare man, and will not care for it.
- 6 If he haue neede of thee, he will defraude thee, and put laugh at thee, and put thee in hope, and giue thee al good wordes, and say, What wantest thou?
- 7 Thus will he shame thee in his meat, vntill he haue suct thee cleane vp twise or thrise, and at the last he will laugh the to scorne: afterward, when he seeth thee, he will forsake thee, and shake his head at thee.
- 8 [ Submit thy selfe vnto God, and waite vpo his hand.]
- 9 Beware that thou be not deceiued in thine owne conceit and brought down by thy sim-plesnes: [ be not to humble in thy wisdom.]
- 10 ¶ If thou be called of a mightie man, absent thy selfe: so shall he call thee the more oft.
- 11 Praise not thou vnto him, that thou be not shut out, but go not thou farre of, least hee forget thee.
- 12 Withdrowe not thy self from his speech, but beleue not his manie wordes: for with much communication will hee tempt thee, and laughingly will hee groke thee.
- 13 He is vnmercifull, & keepeth not promise: he will not spare to do thee hurt, and to put thee in prison.
- 14 Beware, & take good heed: for thou walkest in perill of thine ouerthrowing: when

the quality of the rich.

Gggg ij. thou

Propriety  
of sinners.

ch. 7. 8.

- thou hearest this, awake in thy sleepe.
- 15 Loue the Lorde all thy life, and call vpon him for thy saluation.
- 16 ¶ Euerie beaſt loueth his like, and euerie man loueth his neighbour.
- 17 All fleſh will reſort to their like, and euerie man will keepe companie with ſuch as he is himſelfe.
- 18 How can y wolfe agree with the lambe? no more can the vngodly with the righteous.
- 19 What felowſhip hath hyena with a dogge? and what peace is betweene the rich and the poore?
- 20 As the wilde aſſe is the Lyons pray in y wildernes, ſo are poore men y meate of y riche.
- 21 As the proude hate humilitie, ſo do y riche abhorre the poore.
- 22 If a riche man fall, his friends ſet him vp againe: but whē the poore falleth, his friends drie him away.
- 23 If a riche man offende, he hath many helpers: he ſpeaketh proude wordes, & yet men iuſtifie him: but if a poore man faile, they rebuke him, and though he ſpeake wiſely, yet can it haue no place.
- 24 When the riche man ſpeaketh, euerie man holdeth his tongue: and looke what he ſaith, they prayſe it vnto the cloudes: but if the poore man ſpeake, they ſaye, What ſelowe is this? & if he do amiſſe, they wil deſtroy him.
- 25 Riches are good vnto him y hath no ſinne [in his conſcience,] and pouertie is euill in the mouth of the vngodly.
- 26 The heart of a man changeth his countenance, whether it be in good or euill.
- 27 A chearefull countenance is a token of a good heart: for it is an hard thing to knowe the ſecrets of the thought.

CHAP. XIII.

1 The offences of the tongue. 17 Man is but a vaine thing. 21 Happie is he that continueth in wiſdome.

- 1 **B**leſſed is the man \* that hath not fallen by [the word of] his mouth, and is not tormented with the ſorow of ſinne.
- 2 Bleſſed is he that is not condemned in his conſcience, and is not fallen from his hope in the Lorde.
- 3 Riches are comely for a nigard, and what ſhould an enuiouſ man do with money?
- 4 He that gathereth together from his owne ſoule, heapeth together for others, that will make good cheare with his goods.
- 5 He that is wicked vnto him ſelfe, to whom will he be good? for ſuch one can haue no pleaſure of his goods.
- 6 There is nothing worſe, then when one enuieth him ſelfe: and this is a rewarde of his wickednes.
- 7 And if he doe any good, he doeth it, not knowing thereof, and againſt his will, and at the laſt he declareth his wickednes.
- 8 The enuiouſ man hath a wicked looke: he turneth away his face, and deſpiſeth men.
- 9 A couetous mans eye hath neuer ynough of a portion, and his wicked malice waſhereth his owne ſoule.
- 10 A \* wicked eye enuieth the bread, & there is ſcarcenelle vpon his table.

- 11 My ſonne, do good to thy ſelfe of that thou haſt, and giue the Lorde his due offerings.
- 12 Remember that death tarieth not, and that the couenant of the graue is not ſhewed vnto thee.
- 13 \* Do good vnto thy friend before thou dye, and according to thine habilitie ſtretch out thine hand, and giue him.
- 14 Deſraude not thy ſelfe of the good daye, and let not the portion of the good deſires ouerpaffe thee.
- 15 Shaſt thou not leaue thy traueiles vnto an other, and thy labours for the deuiding of y heritage?
- 16 Giue and take & ſanctifie thy ſoule: [worke thou righteousnes before thy death:] for in the hell there is no meate to finde.
- 17 ¶ All fleſh waxeth olde, as a garment, and this is the condition of all times, Thou ſhaſt dye the death.
- 18 As the greene leaues on a thicke tree, ſome fall, and ſome growe, ſo is the generation of fleſh and bloud: one cometh to an ende, & another is borne.
- 19 All corruptible things ſhall faile, and the worker thereof ſhall go withall.
- 20 [Euerie excellent worke ſhalbe iuſtified, and he that worketh it, ſhall haue honour thereby.]
- 21 \* Bleſſed is the man that doeth meditate honeſt things by wiſdome, [and exerciſeth him ſelfe in iuſtice,] and he that reaſoneth of holie things by his vnderſtanding,
- 22 Which conſidereth in his heart her waies, and vnderſtandeth her ſecretes.
- 23 Go thou after her as one that ſeeketh her out, and lie in waite in her waies.
- 24 He ſhall looke in at her windowes, & hearken at her doores.
- 25 He ſhall abide beſide her houſe, and faſten a ſtake in her walles: he ſhall pitche his tent beſides her.
- 26 And he ſhal remaine in the lodging of good men, and ſhall ſet his children vnder her couering, and ſhall dwell vnder her branches.
- 27 By her he ſhalbe couered from the heat, & in her glorie ſhall he dwell.

CHAP. XV.

1 The goodnes that ſoloweth him which feareth God. 8 God reſpecteth and calleth of the ſinner. 11 God is not the author of euill.

- 1 **H**E that feareth the Lorde, will doe good: and he that hath the knowledge of the Lawe, will keepe it ſure.
- 2 As an [honorable] mother ſhall ſhe meete him, and ſhe, as his wife married of a virgine, will receiue him.
- 3 With the bread [of life] and vnderſtanding ſhall ſhe feede him, and giue him the water of [wholſome] wiſdome to drinke.
- 4 He ſhall aſſure himſelfe in her, and ſhal not be moued, and ſhal hold him ſelfe faſt by her, and ſhall not be confounded.
- 5 She ſhall exalt him aboue his neighbours, and in the middes of the congregation ſhall ſhe ope his mouth: [with y ſpirit of wiſdom, and vnderſtanding ſhal ſhe fill him, & clothe him with the garment of glorie.]

\* Which is a wilde beaſt that counterſeith the voyce of me, and ſo enticeth the out of their houſes and deuoureth them.

flattery.

wiſdome. c. 14. v. 21. de.

Chap. 19. 7. item 3.

the ſon of god. c. 14. v. 1. de.

the enuiouſ man.

the couetous.

Tim. 17. 20.



6 She shal cause him to inherite ioye, and she  
crowne of gladnes, and an euerlasting name.  
7 But foolish men will not take holde vpon  
her: [but such as haue vnderstanding, will  
embrace her:] the sinners shall not see her.  
8 For she is farre from pride [and deceipt] &  
men that lie, can not remember her: [but] the  
of truthe shall haue her, and shall prosper  
euen vnto the beholding of God.  
9 Praise is not seemely in the mouth of the  
sinner: for that is nouent of the Lord.  
10 But if praise come of wisdom, [and be ple-  
reous in a faithfull mouth] then the Lord  
will prosper it.  
11 Say not thou, It is through the Lord that I  
am backe: for thou oughtest not to do the  
things that he hateth.  
12 Say not thou, He hath caused me to erre: for  
he hath no neede of the full man.  
13 The Lord hateth all abomination [of er-  
rour:] and they that feare God, loue it not.  
14 He made man from the beginning, & left  
him in the hand of his counsell, and gaue him  
his commandments, and precepts.  
15 If thou wilt, thou shalt obserue the comma-  
dements, and shalt say: thy good will.  
16 He hath set water & fire before thee: stretch  
out thine hand vpon which thou wilt.  
17 Before man is life and death, [I good and  
ill:] what him lieth shall be giuen him.  
18 For the wisdom of the Lord is great, and  
he is mightie in power, and beholdeth all  
things continually.  
19 And the eyes [of the Lord] are vpon them  
that feare him, and he knoweth al the works  
of man.  
20 He hath commanded no man to do vngod-  
lie, neither hath he giuen any man licence to  
sine: [for he desireth not a multitude of sin-  
ners, and vnprofitable children.]

9 He had no pittie vpon the people that were  
destroyed, and pushed vp in their sinnes.  
10 And he preferred [for his] such as thou-  
sand footemen, that were gathered in the  
hardnes of their heart in affliction, and  
pitying them, in smiting them and healing  
them, with mercie, and with chastisement.  
11 Therefore if there be one sinner among  
the people, it is maruile if he scape vnpu-  
nished: for mercie and wrath are with him: he is  
mighty to forgie, & to powere out displeasure.  
12 As his mercie is great, so is his punishment.  
13 Hee iudgeth a man according to his  
works.  
14 The vngodly shall not scape: in his voyce,  
and the patience of the godly shall not be  
delayed.  
15 He will giue place to all good deedes, and  
every one shall finde according to his works,  
[and after the vnderstanding of his pilgri-  
mage].  
16 The Lord hardened Pharaoh, that he should  
not know him, and that his works should be  
known vpon the earth vnder the heauen.  
17 His mercie is known to all creatures: he  
hath separate his light from the darkenes  
with an adament.  
18 Say not thou, I will hide my selfe from the  
Lord, for who will thinke vpon me from a-  
boue? I shall not be known in so great an  
heape of people: for what is my soule among  
such an infinite number of creatures?  
19 Beholde, the heauen, and the [heaven  
of] heauen, which are for God, the depth of the  
earth, and all that therein is, shall be moved  
when he shall visite.  
20 All the world which is created and made  
by his will, the mountines also, and the fou-  
dations of the earth shall quake for feare, whe-  
n the Lord looketh vpon them.  
21 These things doeth no heart vnderstand war-  
thily, [but he vnderstandeth euery heart].  
22 And who vnderstandeth his wayes, and the  
storie that no man can see? for the most  
part of his works are hid.  
23 Who can declare the wordes of his tighte-  
ousnes? or who can abide them? for his or-  
dinance is farre of, and the trying out of all  
things faileth.  
24 He that is humble of heart, will consider these  
things: but an vnwise and erronious man ra-  
steth his minde vpon foolish things.  
25 My sonne, hearken vnto me, and leaue  
knowledge, and marke my wordes with thine  
heart.  
26 I will declare thee weightie doctrine, and I  
will instruct thee exactly in knowledge.  
27 The Lord hath set his workes in good or-  
der from the beginning, and part of them  
hath he sundred from the other when hee  
first made them.  
28 He hath garnished his workes for euery  
and their beginnings so long as they shall dure,  
they are not hungrie nor wearied in their la-  
bour, nor cease from their offices.  
29 None of them hindreth another, neither was  
any of them disobedient vnto his wordes.  
30 After this the Lord looked vpon the earth  
and

Numb. 34. 13.  
E. 34. 14.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Chap. 16. Goldmire, London

The Lord hardened Pharaoh.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

richard Fielding. v. 1.

and filled it with his good things.  
30 With all manner of liuing beastes hath he covered the face thereof, and they returne into it againe.

CHAP. XVII.

**T**He Lord hath created vs of the earth, and turned him vnto it againe.

2 He gaue him the number of dayes and certaine times, & gaue him power of the things, that are vpon earth.

3 He clothed them with strength, as they had neede, & made the according to his image.

4 He made all these to feare him, so y he had the dominion ouer the beastes, and foules.

5 [ \* He created out of him an helper like vnto him selfe, ] and gaue them discretion and tongue, and eyes, eares, and an heart to vnderstand, and sixtly he gaue them a spirit, & seuenthly he gaue them speache to declare his workes.

6 And he filled them with knowledge of vnderstanding, and shewed the good and euill.

7 He set his eye vpon their hearts, declaring vnto them his noble workes.

8 And gaue them occasion to reioyce perpetually in his miracles, that they should prudently declare his workes, and that the elect should praise his holy Name together.

9 Beside this, he gaue the knowledge, & gaue the the Law of life for an heritage, that they might now knowe that they were mortall.

10 He made an euertlasting couenant with the, and shewed them his iudgements.

11 Their eyes saw the maiestie of his glorie, & their eares heard his glorious voyce.

12 And he said vnto the, Beware of all vnrighteous things. \* He gaue euery man also a commandement concerning his neighbour.

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euery man fro his youth is giuen to euill, & their stonie hearts can not become flesh.

15 He appointed a ruler vpo euery people, wher he deuided the nations of the whole earth.

16 \* And he did chuse Israel, as a peculiar people to him selfe, whom he nourisheth with discipline as his first borne, and giueth him most louing light, and doeth not forsake him.

17 All their workes are as the sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousnes is hid from him, but all their finnes are before the Lord.

19 And as he is mercifull, and knoweth his workes, he doeth not leaue them nor forsake them, but spareth them.

20 \* The almes of a man, is as a thing sealed vp before him, & he keepeth good deedes of man as the apple of the eye, and giueth repentance to their sonnes, and daughters.

21 \* At the last shal he arise, & reward them, & shal repay their reward vpon their heads.

22 \* But vnto them that will repent, he giueth them grace to returne, and exhorteth such as faile, with patience, [ and sendeth them the

portion of the vertue. ]

23 \* Returne then vnto the Lord, and forsake thy finnes: make thy prayer before his face, and take away the offence.

24 Turne againe vnto the most High: for hee will bring thee from darkenes to wholsome light: forsake thine vnrighteousnes, and hate greatly all abominations.

25 [ Know the righteousness & iudgements of God: stande in the portion that is set forth for thee, and in the prayer of the most high God, and in the partes of the holy world with such as be liuing and confesse God. ]

26 \* Who can praise the most High in the hel, as do all they that liue and confesse him?

27 [ Abide not thou in the error of the vngodly, but prayse the Lord before death. ]

28 Thankfulness perisheth from the dead, as though he were not: but the liuing, and he that is sound of heare, playeth the Lord, [ & reioyeth in his mercie. ]

29 How great is y losing kindness of the Lord our God, and his compassion vnto such as turne vnto him in holines.

30 For all things can not be in men, because sonne of ma is not immortal, and they take pleasure in the vanitie of wickednes.

31 What is more cleare then the sunne, yet shall it faile.

32 So flesh and bloud that thinketh euill, shall be reprocured. ]

33 He seeth the power of the high heauen, & all men are but earth and ashes.

CHAP. XVIII.

**T**He that liueth for euer, made all things together: the Lord who onely is full, & there is none other but hee, [ and he remaineth a victorious King for euer. ]

2 He ordereth the world with the power of his hand, and all things obey his will: for he gouerneth all things by his power, and deuiceth the holy things from the prophesie.

3 To whom hath he giuen power to expresse his workes? who will seeke out the grounde of his noble actes?

4 Who shall declare the power of his greatness? or who will take vpon him to tell out his mercie?

5 As for the wonderous workes of the Lord, there may nothing be taken from them, neither can any thing be put vnto them, neither may the ground of them be found out.

6 But when a man hath done his best, he must beginne againe, and when hee thinketh to come to an ende, he must go againe to his labour.

7 What is man? whereto serueth he? what good or euill can he do?

8 \* If the number of a mans dayes be an hundred yere, it is much: and no ma hath certaine knowledge of his death.

9 As droppes of raine are vnto the sea, and as a grauell stone is in comparison of the sand, so are a thousand yeres to the dayes euertlasting.

10 There-

The Creation.

Gen. 1. 1. & 2. 1.  
wis. 1. 1. & 9. 6.  
1. cor. 11. 7.  
col. 1. 20.

Gen. 1. 26.

Exod. 20. 27.  
& 20. 27.

Deut. 4. 20.  
& 10. 13.

God is mercifull.

almes.

Chap. 17. 26.

Math. 5. 33.

Mat. 5. 39.

10 Therefore is [God] patient with them, and powreth out his mercie vpon them.  
 11 He saw & perceiued, that [the arrogancie of their heart, and their ruine was euil: therefore heaped he vp his mercie vpon them; & shewed them the way of righteousness.]  
 12 The mercie that a man hath, reacheth to his neighbour: but the mercie of the Lord is vpon all flesh: he chasteneth, and mureth, and teacheth, and bringeth backe, as a shepheard his flocke,  
 13 He hath mercie of them that receiue discipline, and that diligently seeke after his iudgements.  
 14 My sonne, when thou doest good, reprove not; and whatsoever thou giuest, vnto no discomfortable wordes.  
 15 Shall not the dewe swage the heart? so is a word: better then a gift.  
 16 Lo, is not a word better then a good gift? but a gracious man giueth them both.  
 17 A foole will reprove charitably, and a gift of the enuious putteth out the eyes.  
 18 [Get thee righteousness before thou come to iudgement:] learne before thou speake, and vnto thy physick: or euert thou be sicke.  
 19 \* Examine thy selfe, before thou be iudged, and in the day of the visitation thou shalt finde mercie.  
 20 Humble thy selfe before thou be sicke, and whiles thou mayest yet sinne, shewe thy confession.  
 21 Let nothing let thee to paye thy vowe in time, and deferre not vnto death to be reformed: [for y reward of God endureth for ever.]  
 22 Before thou prayest, prepare thy selfe, and be not as one that tempteth the Lord.  
 23 Thinke vpon the \* wrath, that shall be at the end, and the houre of vengeance, when he shall turne away his face.  
 24 When thou hast ynough, remember the time of hunger: and when thou art riche, thinke vpon pouertie and neede.  
 25 From the morning vntill the euening the time is changed, & all such things are soone done before the Lord.  
 26 A wise man feareth in all things, and in the dayes of transgression he keepeth him selfe from sinne: but the foole doeth not obserue the time.  
 27 \* Euerie wise man knoweth wisdom, and knowledge, & praiseth him that findeth her.  
 28 They that haue vnderstanding, deale wisely in wordes: [they vnderstand the truth and righteousness,] and powre out with modestie graue sentences for mans life.  
 29 The chiefe autoric of speaking is of the Lord alone: for a mortall man hath but a dead heart.  
 30 \* Follow not thy lustes, but turne thee from thine owne appetites.  
 31 For if thou giuest thy soule her desires, it shall make thine enemies that enuye thee, to laugh thee to scorn.  
 32 Take not thy pleasure in great voluptuousnes, and intangle not thy selfe with such companie.  
 33 Become not a begger by making bankets of

that that thou hast borrowed, and so leaue nothing in thy purse: els thou shouldest slanderously lie in waite for thine owne life.

CHAP. XIX.

VVine & whoredome bring men to pouerty. 6 In thy words vsf discretion. 22 The difference of the wisdom of God and man. 27 whereby thou mayst know what is in man.

1 A Labouring man that is giuen to drunkennes, shall not be rich: & he that con- temneth small things, shall fall by little & little.

2 Wine and women leade wise men out of the way, [and put men of vnderstanding to reproofe.]

3 And he that copanieth adulterers, shall become impudent: & tennes and wormes shall haue him to heritage, & he y into bolde, shall be taken away, & be made a publicke ex- ample.

4 He that is hastie to giue credit, is light minded, and he that erreth, sinneth against his owne soule.

5 Who so reioyceth in wickednes, shall be punished of he that hateth to be reformed, his life shall be shortened, and he that abhorreth babbling of wordes, quencheth wickednes: but he that resisteth pleasures, crowneth his owne soule.

6 He that restraineth his tongue, may liue with a troublesome man, and he that hateth bab- bling, shall haue lesse euil.

7 Rehearse not to another, that which is sold vnto thee: so thou shalt not be hindered.

8 Declare not other mens maners, neither to friend nor foe: and if the sinne apperteyne not vnto thee, reuile it not.

9 For he will hearken vnto thee, and marke thee, and when he findeth opportunitie, he will hate thee.

10 \* If thou hast heard a word [against thy neighbour,] let it dye with thee, & be sure, it will not burst thee.

11 A foole trauaileth when he hath heard a thing, as a woman that is about to bring forth a childe.

12 As an arrow that sticketh in ones thigh, so is a word in a fooles heart.

13 \* Reproue a friend lest he do euil, and if he haue done it, that he do it no more.

14 Reproue a friend that he may keepe his tongue: and if he haue spoken, that he say it no more.

15 Tell thy friende his faule: for oft times a slander is raised, and giue no credence to e- uerie word.

16 A man falleth with his tongue, but not with his will: \* and who is he, that hath not of- fended in his tongue?

17 Reproue thy neighbour before thou threat- en him, and being without anger, giue place vnto the Law of the most High.

18 The feare of the Lord is the first degree, to be receiued of him, and wisdom obtaineth his loue.

19 The knowledge of the commandements of the Lord is the doctrine of life, and they that obey him shall receiue the fruite of immor- talitie.

20 The feare of the Lord is all wisdom, and the performing of y Law is perfit wisdom, Ggg. liij. and

vine & women

Job. 32. 11.

Chap. 22. 7.

Leuit. 19. 17. friendly reproofe.

Leuit. 12.

the feare of the Lord. do.

20.

knowledg and obedience



- and the knowledge of his almighty power.
- 21 If a seruant say vnto his master, I wil not do as it pleaseth thee, though afterwarde he do it, he shal displease him that nourisheth him.
- 22 The knowledge of wickednes is not wisdom, neither is there prudence whereas the counsel of sinners is: but it is euen execrable malice: and the foole is voyde of wisdom.
- 23 He that hath small vnderstanding, and feareth God, is better then one that hath much wisdom, and transgresseth the Lawe of the most High.
- 24 There is a certaine subtiltie that is fine, but it is vnrighteous: and there is that wresteth the open and manifest Law: yet there is that is wise and judgeth righteously.
- 25 There is shame that being among wicked purposes, do bow downe them selues; & are sad, whose inward partes burne altogether with deceipt: he looketh downe with his face, and faineth himselfe deafe: yet before thou perceiue, he will be vpon thee to hurt thee.
- 26 And though he be so weak that he can do thee no harme; yet when he may finde opportunitye, he will do euill.
- 27 ¶ A man may be known by his looke, and one that hath vnderstanding, may be perceiued by the marking of his countenance.
- 28 \* A mans garment, & his excessive laughter, and going declare what person he is.
- 29 ¶ Here is some rebuke that is not comely: againe, some man holdeth his tongue, and he is wise.
- 30 ¶ It is much better to reprove, then to beare with a sinner: and he that acknowledgeth his faute, shal be preferred from his sinne.
- 31 ¶ When a gilded man through lust would defile a maide, so is he that vseth violence in judgement.
- 32 ¶ How good a thing is it, when thou art reprov'd, to shew repentance: for so shalt thou escape withall sinne.
- 33 ¶ Some man keepeth silence, and is founde wise, and some by much babling becommeth hatefull.
- 34 ¶ Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, waiting a convenient time.
- 35 ¶ A wife man will holde his tongue till he see opportunitye: but a trifier and a foole will regarde no time.
- 36 He that vseth manie wordes, shal be abhorred, and he that taketh autoritie to him selfe, shal be hated.
- 37 ¶ Some man hath oft times prosperitie in wicked things; and some time a thing that is founde, bringeth losse.
- 38 ¶ There is some gifte that is not profitable for thee, and there is some gift, whose reward is double.
- 39 ¶ Some man humbleth him selfe for glories sake, & some by humblenes listeth vp his head.
- 40 ¶ Some man buyeth much for a litle price: for the which he payeth seven times more.
- 13 \* A wife man with his wordes maketh him self to be loued, but the merie tales of fooles shal be powred out.
- 14 The gifte receiued of a foole, shal do thee no good, neither yet of the enuious for his importunitie: for he looketh to receiue many things for one: he giueth litle, and he vnbraideth much: he openeth his mouth like a towne crier: to day he lendeth, to morrow asketh he againe, and such one is to be hated of God and man.
- 15 The foole saith, I have no friend: I have no thanks for all my good deedes: & they that eat my bread, speake euill of me.
- 16 How oft, & of how manie shal he be laugh'd to scorne: for he comprehendeth not by sight judgement that which he hath: and in all one as though he had no wit.
- 17 The fall on a payement is verie sudden: so shal the fall of the wicked come hastily.
- 18 A man without grace is as a foolish tale: it is oft tolde by the mouth of the ignorant.
- 19 A wife sentence loseth grace when it cometh out of a foolish mouth: for he speaketh not in due season.
- 20 Some man sinneth not because of potencie, but yet is not giued when he is alone.
- 21 ¶ Some man there is, that destroyeth his owne soule, because he is ashamed, and for the regard of person loseth it.
- 22 ¶ Some man promisseth vnto his friend for shame, and getteth an enemy of him for nought.
- 23 ¶ A lie is a wicked thing in a man: yee is it oft in the mouth of the vnwise.
- 24 ¶ A thiefe is better, then a man that is accustomed to lye: but they both shal haue destruction to heritage.
- 25 ¶ These conditions of liars are vn honest, & their shame is euer with them.
- 26 ¶ A wife man shal bring him selfe to honour with his wordes, and he that hath vnderstanding, shal please great men.
- 27 ¶ He that tilleth his land, shal increase his fruit: but he that worketh righteousness shal be exalted, and he that pleaseth great men, shal haue pardon of his iniquitie.
- 28 ¶ Rewardes and giftes blinde the eyes of the wise, and make them domme, that they can not reprove fautes.
- 29 ¶ Wisdom that is hid, and treasure that is hoarded vp, what profite is in them both?
- 30 ¶ Better is he that keepeth his ignorance secret, then a man that hideth his wisdom.
- 31 ¶ The necessarie patience of him, that followeth the Lord, is better then he that goeth in his life without the Lord.

CHAP. XXI.

- ¶ My sonne, hast thou sinned? do so no more: but pray for the fore sinners [that they may be forgiven thee].
- ¶ Flee from sinne, as from a serpent: for if thou comest to neere it, it will bite thee: the teeth thereof are as the teeth of a Lyon, to slay the soules of men.

Reproving

Chap. 23.

a thief better then a liar. v. 24.

Chap. 30. 31.

bury. v. 28.

Chap. 31. 6.

many wordes.

fly sm. c. 21. v. 1. 2.

- 3 All iniquitie is as a two edged sworde, the woundes whereof can not be healed.
- 4 Strife & iniuries waste riches: so the house of the proude shalbe desolate.
- 5 \* The prayer of the poore going out of the mouth, commeth vnto the eares of the Lord, and iustice is done him incontinently.
- 6 Who so hareth to bee reformed, is in the way of sinners: but he that seareth the Lord, conuertereth in heart.
- 7 An eloquent talker is knowen as farre of: but he that is wise, perceiueh when he falleth.
- 8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his graue.
- 9 \* The congregation of the wicked is like towne wrapped together: their end is a flame of fyre to destroy them.
- 10 The way of sinners is made plaine with stones, but at the end thereof is hell, [darkenes and paines.]
- 11 He that keepeth the Law of the Lord, & ruleth his owne affectiōs thereby: & y increase of wisdom is the end of the feare of God.
- 12 He that is not wise, will not suffer him selfe to be taught: but there is some wit that increaseth bitterness.
- 13 The knowledge of the wise shal abound like water that runneth ouer, and his counsel is like a pure fountaine of life.
- 14 \* The inner parts of a foole are like a broken vessel: he cā keepe no knowledge whiles he liueth.
- 15 When a man of vnderstanding heareth a wife worde, he wil commend it, and increase it: but if an ignorant man heare it, he wil disallowe it, and cast it behind his backe.
- 16 The talking of a foole is like a burden in the way, but there is comelines in the talke of a wise man.
- 17 They inquire at the mouth of the wise man in the congregation, & they shall ponder his wordes in their heart.
- 18 As is an house that is destroyed, so is wisdom vnto a foole, & the knowledge of the vnwise is as wordes without order.
- 19 Doctrīne vnto fooles is as fetters on y feete, and like manicles vpon the right hand.
- 20 \* A foole listeth vp his voyce with laughter, but a wise man doeth scarce smile secretly.
- 21 Learning is vnto a wife man a iewel of gold, and like a bracelet vpon his right arme.
- 22 A foolish mans foote is soone in [his neighbours] house: but a man of experience is ashamed to looke in.
- 23 A foole will peepe in at the doore into the house: but he that is well nurtured, wil stand without.
- 24 It is the poynt of a foolish man to hearken at the doore: for he that is wise, wil be grieved with such dishonour.
- 25 The lippes of talkers will be telling such thinges as pertaine not vnto them, but the wordes of iuch as haue vnderstanding, are weighed in the balance.
- 26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.
- 27 When the vngodlie curseth Satan, he cur-

seth his owne soule.

- 28 \* A backebiter defileth his owne soule, and is hated wherefoeuer he is: [but he that keepeth his tongue, and is discrete, shall come to honour.]

Chap. 28. 9. the backebiter.

the prayer of the poore. C. 21. 9.

CHAP. XXII.

1 Of the sluggard. 12 Not to speake much to a foole. 16 A good conscience seareth not.

- 1 A Slouthful mā is like a filthie stone, which euerie man mocketh at for his shame.
- 2 A slouthfull man is to bee compared to the dongue of oxen, and euery one that taketh it vp, wil shake it out of his hand.
- 3 An euil nurtured sonne is the dishonour of the father: and the daughter is least to bee esteemed.
- 4 A wife daughter is an heritage vnto her husband: but she that liueth dishonestly, is her fathers heauines.
- 5 She that is bolde, dishonoreth both her father and her husband, [ & is not inferior to the vngodly, ] but they both shal despise her.
- 6 A tale out of time is as musike in mourning: but wisdom knoweth the seasons of correction and doctrine.
- 7 Who so teacheth a foole, is as one that gleweth a postheard together, & as he that waketh one that sleepe, from a sound sleepe.
- 8 If childre liue honestly, & haue wherewith they shal put away the shame of their parēts.
- 9 But if children bee proude, with hautesse and foolishnes they defyle the nobilitie of their kindred.
- 10 Who so telleth a foole of wisdom, is as a man, which speaketh to one that is a sleeper: when he hath tolde his tale, he saith, What is the matter?
- 11 \* Weepe for the dead, for he hath lost the light: so weepe for the foole, for he wanteth vnderstanding: make small weeping for the dead, for he is at rest: but the life of y foole is worse then the death.
- 12 Seuen dayes do men mourne for him that is dead: but the lamentation for the foole, & vngodly [should endure] al y dayes of their life.
- 13 Talke not much with a foole, and go not to him that hath no vnderstāding: \* beware of him, lest it turne thee to payne, and lest thou be defiled when he shaketh himself. Depart from him, and thou shalt finde rest, and shalt not receiue sorowe by his foolishnes.
- 14 What is heauier then lead? and what other name should a foole haue?
- 15 \* Sand and saltē, and a lump of yron is easier to beare, then an vnwise, [foolish and vngodly man.]
- 16 As a frame of wood ioyned together in a building can not be loosed with shaking, so the heart that is stablished by aduised counsell, shall feare at no time.
- 17 The heart that is cōfirmed by discrete wisdom, is as a faire plaistering on a plaine wall.
- 18 As reedes that are set vp on hie, can not abide the winde, so the fearefull heart with foolish imagination can indure no feare.
- 19 He that hurteth the eye, bringeth forth teares, & he that hurteth the heart, bringeth forth the affection.

a sluggard

a daughter

Chap. 28. 16.

sweeping for the dead.

a foole.

Chap. 22. 16.

Proverb. 27. 9.

a good conscience

a seare full heart.

- 20 Who so casteth a stone at the birds, frayeth them away: & he that vpraydeth his friend, breaketh friendship.
- 21 Though thou drewest a sword at thy friend, yet despaire not: for there may be a returning to fauour.
- 22 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation, so y vprayingd or pride or disclosing of secretes or a trayterous wound do not let: for by these things euery friend wil depart.
- 23 Be faithful vnto thy friende in his pouertie, that thou mayest reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou mayest be heire with him in his heritage: for pouertie is not alwayes to be contemned, nor the rich that is foolish, to be had in admiration.
- 24 As the vapour, and smoke of the chimney goeth before the fyre, so euil words, rebukes and threatnings ] goe before bloodheading.
- 25 I will not be ashamed to defende a friende: neither will I hide my selfe from him, though he should do me harme: whosoeuer heareth it, shall beware of him.
- 26 Who shall set a warch before my mouth, and a seale of wisdom vpon my lippes, that I fall not suddenly by them, and that my tongue destroy me not?

CHAP. XXIII.

1 A prayer of the autor. 12 Of the blasphemie, and vnwise communication. 16 Of three kindes of finnes. 23 Many finnes procede of adulterie. 27 Of the feare of God.

- 1 **O** Lord, father and gouernour of all my whole life, leaue me not to their counsel, and let me not fall by them.
- 2 Who will correcte my thought, and put the doctrine of wisdom in mine heart, that they may not spare me in mine ignorance, neither let their fautes passe?
- 3 Lest mine ignorances increase, & my finnes abound to my destruction, & lest I fall before mine aduersarie, and mine enemies reioyce ouer me, whose hope is farre fro thy mercie.
- 4 O Lord, Father and God of my life, [leaue me not in their imagination] neither giue me a proude looke, but turne away from thy seruants a stouthe minde.
- 5 Take from me vaine hope, & concupiscence, and reteine him in obedience, that desireth continually to serue thee.
- 6 Let not the griedines of the bellie, nor lust of the flesh holde me, and giue not me thy seruant ouer into an impudent minde.
- 7 **H**eare, o ye children, the instruction of a mouth that shall speake trueth: who so keepeth it, shall not perish through his lips, [nor be hurt by wicked workes.]
- 8 The sinner shall be taken by his owne lippes: for the euil speaker and the proud do offend by them.
- 9 **A**ccustome not thy mouth to swearing: [for in it there are many falles, neither take vp for a custome the naming of the Holie one:] for thou shalt not be vn Timer for such things.
- 10 For as a seruant w is oft punished, cannot be without some skarre, so he that sweareth, and

- nameth God continually, shall not be fauleles.
- 11 A man that vieth much [swearing, shall be filled with wickednes, and the plague shall neuer go from his house: when he shall offend, his faute shall be vpon him, & if he knowledgeth not his sinne, he maketh a double offence: & if he sweare in vaine, he shall not be innocent, but his house shall be full of plagues.
- 12 There is a worde which is clothed with death: God graunt that it be not found in the heritage of Iacob: but they that feare God, eschew all such, & are not wrapped in sinne.
- 13 Vile not thy mouth to ignorant rashnes: for therein is the occasion of sinne.
- 14 **R**emember thy father & thy mother when thou art set among great men, lest thou be forgotten in their sight, and so through thy custome become a foole, and with that thou haddest not bene borne, and curle the day of thy naturie.
- 15 **T**he man that is accustomed to opprobrious wordes, will neuer be reformed all the dayes of his life.
- 16 There are two sortes [of men] that abouin sinne, and the third bringeth wrath [and destruction:] a minde hote as fire, that can not be quenched till it be consumed: an adulterous man that giueth his bodie no rest, till he haue kindled a fire.
- 17 [All bread is sweete to a whoremonger: he will not leaue it till he perish.]
- 18 A man that breaketh wedlocke, and thinketh thus in his heart, \*Who seeth me? I am compassed about with darkenesse: the wales couer me: no body seeth me: whome neede I to feare? the most High will not remember my finnes.
- 19 Such a man onely feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter then the sunne, beholding all the wayes of men, [and the ground of the deepe,] and considereth the most secret partes.
- 20 He knewe all things or euer they were made, and after they be brought to passe also he looketh vpon them all.
- 21 **T**he same man shall be punished in the streates of the citie, [and shall be chased like a yong horsefoale,] and when he thinketh not vpon it, he shall be taken: [thus shall he be put to shame of euery man, because he would not vnderstande the feare of the Lord.]
- 22 And thus shall it go also with euerie wife, y leaueth her husband, & getteth inheritance by another.
- 23 **F**or first she hath disobeyed the Law of the most High, and secondly, she hath trespassed against her owne husbande, and thirdly, she hath played the whore in adulterie, and gotten her children by another man.
- 24 She shall be brought out into the congregation, and examination shall be made of her children.
- 25 Her children shall not take roote, and her branches shall bring forth no fruite.
- 26 A shamefull reporte shall she leaue, and her reproche shall not be put out.
- 27 And they that remaine, shall knowe that there

the breath of friendship.

of rashnes. c. 23. v. 13.

the govern<sup>t</sup> of the tongue.

of whoredome & breach of wedlocke. c. 23. v. 16. 17. 18. 19. prayer.

\* Or, my lippes.

[That is, of the tongue & lippes.

Exod. 28. 7. chap. 27. 15. mat. 5. 33.

of swearing.



there is nothing better then the feare of the Lord, and that there is nothing sweeter then to take heede vnto the commandements of the Lord.

It is great glorie to follow the Lord, and to bereceiued of him is long life.

CHAP. XXIIII.

A praise of wisdom proceeding forth of the mouth of God. 6 Other workes and place where she raiseth. 20 She is giuen to the children of God.

Wisdome shal praise her selfe, [and be honoured in God,] and reioyce in the middes of her people.

In the congregation of the most High shall she open her mouth, and triumphe before his power.

In the middes of her people shal she be exalted, and wondered at in the holy assemblie.

In the multitude of the chosen she shall be commended, and among such as be blessed, she shall be prayled, and shall say,

I am come out of the mouth of the moste High, first borne before all creatures.

I caused the light that sayleth not, to arise in the heaue, & couered the earth as a cloude.

My dwelling is aboue in the height, and my throne is in the pillar of the cloude.

I alone haue gone round about the compasse of heauen, and haue walked in the bottomes of the depth.

I possessed the waues of the sea, and all the earth, and all people, and nacion, [and with my power haue I troden downe the hearts of all, both high and low.]

In all these things I fought rest, and a dwelling in some inheritance.

So the creator of all things gaue me a commandement, & he that made me, appointed me a tabernacle, & said, Let thy dwelling be in Iacob, and take thine inheritance in Irael, and roote thy selfe among my chosen.

\* He created me from the beginning, & before the world, and I shall neuer faile: \* In the holie habitation haue I serued before him, & so was I stablished in Sion.

\* In the welbeloued citie gaue he me rest, and in Ierusalem was my power.

I tooke roote in an honorable people, euen in the portion of the Lords inheritance.

I am set vp on hie like a cedar in Libanus, and as a cypres tree vpon the mountaines of Hermon.

I am exalted like a palme tree about the banks, and as a rose plant in Iericho, as a faire oliue tree in a pleasant field, and am exalted as a plane tree by the water.

I smelled as the cinnamon, and as a bagge of spices: I gaue a sweete odour as the best myrrhe, as galbanum, and onix, and sweete storax, and perfume of incense in an house.

As the terebinth, haue I stretched out my branches, and my branches are the branches of honour and grace.

\* As the vine haue I brought forth [fruite] of sweete saour, & my flowers are the fruite of honour and riches.

I am the mother of beautifull loue, and of feare, and of knowledge, and of holy hope:

I giue eternall things to all my children to whom God hath commanded.

[In me is all grace of life and truethe: in me is all hope of life and vertue.]

Come vnto me all ye that be desirous of me, and fill your selues with my fruites.

\* For the remembrance of me is sweeter then honie, and mine inheritance [sweeter] then the honie combe: [the remembrance of me endureth for euermore.]

They eate me, shal haue the more huger, & they that drinke me, shal thirst the more.

Who so hearkeneth vnto me, shal not come to confusion, and they that worke by me, shal not offend: [they that make me to be knowe, shal haue euermore life.]

All these things are the booke [of life,] and the couenant of the most high God, [and the knowledge of the truethe,] and the Law that Moyses [in y precepts of righteousnes] commanded for an heritage vnto the house of Iacob, [and the promises pertaining vnto Irael.]

Be not wearie to behaue your selues valiantlie with the Lord, that he may also confirme you: cleaue vnto him: for the Lord almightie is but one God, & besides him there is none other Sauour.

[Out of Dauid his seruante he ordeined to raise vp a most mightie King that should sit in the throne of honour for euermore.]

He filleth all things with his wisdom, as Physon, and as Tygris, in the time of the newe fruites.

He maketh the vnderstanding to aboue like \* Euphrates, and as forden in the time of the haruest.

He maketh the doctrine of knowledge to appeare as the light, and overfloweth as Geon in the time of the vintage.

The first man hath not knowen her perselly: no more shall the last seeke her out.

For her considerations are more abundant then the sea, and her counsell is profounder then the great deepe.

I wisdome [haue cast out floodes:] I am as an arme of the riuier: I runne into Paradise as a water conduite.

I said, I wil water my faire garden, and wil water my pleasant ground: and lo, my ditch became a flood, and my flood became a sea.

For I make doctrine to shine as the light of the morning, and I lighten it for euer.

[I wil pearce thorow all the lower parts of y earth: I wil looke vp all such as be a sleepe, and lighten all them that trust in the Lord.]

I wil yet powre out doctrine, as prophesie, and leaue it vnto all ages for euer.

\* Behold y I haue not laboured for my selfe onely, but for all them that seeke wisdom.

CHAP. XXV.

Of three things which please God, and of three which he hateth. 7 Of nine things that be not to be suspected. 15 Of the malice of a woman.

Three things reioyce me, & by them am I beautified before God and men: the vnic of brethren, the loue of neighbours, a man and wife that agree together.

Three sortes of men my soule hateth, and I viterly

1 utterly abhorre the life of them: a poore  
man that is proud: a riche man that is a liar,  
and an olde adulterer that doeth  
3 ¶ If thou hast gathered nothing in thy youth,  
what canst thou finde in thine age?  
4 ¶ Oh, how pleasant a thing is it when graye  
headed men minister iudgement, and when  
the elders can giue good counsel!  
5 ¶ Oh, howe comely a thing is wisdom vnto  
aged men, and vnderstanding and prudence  
to men of honour!  
6 The crowne of olde men is to haue much  
experiēce, & the feare of God is their glorie.  
7 ¶ There be nine things, which I haue iud-  
ged in mine heart to be happie, & the tenth  
will I pronounce with my tongue: a man that  
while he liueth, hath ioye of his childre, and  
feeth the fall of his enemies.  
8 ¶ Well is him that dwelleth with a wife of  
vnderstanding, & that hath not fallen with  
his tongue, and that hath not serued such as  
are vnworthie of him.  
9 Well is him that findeth prudence, and he  
that can not speake in the eares of them that  
will heare.  
10 ¶ Oh, howe great is hee that findeth wis-  
dome! yet is there none aboue him, that  
feareth the Lord.  
11 The feare of the Lord passeth all things in  
cleareness.  
12 [Blessed is the man, vnto whom it is graun-  
ted to haue the feare of God.] Vnto whome  
shal he be likened that hath attained it?  
13 The feare of the Lord is the beginning  
of his loue, and faith is the beginning to be ioy-  
ned vnto him.  
14 ¶ The greatest heauines is the heauines  
of the heart, and the greatest malice is the  
malice of a woman.  
15 Giue me any plague, saue onely the plague  
of the heart, and any malice, saue the malice  
of a woman.  
16 Or any assault, saue the assault of them that  
hate, or any vengeance, saue the vengeance  
of the enemy.  
17 There is not a more wicked head then the  
head of the serpent, and there is no wrath a-  
boue the wrath of an enemy.  
18 ¶ I had rather dwell with a lion and dragon,  
then to keepe house with a wicked wife.  
19 The wickednes of a womā chāgeth her face,  
& maketh her countenance blacke as a sacke.  
20 Her husband is sitting among his neighbours:  
because of her he sigheth sore or he beware.  
21 All wickednes is but litle to the wickednes  
of a woman: let the portion of the sinner fall  
vpon her.  
22 As the climbing vp of a sandie way is to the  
feete of the aged, so is a wife full of wordes  
to a quiet man.  
23 ¶ Stumble not at the beautie of a woman, &  
desire her not for thy pleasure.  
24 If a woman nourish her husband, she is an-  
grie and impudent and full of reprochie.  
25 A wicked wife maketh a sorie heart, an hea-  
uie countenance, & a wounded minde, weak  
hands and feeble knees, and can not com-  
fort her husband in heauines.

26 Of the \* woman came the beginning of  
sinne, and through her we all dye.  
27 Giue the water no passage, [no nor a hilde,]  
neither giue a wicked womā liberty to go out.  
28 If she walke not in thine obedience, [the shal  
cōfound thee in the sight of thine enemies.]  
Cut her of then from thy flesh: \* Giue her,  
and forsake her.

CHAP. XXVI.

The praise of a good woman. 5 Of the feare of three things,  
and of the fourth. 8 Of the ielous and drunken woman.  
11 Of such things that cause sorrow, and of the third which  
moueth wrath.

1 Blessed is the man that hath a virtuous  
wife: for the number of his yerres shall be  
double.  
2 An honest woman reioyceeth her husband,  
& she shall fill the yerres of his life with peace.  
3 A virtuous womā is a good portion which  
shall be giuen for a gifte vnto such as feare  
the Lord.  
4 Whether a man be rich or poore, he hath a  
good heart toward the Lord, and they shall  
at all times haue a cheerefull countenance.  
5 ¶ There be three things that mine heart  
feareth, & my face is afraid of: y<sup>e</sup> fourth I trea-  
son in a citie: the assemble of the people; &  
false accusatiō: al these are heauier the death.  
6 ¶ But the sorrow & grief of the heart is a wo-  
man that is ielous ouer another: and the that  
cōbineth with all, is a scourge of the tongue.  
7 An euil wife is as a yoke of oxen that draw  
diuerse wayes: he that hath her, is as though  
he helde a scorpion.  
8 A drunken woman and such as can not be  
tamed, is a great plague: for she can not re-  
uer her owne shame.  
9 The whoredome of a womā may be knownen  
in the pride of her eyes, and eyeliddes.  
10 ¶ If thy daughter be not shamefast, hold  
her straitly, lest she abuse her selfe through  
ouermuch libertie.  
11 Take hede of her that hath an vnshamefast  
eye: and marueile not if she trespass against  
thee.  
12 As one that goeth by the way, & is thurstie,  
so shall she open her mouth, and drinke of e-  
uerie next water: by euerie hedge shall she  
sit downe, and open her quier against e-  
uerie arrowe.  
13 The grace of a wife reioyceeth her husband, &  
feedeth his bones with her vnderstanding.  
14 A peaceable woman and of a good heart is  
a gifte of the Lord, & there is nothing so much  
worth as a woman well instructed.  
15 A shamefast & faithfull woman is a double  
grace, and there is no weight to be compared  
vnto her continent minde.  
16 As the sunne when it ariseth in the high  
places of the Lord, so is the beautie of a good  
wife the ornament of her house.  
17 As the cleare light is vpon the holy cande-  
stick, so is y<sup>e</sup> beautie of the face in a ripe age.  
18 As the golden pillars are vpon the foot-  
kettes of silver: so are faire feete with a con-  
stant minde.  
19 [Perpetuall are y<sup>e</sup> foundations y<sup>e</sup> be laid vpon  
a strong rocke: so are the commandements  
of

judgment in elders.

the blessing of the barren.

Chap. xxv. & 19.  
16. ian. 32.

the feare of the Lord.

faith

the malice of a woman.

\* Or, woman.  
\* Proverb 31. 19.

\* Or, a beard.

Beauty is a snare. Chap. 42. 12.  
25. ian. 32.

of God in the heart of an holie woman.]

- 20 My loane, keepe the strength of thine age stable, & giue not thy strength to strangers.
- 21 When thou hast gotten a fruitful possession through all the fields, sow it with thine owne seede, trusting in thy nobilitie.
- 22 So thy stocke that shall liue after thee, shall grow, trusting in the great liberalitie of their nobilitie.
- 23 An harlot is compared to a sowe; but the wife that is married, is counted as a towre against death to her husband.
- 24 A wicked woman is giuen as a rewarde to a wicked man: but a godly woman is giuen to him that feareth the Lord.
- 25 A shameles woman contemneth shame: but a shamefast woman wil reuerence her husband.
- 26 A shameles woman is compared to a dogge: but the that is shamefast, reuerenceth y<sup>e</sup> Lord.
- 27 A woman that honoureth her husband, shall be iudged wife of all: but shee that despiseth him, shall be blased for her pride.
- 28 A lowde crying woman & a babbler let her be sought out to driue away the enemies: the minde of euerie man that liueth with such, shall be couerlant among y<sup>e</sup> troubles of warre.
- 29 There bee two things that grieue mine heart, & the third maketh me angrie: a man of warre that suffreth pouertie: and men of vnderstanding that are not let by: and when one departeth from righteousness vnto sinne: the Lord appointeth such to the sword.
- 30 There be two things, which me thinke to be hard & perilous. A marchant cannot lightly keepe him from wrong, and a vitailer is not without sinne.

CHAP. XXVII.

3 Of the poore that would be riche. 5 The probation of the man that feareth God. 12 The vncertainnes of a foole. 16 The secrets of friends are not to be vttered. 26 The wicked imagineth euil which turneth vpon him selfe.

- 1 **B**Ecause of pouertie haue many sinned: and \* he that seeketh to be riche, turneth his eyes aside.
- 2 As a nayle in the wall sticketh fast betweene the ioynts of the stones, so doeth sinne stick betweene the felling and the bying.
- 3 If he holde him not diligentlie in y<sup>e</sup> feare of the Lord, his house shal sone be ouerthrowe.
- 4 As when one sifteth, the filthines remaineth in the sieue, so the filth of man remaineth in his thought.
- 5 The fornace pouereth the potters vessel: \* so doeth [tentation] trie mens thoughts.
- 6 The fruite declareth if the tree haue bene trimmed: so the word [declareth] what man hath in his heart.
- 7 Praise no man except thou haue heard his talke: for this is the tryall of men.
- 8 ¶ If thou followest righteousness, thou shalt get her, and put her on as a fayre garment, [and shalt dwell with her, and she shal defend thee for euer: and in the daye of knowledge thou shalt finde stedfastnes.]
- 9 The birdes resort vnto their like: so doeth the trueth turne vnto them, that are practised in her.
- 10 As the lyon waiteth for the beast, so doeth

sinne vpon them that do euil.

- 11 The talking of him that feareth God, is all wisdom: as for a foole, he changeth as the moone.
- 12 If thou be among the vndifcrete, obserue the time, but haunt not the assemble of them that are wise.
- 13 The talking of fooles is grievous: and their sport is in the pleasure of sinne.
- 14 \* The talke of him that is wretched much, maketh the heare to stand vp: and to strue with such, stoppereth the eares.
- 15 The strife of the proude is blood shedding, and thei seculdings are gricuous to heare.
- 16 \* Who so discouereth secrets, loseth his credit, and findeth no friend after his will.
- 17 Loue thy friend, and be faithfull vnto him: but if thou bewrayest his secrets, thou shalt not get him againe.
- 18 For as a man destroyeth his enemy, so doeth thou destroye y<sup>e</sup> friendship of thy neighbour.
- 19 As one that letteth a bird go out of his hand, so if thou giue ouer thy friend, thou canst not get him againe.
- 20 Follow after him no more, for he is to farr of: he is as a roe escaped out of the snare: [for his soule is wounded.]
- 21 As for woundes, they may be bounde vp againe, and an euil word: may be reconciled: but who so bewrayeth the secrets of a friend, hath lost all his credit.
- 22 \* He that winketh with the eyes, imagineth euil: & he y<sup>e</sup> knoweth him, wil let him alone.
- 23 When y<sup>e</sup> art present, he wil speake sweetely, and prayse thy wordes: but at the last he wil turne his tale, and slander thy saying.
- 24 Many things haue I hated, but nothing so euil as such one: for the Lorde also hateth him.
- 25 Who so casteth a stone on hie, casteth it vpon his owne head: and he that smiteth with guile, maketh a great wounde.
- 26 Who so \* diggeth a pit, shall fall therein, [ & he that layeth a stone in his neighbours way, shal stumble thereon, ] and he that layeth a snare for another, shal be taken in it himselfe.
- 27 He that worketh euill, shall be wrapped in euils, and shall not knowe from whence they come vnto him.
- 28 Mockerie and reproche follow the proude, and vengeance lurketh for them as a lyon.
- 29 They that reioyce at the fall of the righteous, shal be taken in the snare, and anguish shal consume them before they dye.
- 30 Despise and anger are abominable things, and the sinful man is subiect to them both.

CHAP. XXVIII.

1 VV a ought not to desire vengeance, but to forgive the offence. 13 Of the vices of the tongue, and of the danger thereof.

- 1 **H**E \* that seeketh vengeance, shall finde vengeance of the Lord, and he wil surely keepe his finnes.
- 2 ¶ Forgiue thy neighbour the hurt that he hath done to thee, so shall thy finnes be forgiven thee also, when thou prayest.
- 3 Should a man beare hatred against man, & \* desire forgiveness of the Lord?
- 4 He will shew no mercie to a man, which is

H h h h j. like

sin waiteth vpon the wicked.

the foole's humour.

Chap. 23. 10. the summary.

strife of y<sup>e</sup> proude.

Chap. 19. 10. and 2. 1.

friendship.

Proverb. 26. 28. his backe biteth the sand that he walketh.

reioicing in the fall of the godly furnished.

vengeance.

Man ought not to seeke vengeance.

Math. 5. 14.



like him selfe: and will he aske forgiveness of his owne finnes?

7 If he that is but flesh, nourish hatred, [and aske pardon of God,] who wil intreat for his finnes?

8 Remember the ende, and let enmitie passe: imagine not death and destruction to another through anger, but perseuere in the commandements.

9 Remember the commandementes: so shalt thou not be rigorous against thy neighbour: [consider diligently] the covenat of the most High, and forgie his ignorance.

10 Beware of strife, and thou shalt make thy finnes fewer: for an angry man kindleth strife.

11 And the sinful man disquieteth friends, and bringeth in false accusations among them that be at peace.

12 As the matter of the fyre is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, and the more vehement the anger is, the more is he inflamed.

13 An hasty brawling kindleth a fyre, and an hasty fighting sheddeth blood: [a tongue that beareth false witness, bringeth death.]

14 If thou blowe the sparke, it shal burne: if thou spit vpon it, it shal be quenched, & both these come out of the mouth.

15 Abhorre the slanderer and double-tongued: for such haue destroyed many that were at peace.

16 The double tongue hath disquieted manie, & driuen them from nation to nation: strong cities hath it broken downe, & ouerthrowen the houses of great men: [the strength of the people hath it brought downe, and bene the decaye of mightie nations.]

17 The double tongue hath cast out many vertuous womē, & robbed the of their labours.

18 Who so hearkeneth vnto it, shal neuer finde rest, and neuer dwel quietly.

19 The stroke of the rodde maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

20 There be many that haue perished by the edge of the sworde, but not so many as haue fallen by the tongue.

21 Wel is him that is kept from an euil tongue, & commeth not in the anger thereof, which hath not drawn in that yoke, neither hath bene bounde in the bandes thereof.

22 For the yoke thereof is a yoke of yron, and the bandes of it are bandes of brass.

23 The death thereof is an euil death: hell were better then such one.

24 It shal not haue rule ouer them that feare God, neither shall they be burnt with the flame thereof.

25 Such as forsake the Lord, shall fall therein: and it shal burne them, and no man shal be able to quench it: it shal fall vpon them as a lyon, and deuoure them as a leopard.

26 Hedge thy possession with thornes, and make doores and barres for thy mouth.

27 Binde vp thy flouer and gold, and weigh thy wordes in a balance, and make a doore and a barre, [and a sure bridle] for thy mouth.

28 Beware that thou slide not by it, and so fall before him that lieth in wayte, [and thy fall be incurable, euen vnto death.]

# CHAP. XXIX.

Do lend money, and do almes. 15 Of a faithfull man answering for his friend. 24 The poore mans life.

1 HE that will shew mercie, || lendeth to his neighbour: and he that hath power ouer him selfe, keepeth the commandementes.

2 Lend to thy neighbour in time of his need, and pay thou thy neighbour againe in due season.

3 Keepe thy worde, and deale faithfully with him, and thou shalt alway find the thing that is necessary for thee.

4 Many when a thing was lent them, reckened it to be found, & grieved them that had helped them.

5 Till they receiue, they kisse his hands, and for their neighbours good they humble their voyce: but when they should pay againe, they prolong the terme, and giue a careles answer, & make excuses by reason of the time.

6 And though he be able, yet giueth he scarce the halfe againe, & reckoneth the other as a thing found: els he deceiueth him of his money, and maketh him an enemy without a cause: he paieth him with cursing & rebuke, & giueth him euill words for his good deed.

7 There be many which refuse to lend because of this incontinencie, fearing to be defrauded without cause.

8 Yet haue thou patience with him that humbleth himself, & deferre not mercy fro him.

9 Helpe the poore for 7 commandementes sake, & turn him not away, because of his povertie.

10 Lose thy money for thy brothers & neighbours sake, & let it not rust vnder a stone to thy destruction.

11 Bestowe the treasure after the commandement of the most High, and it shal bring thee more profite then golde.

12 Lay vp thine almes in thy secret chambers, & it shal keepe thee from all affliction.

13 [A mans almes is as a purse with him, & shal keepe a mans fauour as the apple of the eye, and afterwarde shall it arise, and paye every man his reward vpon his head.]

14 It shal fight for thee against thine enemies, better then the shield of a strong man, or speare of the mightie.

15 An honest man is || surety for his neighbour: but he that is impudent, forsaketh him.

16 Forget not the friendship of thy surety: for he hath layed his life for thee.

17 The wicked despiseth the good deed of his surety.

18 The wicked will not become surety: & he that is of an vnthankfull minde, forsaketh him that deliuered him.

19 [Some man promisseth for his neighbour: and when he hath lost his honestie, he will forsake him.]

20 Suretieshippe hath destroyed many a rich man, and remoued them as the waues of the sea: mightie men hath it driuen away from their houses, and caused them to wander among strange nations.

*Health.*

- 21 A wicked man, transgressing the cōmandements of y<sup>e</sup> Lord, shall fall into suretieshippe; and he that medleth much with other mens busines, is intangled in controuerfies.
- 22 Helpe thy neighbour according to thy power, and beware that thou thy selfe fall not.
- 23 \* The chiefe thing of life is water, & bread, and clothing, & lodging to couer thy shame.
- 24 ¶ The poore mans life in his owne lodge is better then delicate fare in another mans.
- 25 Be it litle or much, holde thee contented, that the house speake not euill of thee.
- 26 For it is a miserable life to go from house to house: for where thou art a stranger, thou darrest not open thy mouth.
- 27 Thou shalt lodge and feede vnthankfull men, and after shalt haue bitter wordes for the same, *saying*.
- 28 Come, thou stranger, & prepare the table, and feede me of that thou hast readie.
- 29 Giue place, thou stranger, to an honorable man: my brother cometh to be lodged, & I haue neede of mine house.
- 30 These things are heauie to a man that hath vnderstanding, the vpbraiding of the house, and the reproche of the lender.

CHAP. XXX.

*Of the correction of children. 14 Of the commodities of health. 17 Death is better then a sorrowfull life. 22 Of the ioye and sorow of the heart.*

- 1 **H**E that loueth his sonne, \* causeth him oft to feele the rodde, that he may haue ioye of him in the end.
- 2 He that chastiseth his sonne, shal haue ioye in him, and shal reioyce of him among his acquaintance.
- 3 He that \* teacheth his sonne, griueth theemie, and before his friends he shall reioyce of him.
- 4 Though his father dye, yet is he as though he were not dead: for he hath left one behinde him that is like him.
- 5 In his life he sawe him, and had ioye in him, and was not sorie in his death, [ neither was he ashamed before his enemies.]
- 6 He left behinde him an auenger against his enemies, and one that shoulde shew fauour vnto his friends.
- 7 He that flattereth his sonne, bindeth vp his woundes, & his heart is griued at euerie crie.
- 8 An vntamed horse will be stubburne, and a wanton childe will be wilfull.
- 9 If thou bring vp thy sonne delicately, he shal make thee afraide: and if thou playe with him, he shal bring thee to heauines.
- 10 Laugh not with him, lest thou be sorie with him, & lest thou gnash thy teeth in the end.
- 11 \* Giue him no libertie in his youth, & winkle not at his folie.
- 12 Bowe downe his necke while he is yong, & beate him on the sides, while he is a childe, lest he waxe stubburne, and be disobedient vnto thee, & so bring sorowe to thine heart.
- 13 Chastise thy childe, and be diligent therein, lest his shame griue thee.
- 14 ¶ Better is the poore, being whole & strōg, then a rich man that is afflicted in his bodie.
- 15 Health and strength is about all golde, & a

- whole bodie about infinite treasure.
- 16 There is no riches about a sound bodie, & no ioye about the ioye of the heart.
- 17 Death is better then a bitter life, [and long rest,] then continual sicknes.
- 18 The good things y<sup>e</sup> are powred on a mouth shut vp, are as melses of meat set vpō a graue.
- 19 What good doeth the offering vnto an idole? for he can neither ear, nor smel: so is he that is persecuted of the Lord, [ & beareth the reward of iniquitie.]
- 20 He seeth with his eyes, & groneth like \* a gelled man, that lieth with a virgin & sigheth.
- 21 \* Giue not ouer thy minde to heauines, and vex not thy selfe in thine owne counsel.
- 22 The ioye of the heart is the life of man, & a mans gladnes is the prolonging of his dayes.
- 23 Loue thine own soule, & cōfort thine heart: driue sorowe farre from thee: for sorow hath slayne many, and there is no profite therein.
- 24 Enuie and wrath shorten the life, and carefulesnes bringeth age before the time.
- 25 A noble and good heart will haue consideration of his meat and diet.

CHAP. XXXI.

*Of countenances. 3 Of them that take paine to gather riches. 8 The praise of a rich man without a fault. 12 VV<sup>e</sup> ought to flee drunkennes and follow sobernes.*

- 1 **W**Aking || after riches pineth away the bodie, and the care thereof driueth away sleepe.
- 2 This waking care breaketh the sleepe, as a great sicknes breaketh the sleepe.
- 3 The riche hath great labour in gathering riches together, & in his rest he is filled with pleasures.
- 4 The poore laboureth in liuing poorely, and when he leaueth of, he is still poore.
- 5 He that loueth golde, shall not be iustified, and he that followeth corruption, shall haue ynough thereof.
- 6 \* Many are destroyed by y<sup>e</sup> reason of golde, & haue found their destruction before them.
- 7 It is as a stumbling blocke vnto them that sacrifice vnto it, and euerie foole is taken therewith.
- 8 Blessed is the \* riche which is found without blemish, and hath not gone after golde, [ nor hoped in money and treasures.]
- 9 Who is he, and we wil commend him? for wonderfull things hath he done among his people.
- 10 Who hath bene tryed thereby, and founde perfit: let him be an example of glorie, who might offend, and hath not offended, or do euil, and hath not done it.
- 11 Therefore shall his goods be stablished, and the congregation shall declare his almes.
- 12 If thou sit at a costlie table, || open not thy mouth wide vpon it, and saye not, Beholde much meat.
- 13 Remember that an euil eye is a shrewd: and what thing created is worse then a wicked eye? for it weepeth for euerie cause.
- 14 Stretch not thine hand wheresoeuer it looke, and thrust it not with it into the dishe.
- 15 Consider by thy selfe him that is by thee, and marke euerie thing.

H h h h. ij.

16 Eat

*Chap. 30. 2.*

*Proverb. 13. 21. & 15. 13 & 17. 20.*

*Whioy of the hart.*

*enry & wrath*

*¶ Countenances.*

*Sour of money.*

*Chap. 3. 9.*

*Luke 6. 24.*

*¶ Temperance.*

*a wicked eye.*

*The praise of health.*

Chap. 37. 39.

intemperance.

Proverb. 23. 9.  
|| Liberalitie.

Wine. Ecclesi. 31. 8.

Psalm. 104. 15.  
proverb. 31. 4.

Drunkennes.

Chap. 30. 1.

|| Humblenes.

Chap. 37. & 38. 7.

- 16 Eate modestly that which is set before thee, and deuoure not, lest thou be hated.
- 17 Leauē thou of first for nurours sake, and be not insatiabie, lest thou offend.
- 18 When thou sitest among many, reach not thine hand out first of all.
- 19 \* How little is sufficient for a man we taught? & thereby he belcheth not in his chamber, [nor feeleth any paine.]
- 20 A wholesome sleepe commeth of a temperate bellie: he riseth vp in the morning, & is well at ease in him selfe: but paine in watching and cholericke diseases, and pangs of the bellie are with an vnstable man.
- 21 If thou hast bene forced to eate, arise, go forth, vomit, and then take thy rest: [so thou shalt bring no sicknes vnto thy bodie.]
- 22 My sonne, heare me, and despise me not, & at the last thou shalt finde as I haue tolde thee: in all thy works be quicke, so shalt there no sicknes come vnto thee.
- 23 \* Who so is liberal in his meate, men shall blesse him: and the testimonie of his honestie shall be beleued.
- 24 But against him that is a nigard of his meate, the whole citie shall murmure: the testimonies of his nigardnes shall be sure.
- 25 Shew not thy valiantnes in wine: for \* wine hath destroyed many.
- 26 The fornice proueth the edge in the tempering: so doeth wine the heartes of the proude by drunkennes.
- 27 \* Wine soberly drunken, is profitable for the life of man: what is his life that is overcome with wine?
- 28 Wine was made [from y beginning] to make men glad, [and not for drunkennes.] Wine measurably drunken and in time, bringeth gladnes and cherefulness of the minde.
- 29 But wine drunken with excess, maketh bitterness of minde with braulings & scouldings.
- 30 Drunkennes increaseth the courage of a foole, till he offend: it diminisheth his strength and maketh woundes.
- 31 \* Rebuke not thy neighbour at the wine, & despise him not in his mirth: giue him no despightfull wordes, and presse not vpon him with contrarie wordes.
- med with golde, so is the melodie of musike in a pleasant banket.
- 7 [Giue care, and be still, and for thy good behauiour thou shalt be loued.]
- 8 Thou that art yong, speake if neede be, and yet scarcely when thou art twife asked.
- 9 Comprehende much in fewe wordes: [in many things be as one that is ignorant:] bee as one that vnderstandeth, & yet holde thy tongue.
- 10 If thou be among great men, compare not thy selfe vnto them: and when an elder speaketh, babble not much.
- 11 Before the \* thunder goeth lightning, and before a shamefast man goeth fauour.
- 12 Stand vp betimes, and be not the last: but get thee home without delay.
- 13 And there take thy pastime, and do what thou wilt, so that thou do none euil, or vie proude wordes.
- 14 But aboute all things, giue thanks vnto him that hath made thee, and replenished thee with his goods.
- 15 ¶ Who lo feareth the Lord, wil receiue his doctrine, and they that rise early, shall finde fauour.
- 16 He that seeketh the Lawe, shall be filled therewith: but y hypocrite will be offended thereat.
- 17 They that feare the Lord, shall finde that which is righteous, and shall kinde iustice as a light.
- 18 An vngodly man will not be reformed, but findeth our excuses according to his will.
- 19 A man of vnderstanding despiseth not counsel: but a lewd & proude man is not touched with feare, euen when he hath done rashly.
- 20 [My sonne, do nothing without aduise ment: so shalt it not repent thee after the dedde.]
- 21 Go not in the way where thou mayest fall, nor where y maist stumble among the stones, neither trust thou in the way that is plaine.
- 22 And beware of thine owne children, [and rake heede of them that be thine owne houtholde.]
- 23 In euery good worke be of a faithfull heart: for this is the keeping of the comandements.
- 24 Who so beleueueth in the Lord, keepeth the comandements: and he that trusteth in the Lord, shall take no hurt.

CHAP. XXXII.

1 An exhortation to modestie. 3 Let the ancient speake. 14 To giue thanks after the repast. 25 Of the seare, faith and confidence in God.

- 1 If thou be made the master of the feast, lift not thy selfe vp, but be among them, as one of the rest: take diligent care for them, and so sit downe.
- 2 And when thou hast done all thy duetie, sit downe, y thou mayest be merie with them, & receiue a crowne for thy good behauiour.
- 3 Speake thou that art the elder: for it becommeth thee, but with sound iudgement, and hinder not musike.
- 4 Powre not out wordes, where there is no audience, \* and shew not forth wisdom out of time.
- 5 The consent of musicians at a banket is as a signet of carbuncle set in golde.
- 6 And as the signet of an emeraude wel trim-

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4 The answer of the wise. 13 Man is in the hand of God, as the clay is in the hand of the potter. 25 Of euil seruants.

- 1 ¶ Here shall no euill come vnto him that feareth the Lord: but when hee is in temptation, he will deliuer him againe.
- 2 A wise man hateth not the Lawe: but hee that is an hypocrite therein, is as a shippe in a storme.
- 3 A man of vnderstanding walketh faithfully in the Law, & the Law is faithfull vnto him.
- 4 As the question is made, prepare the answer, and so shalt thou be heard: be sure of the matter, and so answer.
- 5 The heart of the \* foolish is like a cartewheele: and his thoughts are like a rolling axeltree.



6 As a wilde horse reiyeth vnder every bone  
it setteth vpon him, so is a scornful friende.  
 7 Why doeth one daye excell another, seeing  
 that the light of the dayes of the yere dome  
 of the sunne?  
 8 The knowledge of the Lord hathie parted  
 them asunder, and he hath by them disposed  
 the times and solemne feastes.  
 9 Some of them hathie he chosen and sancti-  
 fied, and some of them hathie he put among  
 the dayes to number.  
 10 And all men are of the \* ground; & Adam  
 was created out of the earth: but the Lord  
 hath deuised them by great knowledge, and  
 made their wayes diuerse.  
 11 Some of them hathie he blessed and exalted,  
 and some of them hathie he sanctified, and ap-  
 propriate to him self: but some of them hathie  
 he cursed, and brought them low, and put  
 them out of their estate.  
 12 \* As the clay is in the potters hande, to or-  
 der it at his pleasure, so are men also in the  
 hand of their Creator, so that he may reward  
 them as liketh him best.  
 13 Against euil is good, & against death is life:  
 so is the godly against the sinner, and the vn-  
 godly against the faithfull.  
 14 So in all the workes of the most High thou  
 maist see that there are euertwo, one against  
 another.  
 15 ¶ I am awaked vp last of all, as one that ga-  
 thereth after them in the vintage. In y blessing  
 of the Lord I am increased, and haue filled  
 my wine presse, like a grape gatherer.  
 16 \* Beholde, how I haue not laboured only  
 for my self, but for all them that seeke know-  
 ledge.  
 17 Heare me, o ye great men of the people,  
 and hearken with your eares, ye rulers of the  
 congregation.  
 18 Giue northy sonne and wife, thy brother  
& friend, power ouer thee while thou liuest,  
and giue not away thy substance to another,  
lest it repent thee, and thou intreat for the  
same againe.  
 19 As long as thou liuest, and hast breath, giue  
 not thy selfe ouer to any person.  
 20 For better it is that thy children should pray  
 vnto thee, then that thou shouldest looke vp  
 to the handes of thy children.  
 21 In all thy workes be excellent, that thine  
 honour be neuer stayned.  
 22 At the time when thou shalt end thy dayes,  
 & finish thy life, distribute thine inheritance.  
 23 ¶ The fodder, the whippe and the burden  
 belong vnto the asse: and meat, correction  
 and worke vnto thy seruant.  
 24 If thou set thy seruant to labour, thou shalt  
 finde rest: but if thou let him go idle, he shal  
 seeke libertie.  
 25 The yoke and the whippe bow downe the  
 hard necke: so tame thine euill seruant with  
 the whippes and correction.  
 26 Send him to labour, that he go not idle: for  
 idleness bringeth much euill.  
 27 See him to worke, for that belongeth vnto  
 him: if he be not obedient, put on more  
 heauie fetters.

28 But be not excessiue towarde any, and with-  
 our discretion do nothing.  
 29 \* If thou haue a faithfull seruant, let him be  
 vnto thee as thine owne soule: for in blood  
 hast thou gotten him. If thou haue a seruant,  
 intreat him as thy brother: for y hast neede  
 of him, as of thy selfe. If thou intreat him euill,  
 and he runne away, wilt thou seeke him?

CHAP. XXXIIII.

Of dreames. 13 The praise of them that feare God. 18 The of-  
 frings of the wicked. 22 The bread of the needie. 27 God  
 doeth not alowe the workes of an vnfaithfull man.

1 The hope of a foolish man is vaine & false,  
 & dreames make fooles to haue wings.  
 2 Who so regardeth dreames, is like him that  
 will take holde of a shadowe, and follow after  
 the winde.  
 3 Euen so is it with y appearings of dreames,  
 as y likenes of a face is before another face.  
 4 Who can be clesed by the vnclene? or  
 what trueth can be spoken of a liar?  
 5 Southsayings, witchcraft, & dreaming is but  
 vanitie, & a minde that is occupied with fan-  
 tasies, is as a woman that trauaileth.  
 6 Where as such visions come not of the most  
 High to trie thee, set not thine heart vp to the.  
 7 For dreames haue deceiued many, & they  
 haue failed that put their trust therein.  
 8 The Law shalbe fulfilled without lies, & wis-  
 dome is sufficient to a faithfull mouth: what  
 knowledge hath hee that is not tried?  
 9 A man that is instructed, vnderstandeth  
 much, and he that hath good experience,  
 can talke of wisdom.  
 10 He that hath no experience, knoweth litle,  
 and he that erreth is full of craft.  
 11 When I wandered to and fro, I saw manye  
 things, and mine vnderstanding is greater  
 then I can expresse.  
 12 I was oft times in danger of death, yet I was  
 deliuered by these things.  
 13 ¶ The spirit of those that feare the Lord,  
 shal liue: for their hope is in him that can  
 helpe them.  
 14 Who so feareth the Lord, feareth no man, neither  
 is afraid: for he is his hope.  
 15 Blessed is the soule of him that feareth the  
 Lord: in whom putteth he his trust? who is  
 his strength?  
 16 \* For the eyes of y Lord haue respect vnto  
 them, y loue him: he is their \* mightie pro-  
 tection, & strong ground, a defence from the  
 heat, and a shadow for the noone day, a suc-  
 cour from stumbling, & an helpe fro falling.  
 17 He setteth vp the soule, and lighteneth the  
 eyes: he giueth health, life and blessing.  
 18 ¶ He y giueth an offering of vnrighteous  
 goods, offreth a mocking sacrifice, and the  
 giftes of the vnrighteous, please not him.  
 19 [But the Lord is theirs onely, that patient-  
 ly abide him in the way of trueth and righ-  
 teousnes.]  
 20 The most High doeth not alowe the of-  
 frings of the wicked, \* neither is he pacified  
 for sinne by the multitude of sacrifice.  
 21 Who so bringeth an offering of the goods of  
 the poore, doeth as one that sacrificeth the  
 sonne before the fathers eyes.

¶ Dreames. the shadow of the sun.

witchcraft.

¶ Psal. 33. 18. God regardeth those that loue him.

Proverb. 31. 27.

patience.

¶ The offerings of the wicked & their prayer. Proverb. 15. 8.

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22 The

[Howe slauers were ordered in old time.

the defrauder of  
poore.

Deut. 24. 14.  
chap. 7. 32.

Num. 19. 11.

2 Pet. 2. 20.  
to sin.

2 Sam. 15. 22.  
1 Chron. 17. 31.

True sacrifices.

Philip 4. 18.

Exod. 23. 15.  
Ex. 24. 33.  
Deut. 6. 16.

Gen 4. 4.

2 Cor. 9. 7.

Job 4. 6.

2 Sam. 22. 22.  
Deut. 25. 30.

Deut. 10. 17. 2 Chron.  
19. 7. Job 34. 19.  
Wisd. 8. 8. alt. 10.  
34. rom. 2. 11. Galat.  
3. 6. Eph. 6. 9. Colos.  
3. 26. 1 Pet. 1. 17.

22 The bread of the needfull is the life of the poore: he that defraudeth him thereof, is a murderer.

23 He that taketh away his neighbours living, slayeth him, \* and he that defraudeth the labourer of his hyre, is a bloodheader.

24 ¶ When one buyldeth, and another breaketh downe, what profit haue they then but labour?

25 When one prayeth, and another curseth, whose voyce will the Lord heare?

26 \* He that watheth himself because of a dead bodie, and toucheth it againe, what auaileth his washing?

27 \* So is it with a man that fasteth for his sinnes, and committeth them againe: who wil heare his prayer? or what doeth his fasting helpe him?

CHAP. XXXV.

1 Of true sacrifices. 14 The prayer of the fatherles, and of the widow, and him that humbleth him selfe.

1 **W**Ho so keepeth the Lawe, \* bringeth offerings ynough: he that holdeth fast the commandements, || offreth an offering of saluation.

2 He that is thankfull to them that haue wel deserued, offreth fine flowre: \* and he that giueth almes, sacrificeth praise.

3 To depart from euil is a thankfull thing to the Lord, and to forsake vnrighteousnes, is a reconciling vnto him.

4 Thou shalt not appeare emptie before the Lord.

5 For all these things are done because of the commandement.

6 \* The offering of the righteous maketh the altar fat, and the smell thereof is sweete before the most High.

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shal neuer be forgotten.

8 Giue the Lord his honour with a good and liberall eye, and diminish not the first frutes of thine hands.

9 \* In all thy giftes shew a ioyful countenance, and dedicate thy tithes with gladnes.

10 Giue vnto the most High according as he hath enriched thee, \* and looke what thine hand is able, giue with a chearefull eye.

11 For the Lord recompenseth, and will giue thee seuen times as much.

12 \* Diminish nothing of thine offering: for he wil not receiue it, and abstaine from wrongfull sacrifices: for the Lord is the iudge, and regardeth no \* mans persone.

13 He accepteth not the person of the poore, but he heareth the prayer of the oppressed.

14 He despiseth not the desire of the fatherles, nor the widowe, when shee powreth out her prayer.

15 Doeth not the teares runne downe the widowes cheekes? and her crie is against him that caused them: [ for from her cheekes do they go vp vnto heauen, and the Lord which heareth them, doeth accept them.]

16 He that serueth the Lord, shalbe accepted with fauour, and his prayer shal reache vnto the cloudes.

17 The prayer of him that humbleth himselfe, goeth thorow the cloudes, & ceaseth not till it come neere, & will not depart till the most High haue respect thereunto to iudge righteously, and to execute iudgement.

18 And the Lord wil not be slacke, nor the Almighty wil tarie long from them, till he hath smitten in sunder the loynes of the vnmercifull, and auenged himselfe of the heathen, till he haue taken away the multitude of the cruel, and broken the scepter of the vnrighteous, till he giue euery man after his works, and rewarde them after their deuises, till he haue iudged the cause of his people, & comforted them with his mercie.

19 Oh, how faire a thing is mercie in the time of anguish and trouble! It is like a cloude of raine, that cometh in the time of a drought.

CHAP. XXXVI.

1 A prayer to God in the person of all faithfull men, against shafts that persecute his Church. 22 The praise of a good woman.

1 **H**Aue mercie vpon vs, O Lord God of all things, & beholde vs, and [ shew vs the light of thy mercies, ]

2 And send thy feare || among the nations, w<sup>ch</sup> Against the seeke not after thee, [ that they may know that there is no God but thou, and that they maye shewe thy wonderous workes. ]

3 Lift vp thine \* had vpon the strange nations, that they may see thy power.

4 As thou art sanctified in vs before them, so be thou magnified among them before vs,

5 That they maye knowe thee, as we knowe thee: for there is none other God but only thou, O Lord.

6 Renew the signes, & chage the w<sup>ch</sup> shew the glory of thine hand, & thy right arme, y<sup>et</sup> they maye shewe forth thy wonderous actes.

7 Raise vp thine indignation, and powre our wrath: take away the aduersarie, and smite the enemye.

8 Make the time short: remeber thine othe, that thy wonderous workes may be praised.

9 Let the wrath of the fire consume them that escape, and let them perish that oppresse the people.

10 Smite in sunder the heades of the princes that be our enemies, and say, There is none other but we.

11 || Gather all the tribes of Iacob together, [ y<sup>et</sup> Against the they may know that there is none other God but onely thou, and that they may shew thy wonderous workes, ] & inherit thou them as from the beginning.

12 O Lord, haue mercie vpon the people, that is called by thy Name, & vpon Israel, \* whom thou hast likened to a first borne sonne.

13 Oh, be mercifull vnto Ierusalem the cite of thy Sanctuarie, the cite of thy rest.

14 Fill Sion, that it may magnifie thine oracles, and fill thy people with thy glory.

15 Giue witness vnto those that y<sup>et</sup> hast possessed from the beginning, & raise vp the prophetes that haue bene shewed in thy Name.

16 Reward them that wait for thee, that thy Prophets may be found faithfull.

17 O Lord, heare the prayer of thy seruants accor-

according to the blessing of Aaron over thy people, [and guide] shovels in ways of righteousness: that all they which dwell vpon the earth may knowe that thou art the Lord the eternall God.

18 ¶ The bellie deuoureth almeates, yet is one meate better then an other.

19 As the throte taketh venison, so doeth a wise minde discerne false wordes.

20 A forward heart bringeth griefe, but a man of experience will resist it.

21 A woman is apt to receiue euill: yet is one daughter better then another.

22 The beautie of a woman chereth the face, and a man loueth nothing better.

23 If there be in her tongue gentleness, meekenes, and wholesome talke, then is nox her husband like other men.

24 He that hath gotten a [vergius] woman, hath begun to get a possession: she is an help like vnto himselfe, and a pillar to rest vpon.

25 Where no hedge is, there the possession is spoiled: and he that hath no wife, wandereth to and fro mourning.

26 Who will trust a thiefe that is alway ready and wandereth from towne to towne, and likewise him, that hath no rest, and lodgeth, wherefoeuer the night taketh him?

CHAP. XXXVII.

Howe a man should knowe friends and counsellors. 18 To keepe his companie that feareth God.

1 Verie friend faith, || I am a friend vnto him also: but there is some friend, which is onely a friend in name.

2 Remaineth there not heauines vnto death, when a companion and friend is turned to an enemy?

3 O wicked presumption, from whence art thou sprung vp to couer the earth with deceit?

4 There is some companie which in prosperitie reioycesth with his friend: but in the time of trouble he is against him.

5 There is some companie that helpeth his friend for the bellies sake, and taketh vp the buckler against the enemy.

6 Forget not thy friend in thy minde, & thinke vpon him in thy ryches.

7 Seeke || no counsell at him of whom thou art suspected, and disclose not thy counsell vnto such as hate thee.

8 ¶ Euery counseler prayeth his owne counsell: but there is some that counsleth for him selfe.

9 Beware of the counseler, and be aduised afore whereto thou wilt vse him: for he will counsell for him selfe, least hee cast the lot vpon thee.

10 And say vnto thee, Thy way is good, and afterward he stand against thee, and looke what shall become of thee.

11 [Aske no counsell for religion of him, that is without religion, nor of iustice, of him that hath no iustice, nor of a woma touching her of who the is ielous, nor of a coward in matters of warre, nor of a marchant concerning exchange, nor of a bier for the sale, nor of an enuious man touching thankfulness, nor of the ymmercifull touching kindness, nor of an

rebovsh of honestie, nor of the flouthfull for any labour, nor of an idler for the finishing of a worke, nor of an idler for the much busines: hearken vnto these in any matter of counsell.]

12 But be continuall with a goodly man, whose thou knowest to keepe the commaundments of the Lord, whose minde is according to thy minde, and is sorie for thee when thou stumblest.

13 Take counsell of thine own heart for thee: is no man more faithfull vnto thee, then it.

14 For a mans minde is sometime more accustomed to these more then seven watchmen that sit aboue in an high towre.

15 And aboue all this way to the most High, that he will direct thy way in truth.

16 Let reason go before euery enterprise, and counsell before euery action.

17 ¶ The [changing] of the countenance is a signe of the changing of the heart: foure things appeare, good and euill, life & death; but the tongue hath euen more the gouernement ouer them.

18 ¶ Some man is witty, and hath instructed many, and yet is vnprofitable vnto himselfe.

19 Some man will be wise in wordes, and is hated, yea, he is destitute of all fooode.

20 Because grace is not giue him of the Lord: for he is destitute of all wisdom.

21 An other is wyle for him selfe, and the fruites of vnderstanding are faithfull in his mouth.

22 A wise man instructeth his people, and the fruites of his wisdom faile not.

23 A wise man shall bee plenteously blessed, and all they that see him, shall thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shall obtaine credite among his people, and his name shalbe perpetual.

26 My sonne, proue thy soule in thy life, and see what is euil for it, & permit it not to do it.

27 For all things are not profitable for all men, neither hath euery soule pleasure in euery thing.

28 Be not || grieved in all delites, and be not to hasty vpon all meates.

29 ¶ For excess of meates bringeth sickness, and gluttony commeth into cholerike diseases.

30 By surfer haue manie perished: but he that dieteth him selfe, prolongeth his life.

CHAP. XXXVIII.

A Physicion is commendable. 18 To bury the dead, 24 The wisdom of him that is learned.

1 Honour the || Physicion with that honour that is due vnto him, because of necessity: for the Lord hath created him.

2 For of the most High commeth healing, & he shall receiue gifts of the King.

3 The knowledge of the Physicion lifteth vp his head, and in the sight of great men he shalbe in admiration.

4 The Lord hath created medicines of the earth, & he that is wise, wil not abhorre the.

H h h h iiii. s \* Was

conferre to the gods.

consol. & comfort.

Or, wisdom.

man's life.

try thy soule.

Of temperacie.

Chap. 37. 22.

Or, take heed.

Of physicians & phytike.



Eccl. 15. 25.  
meth. 15.

Phos in u. verberis

of the Lord commeth  
all things

in sickness, we must first  
seek the Lord; and then  
the physician  
means appointed by him

God bestoweth  
his benefits,  
and we must re-  
nder a portion  
thereof to such  
uses as he ap-  
pointeth.

way for good success

Chap. 22. 10.

Of mourning.

Or, the custome.

Prov. 15. 13.  
or 17. 22.

2 Sam. 13. 20.

loss of time.

ignorance.

1. **H**ow shall the Lord make men to be  
wise, and shall he make them to be  
understanders? he hath given men knowledge, that  
they might be glorified in his wonderful works.  
2. With such doeth he heal men, and taketh  
away their paines. 3. With such doeth the  
apothecarie make a con-  
fession; and yet he can not finish his owne  
works: for of the Lord commeth prosperi-  
tie and welth over all the earth.  
4. My sonne, faile not in thy sickness, but pray  
unto the Lord: and he will make thee whole.  
5. Because of from sinne, and order thine hands  
aright, and cleanse thine heart from all wic-  
kednes.  
6. Offer sweete incense, and fine flowre for a  
remembrance: make the offering fat, for thou  
art not the first giver.  
7. Then giue place to the physician: for the  
Lord hath created him: let him not go from  
thee, for thou hast neede of him.  
8. The house may come, that their enterpri-  
ses may haue good success.  
9. For they also shall praye vnto the Lord, y  
he would prosper that which is giuen for  
ease; and their physike for the prolonging  
of life.  
10. He that sinneth before his maker, let him  
fall into the handes of the physician.  
11. My sonne, \* powre forth teares over the  
dead, and beginne to mourne; as if thou  
haddest suffred great harme thy self; & then  
couer his body according to his appointmet,  
and neglect not his buriall.  
12. Make a grievous lamentation; and be ear-  
nest in mourning, and vie lamentation as he  
is worthe, and that a daie or two, least thou  
be euill spoken of, and then comfort thy selfe  
for thine heauines.  
13. For of heauines commeth death, and the  
heauines of the heart breaketh y strength.  
14. Of the affection of the heart commeth so-  
row, and the life of him that is afflicted, is ac-  
cording to his heart.  
15. Take no heauines to heart: driue it away  
and remember the last end.  
16. Forget it not; for there is no turning a-  
gaine: thou shalt do him no good, but hurt  
thy selfe.  
17. Remember his iudgement: thine also shall  
be likewise, vnto me yester daie, and vnto  
thee to day.  
18. \* Seeing the dead is at rest, let him remem-  
ber rest, & comfort thy selfe againe for him,  
when his spirit is departed from him.  
19. ¶ The wisdom of a learned man commeth  
by vsing well his vacant time: and hee that  
ceaseth from his owne matters and labour,  
may come by wisdom.  
20. How can he get wisdom that holdeth the  
plough, and hee that hath pleasure in the  
goade, and in driving oxen, and is occupied  
in their labours, and talketh but of the breed  
of bullockes?  
21. He giueth his minde to make forowes, and  
is diligent to giue the kine fodder.  
22. So is it of euerie carpenter, and workema-  
ster that laboureth night and day: and they

showe out, and graue scales, and make sonde  
diuinities; and giue them selues to counte-  
raunce, & watch to performe y worke.  
23. The smith in like manner abideth by his an-  
uill, and doeth his diligence to labour the  
iron: the vapour of the fyre drieth his flesh,  
and he must fight with the heat of the for-  
ness: the noyse of the hammer is euer in his  
eares, & his eyes looke still vpon the thing  
that he maketh: he seetheth his mind to make  
vp his workes: therefore he watcheth to po-  
lish perfectly.  
24. So doeth the potter sit by his worke: he  
turneth y wheele about with his feet: he is  
carefull alwaye at his worke, and maketh his  
worke by number.  
25. He fashioneth the clay with his arme, & with  
his feete he tempereth the hardnes thereof:  
his heart imagineth howe to couer it w lead,  
and his diligence is to cleanse the ouen.  
26. All these hope in their hands, and euerie  
one bestoweth his wisdom in his worke.  
27. Withouthese can not the cities be main-  
teined, nor inhabited, nor occupied.  
28. And yet they are not asked their iudge-  
ment in the counsell of the people; neither  
are they he in the congregation; neither  
sit they vpon the iudgement seates, nor vnder-  
stand the order of iustice: they can not  
declare matters according to the forme of  
the Lawe, and they are not meete for harde  
matters.  
29. But they mainteine the state of the worlde,  
and their desire is concerning their worke &  
occupation.  
CHAP. XXXIX.  
1. **A** wise man, 16 The workes of God, 24 Vnto the good,  
good things preste; but vnto the euill, euill good things are euill.  
2. **H**E onely that applieth his minde to the  
Lawe of the most High, and is occupied  
in the meditation thereof, seeketh out the  
wisdom of all the ancient, and exerciseth  
him selfe in the prophesies.  
3. He keepeth the sayings of famous men, and  
entreth in also to the secretes of darke sen-  
tences.  
4. He seeketh out the mysterie of graue sen-  
tences, and exerciseth him selfe in darke pa-  
rables.  
5. He shall serue among great men & appeare  
before the prince: he shall traueill through  
strange countreys: for he hath tried the good  
and the euill among men.  
6. He will giue his heart to reuerte early vnto  
the Lord that made him, and to pray before  
the most High, and will open his mouth in  
prayer, and praye for his sinnes.  
7. When the great Lord will, he shalbe filled  
with the Spirit of vnderstanding, that he may  
pouere out wise sentences, and giue thanks  
vnto the Lorde in his prayer.  
8. He shal direct his counsell, and knowledge:  
so shal he meditate in his secretes.  
9. He shall shewe forth his science and lear-  
ning, and reioyce in the Lawe and couenant  
of the Lord.  
10. Many shall commend his vnderstanding, &  
his memorie shall neuer be put out, nor de-  
part away:

Of inward  
dome.

prayer.

Or, the last

depart away: but his name shall continue from generation to generation.

- 10 \* The congregation shall declare his wisdom, and shewe it.
- 11 Though he be dead, he shall leaue a greater fame then a thousand: and if he liue still, he shall get the same.
- 12 Yet wil I speake of mo things: for I am full as the moone.
- 13 Harken vnto me, ye holy children, and bring forth fruit, as the rose that is planted by the brookes of the field,
- 14 And giue ye a sweete smell as "incense, and bring forth flowres as the lillie: giue a smell and sing a song of praise: blesse the Lord in all his workes.
- 15 Giue honour vnto his Name, and shewe forth his praise with the songs of your lippes, and with harpes, and ye shall saye after this maner,
- 16 \* All the workes of the Lord are exceeding good, and all his commandements are done in due season.
- 17 And none may say, What is this? wherefore is that? for at time conuenient they shall all be sought out: at his comādemēt the water stode as an heape, and at the word of his mouth the waters gathered them felues.
- 18 His whole fauour appeared by his commandement, and none can diminish that which he will saue.
- 19 The workes of all flesh are before him, and nothing can be hid from his eyes.
- 20 He seeth from euerlasting to euerlasting, & there is nothing wonderfull vnto him.
- 21 A mā neede not to say, What is this? wherefore is that? for he hath made all things for their owne vse.
- 22 His blessing shal runne ouer as the streame, and moysen the earth like a flood.
- 23 As he hath turned the waters into saltnes, so shall the heathen feelee his wrath.
- 24 As his wayes are plaine and right vnto the iust, so are they stumbling blockes to the wicked.
- 25 ¶ For the good, are good things created from the beginning, and euill things for the sinners.
- 26 \* The principall things for the whole vse of mans life is water, fyre, and yron, and salt, & meale, wheat and hony, & milke, the bloud of the grape, and oyle, and clothing.
- 27 All these thinges are for good to the godlie: but to the sinners they are turned vnto euill.
- 28 There be spirites that are created for vengeance, which in their rigour laye on sure strokes: in the time of destruction they shew forth their power, and accomplish the wrath of him that made them.
- 29 Fyre, and hayle, and famine, and death: all these are created for vengeance.
- 30 The teeth of wilde beastes, and the scorpions, and the serpentes, and the sworde execute vengeance for the destruction of the wicked.
- 31 They shalbe glad to do his commandemēts: and when neede is, they shalbe ready vpon

earth: and when their houre is come, they shall not ouerpasse the commandement.

- 32 Therefore haue I taken a good courage. vnto me from the beginning, & haue thought on these things, & haue put them in writing.
- 33 \* All the workes of the Lord are good, and he giueth euery one in due season, and when neede is:
- 34 So that a man neede not to saye, This is worse then that: for in due season they are all worthy praise.
- 35 And therefore praise the Lord with whole heart and mouth, and blesse the Name of the Lord.

## CHAP. XL.

*Many miseries in mans life. 14. Of the blessing of the righteous and prerogative of the feare of God.*

- 1 Great ¶ trauail is created for all men, and ¶ The miseries of mans life.
- 2 Can heaue yoke vpo the sonnes of Adam from the day that they go out of their mothers wombe, till the day that they retorne to the mother of all things,
- 3 Namely their thoughts, and feare of the heart, and their imagination of the things they waite for, and the day of death,
- 4 From him that sitteth vpon the glorious throne, vnto him that is beneath in y<sup>e</sup> earth and ashes:
- 5 From him that is clothed in blewes filke, & weareth a crowne, euen vnto him that is clothed in simple linnen.
- 6 Wrath and enuie, trouble, and vnquietnes, and feare of death, and rigour, and strife, and in the time of rest the sleepe in the night vpon his bed, change his knowledge.
- 7 A litle or nothing is his rest, and afterward in sleeping he is as in a watchtowre in y<sup>e</sup> day: he is troubled with the visions of his heart, as one that runneth out of a battel.
- 8 And when all is safe, he awaketh, and maruileth that the feare was nothing.
- 9 Such things come vnto all flesh, both man and beast, but seuē folde to the vngodly:
- 10 Moreouer, \* death and bloud, and strife, & sworde, oppression, famine, destruction, and punishment.
- 11 These things are all created for the wicked, and for their sakes came the \* flood also.
- 12 \* All things that are of the earth, shall turne to earth againe: and they that are of the waters, shall retorne into the sea.
- 13 ¶ All bribes and vnrighteousnes shalbe put away: but ¶ faithfulness shal endure for euer. ¶ Faithfulness.
- 14 The substance of the vngodly shalbe dried vp like a riuer, and they shall make a founde like a great thunder in the raine.
- 15 Whē he openeth his hād, he reioyceth: but all the transgressours shall come to naught.
- 16 The children of the vngodly shall not obtaine manie branches: for y<sup>e</sup> vnclane roores are as vpon the high rockes.
- 17 Their tender stalke by what water soeuer it be or water banke, it shalbe pulled vp before all other herbes.
- 18 ¶ Friendlines is as a most plentiful garden of pleasure, and mercie endureth for euer.
- 19 \* To labour and to be content with that a man hath, is a sweete life: but he that fin-

Gen. 1. 31.

Of mans life.

Chap. 33. 35.

Gen. 7. 11.

Gen. 3. 19.

chap. 41. 13.

Eccles. 1. 7.

the offspring of the wicked.

Philip. 4. 12.

1. Tim. 6. 6.

death

an honest woman

friends.

almes.

the feare of the Lord

a beggars life.

- deth a treasure, is about them both.
- 19 Children, and the buylding of the cite maketh a perpetuall name: but an honest woman is counted about them both.
- 20 Wine and musike reioyce the heart: but the loue of wisdom is about them both.
- 21 The pipe and the psalterion make a sweete noyse: but a pleasant tongue is about them both.
- 22 Thine eye desireth fauour and beautie: but a greene seede time, rather then them both.
- 23 A friend, and companion come together at opportunitie: but about them both is a wife with her husband.
- 24 Friends & helpe are good in y<sup>e</sup> time of trouble, but almes shall deliuer more then them both.
- 25 Golde and siluer fasten the feete: but counsell is esteemed about them both.
- 26 Riches and strength lift vp the minde: but the feare of the Lorde is about them both: there is no want in the feare of the Lord, & it needeth no helpe.
- 27 The feare of the Lord is a pleasant garden of blessing, and there is nothing so beautifull as it is.
- 28 My sonne, leade not a beggars life: for better it were to die then to begge.
- 29 The life of him that dependeth on another mans table, is not to be counted for a life: for he tormenteth him selfe after other mens meate: but a wife mā and wel nourtured, wil beware thereof.
- 30 Begging is sweete in the mouth of the vnshamefast, & in his belly there burneth a fire.

CHAP. XLI.

1 Of the remembrance of death. 2 Death is not to be feared. 3 A curse vpon them that forsake the Lawe of God. 4 Good name and fame. 5 An exhortation to giue heede vnto wisdom. 6 Of what things a man ought to be ashamed.

¶ Of death.

- 1 O Death, how bitter is the remembrance of thee to a mā that liueth at rest in his possessions, vnto the man that hath nothing to vex him, and that hath prosperitie in all things: yea, vnto him that yet is able to receiue meate!
- 2 O death, how acceptable is thy iudgement vnto the needefull, & vnto him whose strength faileth, and that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience!
- 3 Feare not the iudgement of death: remember them that haue bene before thee, & that come after: this is the ordinance of the Lord ouer all flesh.
- 4 And why woudest thou be against y<sup>e</sup> pleasure of the most High? whether it be ten or an hundred, or a thousand yeres, there is no defense for life against the graue.
- 5 The children of the vngodlie are abominable children, and so are they that keepe companie with the vngodlie.
- 6 The inheritance of vngodlie children shall perish, and their posteritie shall haue a perpetuall shame.
- 7 The children complaine of an vngodlie father, because they are reproched for his sake.
- 8 Wo be vnto you, o y<sup>e</sup> vngodlie, which haue

foraken the Lawe of the most high God: for though you increase, yet shall you perish. If ye be borne, ye shall be borne to cursing: if ye dye, the curse shall be your portion.

10 All that is of the earth, shall turne to earth againe: so the vngodlie go from the curse to destruction.

11 Though men mourne for their bodie, yet y<sup>e</sup> wicked name of the vngodlie shall be put out.

12 Haue regarde to thy name: for that shall continue with thee about a thousand treasures of golde.

13 A good life hath the dayes numbered: but a good name endureth euer.

14 My children, keepe wisdom in peace: for wisdom that is hid, & a treasure that is not seene, what profite is in them both?

15 A man that hideth his foolishnes, is better then a man that hideth his wisdom.

16 Therefore beare reuerence vnto my words: for it is not good in all things to be ashamed: neither are all things allowed as faithfull in all men.

17 Be ashamed of whoredome before father & mother: be ashamed of lies before y<sup>e</sup> prince and men of authoritie.

18 Of sinne before the iudge and ruler: of offence before the congregation and people: of vnrighteousnes before a companion and friend.

19 And of theft before the place where thou dwellest, and before the trueth of God & his couenant, and to leane with thine elbows vpon the bread, or to be reproued for giuing or taking,

20 And of silence vnto them that salute thee, and to looke vpon an harlot,

21 And to turne away thy face from thy kinsman: or to take away a portion or a gift, or to be euil minded toward another mans wife.

22 Or to sollicite any mans maide, or to stand by her bed, or to reproche thy friendes with wordes,

23 Or to vpbraide when thou giuest any thing, or to report a matter that thou hast heard, or to reuile secret wordes.

24 Thus maiest thou well be shamefast, & shalt finde fauour with men.

CHAP. XLII.

1 The Lawe of God must be taught. 2 A daughter. 3 A woman. 4 God knoweth all things, yea, men the secrets of thine heart.

1 Of these things be not thou ashamed, neither haue regarde to offend for any person:

2 Of the Lawe of the most High and his couenant, & of iudgement to iustifie the godlie: Of the cause of thy companion, & of strangers, or of distributing the heritage among friends:

4 To be diligent to keepe true balance, and weight, whether thou haue much or litle: To sell marchandise at an indifferent price, and to correct thy children diligently, and to beate an euill seruant to the bloud:

6 To set a good locke where an euill wife is, & to locke where many hands are:

7 If y<sup>e</sup> giue anie thing by number, & weight, to put all

the children of the vngodlie.



- put all in wricing, both that that is given out,  
and that that is receiued againe:
- 8 To teach the vnlearned, and the vnwise, &  
the aged, that consende against the yong;  
thus shal thou be well instructed, and appro-  
ued of all men liuing.
- 9 ¶ The daughter maketh y father to watch  
secretly, and the carefulnes that he hath for  
her, taketh away his sleepe in the youth, least  
she should passe the flower of her age: and  
when she hath an husband, least she should  
be hated:
- 10 In her virginie, least shee should be de-  
filed, or gotten with childe in her fathers  
house, & when she is with her husband, least  
she misbehaue her selfe: & when she is mar-  
ried, least she continue vnfruitfull.
- 11 ¶ If thy daughter be vnthamefast, keepe her  
straitly, least shee cause thine enemies to  
laugh thee to scorne, and make thee a com-  
mon talke in the cite, and disfaime thee, a-  
mong the people, and bring thee to publike  
shame.
- 12 ¶ Behold not euerie bodie beautie, & com-  
panie not among women.
- 13 For as the moth commeth out of garments:  
so doeth wickednes of the woman.
- 14 The wickednes of a man is better then the  
good intreacie of a woman, to wit, of a womā  
that is in shame, and reproche.
- 15 ¶ I will remember the workes of the Lord,  
and declare the thing that I haue scene: by  
the worde of the Lord are his workes.
- 16 The sunne that shineth, looketh vpon all  
things, and all the worke thereof is full of the  
glorie of the Lord.
- 17 Hath not the Lord appointed y his Saints  
all his wonderous workes,  
which the almightie Lord hath stablished to  
doe all things by in his maiestie?
- 18 He seeketh out the depth, and the heart, &  
he knoweth their practises: for the Lorde  
knoweth all science, and he beholdeth the  
signes of the world.
- 19 He declareth the things that are past, and  
for to come, & discloseth the paths of things  
that are secret.
- 20 ¶ No thought may escape him, neither may  
any word be hid from him.
- 21 He hath garnished the excellent workes of  
his wisdom, and he is from euerlasting to  
euerlasting, and for euer: vnto him may no-  
thing be added, neither can he be minished:  
he hath no neede of any counseler.
- 22 Oh, how delectable are all his workes, & to  
be considered euen vnto the sparkes of fyre!
- 23 They liue all, & endure for euer: & when-  
soeuer neede is, they are all obedient.
- 24 They are all double, one against another: he  
hath made nothing that hath any faute.
- 25 The one commendeth the goodnes of the  
other, and who can be satisfied with behol-  
ding Gods glorie?
- 26 The sunne also, a maruileous instrument  
when it appeareth, declareth, at his going  
out, the worke of the most High.
- 27 At noone it burneth the country, and who  
may abide for the heate thereof?
- 28 The sunne burneth the mountaines three  
times more then he that keepeth a fornicie  
with continual heat: it casteth out the fire  
vapours, and with the shining beames blind-  
eth the eyes.
- 29 Great is the Lord that made it, & by his co-  
mandement he causeth it to runne hastily.
- 30 ¶ The moone also hath he made to appeare  
according to her season, that it should be a  
declaration of the time, and a signe for the  
world.
- 31 The feasts are appointed by the moone: y  
light thereof diminisheth vnto the end.
- 32 The moneth is called after y name thereof,  
and groweth wonderfully in her changing.
- 33 It is a campe pitched on high, shining in the  
firmament of heauen: the beautie of Hea-  
uen are the glorious staries, and the orna-  
ment that shineth in the high places of the  
Lorde.
- 34 By the commandement of the Holie one  
they continue in their order, and faile not in  
their watche.
- 35 ¶ Looke vpon the raine bowe, and praise  
him that made it: verie beautifull is it in the  
brightnes thereof.
- 36 ¶ It compasseth the heauen about with a  
glorious circle, and the handes of the moste  
High haue bended it.
- 37 ¶ Through his commandement he maketh  
the snowe to haste, and sendeth swiftly the  
lightning of his iudgement.
- 38 Therefore he openeth his treasures, and  
the cloudes flie forth as the foules.
- 39 In his power hath he strengthened the  
cloudes, and broken the haile stones.
- 40 The mountaines leape at the sight of him:  
the Southwinde bloweth according to his  
will.
- 41 The sound of his thunder beareth y earth:  
so doth the storme of the North: the whirle-  
winde also, as birdes that flie, scattereth the  
snowe, and the falling downe thereof is as  
the grasshoppers that light downe.
- 42 The eye maruileth at the beautie of the  
whitenes thereof, and the heart is astoni-  
shed at the raine of it.
- 43 He also powreth out the frost vpo the earth  
like salt, and when it is frozen, it sticketh on  
the toppes of pales.
- 44 When the colde North winde bloweth, an  
yce is frozen of the water, it abideth vpon all  
the gatherings together of water, & clotheth  
the waters as with a breastplate.
- 45 It deuoureth the mountaines, and burneth  
the wilderness, and destroyeth that that is  
greene, like fyre.
- 46 The remedie of all these is when a clowde  
commeth hastily, and when a dewe cometh  
vpon the heat, it refresheth it.
- 47 [By his word he stilleth the winde:] by his  
counsel he appeaseth the deepe, and plant-  
eth ylands therein.

CHAP. XLIII.

The sunne of the creation of the workes of God.

1 This high ornament || the cleare firma-  
ment, the beautie of the heauen so glo-  
rious to beholde,

- 24 They that saile ouer the sea, tel of the perils thereof, and when we heare it with our eares, we maruile thereat.
- 25 For there be strange, & wonderous works, diuers manner of beastes, and the creation of whales.
- 26 Through him are all thinges directed to a good end, & are stablished by his word.
- 27 And when we haue spoken much, we can not attaine vnto them: but this is the summe of all, that he is all.
- 28 What power haue we to praise him: for he is aboue all his workes?
- 29 The Lord is terrible, and verie great, \* and maruillous is his power.
- 30 Praise the Lord, and magnifie him as much as ye can, yet doeth he farre exceede: exalt him with all your power; and be not wearie, yet can ye not attaine vnto it.
- 31 \* Who hath seene him, that he might tell vs? and who can magnifie him as he is?
- 32 For there are hid yet greater thinges then these be, and we haue seene but a fewe of his workes.
- 33 For the Lord hath made all thinges, and giue wisdom to such as feare God.

CHAP. XLIII.

The praise of certain holie men, Enoch, Noe, Abraham, Isaac, and Jacob.

- 1 **L** Erys now commend the famous men, & our fathers, of whom we are begotten.
- 2 The Lord hath gottē great glorie by them, and that through his great power from the beginning.
- 3 They haue borne rule in their kingdomes, and were renowned for their power; and were wise in counsel, & declared prophecies.
- 4 They gouerned the people by counsel; & by the knowledge of learning meete for the people, in whose doctrine were wise sentences.
- 5 They inuented the melodie of musike, and expounded the verses that were written.
- 6 They were richē and mighty in power, and liued quietly at home.
- 7 All these were honourable men in their generations, and were wel reported of in their times.
- 8 There are of them that haue left a name behinde them; so that their praise shall be spoken of.
- 9 There are some also which haue no memorial, \* and are perished, as though they had neuer bene, and are become as though they had neuer bene borne, and their children after them.
- 10 But the former were mercifull men, whose righteousness hath not bene forgotten.
- 11 For whose posteritie a good inheritance is reserved, and their seede is contained in the covenant.
- 12 Their stocke is contained in the covenant, and their posteritie after them.
- 13 Their seede shal remaine for euer, and their praise shall neuer be taken away.
- 14 Their bodies are buried in peace, but their name liueth for euermore.
- 15 \* The people speake of their wisdom, and the congregation talke of their praise.

- 16 **E**noch pleased the Lord God: therefore was he translated for an example of repentance to the generations.
- 17 Noe was found perfite, and in the time of wrath he had a reward: therefore was he left as a remnant vnto the earth, when the flood came.
- 18 An euerlasting covenant was made with him; that all flesh should perish no more by the flood.
- 19 Abraham was a \* great father of many people: in glorie was there none like vnto him.
- 20 He kept the Law of the most High, and was in covenant with him, and he set the covenant in his flesh; and in temptation hee was found faithfull.
- 21 Therefore he assured him by an \* othe, that he would blesse the nations in his seede, and that he would multiplie him as the dust of earth, & exalt his seede as the starres, & caule them to inherite from sea to sea, and from the Riuer vnto the end of the world.
- 22 \* With Isaac did he confirme likewise for Abraham his fathers sake, the blessing of all men, and the covenant.
- 23 And caused it to rest vpon the head of Jacob, and \* made him felt known by his blessing, and gaue him an heritage and deuided his portions, \* and parted them among the twelue tribes.
- 24 And he brought out of him a \* mercifull man, which found sauour in the sight of all flesh.

CHAP. XLV.

The praise of Moses, Aaron, and Phinees.

- 1 **A**ND **M**oyse, the \* beloved of God and men, brought he forth, whose remembrance is blessed.
- 2 He made him like to the Lord, and magnified him by the fear of him.
- 3 By his wordes hee caused the people to cease, and he made him \* glorious in the sight of Kings, and gaue him commandements for his people, and shewed him his glorie.
- 4 \* He sanctified him with faithfulness, and meekenes, and chose him out of all men.
- 5 Hee caused him to heare his voyce, and brought him into the darke cloude, \* & there he gaue him the comandements before his face, euen the Lawe of life and knowledge, that he might teach Jacob the covenant, & Israel his iudgements.
- 6 He exalted Aaron an holie man like vnto him, euen his \* brother of the tribe of Leui.
- 7 An euerlasting covenant made he with him, and gaue him the priesthode among the people, & made him blessed through his comely ornament, and clothed him with the garment of honour.
- 8 He put perfite ioye vpon him, and girded him with ornaments of strength, as with breeches, and a tunicle, and an ephod.
- 9 He compassed him about with belles of gold, and with many belles round about, \* that when he went in, the sound might be heard, and might make a noyse in the Sanctuarie, for a remembrance to the children of Israel his people,
- 10 And with an holie garment, with gold also, and

Psal. 96. 4.

Psal. 103.

Eccles. 1. 25.

Gen. 7. 22.

Chap. 39. 14.

and blue filke, and purple, and diuers kindes of workes, and with a breastplate of iudgement, and with the signes of trueth,

11 And with the worke of skarlet cunningly wrought, and w<sup>th</sup> precious stones grauen like scales, & set in golde by goldefinishes worke for a memoriall, with a writing grauen after the number of the tribes of Israel.

12 And with a crowne of gold vpon the mitre, bearing the forme and marke of holines, an ornament of honour, a noble worke garnished, and pleasant to looke vpon.

13 Before him were there no such faire ornaments: there might no stranger put them on, but onely his children, and his childrens children perpetually.

14 Their sacrifices were wholly consumed euery daie twice continually.

15 \* Moyses filled his hands, & anointed him with holie oyle: this was appointed vnto him by an euerlasting covenant, and to his seede, so long as the heauens should remaine, that he should minister before him, and also to execute the office of the priesthode, & blesse his people in his name.

16 Before all men liuing the Lord chose him that he should present offerings before him, and a sweete sauour for a remembrance to make reconciliation for his people.

17 \* He gaue him also his commandementes & authoritie according to 5 Lawes appointed, that he should teach Iacob the testimonies, and giue light vnto Israel by his Lawe.

18 \* Strangers stood vpon against him, & enuied him in the wilderness, euen the men y<sup>e</sup> tooke Dathans and Abirams part, and the companie of Core in furie and rage.

19 The Lord sawe, and it displeased him, his wrathful indignation were they kindled: he did wonders vpon them, and consumed them with the fire flame.

20 \* But he made Aaron more honourable, & gaue him an heritage, & parted y<sup>e</sup> first fruites of the first borne vnto him: vnto him specially he appointed bread in abundance.

21 For the Priesthe did eate of the sacrifices of y<sup>e</sup> Lord, w<sup>ch</sup> he gaue vnto him and to his seede.

22 \* Els had he none heritage in the land of his people, neither had he any part among the people: for the Lord is the portion of his inheritance.

23 The third in glorie is \* Phineas the sonne of Eleazar, because he had zeale in the feare of the Lord, and stood vpon with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

24 Therefore was there a covenant of peace made with him, that he should be the chiefe of the Sanctuary and of his people, and that he & his posteritie should haue the dignitie of the Priesthode for euer.

25 And according to the cōuenant made with Dauid, that the inheritance of the kingdome should remaine to his sonne of the tribe of Iuda: so the heritage of Aaron should be to the onely sonne of his sonne, & to his seede. God giue vs wisdom in our hearts to iudge his people in righteousness, that the good

thinges that they haue, bee not abolished, and that their glorie maye endure for their posteritie.

## CHAP. XLVI.

The praise of Iosue, Caleb, and Samuel.

1 Iesus || \* the sonne of Naue was valiant in the warres, and was the successeur of Moyses in propheties, who according vnto his name, was a great sauour of y<sup>e</sup> elect of God, to take vengeance of the enemies that rose vp against them, and to set Israel in their inheritance.

2 \* What glorie gate he, when he liſt vp his hand, & drew out his sword against y<sup>e</sup> cities? Who was there before him, like to him? for he fought the battels of the Lord.

3 \* Stoode not the sunne still by his meanes, and one day was as long as two?

4 He called vnto the most high Gouverneur when y<sup>e</sup> enemies pressed vp<sup>on</sup> him on euerie side, & the mightie Lord heard him with the haile stones, and with mightie power.

5 He rushed in vpon the nations in battell, & in the going down of Bethoron he destroyed the aduersaries, that they might knowe his weapons, and that he fought in the fight of the Lord: for he followed the Almightye.

6 \* In the time of Moyses also he did a good worke: he and Caleb the sonne of Iephurie stood against the enemy, and withheld the people from sinne, and appeased the wicked murmuring.

7 \* And of six hundred thousand people of foote, they two were preferred to bring the into the heritage, euen into the land y<sup>e</sup> floweth with milke and hony.

8 \* The Lord gaue strength also vnto Caleb, which remained with him vnto his old age, so that hee went vp into the high places of the lande and his seede obtained it for an heritage.

9 That all the children of Israel might see, that it is good to followe the Lord.

10 Concerning the Iudges, euen one by name, whose heart went not a whirling, nor departed from the Lord, their memorie be blessed.

11 Let their bones flourish out of their place, and their names by succession remaine to them that are most famous of their childre.

12 \* Samuel the Prophet of the Lord, beloved of his Lord, \* ordeined Kings, & anointed the princes ouer his people.

13 By the Lawe of the Lord hee iudged the congregation, and the Lord had respect vnto Iacob.

14 This Prophet was approued for his faithfulness, and he was knowne faithfull in his wordes and visions.

15 \* He called vpon the Lord Almightye, when his enemies pressed vp<sup>on</sup> him on euery side, when he offered the sucking lambe.

16 And the Lord thundered from heauen, and made his voyce to bee heard with a great noyse.

17 So hee discasted the princes of the Tyrims, and all the rulers of the Philistims.

18 \* And before his long sleepe he made pro-

Iosue.  
Num. 27. 18.  
Deut. 34. 9.  
Ios. 1. 3. & 12. 7.

Ios. 8. 2.

Ios. 10. 12.

Ios. 10. 11.

Or, that the Lord  
furnished his battell.  
Or, pursued the  
mighty men.  
Num. 14. 6.  
Ios. 1. 3. & 12. 7.

Num. 26. 55.  
Deut. 34. 9.

Ios. 14. 2.

Iudges.

Chap. 49. 12.

Samuel.

1 Sam. 1. 10.

16. 13.

1 Sam. 7. 11.

1 Sam. 12. 3.



restation in the sight of the Lorde, and his anointed, that he tooke no substance of any man, no, nor so much as a shoole, and no man could accuse him.

1 Sam. 17. 1.

20 \* After his sleepe also he tolde of the Kings death, & from the earth lift he vp his voyce, and prophesied that the wickednes of the people should perish.

CHAP. XLVII.

The praise of Nathan, David and Salomon.

|| Nathan.  
1 Sam. 17. 1.

1 After him rose vp || Nathan to prophesie in the time of Dauid.

|| Dauid.

1 Sam. 17. 34.

2 For as the fat is taken away from the peace offerings, so was || Dauid chosen out of the children of Israel.

1 Sam. 17. 49.

3 \* He plaid with the lions, as with kiddes, and with beares, as with lambes.

1 Sam. 17. 7.  
\* Or, the people.  
\* Or, with blessings of the Lord.  
1 Sam. 17. 7.

4 \* Slewe he not a giant when he was yet but yong, and tooke away the rebuke from the people, when he lift vp his hand with y stone in the sling, to beat downe y pride of Goliath?

5 For he called vpon the most high Lorde, which gaue him strenght in his right hand, to slay that mightie warriour, & that he might set vp the horne of his people againe.

6 \* So he gaue him the praise of ten thousand and honoured him with \* great prayles, and gaue him a crowne of glorie.

1 Chron. 16. 4.

7 || For he destroyed the enemies on every side, and rooted out the Philistines his aduersaries, and brake their horne in sunder vnto this day.

8 In all his workes he prayesd the Holy one, and the most High with honorable wordes, and with his whole heart he sung songs, and loued him that made him.

9 \* He set singers also before the altar, & according to their tune he made sweete songs, that they might prayse God daily with their songes.

10 He ordeined to keepe the feast daies comely, and appointed the times perfectly, that they might prayse the holy Name of God, and make the Temple to sound in the morning.

1 Sam. 17. 17.

11 \* The Lord tooke away his sinnes, and exalted his horne for euer: he gaue him the royaume of the kingdome, and the throne of glorie in Israel.

12 After him rose vp a wise sonne, who by him dwelt in a large possession.

|| Salomon.  
1 King. 4. 31.

13 || \* Salomon reigned in a peaceable time, & was glorious: for God made all quiet round about, that he might builde an house in his Name, and prepare the Sanctuarie for euer.

1 King. 4. 39.

14 \* How wise wast thou in thy youth, and wast filled with vnderstanding as with a flood!

1 King. 4. 31.

15 Thy mind couered the whole earth, & hath filled it with graue and darke sentences.

16 Thy Name went abroade in the yles, and for thy peace thou wast beloued.

1 King. 10. 27.

17 \* The countreis marueiled at thee for thy songes, and prouerbes, and similitudes, and interpretations.

18 By the Name of the Lord God, which is called the God of Israel, thou hast \* gathered golde as tinne, and hast had as much siluer as lead.

19 \* Thou diddest bowe thy loines to women, and wast ouercome by thy bodie.

20 Thou diddest staine thine honour, and hast defiled thy posteritie, & hast brought wrath vpon thy children, and hast felt sorowe for thy folie.

21 \* So the kingdome was deuided, and Ephraim began to be a rebellious kingdome.

22 \* Neuertheles the Lord left not of his mercie, neither was he destroyed for his workes, neither did he abolishe the posteritie of his elect, nor tooke away the seede of him that loued him, but he left a remnant vnto Iacob, and a roote of him vnto Dauid.

23 Thus rested Salomon with his fathers, and of his seede he left behinde him || Roboam, euen the foolishnes of the people, and one that had no vnderstanding, \* who turned away the people through his counsell, and || Ieroboam the sonne of Nabat, \* which caused Israel to sinne, and shewed Ephraim the way of sinne.

24 So that their sinnes were so much increased, that they were driuen out of the land.

25 For they fought out \* wickednes, till the vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Elisens, Ezekias and Ieris.

1 Then stode vp || Elias the Prophet as || Elias a fire, and his woide burnt like a lampe.

2 He brought a famine vpon them, and by his zeale he diminished them, for they might not away with the commandements of the Lorde.

3 By the word of the Lorde he shut the heauen, \* and three times brought he the fire from heauen.

4 O Elias, how honorable art y by thy wonderful deedes! who may make his name to be like thee!

5 \* Which hast raised vp the dead fro death, and by the word of the most High out of the graue:

6 Which hast brought Kings vnto destruction, and the honorable from their seate:

7 Which hast heard the rebuke of the Lorde in Sina, \* and in Horeb the iudgement of the vengeance:

8 \* Which diddest anoint Kings that they might || recompense, and Prophets to be thy successours:

9 \* Which wast taken vp in a whirle winde of syre, and in a charret of syrie horses:

10 Which wast appointed \* to reprove in due season, and to pacifie the wrath of the Lords iudgement before it kindled, & to turne the heartes of the fathers vnto the children, and to set vp the tribes of Iacob.

11 Blessed were they that sawe thee, and slept in loure: for \* we shall liue.

12 \* When Elias was couered with the storme, || Elisens was filled with his spirit: while he liued, he was not moued for any prince, neither could any bring him into subiection.

13 Nothing could ouercome him, \* and after his death his bodie prophesied.

14 He did wonders in his life, & in death were his workes maruiculous.

15 For all this the people repented not, neither departed they from their finnes: \* till they were caried away prisoners out of their land, and were scattered through all the earth, so that there remained but a verie few people with the prince vnto the house of Dauid.

16 Howbeit some of them did right, and some heaped vp finnes.

17 \* Ezekias made his citie strong, and conueied water into the walles thereof: he digged thorow the rocke wnder the city, and made fountaines for water.

18 \* In his time came Sennacherib vp, and sent Rabšaces, and lift vp his hand against Sion, and boasted proudly.

19 Then trembled their hearts & handes, so that they forweld like a woman in trauell.

20 But they called vpon y Lord, which is mercifull, & lift vp their hands vnto him, & immediately the Holy one heard the out of heauē.

21 [He thought no more vpon their finnes, nor gaue them ouer to their enemies, but deliuered them by the hand of Esai.]

22 \* He smote the kinge of the Assyrians, and his Angel destroyed them.

23 For Ezekias had done the thing that pleased the Lord, and remained stedfastly in the wayes of Dauid his father, as [Esai the great Prophet, and faithfull in his vision had commanded him.]

24 \* In his time the sunne went backward, and he lengthened the Kings life.

25 He sawe by an excellent Spirit what should come to passe at the last, and he comforted them that were sorrowfull in Sion.

26 He shewed what should come to passe for euer, and secret things, or euer they came to passe.

CHAP. XLIX.

Of Iosias, Hezekiah, Dauid, Ieremias, Ezechiel, Zorobabel, Iesus, Nehemias, Enoch, Ioseph, Sem and Seth.

1 The remembrance of [Iosias] is like the compositiō of the perfume that is made by the arte of the apothecarie: it is sweete as honie in all mouthes, and as musike at a banquet of wine.

2 He behaued himselfe vprightly in the reformation of the people, and tooke away all abominations of iniquitie.

3 He \* directed his heart vnto the Lord, & in the time of y vngodly he established religiō.

4 All, except Dauid and Ezekias, and Iosias, committed wickednes: for euen the Kings of Iuda forsooke the Lawe of the most High, and failed.

5 Therefore he gaue their horne vnto other, and their honour to a strange nation.

6 He burnt the elect citie of the Sanctuarie, \* and destroyed the streetes thereof according to the prophesie of [Jeremias].

7 For they \* intreated him euil, which neuertheles was a Prophet, \* sanctified from his mothers wombe, that he might roote out, & afflicte, and destroye, and that he might also buylde vp, and plant.

8 [Ezechiel] saw y glorious vision, w was shewed him vpon the charēt of the Cherubims.

9 \* For he made mention of the enemies vnder the figure of the raine, and directed them that went right.

10 \* And let the bones of the twelue Prophets flourish out of their place, and let their memorie bee blessed: for they comforted Iacob, and deliuered them by assured hope.

11 \* How shall we praise [Zorobabel], which was as a ring on the right hand!

12 So was [Iesus] also the sonne of Iosedec: these men in their time builded the house, & set vp the Sanctuarie of the Lord againe, w was prepared for an euclasting worship.

13 \* And among the elect was [Nehemias] whose renoume is great, which set vp for vs the walles that were fallen, and set vp the gates and the barres, and laied the foundations of our houses.

14 But vpon y earth was no man created like [Enoch]: for he was taken vp from y earth.

15 Neither was there a like man vnto [Ioseph] the gouernour of his brethren, & the vpholder of his people, whose bones were kept.

16 [Sem] and [Seth] were in great honour among men: and so was [Adam] about euerie liuing thing in the creation.

CHAP. L.

Of Simon the sonne of Onias. 22 An exhortation to praise the Lord. 27 The anthem of this booke.

1 [Simon] the sonne of Onias the hie Priest, which in his life set vp y house againe, & in his daies established the Temple,

2 Vnder him was the foundation of the double height layed, and the hie walles that compasseth the Temple.

3 In his daies the places to receiue water, y were decayed, were restored, & the brasie was about in measure as the sea.

4 Hee tooke care for his people, that they should not fall, and fortified the citie against the siege.

5 How honourable was his conuersation among the people, and when he came out of the house couered with the vaile!

6 He was as y morning starre in the middes of a cloude, and as the moone whē it is full,

7 And as the sunne shining vpon the Temple of the most High, and as the rainebowe that is bright in the faire cloudes,

8 And as the flowre of the roses in the spring of the yere, and as lilies by the springs of waters, and as the branches of the frankincense tree in the time of sommer,

9 As a fyre and incense in the censer, and as a vessell of massey golde, set with all maner of precious stones,

10 And as a faire oliue tree that is fruitfull, and as a cypresse tree, which groweth vp to the cloudes.

11 When he put on the garment of honour & was clothed with all beautie, he went vp to the holie altar, and made the garment of holines honourable.

12 When hee tooke the portions out of the Priestes handes, he him selfe stode by the herth of the altar, compassed with his brethren round about, as the branches doe the cedar tree in Libanus, and they compassed

I iij. ij. him

Ezech. 13, & 38.

Chap. 48. 14.

Hag. 2. 24.

Ezech. 13. 2.

[Zorobabel]

Iesus.

Zechar. 3. 1.

Ezech. 13. 2.

Hag. 1. 12. & 2. 3.

Neh. 7. 1.

[Nehemias]

[Enoch].

Gen. 5. 24.

Chap. 44. 16.

Gen. 11. 5.

[Ioseph].

Gen. 41. 44.

Gen. 42. 6. & 43. 1.

[Sem].

Gen. 5. 3.

[Seth].

[Adam].

[Simon].

2. Mac. 3. 4.

Or people.

a Which Salomon made,

1. King. 7. 23.

- him as the branches of the palme trees.
- 13 So were all  $\bar{y}$  sonnes of Aaron in their glorie, & the oblations of  $\bar{y}$  Lord in their hands before all the congregation of Israel.
- 14 And that he might accomplish his ministrie vpon the altar, and garnishe the offering of the most High, and almightie,
- 15 He stretched out his hand to the drinke offering, and powred of the blood of the grape, and he powred at the foote of  $\bar{y}$  altar a perfume of good sauour vnto the most high King of all.
- 16 Then shewted the sonnes of Aar $\bar{o}$ , & blowed with brazen trumpets, and made a great noise to be heard, for a remembrance before the most High.
- 17 Then all the people together hastened, and fell downe to the earth vpon their faces to worship their Lord God almightie, and most high.
- 18 The fingers also sang with their voyces, so that  $\bar{y}$  sound was great, & the melodie sweete.
- 19 And the people prayed vnto the Lord most high with prayer before him that is merciful, till the honour of the Lord were performed, and they had accomplished his seruice.
- 20 Then went he down, and stretched out his hands ouer the whole congregation of the children of Israel, that they shoulde giue prayse with their lippes vnto the Lord, and reioyce in his Name.
- 21 He began againe to worship, that he might receiue the blessing of the most High.
- 22 Now therefore giue prayse all ye vnto God, that worketh great thinges euerie where, which hath increased our dayes from the wombe, and dealt with vs according to his mercie,
- 23 That he would giue vs ioyfulness of heart, & peace in our daies in Israel, as in olde time,
- 24 That he would confirme his mercy with vs, and deliuer vs at his time.
- 25 ¶ There be two maner of people, that mine heart abhorreth, and the third is no people:
- 26 They that sit vpon the mountaine of Samaria, the Philistims, & the foolish people that dwell in  $\bar{y}$  Sicinus.
- 27 ¶ Iesus the sonne of Sirach, the sonne of Eleazarus, of Ierusalem, hath writte the doctrine of vnderstanding and knowledge in this booke, and hath powred out the wisdom of his heart.
- 28 Blessed is he that exerciseth himself therein: and he that layeth vp these in his heart, shall be wise.
- 29 For if he do these things, he shalbe strong in all things: for he setteth his steppes in the light of the Lord, which giueth wisdom to the godlie. The Lord be praised for euermore: So be it, so be it.

CHAP. II.

*A prayer of Iesus the sonne of Sirach.*

- 1 I Will confesse thee,  $\bar{o}$  Lord and King, and prayse thee,  $\bar{o}$  God my Sauour: I giue thanks vnto thy Name.
- 2 For thou art my defender and helper, and hast preferred my body from destruction, & from  $\bar{y}$  snare of  $\bar{y}$  slanderous tongue, & from the lippes that are occupied with lies: thou

- hast holpen me against mine aduersaries,
- 3 And hast deliuered me according to the multitude of thy mercie, and for thy Names sake, from the roaring of them that were ready to deuoure me, and out of the hands of such as sought after my life; & from the manifold afflictions, which I had,
- 4 And from the fire that choked me round about, and from the middes of the fire that I burned not,
- 5 And from the bottome of the bellie of hel, from an vnclene tongue, from lying words, from false accusation to the King, and from the slander of an vnrighteous tongue,
- 6 [My soule shal praise the Lord vnto death:] for my soule drewe neere vnto death: my life was nere to the hell beneath.
- 7 They compassed me on euerie side, & there was no man to helpe me: I looked for the succour of men, but there was none.
- 8 Then thought I vpon thy mercie,  $\bar{o}$  Lord, & vpon thine actes of olde, howe thou deliuerest such as waite for thee, and sauest them out of the handes of the enemies.
- 9 Then lifted I vp my prayer from the earth, and prayed for deliuerance from death.
- 10 I called vpon the Lorde the Father of my Lord, that he would not leaue me in the day of my trouble, and in the time of the proude without helpe.
- 11 I will praye thy Name continually, and will sing praye with thanksgiuing: & my prayer was heard.
- 12 Thou saudest me from destruction, and deliueredst me from the euill time: therefore wil I giue thanks, and prayse thee, and blesse the Name of the Lord.
- 13 When I was yet yong, or euer I wet abroad, I desired wisdom openly in my prayer,
- 14 I prayed for her before the Temple, and sought after her vnto farre countries, & there was as a grape  $\bar{y}$  waxeth ripe out of  $\bar{y}$  flower.
- 15 Mine heart reioyced in her: my foote walked in the right waye, and from my youth vp sought I after her.
- 16 I bowed somewhat downe mine eare, & receiued her, and gate me much wisdom:
- 17 And I profited by her: therefore will I ascribe the glorie vnto him, that giueth me wisdom.
- 18 For I am aduised to do thereafter: I will be ielous of that that is good: so shall I not be confounded.
- 19 My soule hath wrestled with her, and I haue examined my workes: I lifted vp mine handes on hie, and considered the ignorances thereof.
- 20 I directed my soule vnto her, and I founde her in purenes: I haue had mine hearte ioyned with her from the beginning: therefore shall I not be forsaken.
- 21 My bowelles are troubled in seeking her: therefore haue I gotten a good possession,
- 22 The Lord hath giuen me a tongue for my rewarde, wherewith I wil prayse him.
- 23 Drawe neere vnto mee, ye vnlearned, and dwell in the house of learning.
- 24 Wherefore are ye slowe? and what say you of

*\*Or, Sichem.*

prayer.



of these things, seeing your soules are verie  
thirstie?

- 25 I opened my mouth, and sayd, \* Bye her for  
you without money.  
26 Bow down your necke vnder the yoke, and  
your soule shall receiue instruction: she is  
readie that ye may finde her.  
27 Behold with your eyes, \* howe that I haue

had but litle labour, and haue gotten vnto  
me much rest.

- 28 Get learning w a great summe of money:  
for by her ye shall possesse much golde.  
29 Let your soule reioyce in the mercy of the  
Lord, and be not ashamed of his praise.  
30 Do your dutie betimes, and he will giue  
you a reward at his time.

# BARUCH.

## C H A P. I.

*Baruch wrote a booke during the captiuitie of Babylon, which he read before Iechonias and all the people. 10 The Iewes sent the booke with money vnto Ierusalem to their other brethren, to the intent that they should pray for them.*

**A**ND these are the wordes of  
the booke, which Baruch the  
sonne of Nerias, the sonne  
of Maasias, the sonne of Se-  
decias, y sonne of Asadias,  
the sonne of Helcias wrote  
in at Babylon,

- 2 In the fift yere, and in the seuenth day of y  
moneth, what time as the Chaldeans tooke  
Ierusalem, and burnt it with fire.  
3 And Baruch did reade the wordes of this  
booke, that Iechonias the sonne of Ioachim  
King of Iuda might heare, and all the people  
that were come to heare the booke,  
4 And in the audience of the gouernour, and  
of the Kings sonnes, and before the Elders, &  
before the whole people, from the lowest vnto  
the hiest, before all them that dwelt at Ba-  
bylon by the riuer \* Sudi.  
5 Which when they heard, wept, fasted and  
made prayers before the Lord.  
6 They made a collection also of money, ac-  
cording to euery mans power,  
7 And sent it to Ierusalem vnto Ioachim the  
sonne of Helcias the sonne of Salom priest,  
and vnto the other priests, and to al the peo-  
ple which were with him at Ierusalem,  
8 When he had receiued the vessels of the  
Temple of the Lord, that were taken awaye  
out of the Temple, to bring the againe into y  
land of Iuda, the tenth day of the moneth \* Si-  
uan, to wit, siluer vessels, which Sedecias the  
sonne of Iosias King of Iuda had made,  
9 After that Nabuchodonosor King of Baby-  
lon had led away Iechonias from Ierusalem,  
and his princes, and his nobles, prisoners, &  
the people, and caryed them to Babylon.  
10 And they said, Behold, we haue sent you  
money, wherewith ye shal bye burnt offerings  
for sinne, and incense, and prepare a meate  
offring, and offer vpon the altar of the Lord  
our God,  
11 And praye for the life of Nabuchodonosor  
King of Babylon, and for the life of Baltasar  
his sonne, that their daies may be vpo earth,  
as the dayes of heauen,  
12 And that God would giue vs strength and  
lighten our eyes, that we may liue vnder the  
shadowe of Nabuchodonosor King of Baby-  
lon, and vnder the shadowe of Baltasar his  
sonne, that we may long do them seruice, and

finde fauour in their sight.

- 13 Pray for vs also vnto the Lord our God (for  
we haue sinned against the Lord our God, &  
vnto this day the furie of the Lord and his  
wrath is not turned from vs.)  
14 And reade this booke (which we haue sent  
to you to be rehearsed in the Temple of the  
Lord) vpon the feast dayes, and at time con-  
uenient.  
15 Thus shall ye say, \* To the Lord our God  
belongeth righteoulnes, but vnto vs the con-  
fession of our faces, as it is come to passe this  
day vnto the of Iuda, and to the inhabitants  
of Ierusalem,  
16 And to our Kings, and to our princes, and  
to our Priests, and to our Prophets, and to  
our fathers,  
17 Because we haue \* sinned before the Lorde  
our God,  
18 And haue not obeyed him, neither hearken-  
ed vnto the voyce of the Lord our God, to  
walke in the commandements that he gaue  
vs openly.  
19 From the daye that the Lord brought our  
fathers out of the land of Egypt, euen vnto  
this day, we haue bene disobedient vnto the  
Lord our God, and we haue bene negligent  
to heare his voyce.  
20 \* Wherefore these plagues are come vpon  
vs, and the curse which the Lorde appointed  
by Moyses his seruant at the time that hee  
brought our fathers out of the land of Egypt,  
to giue vs a lande that floweth with milke &  
honic, as it appeareth this daye.  
21 Neuertheles, we haue not hearkened vnto  
the voyce of the Lord our God, according to  
all the wordes of the Prophetes, whom he  
sent vnto vs.  
22 But euery one of vs followed the wicked  
imagination of his own heart, to serue strange  
gods, and to do euill in the sight of the Lord  
our God.  
**C H A P. II.**  
*The Iewes confesse that they suffer iustly for their sinnes. The true confession of the Christians. 11 The Iewes desire to haue the wrath of God turned from them. 12 He promitteth that he will call against the people from captiuitie, and giue them a new and everlasting Testament.*  
1 Therefore the Lord our God hath perfor-  
med his worde, which he pronounced a-  
gainst vs, and against our iudges that gouer-  
ned I Israel, & against our Kings, & against our  
princes, & against the men of Israel & Iuda,  
2 To bring vpon vs great plagues, such as ne-  
uer came to passe vnder the whole heauen,  
as they that were done in Ierusalem, ac-  
cording

*to pray out for another.*

*confession is the first  
step to repentance.*

*Dan. 9. 3.*

*Dan. 9. 3.*

*Or, Manna for  
which, which was  
the manna and  
manna sacrifice.*

*Or, Manna for  
which, which was  
the manna and  
manna sacrifice.*

Daniel 11. 33.

ding to thinges, that were \* written in the Lawe of Moyses,

3 That some among vs should eate the flesh of his owne sonne, and some the flesh of his owne daughter.

4 Moreover, he hath deliuered them to be in subiection to all the kingdomes, y are round about vs, to be as a reproche and desolation among all the people round about where the Lord hath scattered them.

5 Thus they are brought beneath and not aboue, because we haue sinned against y Lord our God, and haue not heard his voyce.

6 To the Lord our God *appearemeth* righteousness, but vnto vs and to our fathers open shame, as *appeareth* this day.

7 For all the plague are come vpon vs, w the Lord hath pronounced against vs.

8 Yet haue we not prayed before the Lord, that we might turne euery one from the imaginations of his owne wicked heart.

9 So the Lord hath watched ouer y plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his workes, which he hath commanded vs.

10 Yet we haue not hearkened vnto his voyce, to walke in the commandements of the Lord that he hath giuen vnto vs.

11 \* And now, o Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and an hie arme, and with signes, and with wonders, & with great power, and hast gotten thy selfe a Name, as *appeareth* this day.

12 O Lord our God, we haue sinned; we haue done wickedly: we haue offended in al thine ordinances.

13 Let thy wrath turne from vs: for we are but a fewe lew among the heathen, where thou hast scattered vs.

14 Heare our prayers, o Lord, and our petitions, and deliuer vs for thine owne sake, and giue vs sauour in the sight of them, which haue led vs away.

15 That all the earth may knowe that thou art the Lord our God, and that thy Name is called vpon Israel and vpon their posteritie.

16 Therefore looke downe from thine holy Temple, and thinke vpon vs: encline thine care, o Lord, and heare vs.

17 \* Open thine eyes, & behold; for the dead that are in the graues, and whose soules are out of their bodies, \* giue vnto the Lorde neither praise, nor righteousness.

18 But the soule that is vexed for the greatness of *sinne*, and he that goeth crookedly, & weake, and the eyes that faile, and the hungry soule wil giue thee praise and righteousness, o Lord.

19 For we do not require mercy in thy sight, o Lord our God, for the righteousness of our fathers, or of our Kings.

20 But because thou hast sent out thy wrath & indignation vpon vs, as thou hast spoken by thy seruantes the Prophets, saying,

21 \* Thus saith the Lorde, Bowe downe your shoulders, and serue the King of Babylon: so shall ye remaine in the land, that I gaue vnto

your fathers.

22 But if ye wil not heare y voyce of the Lord, to serue the King of Babylon,

23 I will cause to cease in the cities of Iuda, & in Ierusalem, I will cause to cease the voyce of mirth, and the voyce of ioye, & the voyce of the bridegrome, & the voyce of the bride, and the land shalbe desolate of inhabitants.

24 But we would not hearken vnto thy voyce, to serue the King of Babylon: therefore hast thou performed the wordes that thou spakest by thy seruantes the Prophetes: namely, that the bones of our Kings, and the bones of our fathers should be caryed out of their places.

25 And lo, they are cast out to the heate of the day, and to the colde of the night, and are dead in great miserie with famine, and with the sword, and in banishment.

26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as *appeareth* this day, for the wickednes of y house of Israel, and the house of Iuda.

27 O Lord our God, thou hast intreated vs according to equitie, and according to all thy great mercie.

28 As thou spakest by thy seruant Moyses, in the day when thou diddest command him to write thy Lawe before the children of Israel, saying,

29 \* If ye wil not obey my voyce, then shall this great swarme and multitude be turned into a verie fewe among the nations where I will scatter them.

30 For I know that they wil not heare me: for it is a stiffnecked people: but in the land of their captiuitie they shall remember them selues,

31 And know that I am the Lorde their God: then wil I giue them an heart to vnderstand, and eares.

32 And they shall heare, and prayse me in the land of their captiuitie, and thinke vpon my Name.

33 Then shal they turne them from their hard backs, and from their euill workes: for they shall remember the waye of their fathers, which sinned before the Lord.

34 And I will bring them againe into the land, which I promised with an othe vnto their fathers, Abraham, Isaac and Iacob; and they shalbe lords of it: and I will increase them, & they shall not be diminished.

35 And I will make an euerlasting couenant with them, that I wil be their God, and they shalbe my people: and I wil no more driue my people of Israel out of the lande that I haue giuen them.

CHAP. III.

The people continueth in their prayer begun for their deliuerance. He praiseth wisdom vnto the people, shewing that so great aduersities came vnto them for the despising thereof. Only God was the finder of wisdom. Of the incarnation of Christ.

O Lord almighty, O God of Israel, the soule that is in trouble, & the spirit that is vexed, cryeth vnto thee.

Heare, o Lord, & haue mercie: for thou art mercifull, and haue pitie vpon vs, because we haue

Chap. 11.

Dan. 9. 19.

Dan. 26. 19.

Isa. 63. 19.

Psal. 66. 6.

Isa. 38. 17.

Isa. 38. 18.

Or glorie, not praise of righteousness.

The sorrowfull soule humble for sin will praise y Lord.

Or, by the hand of thy seruants. Isa. 37. 7.

Leuit. 26. 36.

Dan. 11. 33.

Isaiah 66. 19.

Gen. 22. 17.

pray.

haue sinned before thee.  
 3 For thou endurest for euer, and we vterly perishe.  
 4 O Lord almightie, the God of Israel, heare now the prayer of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voyce of thee their God, wherefore these plagues hang vpon vs.  
 5 Remember not y wicketednes of our fathers, but thinke vpon thy power, and thy Name at this time.  
 6 For thou art the Lord our God, and thee, o Lord, will we praise.  
 7 And for this cause hast thou put thy feare in our heates, that we should call vpon thy Name, and praise thee in our captiuitie: for we haue considered in our mindes all the wickednes of our fathers, y sinned before thee.  
 8 Behold, we are yet this day in our captiuitie, where thou hast scattered vs, to be a reproch and a curse, and subiect to payments, according to all y iniquities of our fathers, which are departed from the Lord their God.  
 9 O Israel, heare the commendements of life: hearken vnto them, that thou maiest learne wisdom.  
 10 What is the cause, o Israel, that thou art in thine enemies land, and art waxen olde in a strange country?  
 11 And art defiled with y dead? & art counted with them, that go downe to the graues?  
 12 Thou hast forsaken y fountaine of wisdom.  
 13 For if thou hadest walked in y way of God, thou shouldest haue remained safe for euer.  
 14 Learne where is wisdom, where is strength, where is vnderstanding, that thou maiest know also from whence cometh long continuance, and life, and where the light of the eyes, and peace is.  
 15 Who hath found out her place? or who hath come into her treasures?  
 16 Where are the princes of the heathen, and such as ruled the beasts vpon the earth?  
 17 They that had their pastime with the foules of the heauen, that hoarded vp siluer, and golde, wherein men trust, and made none ende of their gathering?  
 18 For they that coyned siluer, & were so careful of their worke, and whose inuention had none end,  
 19 Are come to naught, & gone down to hell, and other men are come vp in their steads.  
 20 When they were yong, they sawe the light, and dwelt vpon the earth: but they vnderstoode not the way of knowledge,  
 21 Neither perceived the paths thereof, neither haue their children receiued it: but they were farre off from that way.  
 22 It hath not bene heard of in the lad of Chanaan, neither hath it bene seene in Theman,  
 23 Nor y Agarinés that sought after wisdom vpon the earth, nor the marchants of Nerran, and of Theman, nor the expounders of fables, nor the searchers out of wisdom haue known the way of wisdom, neither do they thinke vpon the paths thereof.  
 24 O Israel, howe great is the House of God! &

how large is the place of his possession!  
 25 It is great, and hath none end: it is hie, and vnmeasurable.  
 26 There were the gyants, famous from the beginning, that were of so great stature, and so expert in warre.  
 27 Those did not the Lord chosse, neither gaue he the way of knowledge vnto them.  
 28 But they were destroyed, because they had no wisdom, & perished through their owne foolishnes.  
 29 Who hath gone vp into heauen, to take her, and brought her downe from the cloudes?  
 30 Who hath gone ouer the sea, to finde her, & hath brought her, rather then sine golde?  
 31 No man knoweth her wayes, neither considereth her paths.  
 32 But he that knoweth all things, knoweth her, and he hath found her out with his vnderstanding: this same is he which hath prepared the earth for euere more, and hath filled it with foure footed beasts.  
 33 When he sendeth out the light, it goeth: & when he calleth it againe, it obeyeth him with feare.  
 34 And the starres shine in their watch, & reioyce. When he calleth them, they say, Here wee be: and so with cheerefulness they shew light vnto him that made them.  
 35 This is our God, and there shal none other be compared vnto him.  
 36 He hath found out all y way of knowledge, and hath giuen it vnto Iacob his seruant, and to Israel his beloued.  
 37 Afterward he was seene vpon earth, and dwelt among men.

CHAP. IIII.

*The reward of them that keepe the Law, and the punishment of them that despise it. 12 A comforting of the people being in captiuitie. 19 A complaint of Ierusalem and vnder the figure thereof the Church: 25 A consolation and comforting of the same.*

**T**His is the booke of the commendements of God, and the Law that endureth for euer: all they that keepe it, shal come to life: but such as forsake it, shal dye.  
 2 Turne thee, o Iacob, and take holde of it: walke by this brightnesse before the light thereof.  
 3 Giue not thine honour to another, nor the things that are profitable vnto thee; to a strange nation.  
 4 O Israel, we are blessed: for the things y are acceptable vnto God, are declared vnto vs.  
 5 Be of good comfort, o my people, which art the memorial of Israel.  
 6 Ye are sold to the nations, not for your destruction: but because ye prouoked God to wrath, ye were deliuered vnto the enemies.  
 7 For ye haue displeased him that made you, offering vnto deuils and not to God.  
 8 Ye haue forgotten him that created you, euen the euermolde God, and ye haue giued Ierusalem, that nourished you:  
 9 When she sawe the wrath comming vpon you from God, she said, Hearken ye that dwell about Sion: for God hath brought me into great heauines.

*Christ*

*in obedience to Gods commandments*

*in obedience to Gods commandments*



10 I see the captiuitie of my sonnes & daughters, which y<sup>e</sup> Euerlasting wil bring vpō the.  
 11 With ioy did I nourish the, but I must leaue them with weeping and mourning.  
 12 Let no man reioyce ouer me a widowe, and forsaken of many, which for the finnes of my children am desolate, because they departed from the Law of God.  
 13 They would not know his righteousness, nor walke in the wayes of his commandments: neither did they enter into the pathes of discipline, through his righteousness.  
 14 Come, ye that dwell about Sion, and call to remembrance the captiuitie of my sonnes & daughters, w<sup>ch</sup> the Euerlasting hath brought vpon them.  
 15 For he hath brought vpon them a nation from farre, an impudent natiō, & of a strange language,  
 16 Which neither reuerence the aged, nor pitie the yong: these haue caried away the deare beloued of the widowes, leauing me alone, and desirous of my daughters.  
 17 But what can I helpe you?  
 18 Surely he that hath brought these plagues vpon you, can deliuer you from the handes of your enemies.  
 19 Go your way, o children, go your way: for I am left desolate.  
 20 I haue put of the clothing of peace, & put vpon me the sackcloth of prayer, & so long as I liue, I wil call vpon the Euerlasting.  
 21 Be of good comfort, o children: crye vnto God, and he wil deliuer you from the power, and hande of the enemies.  
 22 For I haue hope of your saluation through the Euerlasting, & ioy is come vpon me from the Holy one; because of the mercie, which shal quickly come vnto you from our euerlasting Sauour.  
 23 For I sent you away with weeping, & mourning: but with ioy & perpetuall gladnes will God bring you againe vnto me.  
 24 Like as now the neighbours of Sion saw your captiuitie, so shal they also see shortly your saluation frō God, which shal come vnto you with grēate glorie, and brightnes from the Euerlasting.  
 25 My children, suffer patiently y<sup>e</sup> wrath that is come vpon you from God: for thine enemy hath persecuted thee, but shortly thou shalt see his destruction, and shalt tread vpon his necke.  
 26 My darlings haue gone by rough wayes, & were led away as a flocke that is scattered by the enemies.  
 27 Be of good comfort, my children, and crye vnto God: for he that led you away, hath you in remembrance.  
 28 And as it came into your minde to go astray from your God, so endeavour your selues ten times more, to turne againe & to seeke him.  
 29 For he that hath brought these plagues vpon you, will bring you euerlasting ioy again, with your saluation.  
 30 Take a good heaite, o Ierusalem: for he which gaue thee y<sup>e</sup> name, will comfort thee.  
 31 They are miserable that afflict thee, & such

as reioyce at thy fall.  
 32 The cities are miserable whome thy children serue: miserable is she that hath taken thy sonnes.  
 33 For as she reioycied at thy decay, and was glad of thy fall, so shal she be fory for her own desolation.  
 34 For I will take away the reioicing of her great multitude, and her ioy shalbe turned into mourning.  
 35 For a fire shall come vpon her from the Euerlasting, long to endure, and she shalbe inhabited of deuils for a great season.  
 36 O Ierusalem, looke toward the East, and beholde the ioye that commeth vnto thee from thy God.  
 37 Lo, thy sonnes (whom y<sup>e</sup> hast let goe) come gathered together from the East vnto the West, reioicing in the word of the Holy one vnto the honour of God.

## CHAPTER V.

*Ierusalem is moued vnto gladnes for the returne of her people, and vnder the figure thereof the Church.*

1 **P**Vt of thy mourning clothes, o Ierusalem, & thine affliction, & decke thee with the worship & honour, that commeth vnto thee from God, for euermore.  
 2 Put on the garment of righteousness, that commeth from God, and let a crowne vpon thine head of the glory of the Euerlasting.  
 3 For God wil declare thy brightnes to euery countrey vnder the heauen.  
 4 And God will name thee by this name for euer, The Peace of righteousness, & the glorie of the worship of God.  
 5 Arise, o Ierusalem, and stand vp on hie, and looke about thee toward the East, & behold thy children gathered from the East vnto the West by the worde of the Holy one, reioicing in the remembrance of God.  
 6 For they departed from thee on foote, and were led away of their enemies: but God will bring them againe vnto thee, exalted in glory, as children of the kingdom.  
 7 For God hath determined to bring downe euery high mountaine, and the long enduring rockes, and to fill the valleys, to make y<sup>e</sup> ground plaine, that Israel may walke safelie vnto the honour of God.  
 8 The woodes and all sweete smelling trees shall overshadowe Israel at the commandment of God.  
 9 For God shall bring Israel with ioy in the light of his maiestie, with the mercy & righteousness that commeth of him.

## CHAPTER VI.

*A COPIE OF THE EPISTLES that Ieremias sent vnto them y<sup>e</sup> were led away captiues into Babylon by the King of the Babylonians, to certify them of the thing that was commanded him of God.*

1 **B**Ecause of the finnes, that ye haue committed against God, ye shalbe led away captiues vnto Babylō, by Nabuchodonosor, King of the Babylonians.  
 2 So when ye be come into Babylon, ye shall remaine there many yeres, & a long season, euen seven generations, and after that will I bring

*Christ.*

*to suffer patiently.*

bring you away peaceable from thence.

3 Now shall ye see in Babylon gods of silver, and of golde, and of wood, borne vpon mens shoulders, to cause the people to feare.

4 \* Beware therefore that ye in no wise be like the strangers, neither be ye afraide of them, when ye see the multitude before the and behinde them worshipping them,

5 But saye ye in your hearts, O Lord, we must worship thee.

6 For mine Angel shalbe with you, and shall care for your soules.

7 As for their tongue, it is polished by the carpenter, and they themselues are gilded, & laid ouer with silver: yet are they but lyes, & cannot speake.

8 And as they take golde for a maide that lo- ueth to be decke,

9 So make they crownes for y heads of their gods: sometimes also the Priests themselues conuey away the golde, and silver from their gods, and bestowe it vpon themselues.

10 Yea, they giue of the same vnto the harlots, that are in their houses: againe, they decke these gods of silver, and gods of golde, & of wood with garments like men,

11 Yet can not they be preferred from rust & wormes,

12 Though they haue couered them with clo- thing of purple, and wipe their faces because of the dust of the Temple, whereof there is much vpon them.

13 One holdeth a scepter, as though he were a certeine iudge of the cuntry: yet can he not slay such as offende him.

14 Another hath a dagger or an axe in his right hād: yet is he not able to defende him selfe from battel, nor from thecues: so then it is euident, that they be no gods.

15 Therefore feare them not: for as a vessel that a man vseth, is nothing worth when it is broken,

16 Such are their gods: when they be set vp in their temples, their eyes be full of dust by reason of the feete of those that come in:

17 And as the gates are shut in round about vpon him that hath offended the King: or as one that shoulde be ledd to be put to death, so the Priests keepe their temples with doores, and with lockes, and with barres, lest their gods should be spoyled by robbers.

18 They light vp candles before them: yea, more then for themselues, whereof they can not see one: for they are but as one of the postes of the temple.

19 They confesse, that euen their heartes are gnawen vpon: but when the things, that creepe out of the earth, eate them and their clothes, they feele it not.

20 Their faces are blacke through the smoke that is in the temple.

21 The owles, swaloves and birdes flie vpon their bodies, and vpon their heades, yea, and the cates also.

22 By this ye may be sure, that they are not gods: therefore feare them not.

23 Notwithstanding the golde, that is about them to make them beautiful, except one

wipe of the rust, they can not shine: neither when they were molten, did they feele it.

24 The things wherin is no breath, are bought for a most high price.

25 \* They are borne vpon mens shoulders, be- cause they haue no feete, whereby they de- clare vnto me, that they be nothing worthe yea, & they that worship them, are shamed.

26 For if they fall to the ground at any time, they can not rise vp againe of themselues, neither if one set them vp right, can they moue of theselues, neither if they be bowed down, can they make theselues straight: but they set gifts before the, as vnto dead men.

27 As for the things that are offered vnto the, their Priests sell them, & abuse the: likewise also the women laye vp of the same, but vnto the poore and sicke they giue nothing.

28 The menstruous women, and they that are in childbed, touch their sacrifices: by these things ye may knowe that they are no gods: feare them not.

29 From whence cometh it then, that they are called gods? because the women bring gifts to the gods of silver, & golde, & wood.

30 And the Priests sit in their temples, haping their clothes rent, whole heades & beards are shauen, and being bare headed,

31 They roare, & cry before their gods, as men do at the feast of one that is dead.

32 The priests also take away of their garments, and clothe their wives and children.

33 Whether it be euill, that one doeth vnto them, or good, they are not able to recom- pence it: they can neither set vp a King nor put him downe.

34 In like manner they can neither giue riches, nor money: though a man make a vowe un- to them and keepe it not, they will not re- quire it.

35 They can saue no man from death, neither deliuer the weake from the mightie.

36 They can not restore a blinde man to his sight, nor helpe anie man at his neede.

37 They can shewe no mercie to the widowe, nor do good to the fatherlesse.

38 Their gods of wood, golde and silver, are as stones, that be hewen out of the moun- taine, and they that worshippe them, shal be confounded.

39 How shoulde a man then thinke or saye that they are gods?

40 Moreouer the Chaldeas themselues disho- nour them: for whē they see a domme man, that can not speake, they present him to Bel,

41 And desire that hee woulde make him to speake, as though hee had any feeling: yet they that vnderstand these thinges, can not leaue them: for they also haue no sense.

42 Furthermore the women, girded w coards, sit in the streetes, and burne strawe.

43 And if one of them be drawen away, & lie with any such as come by, shee casteth her neighbour in the teeth, because she was not so worthily reputed, nor her coarde broken.

44 Whatsoeuer is done among them, is lies: how may it then be thought or said, y they are gods?

Isa. 46. 7.

since it may be gathered that it is God only that putteth the King & putteth him downe; and not the Pope.

\* Or, by name.

## The song of the three children.

45 Carpenters and goldsmiths make them,  
neither be they any other thing, but euen  
what the workeman will make them.  
46 Yea, they that make them, are of no long  
continuance: how should then the thinges  
that are made of them, be gods?  
47 Therefore they leaue lyes, and shame for  
their posteritie.  
48 For when there commeth any warre or  
plague vpon them, the Priestes imagine w  
themselues, where they may hide themselues  
with them.  
49 How then can men not perceiue, that they  
be no gods, which can neither defend them-  
selues from warre, nor from plagues?  
50 For \* seeing they be but of wood, and of sil-  
uer, and of golde, men shall knowe hereafter  
that they are but lyes, and it shal be manifest  
to all nations & Kinges, that they be no gods,  
but the works of mens hands, and that there  
is no worke of God in them.  
51 Whereby it may be knownen, that they are  
no gods.  
52 They can set vp no King in the lande, nor  
giue rayne vnto men.  
53 They can giue no sentence of a matter, nei-  
ther preserue from iniurie: they haue no  
power, but are as crows betwene the hea-  
uen and the earth.  
54 When there falleth a fire vpon the house of  
those gods of wood, and of siluer, & of golde,  
the Priestes wil escape and saue themselues,  
but they burne as the balkes therein.  
55 They cannot withstand any King or ene-  
mie: how can it then be thought or said that  
they be gods?  
56 Moreover these gods of wood, of golde, &  
of siluer can neither defend themselues from  
theeues nor robbers.  
57 For they that are strongest, take away their  
golde and siluer, & apparell, wherewith they  
be clothed: and when they haue it, they get  
them away: yet can they not help theselues.  
58 Therefore it is better to be a King, and so  
to shew his power, or els a profitable vellsell

in an house, whereby he that oweth it, might  
haue profite, then such false gods: or to be a  
doore in an house, to keepe such things safe  
as be therein, then such false gods: or a pillar  
of wood in a palace, then such false gods.  
59 For the sunne, & the moone, & the starres  
that shine, when they are sent downe for ne-  
cessary vses, obey.  
60 Likewise also the lightning whe it shineth,  
it is euident: and the winde bloweth in eu-  
ery countrey.  
61 And when God commandeth the cloudes  
to go about the whole world, they do as they  
are bidden.  
62 When the fire is sent downe from aboue to  
destroy hilles and woods, it doeth that which  
is commanded: but these are not like any of  
these thinges, neither in forme, nor power.  
63 Wherefore men should not thinke, nor say  
that they be goddes, seeing they can neither  
giue sentece in iudgement, nor do men good.  
64 For so much now as ye are sure, that they  
be no gods, feare them not.  
65 For they ca neither curse, nor blesse Kinges:  
66 Neither can they shew signes in the heauē  
among y heathē, neither shine as the moone.  
67 The beasts are better thē they: for they can  
get thē vnder a couert, & do thēselues good.  
68 So ye maye be certified y by no maner of  
meanes, they are gods: therefore feare them  
not.  
69 For as a skarcrowe in a garden of cucum-  
bers keepeth nothing, so are their goddes of  
woode, and of siluer, and of golde:  
70 And likewise their gods of wood, and golde  
and siluer are like to a white thorne in an or-  
chard, that euerie byrde sitteth vpon, and as  
a dead bodie that is cast in the darke.  
71 By the purple also and brighmes, w fadeth  
vpon them, ye may vnderstand, that they be  
no gods: yea, they themselues shalbe consu-  
med at the last, & they shalbe a shame to the  
countrey.  
72 Better therefore is the iust man, that hath  
none idoles: for he shalbe farre fro reproof.

*Psal. 115. 8.  
wisdome. 13. 10.*

## THE SONG OF THE THREE

holy children, which followeth in the third chapter of Daniel af-  
ter this place, They fell downe bound in the middes of the hore fir-  
rie fornace.

### CHAP. I.

39 The prayer of Azarias. 46 The crueltye of the King. 48  
The flame deuoureth the Chaldeans. 49 The Angel of the  
Lord was in the furnace. 51 The three children praise the  
Lord and prouoke all creatures to the same.

24 And they walked in y middes  
of the flame, praising God, &  
magnified the Lord.

25 Then Azarias stood vp, &  
praised on this manner, & ope-  
ning his mouth in y middes  
of the fire, said,

26 Blessed be thou, O Lord God of our fathers:  
thy Name is worthy to be praised & honou-  
red for euermore.

27 For thou art righteous in al the thinges, that

thou hast done vnto vs, and all thy works are  
true, and thy wayes are right, and all thy iud-  
gements certeine.

28 In all the thinges that thou hast brought vpon  
vs, and vpon Ierusalem, the holy cite of  
our fathers, thou hast executed true iudgements:  
for by right and equitie hast thou  
brought all these thinges vpon vs, because of  
our sinnes.

29 For we haue sinned and done wickedly, de-  
parting from thee: in al thinges haue we tres-  
passed,

30 And not obeyed thy commandements, nor  
kept them, neither done as thou haddest  
commanded vs, that we might prosper.

31 Wherefore in all that thou hast brought vpon

*grayer.*

1 White  
certaine  
for and c  
days, as  
wreath  
Chap. 10



on vs, & in euerie thing that thou hast done  
to vs, y<sup>e</sup> hast done them in true iudgement:  
31 As in deliuering vs into the handes of our  
wicked enemies, & most hatefull traitours,  
and to an vnrighteous King, and the most  
wicked in all the worlde.  
32 And now we may not open our mouthes: we  
are become a shame and reproofe vnto thy  
seruants, and to them that worship thee.  
33 Yet for thy Names sake, we beseeche thee,  
giue vs not vp for euer, neither breake thy  
covenant,  
34 Neither take away thy mercie from vs, for  
thy beloued Abrahams sake, & for thy ser-  
uant Isaacs sake, & for thine holy Israels sake,  
35 To whome thou hast spoken and promised,  
that thou wouldest multiplie their seede as  
the starres of heauen, and as the sande, that  
is vpon the sea shore.  
36 For we, O Lord, are become lesse then any  
nation, and be kept vnder this day in all the  
worlde, because of our sinnes:  
37 So that now we haue neither prince, nor  
Prophet, nor gouernour, nor burnt offering,  
nor sacrifice, nor oblation, nor incense, nor  
place to offer the first fruites before thee,  
that we might finde mercie.  
38 Neuertheles in a contrite hearte, and an  
humble spirit, let vs be receiued,  
39 As in the burnt offering of rams and bul-  
locks, and as in ten thousand of fat lambes, so  
let our offering be in thy sight this day, that it  
may please thee: for there is no confusion vn-  
to them that put their trust in thee.  
40 And now we followe thee with all our  
heart, and feare thee, and seeke thy face.  
41 Put vs not to shame, but deale with vs after  
thy louing kindnes, and according to the  
multitude of thy mercies.  
42 Deliuer vs also by thy miracles, and giue  
thy Name the glorie, O Lord,  
43 That all they which do thy seruants euil,  
may be confounded: euen let them be con-  
founded by thy great force and power, and  
let their strength be broken,  
44 That they may knowe, that thou onelie art  
the Lord God, and glorious ouer the whole  
worlde.  
45 Now the Kings seruants that had cast  
them in, ceased not to make the oven hote  
with naphtha, and with pitch, and with  
towe, and with fagots,  
46 So that the flame went out of the furnace  
fourtie and nine cubites.  
47 And it brake forth, and burnt those Chal-  
deans, that it found by the furnace.  
48 But the Angel of the Lord went downe in-  
to the furnace with them that were with A-  
zarias, and smote the flame of the fire out of  
the furnace,  
49 And made in the middes of the furnace  
like a moyst hissing winde, so that the fire  
touched them not at all, neyther grieved,  
nor troubled them.  
50 Then these three (as our of one mouth)  
praised, and glorified, and blessed God in  
the furnace, saying,  
51 Blessed be thou, O Lord God of our fathers,

and prayed, and exalted about all thinges  
for euer, and blessed be thy glorious and ho-  
lie Name, and prayed about all thinges, and  
magnified for euer.  
52 Blessed be thou in the Temple of thine ho-  
lie glorie, and prayed about all thinges, and  
exalted for euer.  
53 Blessed be thou that beholdest the depths,  
and sittest vpon the Cherubims, and prayed  
about all thinges, and exalted for euer.  
54 Blessed be thou in the glorious Throne of  
thy kingdome, and prayed about all thinges,  
and exalted for euer.  
55 Blessed be thou in the firmament of heauen,  
and prayed about all thinges, and glorified  
for euer.  
56 All ye workes of the Lord, blesse ye the Lord:  
praise him, and exalte him about all thinges  
for euer.  
57 O heauens, blesse ye the Lord: praise him,  
and exalte him about all thinges for euer.  
58 O Angels of the Lord, blesse ye the Lord:  
praise him, and exalte him about all thinges  
for euer.  
59 All ye waters that be about the heauen,  
blesse ye the Lord: praise him, and exalte  
him about all thinges for euer.  
60 All ye powers of the Lord, blesse ye the Lord:  
praise him, and exalte him about all thinges  
for euer.  
61 O sunne and moone, blesse ye the Lord:  
praise him, and exalte him about all thinges  
for euer.  
62 O starres of heauen, blesse ye the Lord:  
praise him, and exalte him about all thinges  
for euer.  
63 Euery showre, & dewe, blesse ye the Lord:  
praise him, and exalte him about all thinges  
for euer.  
64 All ye windes, blesse ye the Lord: praise him,  
and exalte him about all thinges for euer.  
65 O fyre and heat, blesse ye the Lord: praise  
him, & exalte him about all thinges for euer.  
66 O winter & sommer, blesse ye the Lord: praise  
him, & exalte him about all thinges for euer.  
67 O dewes and stormes of snowe, blesse ye  
the Lord: praise him, and exalte him about  
all thinges for euer.  
68 O frost & colde, blesse ye the Lord: praise  
him, & exalte him about all thinges for euer,  
69 O yce and snowe, blesse ye the Lord: praise  
him, & exalte him about all thinges for euer.  
70 O nights & dayes, blesse ye the Lord: praise  
him, & exalte him about all thinges for euer.  
71 O light & darkenes, blesse ye the Lord: praise  
him, & exalte him about all thinges for euer.  
72 O lightnings and cloudes, blesse ye the  
Lord: praise him, and exalte him about all  
thinges for euer.  
73 Let the earth blesse the Lord: let it praise  
him, & exalte him about all thinges for euer.  
74 O mountaines, and hilles, blesse ye the  
Lord: praise him, and exalte him about all  
thinges for euer.  
75 All thinges that grow on the earth, blesse ye  
the Lord: praise him, and exalte him about  
all thinges for euer.  
76 O fountaines, blesse ye the Lord: praise him,  
and

*Psalm 148.*

*Or, solida.*

*Or, frigid.*

*Which is a  
name kinde of  
le and chalkie  
dye, as Plinius  
writeth 2 booke  
Cap. 105.*

- and exalte him aboue all things for euer.
78. O sea, and floods, bleſſe ye the Lord: praise him, & exalt him aboue all things for euer.
79. O whales, and all that moue in the waters, bleſſe ye the Lord: praise him, & exalt him aboue all things for euer.
80. All ye ſoules of heauen, bleſſe ye the Lord: praise him, and exalt him aboue all things for euer.
81. All yee beaſtes and cattell, bleſſe ye the Lord: praise him, and exalt him aboue all things for euer.
82. O children of men, bleſſe ye the Lord: praise him, and exalt him aboue all things for euer.
83. Let Iſrael bleſſe the Lord, praise him, and exalt him aboue all things for euer.
84. O Priests of the Lord, bleſſe ye the Lord: praise him, and exalt him aboue all things for euer.
85. O ſeruants of the Lord, bleſſe ye the Lord:

- praise him, and exalt him aboue all things for euer.
86. O ſpirites & ſoules of the righteous, bleſſe ye the Lord: praise him, & exalt him aboue all things for euer.
87. O Saints and humble of heart, bleſſe ye the Lord: praise him, and exalt him aboue all things for euer.
88. O Ananias, Azarias, & Miſael, bleſſe ye the Lord: praise him, and exalte him aboue all things for euer: for he hath deliuered vs from the hell, & ſaued vs from the hand of death, and deliuered vs out of the middes of the furnace, and burning flame: euen out of the middes of the fire hath he deliuered vs.
89. Coſeſſe vnto the Lord, that he is gracious: for his mercie endureth for euer.
90. All ye that worſhippe the Lord, bleſſe the God of gods: praise him, & acknowledge him: for his mercie endureth worlde without end.

## THE HISTORIE OF 'SV' Or, Susanna

fanna, which ſome ioine to the end of Daniel, and make it the thirteenth chapter.

*The two gouernours are taken with the loue of Susanna. 29 They take her alone in the garden. 30 They ſollicit her to pricknes. 31 She choſeth rather to obey God, though it be to the danger of her life. 34 She is accuſed. 45 Daniel doeth deliuer her. 46 The gouernours are put to death.*

- 1 Here dwelt a man in Babylon called Ioachim.
- 2 And he tooke a wife, whose name was Susanna, the daughter of Helcias, a vertic faire woman, and one that feared God.
- 3 Her father & her mother also were godly people, & taught their daughter according to the Law of Moyses.
- 4 Nowe Ioachim was a great riche man, and had a faire garden ioyning vnto his house, and to him resorted the Iewes, because he was more honorable then all others.
- 5 The same yere were appoynted two of the ancients of the people to be iudges, such as the Lord speaketh of, that the miſquity came from Babylon, and from the ancient iudges, which seemed to rule the people.
- 6 These hanted Ioachims house, and all such as had anything to do in the Law, came thither vnto them.
- 7 Now when the people departed away at noone, Susanna went into her husbands garden to walke.
- 8 And the two elders saw her that she went in daily and walked, so that their lust was inflamed toward her.
- 9 Therefore they turned away their mind, & cast down their eyes, that they should not see heauen, nor remember iust iudgements.
- 10 And albeit they both were wounded with her loue, yet durst not one shew another his griefe.
- 11 For they were ashamed to declare their lust, yet they desired to haue to do with her.
- 12 Yet they watched diligently from day to day to see her.

- 13 And the one said to the other, Let vs go now home, for it is dinner time.
- 14 So they went their way, and departed, one from another: yet they returned againe, and came into the same place, and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together when they might finde her alone.
- 15 Now when they had spied out a convenient time, that she went in, as her maner was, with two maydes only, and thought to wash herself in the garden (for it was an hote season)
- 16 And there was no body there, save the two Elders that had hid themselves, and watched for her:
- 17 She sayde to her maydes, Bring me oyle and ſope, and shut the garden doores, that I may wash me.
- 18 And they did as shee bade them, and shut the garden doores, and went out themselves at a backe doore, to set the thing that she had commaunded them: but they sawe not the Elders, because they were hid.
- 19 Now when the maidens were gone forth, the two Elders rose vp & ranne vnto her, saying,
- 20 Beholde, the garden doores are shut, that no man can see vs, and we burne in loue with thee: therefore consent vnto vs, & lye with vs.
- 21 If thou wilt not, we will beare witness against thee, yet a yong man was with thee, & therefore thou diddest send away thy maidens from thee.
- 22 Then Susanna sighed, and said, I am in trouble on euery side: for if I do this thing, it is death vnto me: and if I do it not, I can not escape your handes.
- 23 It is better for me to fall into your hands, & not do it, than to sinne in the sight of the Lord.
- 24 With that Susanna cryed with a lowde voyce, and the two Elders cryed out agaynst her.
- 25 Then ranne the one, and opened the garden doore.

a To wit, from God.

- 26 ¶ So when the seruants of the house heard the crye in the garden, they rushed in at the backe doore, to see what was done vnto her.
- 27 But when y<sup>e</sup> Elders had declared their matter, the seruantes were greatly ashamed; for there was neuer such a reporte made of Sufanna.
- 28 On the morowe after, came the people to ioachim her husband, & the two Elders came also, full of mischieuous imagination agaynst Sufanna, to put her to death,
- 29 And said before the people, Sende for Sufanna the daughter of Helcias ioachims wife. And immediately they sent.
- 30 So she came with her father and mother, her children and all her kinred.
- 31 Nowe Sufanna was verie tender, and sayre of face.
- 32 And these wicked men commanded to vncouer her face (for shee was couered) that they might so be satisfied with her beautie.
- 33 Therefore they that were about her, and all they that knewe her, wepte.
- 34 Then the two Elders stode vp in y<sup>e</sup> middes of the people, and layed their handes vpon her head,
- 35 Which wept and looked vp toward heauē: for her heart trusted in the Lord.
- 36 And the Elders saide, As we walked in the garden alone, she came in with two maides, whome she sent away from her, and shut the garden doores.
- 37 Then a yong man, which there was hid, came vnto her, and lay with her.
- 38 Then we which stode in a corner of the garden, seeing this wickednes, ranne vnto them, and we sawe them as they were together,
- 39 But we could not holde him: for he was stronger then we, and opened the doore, & leaped out.
- 40 Now when we had taken this woman, we asked her what yong man this was, but she would not tell vs: of these things are we witness.
- 41 Thē the assemblie beleueed them, as those that were the Elders and iudges of the people: so they condemned her to death.
- 42 Thē Sufanna cried out with a lowde voyce, and said, O euerlasting God, that knowest the secrets, & knowest all things afore they come to passe,
- 43 Thou knowest, that they haue borne false witness against mee, and beholde, I must die, whereas I neuer did such things as these men haue maliciously inuented against me.
- 44 And the Lord heard her voyce.
- 45 ¶ Therefore when she was led to be put to death, the Lord raised vp the holy spirit of a yong childe, whose name was Daniel.
- 46 Who cried with a lowde voyce, I am cleane from the blood of this woman.
- 47 Then all the people turned them toward him, & said, What meane these wordes, that thou hast spoken?
- 48 Then Daniel stood in the middes of them,

and saide, Are ye such fooles, O Israelites, that without examination, or knowledge of the trueth, ye haue condemned a daughter of Israel?

49 Returne againe to iudgement: for they haue borne false witness against her.

50 Wherefore the people turned againe in all haste, and the Elders said vnto him, Come, sit downe among vs, and shew it vs, seeing God hath giuen thee the office of an Elder.

51 Then said Daniel vnto them, Put these two aside, one farre from another, and I wil examine them.

52 So when they were put asunder, one from another, he called one of them and said vnto him, O thou that art olde in a wicked life, nowe thy sinnes which thou hast committed aforetime, are come to light.

53 For thou hast pronouced false iudgements, and hast condemned the innocent, and hast let the guiltie goe free, albeit the Lord saith, \* The innocent & righteous shalt thou not slaye.

Exod. 23.7.

54 Nowe then, if thou hast seene her, tell me, vnder what tree sawest thou them companying together? Who answered, Vnder a lentiske tree.

55 Then said Daniel, Verely thou hast lyed against thine owne head: for so, the Angel of God hath receiued the sentence of God, to cut thee in two.

\* Or, life.

56 So put he him aside, and commanded to bring the other, and said vnto him, O thou seede of Chanaan, and not of Iuda, beautie hath deceived thee, and lust hath subuerted thine heart.

57 Thus haue ye dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Iuda would not abide your wickednes.

58 Now therefore tell me, vnder what tree diddest thou take them companying together? Who answered, Vnder a prime tree.

\* Or, marle tree.

59 Thē said Daniel vnto him, Verely thou hast also lyed against thine head: for the Angel of God waiteth with the sworde to cut thee in two, and so to destroy you both.

60 ¶ With that all the whole assemblie cried with a lowde voyce, and praised God, which sauech them that trust in him.

61 And they arose against the two Elders, (for Daniel had conuict them of false witness by their owne mouth)

62 \* And according to the Law of Moyses they dealt with them, as they dealt wickedly against their neighbour, & put them to death. Thus the innocent blood was saued the same daye.

Deut. 19.19.  
Leuit. 24.17.

63 Therefore Helcias, and his wife praised God for their daughter Sufanna, with ioachim her husband, and all the kinred, that there was no dishonestie found in her.

64 Fro that day forth was Daniel had in great reputation in the sight of the people.

65 And King Astyages was laid w<sup>th</sup> his fathers, and Cyrus of Persia reigned in his steade.

Kkkkj. THE



# THE HISTORIE OF BEL

and of the dragon, which is the fourteenth chapter  
of Daniel after the Latin.



Owe when King Astyages was laid with his fathers, Cyrus the Persian received his kingdom.

And Daniel did eate at the Kings table, and was honoured aboue all his friends.

Nowe the Babylonians had an idole, called Bel, & there were spent vpon him euery day, twelue great measures of fine flowre, and fourtie sheepe, and fixe great pots of wine.

And the King worshipped it, and went daylie to honour it: But Daniel worshipped his owne God. And y King said vnto him, Why doest not thou worshippinge Bel?

Who answered, and said, Because I may not worshippinge idoles made with handes, but the liuing God, which hath created the heauen and the earth, and hath power vpon all flesh.

Thē said the King vnto him, Thinkest thou not that Bel is a liuing God? seest thou not how much he eateth & drinketh euery day?

Then Daniel smiled & said, O King, be not deceived: for this is but claye within, and brasse withour, and did neuer eate any thing.

So the King was wroth, and called for his Priests, and said vnto them, If ye tel me not, who this is that eateth vp these expences, ye shall dye:

But if ye can certifie me that Bel eateth thē, then Daniel shal dye: for he hath spokē blasphemie against Bel. And Daniel said vnto the King, Let it be according to thy word.

(Nowe the Priests of Bel were threescore and ten, beside their wiues and children:) and the King went with Daniel into the temple of Bel.

So Bels Priestes said, Beholde, we will go out, and set thou the meat there, o King, & let the wine be filled: then shut the doore fast, and seale it with thine owne signet:

And to morow when thou comest in, if thou findest not that Bel hath eaten vp all, we will suffer death, or els Daniel that hath lyed vpon vs.

Now they thought thēselues sure ynough: for vnder the table they had made a priuie entrance, and there went they in euery, and tooke away the things.

So when they were gone forth, the King set meates before Bel. Now Daniel had commanded his seruants to bring ashes, & these they strowed throughout all the temple, in the presence of the King alone: then went they out, and shut the doore, and sealed it with the Kings signet, and so departed.

Now in the night came the Priests, with their wiues & children, (as they were wont to do) and did eate and drinke vp all.

In the morning betimes, the King arose & Daniel with him.

And the King said, Daniel, are the scales

whole? Who answered, Yea, o King, they be whole.

And as sone as he had opened the doore, the King looked vpon the table, and cried with a loude voyce, Great art thou, o Bel, & with thee is no deceite.

Then laughed Daniel, and helde the King that he should not go in, and said, Beholde now the pauement, and marke well whose footestepes are these.

And the King saide, I see the footestepes of men, women, and children: therefore the King was angrie,

And tooke the Priests, with their wiues, and children, and they shewed him the priuie doores, where they came in, and consumed such things as were vpon the table.

Therefore the King flew them, and deliuered Bel into Daniels power, who destroyed him and his temple.

Moreover in that same place there was a great dragon, which the Babylonians worshipped.

And the King said vnto Daniel, Saiest thou, that this is of brasse also? lo, he liueth & eateth and drinketh, so that thou canst not say, y he is no liuing god: therefore worship him.

Then said Daniel vnto the King, I will worship the Lord my God: for he is the liuing God.

But giue me leaue, o King, & I will slay this dragon without sword or staffe. And the King said, I giue thee leaue.

Then Daniel tooke pitch, & fatte, & heare, and did feede them together, & made lumps thereof: this he put in y dragons mouth, and so the dragon burst in sunder. And Daniel said, Beholde, whom ye worship.

When the Babylonians heard it, they were wonderfull wroth, and gathered them together against the King, saying, The King is become a Iewe: for he hath destroyed Bel, & hath slaine the dragon, & put the Priests to death.

So they came to the King, and said, Deliuere vs Daniel, or els we will destroy thee and thine house.

Now when the King saw, that they pressed sore vpon him, and that necessitie constrained him, he deliuered Daniel vnto them:

Who cast him into the Lyons denne, where he was fixe dayes.

In the denne there were seuen Lyons, & they had giuen them euery day two bodies & two sheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

Now there was in Iewrie a Prophet called Abbacuc, which had made portage, and broken bread into a bowle, and was going into the field for to bring it to the reapers.

But y Angel of y Lord said vnto Abbacuc, Go, carie the meate that thou hast, into Babylon vnto Daniel, which is in y Lyons denne.

35 And

a Called Artaba, whereof euery one coteined somewhat more then nine galons, which make in all an hundredth & eight gallons at the least.

b Called Metreta, and euery one of these measures coteined about ten gallons, which in al make three score.

- 35 And Abbacuc said, Lord, I neuer saw Babylon, neyther do I knowe where the denne is.  
 36 Then the Angel tooke him by the crowne of the head, and bare him by the heare of the head, & through a mighty winde set him in Babylon vpon the denne.  
 37 And Abbacuc cryed, saying, O Daniel, Daniel, take the dinner that God hath sent thee.  
 38 Then said Daniel, O God, y haſt thought vpon me, and thou neuer ſayleſt them that ſeeke thee and loue thee.  
 39 So Daniel aroſe, and did eate, & the Angel

of the Lord ſet Abbacuc in his owne place againe immediatelie.  
 40 Vpon the ſeuenth day, the King went to bewaile Daniel: and when he came to the denne, he looked in, and beholde, Daniel ſate in the middes of the Lyons.  
 41 Then cryed the King with a lowde voyce, ſaying, Great art thou, O Lord God of Daniel, and there is none other beſides thee.  
 42 And he drew him out of the denne, and caſt them that were the cauſe of his deſtruction into the denne, and they were deuoured in a moment before his face.

# THE FIRST BOOKE

## of the Maccabees.

### CHAP. I.

- 1 The death of Alexander the King of Macedonia. 21 Antiochus taketh the kingdom. 32 Many of the children of Iſrael make couenant with the Gentiles. 41 Antiochus ſubdueth Egypt and Ieruſalem vnto his dominion. 50 Antiochus ſitteth vpon ſiſdele.



FTER that Alexander the Macedonian, the ſonne of Philippe, went forth of the land of Chettim, and ſlewe Darius King of the Perſians and Medes, and reigned for him, as he had before in Grecia,

- 2 He tooke great warres in hand, and wanne ſtrong holdes, & ſlew the Kings of the earth.  
 3 So went he thorowe to the endes of the worlde, and tooke ſpoyles of manie nations, in ſo much that the worlde ſtoode in awe of him: therefore his heart was puffed vp and was hawtie.  
 4 Now whē he had gathered a mighty ſtrong hoſte,  
 5 And had reigned ouer regions, nations and kingdomes, they became tributaries vnto him.  
 6 After theſe things he fell ſicke, and knewe that he ſhould dye.  
 7 Then he called for the chief of his ſeruāts, which had bene brought vp with him of children, and parted his kingdom among them, while he was yet aliue.  
 8 So Alexander had reigned twelue yeeres when he died.  
 9 And his ſeruants reigned euerie one in his rounge.  
 10 And they al cauſed themſelues to be crowned after his death, and ſo did their children after them manie yeres, and much wickednes increaſed in the worlde.  
 11 For out of theſe came the wicked roote, enē Antiochus Epiphaneſ, y ſonne of King Antiochus, w had bene an hoſtage at Rome, & he reigned in the hundredth & ſeuē and thirtieth yere of the kingdom of the Greekes.  
 12 In thoſe dayes went there out of Iſrael wicked men, which entiled many, ſaying, Let vs go, and make a couenant with the heathen, that are round about vs: for ſince we departed from them, we haue had much ſorowe.  
 13 So this deuice pleaſed them well.  
 14 And certaine of the people were ready, &

went to the King which gaue them licence to do after the ordinances of the heathen.

- 15 Then ſet they vp a place of exerciſe at Ieruſale, according to the factions of y heathē.  
 16 And made themſelues vncircumciſed, and forſooke the holie Coueniant, and ioyned themſelues to the heathen, and were ſolde to do miſchiefe.  
 17 So whē Antiochus kingdom was ſet in order, he wēt about to reigne ouer Egypt, that he might haue the dominion of two Realmes:  
 18 Therefore he entred into Egypt with a mightie cōpanie, with charcets, & elephants, and with horſemen, and with a great nauiē,  
 19 And moued warre againſt Ptolemeus King of Egypt: but Ptolemeus was aſtrayd of him, & fled, and many were wounded to death.  
 20 Thus Antiochus wanne many ſtrong cities in the lād of Egypt, & tooke away the ſpoyles of the land of Egypt.  
 21 And after that Antiochus had ſmitten Egypt, he turned againe in y hundredth, fourtie and three yere,  
 22 And went vp toward Iſrael and Ieruſalem with a mightie people.  
 23 And entred proudly into the Sanctuarie, & tooke away the golden altar, and the candleſticke for the light, and all the inſtruments thereof, and the table of the ſhewbread, and the powring veſſels, and the bowles, and the golden baſins, and the vaile, & the crowne, and the golden apparel, which was before the Temple, and brake all in pieces.  
 24 He tooke alſo the ſiluer and golde, and the precious iewel, & he tooke the ſecret treaſures that he founde, and when he had taken away all, he departed into his owne land,  
 25 After he had murdered many men, & ſpoken very proudly.  
 26 Therefore there was a great lamentation in euery place of Iſrael.  
 27 For the princes and the Elders mourned: the yong women, and the yong men were made feeble, and the beauty of the women was changed.  
 28 Euerie bridegrome tooke him to mourning, and ſhe that ſate in the marriage chamber, was in heauines.  
 29 The lande alſo was moued for the inhabitants thereof: for all the houſe of Iacob was covered

*Iſeph. Antiq. 12. chap. 6.*

*a By drawing y ſkinne ouer the part that was circumciſed, as Cell. 7. chap. 25. Epiph. lib. de pō. derib. & meſur.*

*the rage of the wicked is boundleſſe.*

*we are proued by ſcripture to all. 23. it ſaid by ſcripture pre- dicted not.*

Kkk ij. covered

# I. Maccabees.

covered with confusion.

30 After two yeres y King sent his chiefe taxemaster into the cities of Iuda, which came to Ierusalem with a great multitude.

31 Who spake peaceable wordes vnto them in deceit, and they gaue credit vnto him.

32 Then he fel suddenly vpon the citie, and smote it with a great plague, and destroyed much people of Irael.

33 And when he had spoyled the citie, he set fire on it, casting downe the houses thereof, and walles thereof on euery side.

34 The women and their children tooke they captiue, and led away the cattel.

35 Then fortified they the citie of Dauid with a great and thicke wall, and with mightie towres, and made it a strong holde for them.

36 Moreouer they set wicked people there, & vngodly persons, and fortified themselves therein.

37 And they stored it with weapons and vi-  
tailes, and gathered the spoyle of Ierusalem, and layed it vp there.

38 Thus became they a fore snare, and were in ambushment for the Sanctuarie, and were wicked enemies euermore vnto Irael.

39 For they shed innocent blood on euery side of the Sanctuarie, & defiled the Sanctuarie,

40 In so much that the citizens of Ierusalem fled away because of them, and it became an habitation of strangers, being desolate of them whom she had borne: for her owne children did leaue her.

41 Her Sanctuarie was left waste as a wilderness: her holie dayes were turned into mourning, her Sabbaths into reproche, & her honour brought to naught.

42 As her glory had bene great, so was her dishonour, and her excellencie was turned into sorow.

43 Also the King wrote vnto all his kingdome, that al the people should be as one, and that euerie man should leaue his lawes.

44 And all the heathen agreed to the commandement of the King.

45 Yea, many of the Iraelites consented to his religion, offering vnto idoles, and defiling the Sabbath.

46 So the King sent letters by the messengers vnto Ierusalem, and to the cities of Iuda, that they shoulde followe the strange lawes of the countrey.

47 And that they should forbid the burnt offrings and sacrifices, and the " offerings in the Sanctuarie,

48 And that they shoulde defile the Sabbaths and the feasts,

49 And pollute the Sanctuarie and the holy men,

50 And to set vp altars, and groues, and chapels of idoles, and offer vp swines flesh, and vnclane beastes,

51 And that they should leaue their children vncircumcised, and defile their soules with vnclannes, & pollute themselves, that they might forget the Lawe, and change all the ordinances,

52 And that whosoever woulde not do accor-

ding to the comandement of the King, should suffer death.

53 In like maner wrote he throughout all his kingdomes, & set ouerseers ouer all the people, for so compell them so do these things.

54 And he commanded the cities of Iuda to do sacrifice, citie by citie.

55 Then went many of the people vnto them by heapes, euery one that forsooke the Law, and so they committed euill in the land.

56 And they droue the Iraelites into secret places, euen wheresoeuer they coulde flye for succour.

57 The fiftenth day of Casleu, in the hundreth and fise and fourtieth yere, they set vp the abomination of desolation vpon the altar, and they builded altars throughout the cities of Iuda on euery side.

58 And before the doores of the houses, and in the streetes they burnt incense.

59 And the bookes of the Lawe, which they found, they burnt in the fire, & cut in pieces.

60 Whosoever had a booke of the Testament found by him, or whosoever consented vnto the Lawe, the Kings commandement was, that they shoulde put him to death by their autoritie.

61 And they executed these things euerie month vpon the people of Irael that were found in their cities.

62 And in the fise & twentie day of the moneth, they did sacrifice vpon the altar, which was in the steade of the altar of sacrifices.

63 And according to the comandement, they put certeine women to death, which had caused their children to be circumcised,

64 And they hanged vp the children at their neckes, and they spoyled their houses, and slewe the circumcisers of them.

65 Yet were there manie in Irael, which were of courage, and determined in themselves, that they would not eate vnclane things,

66 But chose rather to suffer death, then to be defiled with those meates: so because they woulde not breake the holy couenant, they were put to death.

67 And this " tyrannie was very sore vpon the people of Irael.

## CHAP. II.

The mourning of Mattathias and his sonnes for the destruction of the holy citie. 19 They refuse to doe sacrifice vnto idoles. 24 The zeale of Mattathias for the Lawe of God. 33 They are slayne and will not fight againe because of the Sabbath day. 49 Mattathias dying comandeth his sonnes to flie by the word of God, after the example of the fathers.

IN those dayes stoode vp Mattathias the Priest, the sonne of Ioannes, the sonne of Simeon, of the sonnes of Ioarib of Ierusalem, and dwelt in Modin.

2 And hee had fise sonnes, Ioanan called Gaddis,

3 Simon called Thaffi,

4 Iudas which was called Maccabeus,

5 Eleazar called " Abaron, and Jonathan, whose name was Apphus.

6 Now he sawe the blasphemies, which were committed in Iuda and Ierusalem:

7 And he said, Wo is me: wherefore was I borne,

Joseph. Antiq. 12. chap. 6 & 7.

Man left to himself is but weak to doe good: but strong to do ill.

"Or, drinke offerings

as pattern of the Spanish mission.

constant in religion

Or, page.

Joseph. Antiq. 12. chap. 7.

Or, Apphus



- borne, to see this destruction of my people, and the destruction of the holie citie, and thus to sit still it is deliuered into the hands of the enemies,
- 8 And the Sanctuarie is in the hands of strangers: her Temple is as a man that hath no renoume.
- 9 Her glorious vessels are caried away into captiuitie: her infants are slayne in the streetes, and her young men are fallen by the sword of the enemies.
- 10 What people is it, that hath not some possession in her kingdome, or hath not gotten of her spoiles?
- 11 All her glorie is taken away: of a free woman, she is become an handmaid.
- 12 Behold, our Sanctuarie and our beautie, and honour is desolate, and the Gentiles haue defiled it.
- 13 What helpe is vs then, to liue any longer?
- 14 And Mattathias rent his clothes, he, and his sonnes, and put sackcloth vpon them, and mourned very fore.
- 15 ¶ Then came men from the King to the citie of Modin to compell them to forsake God, and to sacrifice.
- 16 So many of the Israelites consented vnto them: but Mattathias and his sonnes assembled together.
- 17 Then spake the commissioners of the King, & said vnto Mattathias, Thou art the chiete and an honorable man, and great in this citie, and hast many children and brethren.
- 18 Come thou therefore first, and fulfill the Kings commandement, as all the heathen haue done, and also the men of Iuda, and such as remaine at Ierusalem: so shalt thou and thy familie be in the Kings fauour, and thou and thy children shalbe enriched with siluer and golde, and with many rewards.
- 19 Then Mattathias answered and said with a loude voyce, Though all nations that are vnder the Kings dominion, obey him, and fall away euery man from the religion of their fathers, & consent to his commandements,
- 20 Yet will I and my sonnes, and my brethren, walke in the covenant of our fathers.
- 21 God be mercifull vnto vs, that wee forsake not the Law and the ordinances.
- 22 We will not hearken vnto the Kings words to transgresse our religion, neither on the right side, nor on the left.
- 23 And when he had left of speaking these wordes, there came one of the Iewes, in the sight of all to sacrifice vpon the altar which was at Modin, according to the Kings commandement.
- 24 Now when Mattathias saw it, he was so inflamed with zeale, that his raynes shooke, & his wrath was kindled according to the ordinance of the Law: therefore he ranne vnto him, and killed him by the altar.
- 25 And at y same time he slew the Kings commissioner, that compelled him to doe sacrifice, and destroyed the altar.
- 26 Thus bare he a zeale to the Law of God, <sup>doing, as Phinees did vnto Zābri the sonne of Salom.</sup>
- 27 ¶ Then cried Mattathias with a loude voyce in the citie, saying, Whosoever is zealous of the Lawe, and will stande by the covenant, let him come forth after me.
- 28 So he, and his sonnes fled into the mountaines, and left all that they had in the citie.
- 29 Then many that fought after iustice and iudgement, <sup>Or, that lived iustly & vprightly.</sup>
- 30 Went downe into the wildernes to dwell there, both they, and their children, & their wiues, and their cattell: for the afflictions increased sore vpon them.
- 31 ¶ Nowe when it was tolde vnto the Kings seruants, and to the garisons, which were in Ierusalem in the citie of David, that men had broken the Kings commandement, and were gone downe into the secret places in the wildernes,
- 32 Then many pursued after them: and hauing overtaken them, they camped against them, and set the battell in array against them on the Sabbath day.
- 33 And said vnto them, Let this now be sufficient: come forth and do according to the commandement of the King, & ye shal liue.
- 34 But they answered, We will not go forth, neither will we do the Kings commandement, to defile the Sabbath day.
- 35 Then they gaue them the battel.
- 36 But the other answered them nothing, neither cast any one stone at them, nor stopped the priue places,
- 37 But said, We will die all in our innocencie: the heauen and earth shal testifie for vs, that ye destroy vs wrongfully.
- 38 Thus they gaue them the battel vpon the Sabbath, & slewe both men and cattel, their wiues and their children to the number of a thousand people.
- 39 ¶ When Mattathias & his friends vnderstoode this, they mourned for them greatly,
- 40 And said one to another, If we all do as our brethren haue done, and fight not against the heathen for our liues, & for our Lawes, then shall they incontinently destroy vs out of the earth.
- 41 Therefore they cōcluded at the same time, saying, Whosoever shall come to make battel with vs vpon the Sabbath day, we will fight against him, y we die not al, as our brethren y were murdered in the secret places.
- 42 Then came vnto them the assembly of the Asideans, which were of the strongest men of Israel, all such as were wel minded toward the Law.
- 43 And al they that were fled for persecution, ioyned themselues vnto them, and were an helpe vnto them.
- 44 So they gathered a power, and smote the wicked men in their wrath, and the vngodly in their anger: but the rest fled vnto the heathen, and escaped.
- 45 Then Mattathias and his friends went about, and destroyed the altars,
- 46 And circumcised the children by force that were vncircumcised, as many as they found within the coastes of Israel,
- 47 And they pursued after the proud men: &

*Mattathias fast  
speech to his sons.*

*Gen. 22. 9.*

*Gen. 41. 40.*

*Numb. 25. 12.  
eccl. 45. 28.*

*Isa. 53.*

*Numb. 14. 6.*

*Eccl. 14. 12.  
12. 12. 12.*

*2 Sam. 7. 4.*

*2 King. 2. 11.*

*Dan. 3. 16.*

*Dan. 6. 22.*

*fear not man.*

this acte prospered in their hands.  
48 So they recovered the Lawe out of the  
hand of the Gentiles, & out of the hande of  
Kings, and gave not place to the wicked.  
49 Now when the time drew neere, that  
Mattathias shoulde dye, he saide vnto his  
sonnes, Now is pride & persecution increas-  
ed, and the time of destruction, & the wrath  
of indignation.  
50 Nowe therefore, my sonnes, be ye zealous  
of the Law, and giue your liues for the co-  
uenant of our fathers.  
51 Call to remembrance what actes our fa-  
thers did in their time: so shall ye receiue  
great honour and an euermore name.  
52 Was not Abraham found faithfull in ten-  
tation; & it was imputed vnto him for righ-  
teousnes?  
53 Ioseph in the time of his trouble kept the  
commandement, & was made lord of Egypt.  
54 Phinees our father, because he was zeal-  
ous and feruent, obtained the covenent of  
the euermore Priesthoode.  
55 Iesus for fulfilling the wordes, was made  
the gouernour of Israel.  
56 Caleb, because he bare witnes before the  
congregation, receiued the heritage of the  
land.  
57 Dauid, because of his mercie obtained the  
throne of the kingdom for euermore.  
58 Elias, because he was zealous & serueth in  
the Law, was taken vp euen vnto heauen.  
59 Ananias, Azarias and Misael by their  
faith were deliuered out of the flame.  
60 Daniel, because of his innocencie, was  
deliuered from the mouth of the lions.  
61 And thus ye may consider throughout all  
ages, that whosoever put their trust in him,  
shall not want strength.  
62 Feare not ye then the wordes of a sinfull  
man: for his glorie is but dōge & wormes.  
63 To day is he set vp, and to morow he shall  
not be found: for he is turned into his dust,  
and his purpose perisheth.  
64 Wherefore, my sonnes, take good hearts,  
and shewe your selues men for the Law: for  
by it shall you obtaine glorie.  
65 And beholde, I know that your brother Si-  
mon is a man of counsell: giue care vnto  
him alway: he shal be a father vnto you.  
66 And Iudas Maccabeus hath bene mightie  
and strong, euen from his youth vp: let him  
be your capitaine, and fight you the battel  
for the people.  
67 Thus shall ye bring vnto you all those that  
obserue the Law, and shall auenge the iniu-  
ries of your people.  
68 Recompence fully the heathen, & giue your  
selues to the commandement of the Law.  
69 So he blessed them, and was layed with his  
fathers,  
70 And died in the hundreth, fourtie and sixe  
yere, & his sonnes buried him in his fathers  
sepulchre at Modin, & all Israel made great  
lamentation for him.

CHAP. III.

1 Iudas is made ruler over the Lewes. 11 He killeth Apollonius and Seron the princes of Syria. 44 The confidence of

Iudas is made ruler over the Lewes. 11 He killeth Apollonius and Seron the princes of Syria. 44 The confidence of

Then Iudas his sonne, called Maccabeus,  
rose vp in his place.  
20 And all his brethren helped him, and all  
they that helde with his father, and fought  
with courage the battel of Israel.  
3 So he gave his people great honour, he put  
on a breastplate as a gyant, and armed him-  
selfe, and for the battel in array, and defend-  
ed the campe with the sword.  
4 In his actes he was like a lyon, and as a  
lyons whelps roaring after the pray.  
5 For he pursued the wicked, & sought them  
out, & burnt vp those that vexed his people,  
6 So that the wicked fled for feare of him, &  
all the workers of iniquitie were put to trou-  
ble: and saluation prospered in his hand.  
7 And he grieved diuers Kings, but Iacob re-  
ioyced by his actes, & his memoriall is blest-  
ed for euer.  
8 He went also thorow the cities of Iuda, &  
destroyed the wicked out of them, and turned  
away the wrath from Israel.  
9 So was he renowned vnto the ends of the  
earth, and he assembled together those that  
were ready to perish.  
10 But Apollonius gathered the Gentiles, & a  
great host out of Samaria, to fight against  
Israel.  
11 Which whē Iudas perceiued, he went forth  
to meet him, and smote him, & slewe him, so  
that many fell downe slaine, & the rest fled.  
12 So Iudas tooke their spoiles, & tooke also  
Apollonius sword, and fought with it all his  
life long.  
13 Nowe when Seron a prince of the armie  
of Syria, heard that Iudas had gathered vn-  
to him the congregation, and Church of the  
faithfull, and went forth to the warre,  
14 He said, I will get me a name, & will be glo-  
rious in the Realme: for I will go fight with  
Iudas, & them that are with him, which haue  
despised the Kings commandement.  
15 So he made him ready to go vp, & there  
went with him a mightie host of the vngod-  
ly to helpe him, and to be auenged of the  
children of Israel.  
16 And when he came neere to the going vp  
of Bethhoron, Iudas went forth to meete  
him with a small companie.  
17 But when they saw the armie comming a-  
gainst them, they said to Iudas, How are we  
able, being so fewe, to fight against so great  
a multitude, & so strong, seeing we be so  
wearie, and haue fasted all this day?  
18 The said Iudas, It is an easie thing for many  
to be shut vp in y<sup>e</sup> hāds of fewe, & there is no  
differēce before the God of heauē, to deliuer  
by a great multitude, or by a small companie.  
19 For the victorie of the battel standeth not  
in the multitude of the host, but the strength  
commeth from heauen.  
20 They come against vs with a cruel & proud  
multitude, to destroy vs, and our wiues, and  
our children, and to robbe vs.  
21 But we do fyght for our liues, and for our  
Lawes,

23 And God him selfe will destroy the before  
our face: therefore be not ye afraid of them.  
24 And when he had left of speaking, he leapt  
suddenly vpon them: so was Seren and his  
host destroyed before him.  
25 And they pursued them from the going  
downe of Bethoron vnto the plaine: where  
there were haire eight hundred men of  
them; and the residue fled into the lande of  
the Philistims.  
26 Then the feare, and terrout of Iudas, and  
his brethren fell vpon the nations rounde a-  
bout.  
27 So that his fame came vnto the King: for al  
the Gentiles could tell of the wages of Iu-  
das.  
28 But when King Antiochus heard these  
things, he was angrie in his minde: where-  
fore he sent forth, and gathered all the pow-  
er of his realme a verie strong armie.  
29 And opened his treasure, & gaue his hos-  
te a yeres wages in hand, commanding them  
to be readie for a yere for all occasions.  
30 Neuertheless when he sawe that the money  
of his treasure fayled, and that the tributes  
in the countrey were small, because of the  
dissension, and plagues that he had brought  
vpon the lande, in taking awaye the lawes  
which had bene of olde time,  
31 He feared least he should not haue nowe at  
the second time, as at the first, for the char-  
ges and giftes that he had giuen with a libe-  
ral hand afore: for in liberalitie he farre pas-  
sed the other Kings that were before him.  
32 Wherefore he was heauie in his minde, and  
thought to go into Persia, for to take tributes  
of the countreis, and to gather much money.  
33 So he left Lyfias a noble man and of the  
Kings blood to ouersee the Kings busines, fro  
the riuier of Euphrates vnto the borders of  
Egypt.  
34 And to bring vp his sonne Antiochus, till  
he came againe.  
35 Moreouer, he gaue him halfe of his host &  
elephants, and gaue him the charge of all  
things that he would haue done.  
36 And concerning those which dwelt in Iuda  
and Ierusalem, that he should sende an armie  
against them, to destroy & roote out the po-  
wer of Israel & the remnant of Ierusalem, &  
to put out their memorial from that place,  
37 And to set strangers for to inhabite all their  
quarters, and parte their land among them.  
38 And the King tooke the halfe of the hoste  
that remayned, & departed from Antiochia  
his royal citie, in the yere an hundredth four-  
tie and seuen, and passed the riuier Euphra-  
tes, and went thorow the hie countreis.  
39 Then Lyfias chose Ptolemus the sonne of  
Dorimnus, and Nicanor, & Gorgias, mighty  
men, and the Kings friends,  
40 And sent with them fourtie thousand foot-  
men, and seuen thousande horsemen, to go  
into the land of Iuda, and to destroy it, as the  
King commanded.  
41 So they went forth with all their power, &  
came and pitched by Emmaus in the plaine  
countrey.

Emmaus.

41 Now when the marchants of the countrey  
heard the rumour of them, they tooke verie  
much siluer and golde, & seruants, and came  
into the campe to bye the children of Israel  
for slaues, and the strength of Syria and of  
strange nations ioyned with them.  
42 ¶ Now when Iudas & his brethren saw that  
trouble increased, & that the host drew nere  
vnto their borders, considering the Kings  
wordes, whereby he had commanded to de-  
stroy the people, & utterly abolish them;  
43 They sayd one to another, Let vs redresse  
the decaye of our people, and let vs fight for  
our people, and for our Sanctuarie.  
44 Then the congregation was, some readie  
gathered to fight, and to praye, and to desire  
mercie and compassion.  
45 As for Ierusalem, it was not inhabited, but  
was as a wildernes. There w<sup>as</sup> none that was  
borne in it, or out at it, and the Sanctuarie  
was troden downe, and the strangers kept the  
fortresse, and it was the habitation of the hea-  
then: and the mirth of Iacob was take awaye  
the pipe and the harp.  
46 So they gathered them selues together, &  
came to Maspha before Ierusalem: for in  
Maspha was the place where they prayed  
aforetime in Israel.  
47 And they fasted that day, and put sackcloth  
vpon them, and cast ashes vpon their heads,  
and rent their clothes.  
48 And opened the booke of the Law, where-  
in the heathen sought to put the likenes of  
their Idoles.  
49 And brought the Priests garments, and the  
first frutes, & the tithes, & set there the Na-  
zarites, which accomplished their dayes.  
50 And they cryed with a loud voyce, toward  
heauen, saying, What shall we do with these?  
and whither shal we carie them away?  
51 For thy Sanctuarie is troden downe and de-  
filed, and thy Priests are in chains, and  
brought downe.  
52 And behold, the heathen are come against  
vs to destroy vs: thou knowest what things  
they imagine against vs.  
53 How can we stand before the, except thou  
helpe vs?  
54 Then they blewe the trumpets, and cryed  
with a lowde voyce.  
55 And after this Iudas ordeined captaines ou-  
er y<sup>e</sup> people, euen captaines ouer thousandes,  
and captaines ouer hundredes, and captaines  
ouer fifties, and captaines ouer ten.  
56 And they commanded them that buylded  
houses, or married wiues, or planted vine-  
yardes, or were feareful, that they should re-  
turne euerie one to his owne house, accord-  
ing to the Lawe.  
57 So the hoste removed, and pitched vpon  
the Southside of Emmaus.  
58 And Iudas said, Arme your selues, & be va-  
liant men, & be readie against y<sup>e</sup> morning to  
fight w<sup>th</sup> these nations, w<sup>h</sup> are gathered to-  
gether against vs, to destroy vs & our Sanctuarie.  
59 For it is better for vs to dye in battell, then  
to see the calamities of our people and of our  
Sanctuarie.

the means to obtaine  
Quarry.

fasting

the more the more the more  
the more the more the more

Dmt. 30. 5.

ind. 7. 3.

we ought to quit our  
lives for the defence  
of the temple.



In all, we must refer our  
wills to Gods will.

## I. Maccabees.

60 Neuertheles as the will of God is in hea-  
uen, so be it.

### CHAP. IIII.

1 *Iudas goeth against Gorgias which lieth in wait. 24 He put-  
teth Gorgias and his host to flight. 28 Lyfias innueth Lu-  
das, 29 But Iudas drineth him out: 33 Iudas purifieth the  
Temple and dedicateth it anew.*

*Ioseph. lib. 12. cha.  
10.*

2 Then tooke Gorgias five thousand foote  
men, and a thousand of the best horse-  
men, & departed out of the campe by night,  
3 To inuade the campe of the Iewes, and to  
slay them suddenly: and the men of the for-  
teresse were his guides.

4 Now when Iudas heard it, he remoued, and  
they that were valliant men to smite y<sup>e</sup> Kings  
armie which was at Emmaus,

5 Whiles yet the armie was disperfed from  
the campe.

6 In the meane season came Gorgias by night  
into Iudas campe: and when he found no  
man there, he sought the in the mountaines:  
for said he, They flie from vs.

7 But sloodne as it was daye, Iudas shewed  
himselfe in the fildes with three thousand  
men, which had neither harnesse nor swords  
to their mindes.

8 And they sawe that the armies of the hea-  
then were strong and well armed, and their  
horsemen about them, and that these were  
expert men of warre.

9 Then said Iudas to the men that were with  
him, Feare ye not their multitude, neither  
be afayed of their assault.

10 Remember, how our fathers were deliue-  
red in the red Sea, when Pharao pursued  
them with an armie.

11 Therefore now let vs crye vnto heauen, &  
the Lord will haue mercie vpon vs, and re-  
member the covenant of our fathers, & will  
destroy this hoste before our face this daye:

12 So shall all the heathen knowe, that there is  
one, which deliuereth and saueth Israel.

13 Then the strangers lift vp their eyes, and  
saw them comming against them,

14 And they went out of their tents into the  
battel, and they that were with Iudas, blew  
the trumpets.

15 So they ioyned together, and the heathen  
were discomfited and fled by the plaine.

16 But the hinmost of them fel by the sworde,  
and they pursued them vnto Gazeron, and  
into the plaines of Idumea, and of Azotus, &  
of Iamnia, so that there were slaine of them  
about three thousand men.

17 So Iudas turned againe with his host from  
pursuing them,

18 And said vnto the people, Be not griedie of  
the spoyle: for there is a battell before vs.

19 And Gorgias and the armie is here by vs in  
the mountaine: but stand ye now fast against  
your enemies, & ouercome them: then may  
ye safely take the spoyle.

20 As Iudas was speaking these wordes, there  
appeared one parte which looked from the  
mountaines.

21 But when Gorgias sawe that his were fled, &  
that Iudas souldiers burnt the tents: (for the  
smoke y<sup>e</sup> was seene, declared what was done.)

22 When they saw these things, they were sore  
afayed, and when they saw also that Iudas &  
his hoste were in the field ready to let them  
selues in aray,

23 They fled euery one into y<sup>e</sup> land of strangers.

24 So Iudas turned againe to spoyle the tents,  
where he gate much golde & siluer, & preci-  
ous stones, & purple of y<sup>e</sup> sea, & great riches.

25 Thus they went home, and sung psalmes, &  
praised towarde the heauen: for he is graci-  
ous, and his mercy endureth for euer.

26 And so Israel had a great victorie in y<sup>e</sup> daye.  
27 ¶ Now all the strangers that escaped, came,  
& tolde Lyfias al the things that were done.

28 Who when he heard these things, was fore  
afayed, & discouraged, because such things  
came not vpon Israel as he woulde, neither  
such things as the King had comanded him,  
came to passe.

29 Therefore the next yere following, gathe-  
red Lyfias threescore thousand chosen foote  
men, and five thousand horsemen to fight a-  
gainst Ierusalem.

30 So they came into Idumea, and pitched  
their tents at Beth-sura, where Iudas came  
against them with ten thousand men.

31 And when he saw y<sup>e</sup> mightie armie, he pra-  
ised & said, Blessed be thou, o Sauour of Isra-  
el, which diddest destroy the assault of the  
mightie man by the hand of thy seruant Da-  
uid, & gauest the host of the strangers into  
the hand of Ionathan, the sonne of Saul, and  
of his armour bearer:

32 Shut vp this armie in the hand of thy peo-  
ple of Israel, & let them be confounded with  
their power, and with their horsemen.

33 Make them afayed, & consume their bold-  
nes and strength, y<sup>e</sup> they may be astonished  
at their destruction.

34 Cast them downe by the sworde of them  
that loue thee: then shall all they that know  
thy Name, praise thee with songs.

35 So they ioyned together, and there were  
slaine of Lyfias host, five thousand men, and  
they fell before them.

36 Then Lyfias, seeing his armie put to flight,  
and the manlines of Iudas souldiers, & that  
they were ready, either to liue or die valiant-  
ly, he went into Antiochia, & gathered stran-  
gers, and when he had furnished his armie,  
he thought againe (being prepared) to come  
against Iudea.

37 Then said Iudas & his brethren, Behold, our  
enemies are discomfited: let vs now goe vp  
to cleanse, and to reparaire the Sanctuarie.

38 So all the host gathered them together, &  
went vp into the mountaine of Sion.

39 Now when they saw the Sanctuarie layed  
waste, and the altar defiled, and the doores  
burnt vp, and the shrubbes growing in the  
courtes, as in a forest, or as on one of the  
mountaines, and that the Priestes chambers  
were broken downe,

40 They rent their clothes, and made great la-  
mentation, & cast ashes vpon their heades,

41 And fell downe to the ground on their fa-  
ces, and blew an alarme with the trumpets,  
and cryed towarde heauen.

*Exodus. 14. 9.*  
pray is  
the means to obtaine the  
victory ovr the enemy.

*Or, Affaremeth.*

*then by the*

*Or Iudas  
Or, Bethsur*

*1 Sam. 17. 49*

*1 Sam. 14. 19*

*Salaty  
paraph*

40 Then Iudas commanded certaine of the men to fight against those which were in the castell, till he had cleansed the Sanctuarie.  
 41 So he chose Priestes that were vndeified, such as delited in the Law,  
 42 And they cleansed y<sup>e</sup> Sanctuarie, & bare out the defiled stones into an vncleane place,  
 43 And consulted what to do with the altar of burnt offerings, which was polluted.  
 44 So they thought it was best to destroye it, least it should be a reproche vnto them, because the heathen had defiled it: therefore they destroyed the altar,  
 45 And laied vp the stones vpon the mountaine of the Temple in a conuenient place, till there should come a Prophet, to shewe what should be done with them.  
 46 So they tooke whole stones according to y<sup>e</sup> Law, and buylded a new altar according to the former,  
 47 And made vp the Sanctuarie, & the things that were within the Temple, & the courts, and all things.  
 48 They made also newe holy vessels, and brought into the Temple the candlestick, and the altar of burnt offerings, and of incense, and the table.  
 49 And they burnt incense vpon the altar, and lighted the lampes which were vpon y<sup>e</sup> candlestick, y<sup>e</sup> they might burne in the Temple.  
 50 They set also the shewbread vpon the table, and hanged vp the vailles, & finished all the workes that they had begonne to make.  
 51 And vpon the five and twentieth day of y<sup>e</sup> ninth moneth, which is called y<sup>e</sup> moneth of Chassu, in the hundreth & eight & fourtieth yere they rose vp betimes in the morning,  
 52 And offered sacrifice according to the Law, vpon the newe altar of burnt offerings, that they had made.  
 53 According to the time, and according to the day, that the heathen had defiled it, in the same day was it made new with songs, & harpes, and lutes, and cymbales.  
 54 And al the people fel vpon their faces, worshipping and praying toward y<sup>e</sup> heauen him that had giuen them good successe.  
 55 So they kept the dedication of y<sup>e</sup> altar eight dayes, offering burnt offerings with gladnes, & offered sacrifices of deliuerance and prayse,  
 56 And dede the forefront of the Temple w<sup>th</sup> crownes of golde and shieldes, and dedicated the gates and chambers, and hanged doores vpon them.  
 57 Thus there was very great gladnes among the people, and the reproche of the heathen was put away.  
 58 So Iudas and his brethren with the whole congregation of Israel ordeined that y<sup>e</sup> dayes of dedication of the altar should be kept in their season from yere to yere, by the space of eight daies, from the five and twentie day of y<sup>e</sup> moneth Chasseu, with mirth & gladnes.  
 59 And at the same time buylded they vp mount Sion with hie walles & strong towres rounde about, least the Gentiles shoulde come, and treade it down, as they had done afore.

61 Therefore they set a garison there to keepe it, & fortified Beth-sura to keepe it, y<sup>e</sup> the people might haue a defence against Idumea.

CHAP. V.

*Iudas vanquished the heathen that go about to destroy Israel, and is holpen of his brethren Simon and Jonathan. 50 He ouerthroweth the citie of Ephraim, because they denied him passage thurrowe it.*

1 N Owe when the nations rounde about heard, that the altar was buylded, and the Sanctuarie renued, as afore, they were sore grieved.

2 Therefore they thought to destroy the generation of Iacob that was among them, and began to slay and destroy the people.

3 Then Iudas fought against the children of Esau in Idumea at Arrabathene, because they besieged the Israelites, and he smote them with a great plague, and droue them to straites, and tooke their spoyle.

*Or, Arabathene.*

4 He thought also vpon the malice of the children of Ben, which had bene a snare & an hinderance vnto the people, when they lay in wayte for them in the hie way.

5 Wherefore he shut them vp in towres, and besieged them, and destroyed them vterly, and burnt their towres with fire, with all that were in them.

6 Afterward, went he against the children of Ammon, where he found a mightie power, and a great multitude with Timotheus their captaine.

7 So he had manie battels with the, but they were destroyed before him, and so he discomfited them,

8 And tooke Gazer with the towres thereof, and so turned againe into Iudea.

9 ¶ Then the heathen that were in Galaad, gathered them together against y<sup>e</sup> Israelites that were in their quarters, to slay them: but they fled to the castell of Datheman,

10 And sent letters to Iudas, & to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroy vs,

11 And they make them ready for to come, & to take the fortresse, wherunto we are fled, and Timotheus is captaine of their hoste.

12 Come now therefore, and deliuer vs out of their handes: for manie of vs are slaine:

13 And al our brethren that were at Tubin, are slaine, & they haue taken away their wiues, and their children, and their goods, and destroyed there almost a thousand men.

14 While these letters were yet a reading, behold, there came other messengers fro Galile with their clothes rent, which tolde the same tidings,

15 And said, that they of Ptolemais, and of Tyrus, and of Sidon, & of al Galile of y<sup>e</sup> Gentiles were gathered against them to destroy the.

16 When Iudas, and the people heard these wordes, a great Congregation came together, to consulte what they might do for their brethren, that were in trouble, and whom they besieged.

17 Then said Iudas to Simo his brother, Chuse thee out men, & go and deliuer thy brethren in Galile, and I and my brother Jonathan, will

# I. Maccabees.

will go into the countrey of Galaad.

18 ¶ So he left Iosephus y sonne of Zacharias, and Azarias to be captaines of the people, & to keepe the remnant of the hoste in Iudea,

19 And comanded the, saying, Take the ouersight of this people, & make no warre against the heathen, vntill we come againe.

20 And vnto Simon were giue three thousand men to go into Galile, & to Iudas eight thousand men for the countrey of Galaad.

21 Then went Simon into Galile, and gaue diuers battels to the heathen, and the heathē were discomfited by him.

22 And he pursued the vnto the gates of Ptolemis: and there were slaine of the heathē almost three thousand men: so hee tooke their spoyle.

23 Thus they rescued them that were in Galile and in Arbatis with their wiues, & their children, and al that they had, and brought them into Iudea with great ioye.

24 ¶ Iudas Maccabeus also, and his brother Ionathan went ouer Iorden, & traueyled three dayes iourney in the wildernes,

25 Where they met with the Nabathites, who receiued them louingly, & tolde them euery thing that was done vnto their brethren in the countrey of Galaad,

26 And howe that many of them were besieged in Bosorra, and Bosor, in Aleimis, Chasbon, Maged and Carnaim (all these cities are strong, and great)

27 And that they were kept in other cities of Galaad, and to morow they are appointed to bring their hoste vnto these fortes, & to take them, and to destroy them all in one day.

28 So Iudas and his hoste turned in all haste by the waye of the wildernes toward Bosorra, & wanne the citie, and slewe all the males with the edge of the sworde, and tooke all their spoyle, and set fire vpon the citie.

29 And in the night he remoued from thence, and went toward the fortresse.

30 And betimes in the morning whē they looked vp, behold, there was an innumerable people bearing ladders, and instruments of warre, to take the forte, & had assaulted the.

31 When Iudas sawe that the battell was begun, and that the crye of the citie went vp to heauen with trumpets, and a great founde,

32 Then he sayd vnto the armie, Fight this day for your brethren.

33 So he went forth behinde them with three companies, and they blew the trumpets, and cryed with prayer.

34 Then the hoste of Timotheus knewe, that it was Maccabeus, and they fled from him, & he smote them with a great slaughter, so that there was killed of them the same day, almost eight thousand men.

35 ¶ Then departed Iudas vnto Maspha, and layd siege vnto it, & wane it, and slew all the males thereof, and spoyled it, and set fire vpon it.

36 From thence went he and tooke Chasbon, Maged, and Bosor, and the other cities in Galaad.

37 After these things gathered Timotheus

another hoste; & he camped before Raphon beyond the floud.

38 Now Iudas had sent to espie the hoste, and they brought him worde againe, saying, Al y heathen that bee round about vs, are gathered vnto him, and the hoste is verie great,

39 And he hath hyred the Arabians to helpe them, and they haue pitched their tentes beyond the floud, & are readie to come & fight against thee. So Iudas went to meete them.

40 Then Timotheus said vnto the captaines of his hoste, When Iudas and his hoste come neere the floud, if he passe ouer first vnto vs, we shall not be able to withstande him: for he will be to strong for vs.

41 But if he be afraid, and campe beyond the floud, we will go ouer vnto him, & shall preuaile against him.

42 Now when Iudas came neere to the floud, he caused y gouernours of the people to remaine by the floud; and commanded them, saying, Suffer none to pitche a tente, but let euerie man come to the battell.

43 So he went first ouer toward them, and all the people after him: & all the heathen were discomfited before him, and cast away their weapons, and fled into the Temple that was at Carnaim.

44 Which citie Iudas wanne, and burnt the temple with all that were in it: so was Carnaim subdued, and might not withstand Iudas.

45 ¶ Then Iudas gathered al the Israelites that were in the countrey of Galaad, & led the least vnto the most, with their wiues & their children, and their baggage, a verie great hoste, to come into the land of Iuda.

46 So they came vnto Ephron, which was a great citie by the way, and strongly defended: they could not passe, neither at the right had nor at the left, but must go thorowe it.

47 But they that were in the citie, shut them selues in, and stopped vp the gates w stones: and Iudas sent vnto them with peaceable wordes, saying,

48 Let vs passe thorow your land, that we may go into our owne countrey, and none shall hurt you: we will but onely goe thorowe on foote: but they would not open vnto him.

49 Wherefore Iudas commanded a proclamation to be made throughout the hoste, that euerie man should assault it according to his standing.

50 So the valiant men set vpō it, and assaulted the citie all that daye, and all that night, and the citie was giuen ouer into his hands:

51 Who slewe all the males with the edge of the sworde, and destroyed it, and tooke the spoyle thereof, and went thorowe the citie ouer them that were slaine.

52 Then went they ouer Iorden into the great plaine before Bethsan.

53 And Iudas gathered together those that were behinde, and gaue the people good exhortation all the waye thorowe, til they were come into the land of Iuda.

54 Thus they went vp with ioye, and gladnes vnto mount Sion, where they offered burnt offings, because there were none of them slayne,

Or, Chasbon.

prayer.



slayne, but came home againe in safetie.

55 ¶ Now whiles Iudas and Ionathan were in the land of Galaad, & Simon their brother in Galile before Ptolemais,

56 Ioseph the sonne of Zacharias, and Azarias the captaines, hearing of the valiant actes, & battels which they had atchieued, sayd,

57 Let vs get vs a name also, & go fight against the heathen that are round about vs.

58 So they gaue their hoste a commandement and went towarde Iamnia.

59 But Gorgias and his men came out of the citie to fight against them.

60 And Ioseph and Azarias were put to flight, and pursued vnto the borders of Iudca: and there were slayne that daye of the people of Israel about two thousand men: so that there was a great ouerthrowe among the people of Israel.

61 Because they were not obedient vnto Iudas, and his brethré, but thought to do some valiant thing.

62 Also they came not of the stocke of these men, by whose handes deliuerance was giue to Israel.

63 But the man Iudas, and his brethren were greatly commended in the fight of all Israel, and of all the heathen, wherefoeuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterward went Iudas forth with his brethren, and fought against the children of Esau in the land toward the South, where he wanne Hebron, and the towne thereof, and he destroyed the castell thereof, and burnt the towres thereof round about.

66 Then remoued he to go into the lande of the strangers, and went thorow Samaria.

67 At the same time were the Priests of the cities slaine in the battell, which would shewe their valiantnes, & went forth to battell without counsell: and when Iudas came to Azotus in y<sup>e</sup> strangers land, he brake downe their altars, & burnt with fire the images of their gods, and tooke away the spoiles of the cities, & came againe into the land of Iuda.

## CHAP. VI.

1 Antiochus, willing to take the citie of Elimaïs, is driven away of the citizens. 2 He falleth into sickness, and dyeth. 3 He sonne Antiochus is made King. 4 The manner to provoke elephants to fight. 5 Eleazar and valiant acts. 6 The siege of Ios.

1 N Owe when King Antiochus traueyled thorow the high countreys, he heard y<sup>e</sup> Elimaïs in the countrey of Persia was a citie greatly renowned for riches, siluer & golde, And that there was in it a verie riche temple, whereas were couerings of gold, cote armours, & harness, which Alexander King of Macedonia the sonne of Philippe (that reigned first in Grecia) had left there.

3 Wherefore he went about to take the citie, and to spoyle it, but he was not able: for the citizens were warned of the matter,

4 And rose vp against him in battell, and he fled and departed thence with great heauines, and came againe into Babylon.

5 Moreouer, there came one which brought

him tidings in the countrey of Persia, that the armies that went against the land of Iuda, were driuen away,

6 And that Lyfias, which went forth first with a great power, was driuen away of the Iewes, and that they were made strong by the armour, and power, and diuers spoiles which they had gotten of the armies whom they had destroyed,

7 And that they had pulled downe the abomination, which he had set vp vpon the altar at Ierusalem, and fenced the Sanctuarie with high walles, as it was afore, and Beth-sura his citie.

8 So when the King had heard these wordes, he was astonished, and sore moued: therefore he laid him downe vpon his bed, & fell sicke for verie sorowe, because it was not come to passe, as he had thought.

9 And there continued he many dayes: for his griefe was euer more and more, so that he sawe he must needs die.

10 Therefore he sent for all his friends, & said vnto them, The sleepe is gone from mine eyes, and mine heart faileth for very care.

11 And I thinke with my selfe, Into what aduersitie am I come? and into what flouds of miserie am I fallen now, where as aforetime I was in prosperitie, & greatly set by, by reason of my power?

12 And nowe do I remember the euils that I haue done at Ierusalem: for I tooke all the vessels of golde and of siluer that were in it, and sent to destroy the inhabitantes of Iuda without cause.

13 I knowe that these troubles are come vpon me for the same cause, and beholde, I must dye with great sorowe in a strange land.

14 He called he for Philippe, one of his friends, whom he made ruler of all his realme,

15 And gaue him the crowne, and his robe, & the ring, that he should instruct his sonne Antiochus, and bring him vp, till he might reigne himselfe.

16 So King Antiochus died there in the hundredeth, and fourtie and ninth yere.

17 ¶ When Lyfias knewe, that the King was dead, he ordeined Antiochus his sonne (who he had brought vp) to reigne in his fathers steade, and called him Eupator.

18 Now they that were in the castell at Ierusalem, kept in the Israelites rounde about the Sanctuarie, and sought alwayes their hurt, & the strengthening of the heathen.

19 Therefore Iudas thought to destroy them, and called all the people together to besiege them.

20 So they came together, & besieged the in the hundredeth & fiftie yere, and made instruments to shoote and other engins of warre.

21 But certaine of them that were besieged, gate forth, (vnto whom some vngodly me of Israel ioyned themselves)

22 And they went vnto the King, saying, How long wilt thou cease from executing iudgement, and auenge our brethren?

23 We haue bene readie to serue thy father, & to go forward in those things, y<sup>e</sup> he appointed,

*a guilty conscience*

*Ioseph. Antiq. 12. chap. 14.*

# I. Maccabees.

- ted, and to obey his commandements.
- 24 Therefore they of our nations fell from vs for this cause, and wherfoeuer they founde any of vs, they slewe them, and spoyled our inheritance.
- 25 And they haue not onely layed hand vpon vs, but vpon all about their borders.
- 26 And behold, this day are they besieging the castell at Ierusalem to take it, and haue fortified the Sanctuarie, and Beth-sura.
- 27 And if thou doest not preuent the quickly, they will do greater thinges then these, and thou shalt not be able to ouercome them.
- 28 When the King heard this, he was very angrie, and called all his friendes, the captaines of his armie, and his horsemen,
- 29 And bands that were hired, came vnto him from the Kings, that were confederate, and from the yles of the sea.
- 30 So the number of his armie was an hundred thousand footemen, and twentie thousand horsemen, and two and thirtie elephants exercised in battell.
- 31 These came through Idumea & drew neere to Beth-sura, and besieged it a long season, & made engins of warre: but they came out, & burnt them with fire, and fought valiantly.
- 32 Then departed Iudas from the castell, and remoued the hoste toward Beth-zacarias ouer against the Kings campe.
- 33 So the King arose verie carely, and brought the armie and his power toward the waye of Beth-zacarias, where y armie set them selues in array to the battell, & blew the trumpets.
- 34 And to prouoke the elephants for to fight, they shewed them the bloud of grapes and mulberies,
- 35 And they set the beastes according to the ranges: so y by euery elephant there stode a thousand men armed with coates of maille and helmets of brasse vpon their heads, and vnto euery beast were ordeined fise hundred horsemen of the best,
- 36 Which were readie at all times wherfoeuer the beast was: & whitherfoeuer the beast went, they wet also, & departed not fro him.
- 37 And vpon them were strong towers of wood that couered euery beast, which were fastened thereon with instruments, & vpon euery one was two and thirtie men, that fought in them, and the Indian that ruled him.
- 38 They set also the remnant of the horsemen vpon both the sides in two wings of the hoste to stirre them vp, and to keepe them in the valleyes.
- 39 And when the sunne shone vpon the golde shieldes, the mountaines glistered therewith, and gaue light as lampes of fire.
- 40 Thus part of the Kings armie was spread vpon the hie mountaines, and parte beneath: so they marched forward warily and in order.
- 41 And all they that heard the noyse of their multitude, and the marching of the companie, and the ratteling of the harnessse, were astonished: for the armie was verie great and mightie.
- 42 Then Iudas and his hoste entred into the battell, and they slewe fixe hundred men of the Kings armie.
- 43 ¶ Now when Eleazar, the sonne of Abaron, sawe one of the elephants armed with royal harnessse, and was more excellent then all the other beastes, he thought y the King should be vpon him.
- 44 Wherefore he ioparded him selfe to deliuer his people, and to get him a perpetuall name,
- 45 And ranne boldly vnto him through the middes of the hoste, slaying on the right hand, and on the left, so that they departed away on both sides.
- 46 So went he to the elephants feete, & gate him vnder him, and slewe him: then fel the elephant down vpon him, & there he dyed.
- 47 But the other, seeing the power of the King and the fiercenes of his armie, departed fro them.
- 48 ¶ And the Kings armie went vp to meete them toward Ierusalem, & the King pitched his tentes in Iudea toward mount Sion.
- 49 Moreover, the King tooke truce w them y were in Beth-sura: but whe they came out of the citie, because they had no vitails there, & were shut vp therein, & the land had rested,
- 50 The King tooke Beth-sura, and set there a garison to keepe it,
- 51 And besieged the Sanctuarie many dayes, and made instruments to shoote, & other engins of warre, & instruments to cast fire and stones, and pieces to cast dartes and slings.
- 52 ¶ They also made engins against their engins, and fought a long season.
- 53 But in the garners there were no vitails: for it was the seuenth yere, & then they that were in Iudea, & were deliuered from y Gētiles, had eaten vp the residue of the store,
- 54 So that in the Sanctuarie were few me left for the famine came so vpon them, that they were scattered euery man to his owne place.
- 55 ¶ Now whe Lysias heard y Philippe (whom Antiochus the King, whyles he liued, had ordeined to bring vp Antiochus his sonne, that he might be King)
- 56 Was come againe out of Persia, & Media, and the Kings hoste with him, and thought to take vnto him the rule of thinges,
- 57 He and his hasted, and were stirred forward by them in the castell to go and tel the King, and the captaines of the host, and to others, saying, We decrease daily, & our vitails are but smal: and the place that we lay siege vnto, is strong, and the affaires of the realme depende vpon vs.
- 58 Nowe therefore let vs agree with these men, and take truce with them, and with all their nation,
- 59 And graunt them to liue after their Lawe, as they did afore: for they be grieued, and doe all these thinges, because we haue broken their Lawes.
- 60 So the King and the princes were content, and sent vnto them to make peace, and they receiued it.
- 61 When the King & the princes had made an othe vnto them, they came vpon this out of the fortresse.

60 And the King went vp to mount Sion; but when he sawe that the place was well defended, he brake his othe that he had made, & commanded to breake down the wal round about.

61 Then departed he in all haste, and returned vnto Antiochia where he found Philippe hauing dominion of the citie: so he sought against him, and tooke the citie by force.

CHAP. VII.

Demetrius reigned, after he had killed Antiochus and Lysias. He troubled the children of Israel through the counsel of certain wicked persons. The prayer of the Priests against Nicanor. As Judas killed Nicanor, after he had made his prayer.

1 In the hundredth and one and fiftieth yere, I departed Demetrius the sonne of Seleucus from Rome, and came vp with a few men vnto a citie of the sea coaste, and reigned there.

2 And when he came into the possession of his fathers kingdome, his souldiers tooke Antiochus and Lysias, and brought them vnto him.

3 But when it was told him, he said, Shew me not their faces.

4 So they put the to death. Now when Demetrius was set vpon the throne of his kingdome,

5 There came vnto him all the wicked & vngodly men of Israel, whose captaine was Alcimus, that would haue bene the hie Priest.

6 These men accused the people vnto the King, saying, Iudas and his brethren haue slaine all thy friendes, and driuen vs out of our owne lande.

7 Wherefore send nowe some man, whome thou trustest, that he may go and see all the destruction, which he hath done vnto vs, & to the Kings lande, and let him punish them with all their partakers.

8 Then the King choose Bacchides a friend of his, which was a great man in the realme, & ruled beyond the floud, and was faythful vnto the king, and sent him,

9 And that wicked Alcimus, whom he made hie Priest, and commanded him to be auenged of the children of Israel.

10 So they departed, and came with a great hoste into the land of Iuda, and sent messengers to Iudas and his brethren, deceitfully with peaceable wordes.

11 But they beleued not their saying: for they sawe that they were come with a great hoste.

12 Then a companie of the gouernours assembled vnto Alcimus and Bacchides to intreat of reasonable pointes.

13 And the Asideans were first that required peace among the children of Israel.

14 For sayd they, He that is a Priest of the seede of Aaron, is come with this armie: therefore he will not hurt vs.

15 Then he spake vnto them peaceably, and swore vnto them, and sayd, We will do you no harme, neither your friends:

16 And they beleued him: but he rooke of the threescore men, and slew them in one day according to the wordes that were writen.

17 They haue cast the bodies of thy Saintes, and their bloud round about Ierusalem, and

there was no man that would burye them.

18 So there came a feare and trembling among all the people: for they sayd, There is neither truth nor righteoulnes in them: for they haue broken the appointment and othe that they made.

19 Then Bacchides removed from Ierusalem, and pitched his tent at Beth-zecha, where he sent forth & tooke many of the men who had forsaken him, & certaine of the people whom he slew and cast into the great pit.

*Or, Bethsachar, Bethsach.*

20 Then committed he the countrey vnto Alcimus, & left men of warre with him to helpe him: so Bacchides went vnto the King.

21 Thus Alcimus stroue for the Priesthode.

22 And all such as troubled the people reformed vnto him: in so much, that they obtained the land of Iuda, & did much hurt in Israel.

23 Now when Iudas sawe all the mischief, that Alcimus and his companie had done among the Israelites more then the heathen,

24 He went forth round about all the borders of Iuda, and punished those, that were fallen away, so that they came no more abroad in the countrey.

25 But when Alcimus sawe that Iudas and his people had gotten the vpper hand, & knewe he was not able to abide the, he went againe to the King, & accused the of wicked things.

26 Then the King sent Nicanor one of his chiefe princes, which hated Israel deadely, & commanded him, that he should destroye the people.

*Iosaph. Antiq. 12. chap. 4. 8.*

27 So Nicanor came to Ierusalem with a great hoste, and sent vnto Iudas, and his brethren deceitfully with friendly wordes, saying,

28 Let there be no warre betweene me, and you: I will come with fewe men, to see howe ye do, friendly.

29 So he came vnto Iudas, & they saluted one another peaceably: but the enemies were prepared to take away Iudas.

30 Neuertheles, it was tolde Iudas, that he came vnto him vnder deceit: therefore he feared him, and would not see his face no more.

31 When Nicanor perceiued that his counsell was bewrayed, he went out to fight against Iudas, beside Carphasalama.

*Or, Carphasalama.*

32 Where there were slaine of Nicanors hoste about fise thousand men: so they fled vnto the citie of Dauid.

33 After this came Nicanor vp vnto mount Sion, & some of the Priests with the Elders of the people went forth of the Sanctuarie to salure him peaceably, & to shew him burnt offering that was offered for the King.

34 But he laughed at them, & mocked them, and counted the prophane, & spake proudly,

*and had rage.*

35 And swore in his wrath, saying, If Iudas and his hoste be not deliuered nowe into mine handes, if euer I come againe in safetie, I will burne vp this house. With that, went he out in a great anger.

36 Then the Priests came in, & stode before the altar in the Temple, weeping, & saying,

37 For so much as thou, O Lord, hast chosen this House, that thy Name might be called vpon therein, and that it shoulde be an house of

L III j. prayer,

*prayer.*



prayer, and petition for thy people;  
 38 Be auenge of this man and his hoste, and  
 let them be slaine by the sword: remember  
 their blasphemies; and suffer them not to  
 continue.  
 39 ¶ When Nicanor was gone from Ierusalem,  
 he pitched his tent at Beth-horon; & there  
 an hoste met him out of Syria.  
 40 And Iudas pitched in "Adasa" three thou-  
 sand men where Iudas prayed; saying  
 41 O Lord, "because the messengers of King  
 Sennacherib blasphemed thee, thine Angel  
 went forth, & slew an hundred; foure score,  
 and sine thousand of them.  
 42 So destroy thou this hoste before vs to day,  
 that all other may know that he hath spoken  
 wickedly against thy Sanctuarie; and punish  
 him according to his malice.  
 43 So the armies ioyned together in battell,  
 the thirteenth day of the moneth Adar: but  
 Nicanors hoste was discomfited, and hee  
 himselfe was first slaine in the battell.  
 44 Nowe when his armie sawe that Nicanor  
 was slaine, they cast awaye their weapons  
 and fled.  
 45 But they pursued after them a dayes iour-  
 ney from Adasa vnto Gadera, blowing an  
 alarme with the trumpets after them.  
 46 So they came forth of all the townes of Iu-  
 dea round about, and rushed vpon them, &  
 threwe them from one to another, so that  
 they all fell by the sword, and there was not  
 one of them left.  
 47 Then they tooke the spoyle, and the pray  
 and smote of Nicanors head, and his right  
 hand, which he helde vp so proudly, and  
 brought it with them, and hanged them vp  
 afore Ierusalem.  
 48 So the people reioyced greatly, and kept  
 that day as a day of great gladnes.  
 49 And they ordeined, to keepe yerey that  
 day on y thirteenth day of the moneth Adar.  
 50 Thus y land of Iuda was in rest a litle while.

CHAP. VIII.

1 Iudas considering the power and pollicie of the Romans, ma-  
 keth peace with them. 23 The conditions of amittall friend-  
 ship sent to the Iewes.  
 1 ¶ Iudas heard also the fame of the Romans,  
 that they were mightie, and valiant, and  
 agreeable to all things that were required of  
 them, and made peace with all that came  
 vnto them,  
 20 And that they were men of great power, &  
 they tolde him of their battels; and their  
 worthie actes, which they did among the  
 "Galatians whom they had conquered, and  
 made to pay tribute,  
 30 And what they had done in the country  
 of Spaine: how that they had wonne there  
 the mines of silver and golde,  
 40 And that by their counsell, and gentle be-  
 haviour they were rulers in euery place,  
 though the place was farre from them, and  
 that they had discomfited, & giuen great o-  
 uerthrowes to the Kings y came against the,  
 from the vttermost part of the earth, & that  
 noother gaue them tribute euery yere,  
 50 How they had also discomfited by battell

Philippe and Perſes Kings of the "Macedo-  
 nians; and others, that arose against them,  
 and how they ouercame them,  
 60 And how great Antiochus King of Asia that  
 came against them in battell, hauing an hun-  
 dredth and twentie elephantes, with horse-  
 men, and chaicets, and a very great armie,  
 was discomfited by them.  
 7 And howe they tooke him aliue, and orde-  
 ned him, with such as shoulde reigne after  
 him, to pay a great tribute, and to giue ho-  
 stages, and a separate porcion.  
 8 Euen the country of Lydia, and Media, &  
 Lydia, and of his best countreys, which they  
 tooke of him & gaue the to King Eumenes.  
 9 Again: when it was tolde them that the  
 Grecians were comming to destroy them,  
 10 They sent against them a capitaine, which  
 gaue them battell, and slew many of them,  
 and tooke many prisoners with their wiues,  
 and children, and spoiled them, and conque-  
 red their land, and destroyed their strong  
 holdes, and subdued them to be their bond-  
 men vnto this day.  
 11 Moreouer, how they destroyed, & brought  
 into subiection other kingdomes and plees,  
 whoſeuer had wished to deſtroy them.  
 12 But that they kept amitie with their owne  
 friends, and those that stayed vpon them fi-  
 nally, y they conquered kingdomes, both farre  
 and neere, in so much that whoſeuer heard  
 of their renoume, was affraid of them.  
 13 For whom they would helpe to their kin-  
 domes, those reigned, & whom they would,  
 they put downe: thus wrote they in most  
 high authoritie.  
 14 Yet for all this that none of them wore a  
 crowne, neither was clothed in purple, robe  
 magnified thereby, yea, they were in this  
 15 But that they had ordeyned themselves a  
 counsell, wherein three hundredth & twentie  
 men couſulted daily, and prouided for the co-  
 mon affaires, to gouerne them well.  
 16 And that they committed their gouerne-  
 ment to one man euery yere, who did rule o-  
 uer all their country, to whom euery man  
 was obedient: and there was neither hatred  
 nor enuie among them.  
 17 ¶ Then Iudas choſt Euphlemus the ſonng of  
 Iohn, the ſonne of Aetius, & Iason, the ſonng of  
 Eleazar, and ſent them vnto Rome to make  
 friendship, and mutual ſellowſhip with them,  
 18 That they might take from them the yoke  
 (for they ſawe that the kingdom of the Gre-  
 cians would keepe Iſrael in bondage).  
 19 So they went vnto Rome, which was a verie  
 great iourney, and came into the "Senate"  
 where they ſpake and ſaid,  
 20 Iudas Maccabeus with his brethren, & the  
 people of the Iewes hath ſent vs vnto you, to  
 make a bond of friendſhip, and peace with  
 you, and ye to regiſter vs as your partakers  
 and friendes.  
 21 And the matter pleaſed them.  
 22 And this is the copie of the epiſtle that they  
 wrote in tables of braſſe & ſent to Ierusalem,  
 that they might haue by them a memoriall  
 of the peace, and mutual ſellowſhip.

\* Or, Adasfa.

prayst.

2. King. 19. 35.  
 Job. 1. 21.  
 ecclie. 48. 24.  
 iſai. 37. 36.  
 2. mac. 8. 19.

than beginning

Toſeph. Antiq. 11.  
 chap. 18.

\* Or, Erasmien.

- 23 Good successe be to the Romaines, & to the people of y<sup>e</sup> Lewes, by sea, & by land for ever, and the sword, and enemie be from them.
- 24 If there come first any warre vpon the Romaines, or any of their friends throughout all their dominion,
- 25 The people of y<sup>e</sup> Lewes shall helpe them, as the time shalbe appointed, w<sup>th</sup> all their heart,
- 26 Also "they shall giue nothing to them that come to fight for them, nor serue them with wheat nor weapons, nor money, nor shippes, as it pleaseth the Romaines, but "they shall keepe their couenantes without taking any thing of them.
- 27 Likewise also if warre come first against the nation of the Lewes, the Romains shal helpe them with a good will, according as the time shalbe appointed them.
- 28 Neither shall wheat be giuen vnto them, y<sup>e</sup> take their part, nor weapons, nor money, nor shippes, as it pleaseth the Romaines, who will keepe these couenants without deceit.
- 29 According to these articles the Romaines made the bonde with the people of y<sup>e</sup> Lewes.
- 30 If after these points the one partie, or the other will adde or diminishe, they may do it, at their pleasures, and whatsoeuer they shall adde, or take away, shalbe ratified.
- 31 And as touching the euill that Demetrius hath done vnto the Lewes, we haue written vnto him, saying, Wherefore layest thou thine heavy yoke vpon our friends, and confederates the Lewes?
- 32 If therefore they complayne any more against thee, we will do them iustice, and fight with thee by sea and by land.

## C H A P. IX.

*After the death of Nicanor Demetrius sendeth his armie against Iudas. 18 Iudas is slayne. 31 Jonathan is put in the head of his brother. 47 The battell betwene Jonathan, & Bacchides. 55 Alcimus is smitten with the palsey, and dyeth. 68 He commeth vpon Jonathan by the counsell of certaine wicked persons, and is ouercome. 70 The truce of Jonathan with Bacchides.*

- 1 IN the meane season when Demetrius had heard how Nicanor, and his hoste had giuen the battell, he sent Bacchides, and Alcimus againe into Iudaea; and his "chiefe strength with them.
- 2 So they went forth by the waye that is toward Galgala, and pitched their tentes before Mesaloth which is in Arbelis, & wanne it, and slewe much people.
- 3 And in the first moneth of the hundreth, fiftie and two yere, they layed their siege against Ierusalem.
- 4 But they rayed their campe, and came to Berea, with twentie thousand foote men and two thousand horsemen.
- 5 Now Iudas had pitched his tent at Eleasa, and three thousand chosen men with him.
- 6 And when they sawe, that the multitude of the armie was great, they were sore afraide, and many conueied themselves out of the hoste, so that there abode no mo of them, but eight hundreth men.
- 7 When Iudas sawe that his hoste sayled him, and y<sup>e</sup> he must needs fight, he was sore troubled in minde that he had no time to gather

them together, and was discouraged.

8 Neuertheles, he said vnto them that remained, Let vs rise, and go vp against our enemies, if peraduenture we may be able to fight with them.

9 But they would haue stayed him, saying, We are not able: but let vs rather saue our liues: turne backe nowe, seeing our brethren are departed: for shal we fight against them, that are so few?

10 Then Iudas said, God forbid, that we should do this thing, to flie from them: if our time be come, let vs dye manfully for our brethre, and let vs not staine our honour.

11 Then the hoste remoued out of the tentes, and stode against them, who had deuided their horseme into two troupes, & they that threwe with slinges, and the archers marched in the forewarde, and they that fought in the forewarde, were all valiant men.

12 And Bacchides was in the right wing. So the armie drewe neere on both sides, and blewe the trumpets.

13 They of Iudas side blew the trumpets also, and the earth shooke at the noyse of the armies, and the battell continued from morning to night.

14 And when Iudas sawe that Bacchides & the strength of his armie was on the right side, he tooke with him all the hardie men,

15 And brake the right wing, & followed vpon them vnto mount Azotus.

16 Nowe when they which were of the left wing, sawe that the right wing was discomfired, they followed Iudas behinde, and them that were with him hard at the heeles.

17 Then was there a sore battell: for many were slaine of both the parties.

18 Iudas also himselfe was killed, and the remnant fled.

19 So Jonathan and Simon tooke Iudas their brother, and buried him in his fathers sepulchre in the cite of Modin.

20 And all the Israelites wept for him, & mourned greatly for him, and lamented many daies, saying,

21 How is the valiant man fallen which deliuered Israel!

22 Concerning the other things of Iudas, both the battels and the valiant actes that he did, and of his worthines, they are not written: for they were very many.

23 ¶ Now after the death of Iudas, wicked men came vp in all the coastes of Israel, and there arose al such as gaue themselves to iniquitie. *Iosaph. Antiq. 19. chap. 1. & 3.*

24 In those daies was there a very great famine in the land, and all the countrey gaue ouer themselves with them.

25 And Bacchides did chuse wicked men, and made them lords in the land.

26 These sought out, and made searche for Iudas friends, and brought them vnto Bacchides, which auenged himselfe vpon them, & mocked them.

27 And there came so great trouble in Israel, as was not since the time that no Prophet was scene among them.

28 Then came all Iudas friends together, and said

*Judas his resolution*

*Demetrius*

# I. Maccabees.

said vnto Ionathan,

29 Seing thy brother Iudas is dead, and there is none like him to go forth against our enemies, euen against Bacchides, and against them of our nation that are enemies vnto vs,

*Or, against the enemies of our nation.*

30 Therefore, this day we chuse thee that thou maiest be our prince & capitaine in his place to order our battell.

31 So Ionathan tooke the gouernance vpon him at the same time, and ruled in steade of his brother Iudas.

32 But when Bacchides knewe it, he sought for to slay him.

33 Then Ionathan and Simo his brother, perceiving that, fled into the wildernes of Thecua with all their companie, & pitched their tentes by the water poole of Alfar.

34 Which when Bacchides vnderstoode, hee came ouer Iorden with al his hoste vpon the Sabbath day.

35 (Nowe had Ionathan sent his brother Iohn, a capitaine of the people, to pray his friends the Nabathites, that they would keepe their baggage which was much.

*Or, Iambri.*

36 But the childre of Ambri came out of Medaba, and tooke Iohn, and all that he had, & when they had taken it, went their way.

*Or, Medabash.*

37 After this came worde vnto Ionathan, and to Simon his brother, that the children of Ambri made a great marriage, and brought the bride from Medaba with great pompe: for she was daughter to one of the noblest princes of Canaan.

38 Therefore they remembred Iohn their brother, and went vp, and hid themselues vnder the couert of the mountaine.

39 So they lift vp their eyes, and looked, and beholde, there was a great noyse, and much preparation: then y bridegrome came forth, and his friendes and his brethren met them with tymbrels, and instruments of musike, & many weapons.

40 Then Ionathans men that lay in ambush, rose vp against them, and slewe many of the, and the remnant fled into the mountaines, so that they tooke all their spoiles.

41 Thus the marriage was turned to mourning, and the noyse of their melodie into lamentation.

42 And so when they had auenged the bloud of their brother, they turned againe vnto Iorden.

43 When Bacchides heard this, he came vnto the border of Iorden with a great power vpon the Sabbath day.)

44 Then Ionathan saide vnto his companie, Let vs rise nowe, and fight against our enemies: for it is not to day as in time past.

45 Behold, the battell is before vs, and behind vs, and the water of Iorden on this side and that side, and the marise, and forest, so that there is no place for vs to turne aside.

*the meanes to be deliuered from the power of enemies is prayer.*

46 Wherefore erie nowe vnto heauen, that ye may be deliuered from the power of your enemies: so they ioyned battell.

47 Then Ionathan stretched out his hand to smite Bacchides: but he turned aside from him and reculed.

48 Then Ionathan, and they that were with him, leapt into Iorden, and swimmmed ouer vnto the further banke: but the other would not passe through Iorden after them.

49 So in that day were slaine of Bacchides side about a thousand men.

50 Then he turned againe to Ierusalem, and buylt vp the strong cities in Iuda, as y castell of Iericho, and Emmaus, and Bethhoron, and Bethel, and Thamnatha, Pharathon, and Tephon, with high walles, with gates, and with barres,

51 And set garisons in them, that they might vse their malice vpon Israel.

52 He fortified also the citie Beth-sura, and Gazara, and the castell, & set a garison in the with prouision of vitailles.

53 He tooke also the chiefest mens sonnes in the country for hostages, and put them in the castell at Ierusalem to be kept.

54 ¶ Afterward in the hundreth, fiftie & three yere, in the second moneth, Alcimus commanded, that the walles of the inner court of the Sanctuarie should be destroyed, and he pulled downe the monuments of the Prophets, and began to destroye them.

55 But at the same time Alcimus was plagued, and his enterprises were hindred, and his mouth was stopped: for he was smitten with a palsie, and could no more speake, nor giue order concerning his house.

56 Thus dyed Alcimus with great torment at the same time.

57 And when Bacchides sawe, that Alcimus was dead, he turned againe to the King, and so the land of Iuda was in rest two yeres.

58 Then all the vngodly men held a counsell, saying, Behold, Ionathan and his companie dwell at ease, and without care: wherefore let vs bring Bacchides hither, & he will take them all in one night.

59 So they went and consulted with him.

60 Who arose and came with a great hoste, & sent letters priuily to his adherentes, which were in Iudea, to take Ionathan and those that were with him: but they could not, for their counsell was knowen vnto them.

61 And they tooke fiftie men of the country, which were the chiefe workers of this wickednes, and slew them.

62 ¶ Then Ionathan and Simon with their companie departed vnto Beth-basin which is in the wildernes, & repaired the decay thereof, and made it strong.

63 When Bacchides knew this, he gathered all his hoste, and sent worde to them that were of Iudea.

64 Then came he and laid siege to Beth-basin, and fought against it a long season, & made instruments of warre.

65 But Ionathan had left his brother Simon in the citie, and went forth into the country, and came with a certaine number,

66 And slew Odomeras and his brethren and the children of Phasiron in their tentes: so he began to slaye, and increased in power.

67 Simon also & his companie went out of the citie, and burnt vp the instruments of warre,

68 And



- 68 And fought against Bacchides, and discomfited him, & vexed him sore, so that his counsell and journey was in vaine.
- 69 Wherefore he was verie wroth at the wicked men, that gaue him counsel to come into the countrey, & slewe many of them, & purposed to returne into his owne countrey.
- 70 Whereof when Ionathan had knowledge, he sent ambassadours vnto him, to intreate of peace with him, and that the prisoners should be deliuered.
- 71 Which thing he accepted, and did according to his desire, and made an othe, that he would neuer do him harme all the dayes of his life.
- 72 So he restored vnto him the prisoners that he had taken aforetime out of the lande of Iuda, and so returned and went into his own lande, neither did hee come any more into their borders.
- 73 Thus the sworde ceased from Israel, and Ionathan dwelt at Machmas, and began there to gouerne the people, and destroyed the vngodly men out of Israel.

## CHAP. X.

*Demetrius desireth to haue peace with Ionathan. 18 Alexander also desireth peace with the Iewes. 28 Alexander maketh warre against Ptolemius. 30 Demetrius is slayne. 31 The friendship of Ptolemius and Alexander.*

- 1 **I**N the hundreth and three score yere came Alexander the sonne of Antiochus Epiphanes, and tooke Ptolemis, and they receiued him, and there he reigned.
- 2 Now when Demetrius the King heard it, he gathered an exceeding great hoste, and went forth against him to fight.
- 3 Also Demetrius sent letters vnto Ionathan, with louing words, as though he would preferre him.
- 4 For he said, We wil first make peace w<sup>th</sup> him, before he ioyne with Alexander against vs.
- 5 Els he will remember all the euill that we haue done against him, and against his brethren and his nation.
- 6 And so he gaue Ionathan leaue to gather an hoste, and to prepare weapons, and to be confederate with him, and commanded the hostages that were in the castell, to be deliuered vnto him.
- 7 ¶ Then came Ionathā to Ierusalem, & read the letters in the audience of all the people, and of them that were in the castell.
- 8 Therefore they were fore afraied, because they heard that the King had giuen him licence to gather an armie.
- 9 So they that were of the castell, deliuered the hostages vnto Ionathan, who restored them to their parentes.
- 10 Ionathan also dwelt at Ierusalem, and began to buyld, and repaire the citie.
- 11 And he commaunded the workemen to buyld the walles, and the mount Sion round about with hewen stone, to fortifie it: and so they did.
- 12 Then the strangers that were in the castles which Bacchides had made, fled,
- 13 So that euery man left his place, and went into his owne countrey.

- 14 Onely at Beth-sura remained certaine w<sup>ch</sup> had forsaken the Lawe and the commandements: for it was their refuge.

- 15 ¶ Now when King Alexander had heard of the promises that Demetrius had made vnto Ionathan: and when it was tolde him of the battels and noble actes, which he & his brethren had done, and of the paines that they had indured,

- 16 He said, Might we finde such a man? nowe therefore we will make him our friend and confederate.

- 17 Vpon this he wrote a letter, and sent it vnto him, with these wordes, saying,

- 18 KING ALEXANDER to his brother Ionathan sendeth salutation.

- 19 We haue heard of thee, that thou art a very valiant man, and worthy to be our friend,

- 20 Wherefore this day we ordaine thee to be the hie Priest of thy nation, and to be called the Kings friende: (and he sent him a purple robe, and a crowne of gold,) that thou mayst consider what is for our profite, and keepe friendship toward vs.

*Or, misse.*

*Or, sake our part.*

- 21 So in the seuenth moneth of the hundreth and three score yere, vpon the feast day of the tabernacles, Ionathan put on the holy garment, and gathered an hoste, and prepared many weapons.

- 22 ¶ Which when Demetrius heard, he was marueilous fory, and said,

*Josephus Antig. 13. chap. 3.*

- 23 What haue we done, that Alexander hath preuented vs in getting the friendship of the Iewes for his strength?

- 24 Yet will I write and exhorthe them, and promise them dignities and rewardes, that they may helpe me.

- 25 Whereup<sup>on</sup> he wrote vnto the these wordes, KING DEMETRIUS vnto the nations of the Iewes sendeth greeting.

- 26 We haue heard that ye haue kept your couenant toward vs, & continued in our friendship, and haue not ioyned with our enemies, whereof we are glad.

- 27 Now therefore remaine still, and keepe fidelitie toward vs, & we will recompence you for y<sup>e</sup> good things that ye haue done for vs,

- 28 And will release you of many charges, and giue you rewardes.

- 29 And nowe I discharge for your sake all the Iewes from tributes, and free you from the customes of salt, and the crowne taxes, and from the thirde part of the seede.

- 30 And from the halfe of the fruite of the trees which is mine owne duetie, I so release them that from this daye forth, none shall take any thing of the lande of Iuda, or of the three gouernements which are added thereunto, as of Samaria and of Galilee, from this daye forth for euermore.

*a And of y<sup>e</sup> countrey beyond Iordan, as Iosephus writeth.*

- 31 Ierusalem also with all things belonging thereto, shalbe holy and free from the tenths and tributes.

- 32 Also I release the power of the castell which is at Ierusalem, & giue it vnto the hie Priest, that he may set in it such men, as hee shall chuse to keepe it.

- 33 Moreouer I freely deliuer euery one of the

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Jewes that were taken away prisoners out of the land of Iuda throughout all my realme, and euery one of them shall be free from tributes, yea, euen their cattell,

34 And all the feastes, and Sabbaths, & newe moones, & the daies appointed & the three daies before the feast, and the three dayes after the feast, shall be dayes of freedome and libertie for all the Jewes in my realme,

35 So that in them no man shall haue power to do any thing, or to vex any of them in any manner of cause.

36 Also thirtie thousand of the Jewes shall be written vp in the Kings hoste, and haue their wages payed them as appertaineth to all the that are of the Kings armie: and of them shall be ordeined certaine to keepe the Kings strong holdes.

37 And some of them shall be set ouer the Kings most secret affaires, and their gouernours & their princes shall be of themselves, and they shall liue after their owne lawes, as the King hath commanded in the land of Iuda.

38 And the three gouernements that are added vnto Iudea from the countrey of Samaria, shall be ioyned vnto Iudea, and they shall be as vnder one, & obey none other power, but the hie Priest.

39 And I giue Ptolemais & the borders thereof vnto the Sanctuarie at Ierusalem, for the necessarie expenses of the holy things.

40 Moreover, I will giue euery yere fiftene thousand sicles of siluer of the Kings reuenues out of the places appertaining vnto me.

41 And all the ouerplus which they haue not payed for the things due, as they did in the former yeres, from henceforth they shall giue it towarde the workes of the Temple.

42 And besides this, the fise thousand sicles of siluer which they receiued yerely of the account appointed for the interteinement of the Sanctuarie, these yeres passed, eue these things shall be released because they appertene to the Priests that minister.

43 Item, whosoever they be that flee vnto the Temple at Ierusalem, or within the liberties thereof, and are indented to the King for any manner of thing, they shall be pardoned, and all that they haue in my realme.

44 For the buylding also and repairing of the workes of the Sanctuarie, expenses shall be payed out of the Kings reuenues.

45 And for the making of the walles of Ierusalem, & fortifying it round about, the holdes in Iudea may be buylt vp, shall also the costs be giuen out of the Kings reuenues.

46 But when Iouathan & the people heard these wordes, they gaue no credit vnto the, neither receiued them: for they remembered the great wickednes that he had done in Israel, and how sore he had vexed them.

47 Wherefore they agreed vnto Alexander: for he was the first that had intreated of true peace with them, and so were confederate with him alway.

48 Then gathered King Alexander a great host, and camped ouer against Demetrius.

49 So the two Kings ioyned battell, but Demetrius hoste fled, and Alexander pursued him, and preuayled against them.

50 So that sore battell continued till the sunne went downe, and Demetrius was slaine the same day.

51 ¶ Then Alexander sent ambassadours vnto Ptolemais the King of Egypt with these wordes, saying,

52 For so much as I am come againe to my realme, & am set in the throne of my fathers, and haue gotten the dominion, and haue destroyed Demetrius, and enioy my countrey,

53 Seeing that I haue euen giue him the battell, and he and his armie is discomfited by me, and I sit in the throne of his kingdome,

54 Let vs nowe make friendship together, and giue me now thy daughter to wife: so shall I be thy sonne in lawe, & giue thee rewards, & vnto her things according to thy dignitie.

55 Then Ptolemais the King gaue answer, saying, Happy be the day, wherein thou art come againe vnto the land of thy fathers, & sittest in the throne of thy kingdome.

56 Nowe therefore will I fulfil thy writing: but meete me at Ptolemais that we may see one another, and that I may make thee my sonne in law, according to thy desire.

57 So Ptolemais went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundredth threescore & two yere,

58 Where King Alexander met him, and hee gaue vnto him his daughter Cleopatra, and married the at Ptolemais with great glorie, as the manner of Kings is.

59 ¶ Then wrote King Alexander vnto Iouathan, that he should come and meete him.

60 So he went honourably vnto Ptolemais, & there he met the two Kings, and gaue them great presents of siluer and gold, and to their friends, and found fauour in their sight.

61 And there assembled certaine pestilent fellows of Israel, & wicked men to accuse him: but the King would not heare them.

62 And the King commanded that they should take of the garments of Iouathan, and clothe him in purple: and so they did: and the King appointed him to sit by him,

63 And said vnto his princes, Go with him into the middes of the citie, and make a proclamation; that no man complaine against him of any matter, and that no man trouble him for any manner of cause.

64 So when his accusers sawe his honour according as it was proclaimed, & that he was clothed in purple, they fled all away.

65 And the King preferred him to honour, & wrote him among his chiefe friends, & made him a duke, and partaker of his dominion.

66 Thus Iouathan returned to Ierusalem with peace and gladnes.

67 ¶ In the hundredth, threescore and fise yere came Demetrius the sonne of Demetrius, from Creta into his fathers land.

68 Whereof when King Alexander heard, he was verie sorie, & returned vnto Antiochia.

69 The Demetrius appointed Apollonius the gouernour of Coelosyria, who gathered a great hoste, and camped in Iamnia, and sent vnto Iouathan

Jonathan the hie Priest, saying,

70 Darest thou, being but alone, lift vp thy selfe against vs? and I am laughed at, and reproched, because of thee: now therefore why dost thou vaunt thy selfe against vs in the mountaines?

71 Nowe then if thou trust in thine owne strength, come downe to vs into the plaine field, and there let vs trie the matter together: for I haue the strength of cities.

72 Aske and learne who I am, and they shall take my part: and they shall tell thee that your tooke is not able to stand before our face: for thy fathers haue bene twise chased in their owne land.

73 And now how wilt thou be able to abide so great an hoste of horsemen and footemen in the plaine, where is neither stone, nor rocke, nor place to flee vnto?

74 When Jonathan heard the wordes of Apollonius, he was moued in his mind: wherefore he chose ten thousand men, and went out of Ierusalem, and Simon his brother met him for to helpe him.

75 And he pitched his tents at Ioppe: but they shut him out of the citie: for Apollonius garison was in Ioppe.

76 Then they fought against it, and they that were in the citie, for verie feare let him in: so Jonathan wanne Ioppe.

77 Apollonius hearing of this, tooke three thousand horsemen with a great host of foote men, and went toward Azotus, as though he would go forward, & came immediately into the plaine felde, because he had so many horsemen, and put his trust in them.

78 So Jonathan followed vpon him to Azotus, and the armie skirmished with his arriere bande.

79 For Apollonius had left a thousand horsemen behind them in ambush.

80 And Jonathan knew that there was an ambushment behind him, and though they had compassed in his host, and shot darts at the people from the morning to the euening,

81 Yet the people stode still, as Jonathan had comanded the, till their horses were wearie.

82 Then brougher Simon forth his host, & set them against the bande: but the horses were wearie, & he discomfited them, & they fled: so the horsemen were scattered in the field.

83 And they fled to Azotus, and came into the temple of Dagon their idole, that they might there saue themselves.

84 But Jonathan set fire vpon Azotus and all the cities round about it, & tooke their spoyle, and burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were slaine and burnt about eight thousand men.

86 So Jonathan remooued the hoste from thence, and camped by Ascalon, where the men of the citie came forth, and met him with great honour.

87 After this went Jonathan and his hoste againe to Ierusalem with great spoyle.

88 And when King Alexander heard these things, he began to do Ionthan more honour,

89 And sent him a colar of golde, as the vse is to be giuen vnto such as are of the Kings blood: he gaue him also Accaron, with the borders thereof in possession.

## C H A P. XI.

*1 The dissension betwene Ptolemus and Alexander his sonne in Law. 17 The death of Alexander. 19 Demetrius reigneth after the death of Ptolemus. 22 Simon is besieged of Ionthan. 23 Demetrius seeing that no man resisted him, sendeth his armie againe. 34 Trypho moueth Antiochus against Demetrius.*

**A**ND the King of Egypt gathered a great hoste, like the sande that lyeth vpon the sea shore, and many shippes, and went about through deceit to obtaine the kingdome of Alexander, and to ioyne it vnto his owne Realme.

2 Vpon this he went into Syria with friendly wordes, and was let into the cities, and men came forth to meete him: for King Alexander had commanded them to meete him, because he was his father in law.

3 Now whē he entred into the citie of Ptolemais, he left bands & garisons in euery citie.

4 And when he came neere to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus, and the suburbs thereof that were destroyed, and the bodies cast abroad, and them that he had burnt in the battell: for they had made heapes of them by the way where he should passe.

5 And they tolde the King what Ionthan had done, to the intent they might get him euil wil: but the King helde his peace.

6 And Jonathan met the King with great honour at Ioppe, where they saluted one another, and lay there.

7 So when Jonathan had gone with the King vnto the water that was called Eleutherus, he turned againe to Ierusalem.

8 So King Ptolemus gave the dominion of the cities by the sea vnto Seleucia vpon the sea coast; imagining wicked counsels against Alexander.

9 And sent Ambassadors vnto King Demetrius, saying, Come, let vs make a league betwene vs, & I will giue thee my daughter, which Alexander hath, & thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.

11 Thus he slandered Alexander, as one that should desite his Realme.

12 And he tooke his daughter from him, & gaue her vnto Demetrius, & forsooke Alexander, so that their hatred was openly knowne.

13 Then Ptolemus came to Antiochia, where he set two crownes vpon his owne head, of Asia and of Egypt.

14 In the meane season was King Alexander in Cilicia: for they that dwelt in those places, had rebelled against him.

15 But when Alexander heard it, he came to warre against him, and Ptolemus brought forth his hoste, and met him with a mightie power; and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: so Ptolemus was exalted.

17 And Zabdiel the Arabian smote of A-



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Alexanders head, and sent it vnto Ptolemeus.

18 But the third day after, King Ptolemeus dyed: & they that were in the holdes, were slaine one of another.

19 And Demetrius reigned in the hundreth, three score and seuenth yere.

20 ¶ At the same time gathered Ionathan the that were in Iudea, to lay siege vnto y castle, which was at Ierusalem, & they made many instruments of warre against it.

21 Then wēt there certaine vngodlie persons (which hated their owne people) vnto King Demetrius, and tolde him that Ionathan besieged the castel.

22 So when he heard it, he was angrie, and immediatly came vnto Ptolemais, & wrote vnto Ionathan, y he should laye no more siege vnto it, but that he should meete him and speake with him at Ptolemais in all haste.

23 Neuertheles when Ionathan heard this, he commanded to besiege it: he chose also certaine of the Elders of Israel, and the Priests, and put himselfe in daunger,

24 And tooke with him siluer and golde, & apparel, & diuers presents, & wēt to Ptolemais vnto the King, and found fauour in his sight.

25 And though certaine vngodly men of his owne nation had made cōplaintes vpo him,

26 Yet the King intreated him as his predecessers had done, and promoted him in the sight of all his friends.

27 And confirmed him in the hie Priestthoode with all the honorable things, that he had afore, and made him his chiefe friend.

28 Ionathan also desired the King, y he would make Iudea free with y three gouernemēts, and the countrey of Samaria, & Ionathan promised him three hundreth talents.

29 Whereunto the King consented, and gaue Ionathan writing of the same, containing these wordes,

30 KING DEMETRIUS vnto his brother Ionathan, and to the nation of the Iewes sendeth greeting.

31 We send you here a copie of the letter, w we did write vnto our cousin Lasthenes concerning you, that ye should see it.

32 King Demetrius vnto Lasthenes his father sendeth greeting.

33 For the faithfulness that our friends the nation of the Iewes keepe vnto vs, & for their good will towards vs, we are determined to do them good.

34 Wherefore we assigne to them the coastes of Iudea with the three gouernemēts Aphrema, and Lydda, and Ramathie (which are added vnto Iudea from the countrey of Samaria) and all that appertaineth to all them that sacrifice in Ierusalem: both concerning the payementes which the King tooke yere-ly aforetime, both for y frutes of the earth, and for the frutes of the trees.

35 As for the other things appertaining vnto vs of the tenths & tributes, which were due vnto vs, and the customes of sale, & crowne taxes, which were payed vnto vs, we discharge them of all from hence forth.

36 And nothing hereof shalbe reuoked from

this time forth and for euer.

37 Therefore see that ye make a copie of these things, & deliuer it vnto Ionathan, y it may be set vp vpon y holy moūt in an ope place.

38 After this when Demetrius the King sawe that his land was in rest, and that no resistance was made against him, he sent away all his hoste, euerie man to his owne place, except certaine bands of strangers, whome he brought from the yles of the heathen: wherefore all his fathers hoste hated him.

39 Now was there one Tryphō, that had bene of Alexanders part afore, which when he saw that all the hoste murmured against Demetrius, he wēt to Simalcue the Arabian, that brought vp Antiochus y sonne of Alexander,

40 And laye sore vpon him, to deliuer him this yong Antiochus, that he might reigne in his fathers steade: he tolde him also what great euil Demetrius had done, and how his men of warre hated him, and he remained there a long season.

41 Also Ionathan sent vnto King Demetrius to driue them out which were in the castel at Ierusalem, and those that were in the fortresses: for they fought against Israel.

42 So Demetrius sent vnto Ionathan, saying, I will not onely do these things for thee and thy nation, but if opportunitie serue, I will honour thee and thy nation.

43 Now therfore thou shalt do me a pleasure, if thou wilt send me men to helpe me: for all mine armie is gone from me.

44 So Ionathan sent him three thousand strōg men vnto Antiochia, & they came vnto the King: wherefore the King was verie glad at their comming.

45 ¶ But they that were of the citie, euen an hundreth, & twentie thousand men, gathered them together in the middes of the citie, and would haue slaine the King.

46 But the King fled into the palace, and the citizens kepte the streetes of the citie, and began to fight.

47 Then the King called to y Iewes for helpe, which came to him all together, and went abroad through the citie,

48 And slew y same day an hūdrēth thousand, and set fire vpon the citie, and tooke many spoyles in that day, and deliuered the King.

49 So when the citizens sawe that the Iewes had gotten the vpper hand of the citie, and that they themselues were disappointed of their purpose, they made their supplication vnto the King, saying,

50 Graunt vs peace, and let the Iewes cease from vexing vs and the citie.

51 So they cast away their weapons, and made peace, and the Iewes were greatly honoured before the King, and before all that were in his Realme, and they came againe to Ierusalem with great pray.

52 Then King Demetrius sat in the throne of his kingdome, and had peace in his land.

53 Neuertheles he dissembled in all that euer he spake, & withdrewe himselfe from Ionathan, neither did he rewarde him according to the benefits which he had done for him, but

but troubled him verie sore.

54 ¶ After this returned Tryphon with the yong childe Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him all the men of warre, whome Demetrius had scattered, and they fought against him, who fled and turned his backe.

56 So Tryphon tooke the beastes, and wanne Antiochia.

57 And yong Antiochus wrote vnto Jonathan, saying, I appoynt thee to be the chiefe Priest, and make thee ruler ouer the foure gouernments, that thou maiest be a friend of the Kings.

58 Vpon this he sent him golden vessels to be serued in, and gaue him leaue to drinke in golde, and to weare purple, and to haue a collar of golde.

59 He made his brother Simon also capitaine from the coastes of Tyrus vnto the borders of Egypt.

60 Then Jonathan went forth, and passed thorow the cities beyond the flood, and all the men of warre of Syria gathered vnto him for to helpe him: so he came vnto Ascalon, and they of the citie receiued him honorablie.

61 And from thence went he vnto Gaza: but they of Gaza shut him out: wherefore he laid siege vnto it, & burned the suburbs thereof with fire, and spoyled them.

62 Then they of Gaza made supplication vnto Jonathan, and he made peace with them, and tooke of the sonnes of the chiefe men for hostages, and sent them to Ierusalem, and went thorow the country vnto Damascus.

63 And when Jonathan heard that Demetrius princes were come into Cades, which is in Galile, with a great hoste, purposing to driue him out of the country,

64 He came against them, and leste Simon his brother in the country.

65 And Simon besieged Beth-sura, and fought against it a long season, and shut it vp.

66 So they desired to haue peace with him, which he graunted them, and afterward put them out from thence, and tooke the citie, & set a garison in it.

67 Then Jonathan with his hoste came to the water of Genesar, and betimes in the morning came to the plaine of Azor.

68 And beholde the hostes of the strangers met him in the plaine, & had layed ambushments for him in the mountaines.

69 So that when they came against them, the ambushments rose out of their places and skirmished.

70 So that all that were of Jonathans side, fled: and there was not one of them left, except Metathias the sonne of Absalomus, and Iudas the sonne of Calphi the captaines of the hoste.

71 Then Jonathan rent his clothes, and cast earth vpon his head, and prayed,

72 And turned againe to them to fight, & put

them to flight, so that they fled away.

73 Nowe when his owne men that were fled, saw this, they turned againe vnto him, and helped him to followe after all vnto their tentes at Cades, and there they camped.

74 So there were slayne of the strangers the same day about three thousand men, and Jonathan turned againe to Ierusalem.

## C H A P. XII.

Jonathan sendeth ambassadours to Rome, & And to the people of Sparta, to renew their covenant of friendship.

Jonathan putteth to flight the princes of Demetrius.

Tryphon taketh Jonathan by deceit.

Jonathan now seeing that the time was meet for him, chose certeine men, & sent them vnto Rome, to establish and renew the friendship with them.

2 He sent letters also vnto the Spartians and to other places, for the same purpose.

3 So they went vnto Rome, and entred into the Senate, and said, Jonathan the hie Priest & the nation of the Iewes sent vs vnto you, for to renewe friendship with you, and the bonde of loue, as in times past.

4 So the Romanes gaue them free passports, that men should leade them home into the land of Iuda peaceably.

5 ¶ A N D T H I S is the copie of the letters that Jonathan wrote vnto the Spartians,

6 Jonathan the hie Priest with the Elders of the nation, and the Priests, and the rest of the people of the Iewes, send greeting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Onias the hie Priest, from Arius, which then reigned among you, that ye would be our brethren, as the copie here vnder written specifieth.

8 And Onias intreated the ambassadour honorably, and receiued the letters: wherein there was mention made of the bonde of loue and friendship.

9 But as for vs, we neede no such writings: for we haue the holy bookes in our handes for comfort.

10 Neuertheles we thought it good to sende vnto you, for the renewing of the brotherhode & friendship, least we should be strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherefore we remember you at all seasons continually, and in the feastes & other dayes appoynted, whē we offer sacrifices and prayers, as it is meete and conuenient to thinke vpon our brethren.

12 And wee reioyce at your prosperous estate.

13 And though wee haue beene enuironed with great troubles and warres, so that the Kinges round about vs haue fought against vs,

14 Yet would we not be grieuous vnto you, nor to other of our confederates and friends in these warres.

15 For we haue had helpe from heauen, that

Joseph. Antiq. 12. chap. 8.

Or, Lacedaemonians.

Joseph. Antiq. 12. ap. 5. Or, Darius.

the holy bookes.

God the helper of those that trust in him.

# I. Maccabees,

hath succoured vs, and we are deliuered from our enemies, and our enemies are subdued.  
 16 Yet haue we chosen Numenius *the same of Antiochus, and Antipater the same of Iason,* and sent them vnto the Romaines, for to renewe y former friendship w them, & league.  
 17 We commanded them also to go vnto you, and to salute you, and to deliuer you our letters, concerning the renewing of our brotherhoode.  
 18 And now ye shall do vs a pleasure to giue vs an answere of these things.  
 19 ¶ And this was the copie of the letters, w Arius the King of Sparta sent vnto Onias.  
 20 THE KING of the Spartians vnto Onias the hie Priest sendeth greeting.  
 21 It is found in writing, that the Spartians, & Iewes are brethren, and come out of the generation of Abraham.  
 22 And now for so much as this is come to our knowledge, ye shall do well, to write vnto vs of your prosperitie.  
 23 As for vs, we haue written vnto you, that your cattell and goods are ours, and ours are yours: these things haue we commanded to be shewed vnto you.  
 24 ¶ Now when Jonathan heard, that Demetrius princes were come to fight against him, with a greater hoste then afore,  
 25 He went from Ierusalem, and met them in the land of Hamath: for he gaue them not space to come into his owne countrey.  
 26 And he sent spies vnto their tents, w came againe, and tolde him, that they were appointed to come vpon him in the night.  
 27 Wherefore, when y sunne was gone down, Jonathan commanded his men to watche, & to be in armes readie to fight all the night, and sent watchmen round about the hoste.  
 28 But when the aduersaries heard that Jonathan was ready with his men to the battel, they feared, & trembled in their hearts, and kindled fires in their tentes, and fled away.  
 29 Neuertheles Jonathan and his companye knew it not till the morning: for they saw the fires burning.  
 30 Then Jonathan followed vpon them, but he could not ouertake them: for they were gone ouer the flood Eleutherus.  
 31 So Jonathan turned to the Arabians, which were called Zabedei, and slewe them, and tooke their spoyle.  
 32 He proceeded further also, & came vnto Damascus, and went thorowe all the countrey.  
 33 But Simon his brother went forth, & came to Ascalon and to the next holdes, departing vnto Ioppe, and wanne it.  
 34 For he heard that they would deliuer the holde to them that rooke Demetrius parte: wherefore he set a garison there to keepe it.  
 35 ¶ After this came Jonathan home, and called the Elders of the people together, and deuised with them for to build vp the strong holdes in Iudea,  
 36 And to make the walles of Ierusalem hier, & to make a great mount betwixt the castel and the citie, for to separate it from the citie, that it might be alone, & that men should

neither bye, nor sel in it.  
 37 So they came together to build vp the citie: for part of the wall vpon the brooke of the East side was fallen downe, and they repaired it, and called it Caphenatha.  
 38 Simon also set vp Adida in Sephela, and made it strong with gates and barres.  
 39 ¶ In the meane time Tryphon purposed to reigne in Asia, and to be crowned when he had slaine the King Antiochus.  
 40 But he was afraied that Jonathan would not suffer him, but fight against him: wherefore he wet about to take Jonathan, & to kill him: so he departed, & came vnto Bethsan.  
 41 Then went Jonathan forth against him to the battel with fourtie thousand chosen me, and came vnto Bethsan.  
 42 But whe Tryphon saw that Jonathan came with so great an hoste, he durst not lay hand vpon him,  
 43 But receiued him honorably, & commended him vnto all his friends, and gaue him rewardes, and commad his men of warre to be as obedient vnto him as to himselfe.  
 44 And saide vnto Jonathan, Why hast thou caused this people to take such trauaile, seeing there is no warre betwene vs?  
 45 Therefore send them now home againe, & chuse certaine men to waite vpon thee, and come y with me to Ptolemais: for I wil giue it thee, with the other strong holdes, & the other garisons, and all them that haue the charge of y comon affaires: so wil I returne, & depart: for this is the cause of my coming.  
 46 Jonathan beleueed him, and did as he said, and sent away his hoste, which went into the land of Iuda,  
 47 And retaine but three thousand with him, whereof he sent two thousand into Galile, and one thousand went with himselfe.  
 48 Now as sone as Jonathan entred into Ptolemais, they of Ptolemais shut the gates, & rooke him, & slewe all them with the sword, that came in with him.  
 49 Then sent Tryphon an hoste of footemen, and horsemen into Galile, & into the great plaine, to destroy all Ionathans companie.  
 50 But when they knew that Jonathan was taken, & slaine, and those that were with him, they encouraged one another, & came forth against them readie to the battel.  
 51 But when they which folowed vpon them, sawe that it was a matter of life, they turned backe againe.  
 52 By this meanes all they came into the land of Iuda peaceably, and bewayled Jonathan, & them that were with him, & feared greatly, and all Israel made great lamentation.  
 53 For all the heathen that were round about them, sought to destroy them.  
 54 For they said, Now haue they no captaine, nor any man to helpe them: therefore let vs now fight against them, & roote out their memorie from among men.

## CHAP. XIII.

After Jonathan was taken, Simo is chosen captaine. 17 Tryphon, taking his children, and money for the redemption of Jonathan, killeth him & his childre. 31 Tryphon killeth Antiochus.



*Antiochus, & possesseth the realme. 36 Demetrius taketh truce with Simon. 43 Simon winneth Gaza. 50 He possesseth the towne of Sion. 53 He maketh his sonne Iohn captaine.*

**N**OW when Simon heard that Tryphon gathered a great hoste to come into the land of Iuda, and to destroy it,

And sawe that the people was in great troubling and feare, he came vp to Ierusalem, & gathered the people together,

And gaue them exhortation, saying, Ye know what great things I, and my brethren, & my fathers house haue done for the Law, and the Sanctuarie, & the battels, and troubles that we haue seene.

By reason whereof all my brethren are slaine for Israels sake, and I am left alone.

Nowe therefore God forbid, that I should spare mine owne life in any time of trouble: for I am not better then my brethren.

But I will avenge my nation, and the Sanctuarie, and our wives, and our children: for all the heathen are gathered together to destroy vs of very malice.

In hearing these wordes the hearts of the people were kindled,

So that they cried with a lowde voyce, saying, Thou shalt be our captaine in stead of Iudas and Ionathan thy brethren.

Fight thou our battels, & whatsoever thou commandest vs, we will do it.

So he gathered all the men of warre, making hast to finish the walles of Ierusalem, & fortified it round about.

Then sent he Ionathan the sonne of Abshalom with a great hoste vnto Ioppe, which droue them out that were therein, and remained there himselfe.

Tryphon also remoued from Ptolemais with a great armie, to come into the land of Iuda, and Ionathan was with him as prisoner.

And Simon pitched his tents at Addidis vpon the open plaine.

But when Tryphon knew that Simon stood vp in stead of his brother Ionathan, and that he would fight against him, he sent messengers vnto him, saying,

Where as we haue kept Ionathan thy brother, it is for money that he is owing in the Kings account concerning the busines that he had in hand.

Wherefore send now an hundred talents of siluer, & his two sonnes for hostages, that when he is letten forth, he wil not turne fro vs, and we will fend him againe.

Neuertheles Simon knew that he dissembled in his wordes, yet commanded he the money and children to be deliuered vnto him, least he should be in greater hatred of the people of Israel.

Who might haue said, Because he sent him not the money and the children, therefore is Ionathan dead.

So he sent the children and an hundred talents: but he dissembled, and would not let Ionathan go.

Afterward came Tryphon into the land to destroye it, and went round about by the way, y leadeth vnto Adora: but where soeuer

they went, thither went Simon & his hoste.

Nowe they that were in the castell, sent messengers vnto Tryphon, that he should make haste to come by the wilderness, and to send them vitailles.

So Tryphon made readie all his horsemen: but the same night fell a very great snowe, so that he came not, because of y snowe: but he remoued & wet into the countrey of Galad.

And when he came nere to Balsama, he slewe Ionathan, and he was buried there.

So Tryphon returned, and went into his owne land.

Then sent Simon to take the bones of Ionathan his brother, and they buried him in Modin his fathers sepulchre.

And all Israel bewailed him with great lamentation, and mourned for him very long.

And Simon made vpon the sepulchre of his father and his brethren, a building high to looke vnto, of hewen stone behind & before.

And set vpon seuen pillars vpon it, one against another, for his father, his mother, & seuen brethren.

And set great pillars rounde about the same, and set iannes vpon the pillars for a perpetual memorie, and set vpon the pillars the names, that they might be seene of men sayling in the sea.

This sepulchre which he made at Modin, standeth yet vnto this day.

Now as Tryphon was forth with theyng King Antiochus, he slewe him traiterously.

And reigned in his stead, and crowned him selfe King of Asia, & brought a great plague vpon the land.

Simon also buyld up the citie of Iudaea, & compassed them about with high wawes, & great walles, euen w towers, & gates, & battels, & layed vp vitailles in the strong holdes.

Moreover Simon chose certaine men, and sent them to King Demetrius, that he would discharge the lande: for all Tryphons doings were robberies.

Whereupon Demetrius the King answered him, and wrote vnto him after this manner.

DEMETRIUS the King vnto Simon the high Priest, and the friends of Kings, and to the Elders and to the nation of the Jewes sendeth greeting.

The golden crowne, & "precious stone that ye sent vnto vs, haue we receiued, and are readie to make a stedfast peace with you, & to write vnto the officers, to release you of the things wherein we made you free.

So the things that we haue graunted you, shalbe stable: the strong holdes which ye haue buylded, shalbe your owne.

Also we forgiue the ouersights, and fautes committed vnto this day, & the crowne taxe ye ought vs: and where as was any other tribute in Ierusalem, it shalbe nowe no tribute.

And they that are meeke among you to be writen with our men, let them be writen vp, that there may be peace betwene vs.

Thus the yoke of the heathen was taken from Israel in the hundredth & seuentie yere.

And the people of Israel began to write in their

*Joseph. Antiq. 13. chap. 10.*

*Or, collar, or, band: dricke: in Greeke & Bainen, or, habene.*

their letters, and publike instruments, IN  
THE FIRST yere of Simon, the high and  
chief Priest, gouernour & prince of Iewes.  
43 In those dayes Simon cāped againſt Gaza,  
and beſieged it round about, where he ſet vp  
an engine of warre; and approched nere  
the citie, and bet a towre, and tooke it.  
44 So they that were in the engine, leapt into  
the citie, & there was a great trouble in the citie,  
45 In ſo much that the people of the citie rent  
their clothes, and climed vp vpon the walles  
with their wives, and children, and cried  
with a lowde voyce, beſeeching Simon to  
graunt them peace, ſaying,  
46 Deale not with vs according to our wick-  
ednes, but according to thy mercie.  
47 Then Simon pitied them, and would fight  
no more againſt them; but put them out of  
the citie, and clenſed the houſes; wherein  
the idoles were, and ſo entred thereunto  
with psalmes and thankſgiuing.  
48 So when he had caſt all the filthines out,  
he ſet ſuch men in it as kept the Law, and  
fortified it, and buylded there a dwelling  
place for him ſelfe.  
49 Now, when they in the caſtel at Ieruſalem  
were kepte, that they could not come forth  
nor go into the cōuntry, neither bye nor  
fel, they were very hungrie, and many of  
them were famliſhed to death,  
50 In ſo much that they beſought Simon to  
make peace with them: which he graunted  
them, and put them out from thence, and  
clenſed the caſtel from filthines.  
51 And vpon the three and twentie day of the  
ſecond moneth, in the hundreth ſeuentie &  
one yere, they entred into it with thankſgi-  
uing, and branches of palme trees, and with  
harpes, and with cymbales, and with vials,  
and with psalmes, and ſongs, becauſe the  
great enemy of Iſrael was ouercome.  
52 And he ordeined that the ſame day ſhould  
be kepte euery yere with gladnes.  
53 And he fortified the mount of the Temple  
that was beſide the caſtel where he dwelt  
him ſelfe with his companie.  
54 Simon alſo ſeeing that Iohn his ſonne was  
now a man, he made him captaine of all the  
hoſtes, & cauſed him to dwell in Gazaris.

CHAP. XIII.

*Demetrius is ouercome of Arſaces. 11 Simon being cap-  
taine, there is great quietneſſe in Iſrael. 12 The couenant of  
friendſhip with the Romans, and with the people of Sparta  
is renewed.*

IN the hundreth, ſeuentie & two yere ga-  
thered King Demetrius his hoſte, and de-  
parted vnto Media, to get him helpe for to  
fight againſt Tryphon.  
1 But when Arſaces the King of Perſia and  
Media heard, that Demetrius was entred  
within his borders, he ſent one of his prin-  
ces to take him aliue.  
3 So he went, & ouercame the armie of De-  
metrius, and tooke him, and brought him to  
Arſaces, which kept him in warde.  
4 Thus all the land of Iuda was in reſt ſo long  
as Simo liued: for he fought the welk of his  
nation: therefore were they glad to haue him

for their ruler, and to do him worſhip alway.  
5 Simon alſo wanne the citie of Ioppe to his  
great honour to bee an hauen towne, and  
made it an entrance vnto the yles of the ſea.  
6 He enlarged alſo the borders of his peo-  
ple, and conquered the countreies.  
7 He gathered vp many of their people that  
were priſoners, and he had the dominion of  
Gazaris, and Beth-ſura, & the caſtel, which  
he clenſed from filthines, and there was no  
man that reſiſted him.  
8 So that euery man tilled his grounde in  
peace, and the lande gaue her fruites, and  
the trees gaue their fruit.  
9 The Elders ſate in the open places, and  
conſulted all together for the cōmon welk,  
and the yong men were honorably clothed  
and armed.  
10 He prouided vitales for the cities, and all  
kind of munition, ſo that his glorious fame  
was renowned vnto the ende of the world.  
11 He made peace throughout the land, and  
Iſrael had perfit mirth and ioye.  
12 For euery man ſate vnder his vine, and the  
fig trees, & there was no man to fray them.  
13 There was none in the land to fight againſt  
them: for then the Kings were ouercome.  
14 He helped all thoſe that were in aduerſitie  
among his people: he was diligent to ſee  
the Lawe kepte, and he tooke away the vn-  
godly, and wicked.  
15 He beautified the Sanctuarie, and increa-  
ſed the veſſels of the Temple.  
16 When the Romans heard, and the Spar-  
tians had knowledge, that Iohnathan was  
dead, they were very ſorie.  
17 But when they heard, that Simon his brother  
was made high Prielt in his ſtead, & how he  
had wonne the land againe in the cities in it,  
18 They wrote vnto him in tables of braſſe, to  
renewe the friendſhip, and bonde of loue,  
which they had made with Iudas and Iona-  
than his brethren.  
19 Which writings were read before the con-  
gregation at Ieruſalem, and this is the copie  
of the letters that the Spartians ſent.  
20 THE SENATORS and citie of Sparta  
vnto Simon the great Prielt, and to the El-  
ders, and to the Priests, and to the reſidue  
of the people of the Iewes their brethren  
ſend greeting.  
21 When your ambaffadours that were ſent  
vnto our people, certified vs of your glory &  
honour, we were glad of their coming,  
22 And haue regiſtred their ambaffage in the  
publike records in this maner, NUMENIUS  
the ſonne of Antiochus, and Antipater the  
ſonne of Iſaon the Iewes ambaffadours came  
vnto vs, to renewe amitie with vs.  
23 And it pleaſed the people, that the men ſhould  
be honorably intreated, & that the copie of  
their ambaffage ſhould be regiſtred in the  
publike recordes, that it might be for a me-  
morial vnto the people of Sparta: & a copie of  
the ſame was ſent to Simon the chief Prielt.  
24 After this Simon ſent Numenius to Rome,  
with a great ſhield of gold of a thouſand pound  
weight, to confirme the friendſhip with them.  
25 Which

*thankſgiuing*

- 25 Which when the people vnderstoode, they said, What thanks shall we recompense againe vnto Simon and his children?
- 26 For he & his brethren, and the house of his father haue stablished Israel, and ouercome their enemies, & haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, & set it vpon pillars in mount Sion.
- 27 The copie of the writing is this, In the eight and twentie day of the moneth || Elul in the hundredth, seuentie and two yere, in the third yere of Simon the high Priest.
- 28 In Saramel in the great cōgregation of the Priests, & of the people, & of the gouernours of the nation, and of the Elders of the countrey, we would signifie vnto you, that manie battels haue bene fought in our countrey.
- 29 Wherein Simon the sonne of Mattathias (come of the children of Iarib) and his brethren put themselves in danger, and resisted the enemies of their nation, that their Sanctuary, and Law might be maintained, & did their nation great honour.
- 30 For Jonathan gathered his nation together, and became their high Priest, and is laid with his people.
- 31 After that would their enemies haue inuaded their countrey, & destroyed their land, and lay their hands on their Sanctuary.
- 32 Then Simon resisted them, and fought for his nation, and spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages.
- 33 He fortified also the cities of Iudea, & Bethsura that lyeth vpon the borders of Iudea (where the ordinance of their enemies lay sometime) & set there a garison of y<sup>e</sup> Lewes.
- 34 And he fortified Ioppe, which lieth vpon the sea, & Gazara that bordereth vpon Azotus (where y<sup>e</sup> enemies dwelt afore) & there he placed Lewes, and furnished them with things necessarie for the reparation thereof.
- 35 Now whē the people saw the faithfulness of Simon, & to what glory he thought to bring his nation vnto, they made him their gouernour, & y<sup>e</sup> chiefe Priest, because he had done all these things, & for the vprightnes, & fidelitie that he had kept to his nation, & that fought by all meanes to exalte his people.
- 36 For in his time they prospered well by him, so that the heathen were taken out of their countrey, & they also which were in the citie of Dauid at Ierusalem, where they had made them a castel, out of the which they wē, & defiled all things that were about the Sanctuary, and did great hurt vnto religion.
- 37 And he set Lewes in it, and fortified it, for the assurance of the land, and citie, and raised vp the walles of Ierusalem.
- 38 And King Demetrius confirmed him in his high Priesthode for these causes,
- 39 And made him one of his friends, & gaue him great honour.
- 40 For it was reported that the Romains called the Lewes their friends, & confederates, and that they honorably receiued Simons ambassadours,
- 41 And that the Lewes, and Priests consented,

- that Simon should be their prince, and high Priest perpetually, til God raised vp the true Prophet,
- 42 And that he should be their capitaine, and haue the charge of the Sanctuarie, and so set men ouer the workes, and ouer the countrey, and ouer the weapōs, and ouer the forteresses, and that should make prouision for the holy things,
- 43 And y<sup>e</sup> he should be obeyed of euery man, and that all the writings in the countrey should be made in his name, & y<sup>e</sup> he should be clothed in purple, and weare golde,
- 44 And that it should not be lawfull for any of the people or Priests to breake any of these things, or to withstād his words, or to cal any cōgregation in the countrey wout him, or be clothed in purple, or weare a colar of golde:
- 45 And if any did contrary to these things or breake any of them, he should be punished.
- 46 So it pleased all the people to agree that it shoulde be done to Simon according vnto these wordes.
- 47 Simon also accepted it, and was content to be the high Priest, and the capitaine, and the prince of the Lewes, and of the Priests, and to be the chiefe of all.
- 48 And they commanded to set vp this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuarie in an open place,
- 49 And that a copie of the same should be layed vp in the treasure, that Simon and his sonnes might haue it.

## CHAP. XV.

*Antiochus maketh a covenant of friendship with Simon. 11 Tryphon is persued. 15 The Remains write letters vnto Kings and nations in the defence of the Lewes. 27 Antiochus refusing the helpe that Simon sent him, breaketh his covenant.*

- 1 **M**oreouer King Antiochus the sonne of Demetrius sent letters from the yles of the sea vnto Simon the Priest, and prince of the Lewes, and to all the nation,
- 2 Cōteining these words, **ANTIOCHVS** the King vnto Simon the great Priest, and to the nation of the Lewes sendeth greeting.
- 3 For so much as certeine pestilēt men haue vsurped the kingdome of our fathers, I am purposed to challenge the Realme againe, & to restore it to the olde estate: wherefore I haue gathered a great hoste, and prepared shippes of warre,
- 4 That I may go thorowe the countrey, & be auēged of them, w<sup>h</sup> haue destroyed our countrey, and wasted manie cities in the Realme.
- 5 Now therefore I do confirme vnto thee all the liberties, whereof all the Kings my progenitours haue discharged thee, and all the payments, whereof they haue released thee.
- 6 And I giue thee leaue to coyne money of thine owne stampe within thy countrey,
- 7 And that Ierusalem, and the Sanctuarie be free, & that all the weapons, that thou hast prepared, & the forteresses, w<sup>h</sup> thou hast builded, & keepest in thine hands, shalbe thine.
- 8 And all that is due vnto the King, & all that shalbe due vnto the King, I forgieue it thee,
- M m m m. j. from



# I. Maccabees.

from this time forth for euermore.

9 And whē we haue obtained our kingdom, we will giue thee, and thy nation and the Temple great honour, so that your honour shalbe known throughout the worlde.

*Ioseph. Antiquit.  
12. chap. 11.*

10 ¶ In the hundreth, seuentie and foure yere, went Antiochus into his fathers land, and all the bandes came together vnto him, so that fewe were left with Tryphon.

11 So y King Antiochus pursued him, but he fled & came to Dora, w<sup>h</sup> lyeth by the sea side.

12 For he saw that troubles were toward him, and that the armie had forsaken him.

13 Then camped Antiochus against Dora with an hundreth and twentie thousand fighting men, and eight thousand horsemen.

14 So he compassed the citie about, and the shippes came by the sea. Thus they pressed the citie by land, and by sea, in so much that they suffered no man to go in nor out.

15 In the meane season came Numenius, and his companie from Rome, hauing letters written vnto the Kings & countreis, wherein were contained these wordes,

16 LVCIVS the Consul of Rome vnto King Ptolemeus sendeth greeting.

17 The ambassadours of y<sup>e</sup> Iewes are come vnto vs as our friends & confederates frō Simon the hie Priest, & frō the people of the Iewes to renew friendship, and the bond of loue,

18 Who haue brought a shield of golde weighing a thousand pound.

19 Wherefore wee thought it good to write vnto the Kings & countreis, that they should not go about to hurt them, nor to fight against them, nor their cities, nor their countrey, neither to mainteine their enemies against them.

20 And wee were content to receiue of them the shield.

21 If therefore there be any pestilent felowes fled from their countrey vnto you, deliuer them vnto Simon the hie Priest, that he may punish them according to their owne Law.

22 The same things were writte to Demetrius the King, and to Attalus, and to Arathes and to Arsaces,

*\*Or, Sampfame.*

23 And to all countreis, as<sup>s</sup> Sampsfames, and to them of Sparta, and to Delus, and to Mindus and to Sicion, and to Caria, and to Samos, and to Pamphylia, and to Lycia, and to Halicarnassus, and to Rhodus, and to Phaselis, and to Cos, & to Siden, and to Cortyna, and to Gnidon, and to Cyprus, & to Cyrene.

24 And they sent a copie of them to Simon the hie Priest.

25 ¶ So Antiochus the King camped against Dora the second time euer readie to take it, & made diuers engins of warre, & kept Tryphon in, that he could neither go in nor out.

26 Then Simon sent him two thousand chosen men to helpe him with siluer and golde, and much furniture.

27 Neuertheles, he would not receiue the, but brake all the couenant, w<sup>h</sup> he had made with him afore, & withdrew him selfe from him,

28 And sent vnto him Athenobius one of his friends to cōmune with him, saying, Ye with-

holde Ioppe, & Gazara with the castel that is at Ierusalem, the citie of my Realme,

29 Whose borders ye haue destroyed & done great hurt in the land, and haue the gouernment of many places of my kingdome.

30 Wherefore now deliuer the cities, which ye haue taken, with the tributes of the places, that ye haue rule ouer without the borders of Iudea,

31 Or els giue me for them fūe hundreth talents of siluer, & for the harme that ye haue done, & for the tributes of the places other fūe hundreth talents: if not, we will come, and fight against you.

32 So Athenobius the Kings friend came to Ierusalem, and when he sawe the honour of Simon, and the cupbord of golde and siluer plate, and so great preparation, he was astonished, and tolde him the Kings message.

33 Then answered Simō, & said vnto him, We haue neither taken other mens lands, nor withholden that w<sup>h</sup> apperteineth to others: but our fathers heritage, w<sup>h</sup> our enemies had vnrighteously in possession a certeine time.

34 But when we had occasion, we recouered the inheritance of our fathers.

35 And whereas thou requirest Ioppe & Gazara, they did great harme to our people, & thorow our countrey, yet will we giue an hundreth talents for them. But Athenobius answered him nor one worde,

*\*Or, complaint concerning.*

36 But turned againe angrie vnto the King, & tolde him all these wordes, and the dignitie of Simon, with all that he had scene: and the King was very angrie.

37 ¶ In the meane time fled Tryphō by shippe vnto Orthofias.

38 Then the King made Cendebeus captaine of the sea coast, & gaue him bands of foote-men and horsemen,

39 And commanded him to remoue the hoste toward Iudea, and to buyld vp Cedron, & to fortifie the gates, and to warre against the people: but the King pursued Tryphon.

40 So Cendebeus came vnto Iamnia, & began to vex the people, & to inuade Iudea, & to take the people prisoners, and to slay them.

41 And he buylte vp Cedron, where he set horsemen & garisons, that they might make outrodes by the wayes of Iudea, as the King had commanded him.

## CHAP. XVI.

*1 Cendebeus the captaine of Antiochus heft is put to flight by the sonnes of Simon. 11 Ptolemeus the sonne of Abubus killeth Simon and his two sonnes at a banquet. 25 Iohn killeth them that he in waite for his life.*

1 **T**hen came Iohn vp from Gazara, and Ioseph. Antiquit. chap. 11. told Simon his father, what Cendebeus had done.

2 So Simon called two of his eldest sonnes, Iudas and Iohn, and said vnto them, I, & my brethren, and my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel, and the matters haue had good successe vnder our handes, and we haue deliuered Israel often times.

3 But I am now old, & ye by Gods mercy are of a sufficiēt age: be ye therefore in stead of me, & my

4 *bring* & my brother, and go forth and fight for our nation, & the helpe of heauen be with you.  
5 So he chose twentie thousand fighting men of the countrey with the horsemen, which went forth against Cendebeus, and rested at Modin.  
6 In the morning they arose, & went into the plaine field: & behold, a mightie great hoste came against the both of footemen, & horsemen: but there was a river betwixt them.  
7 And John ranged his armie ouer against him, and when he saw that the people was stayed to go ouer the river, he went ouer first him selfe, & the men seeing him, passed through after him.  
8 Then he deuised his men, & set the horsemen in the middes of the footemen.  
9 For their enemies horsemen were verie many: but when they blew the trumpets, Cendebeus fled with his host, whereof many were slaine, and the remnant gate them to the forteresse.  
10 Then was Iudas Johns brother wounded: but John followed after them, till he came to Cedron, which Cendebeus had buyt.  
11 Also they fled vnto the towers, that were in the fields of Azoriz, & those did John burne with fyre: thus were there slaine two thousand men of them: so he returned peaceably into the land of Iuda.  
12 ¶ Now in the field of Iericho was Ptolemeus the sonne of Abubus made capitaine, and he had abundance of siluer and golde.  
13 (For he had married the daughter of the hie Priest.)  
14 Therefore he waxed proude in his minde, and thought to rule the land, and thought to slay Simon and his sonnes by deceit.  
15 Now as Simon went about thorow the cities of the countrey, and studied carefully for

them, he came downe to Iericho, with Matathias, & Iudas his sonnes in the hundreth, seuentie & seuen yere, in the eleventh moneth, which is the moneth Seltan.  
15 Then the sonne of Abubus receiued them by treason into a hide holde, called Doebus, w<sup>h</sup> he had buyt, where he made them a great banquet, and had hid men there.  
16 So when Simon and his sonnes had made good chere, Ptolemeus stood vp w<sup>h</sup> his men, & tooke their weapons, & entred in to Simo in the banquet house, & slawe him with his two sonnes, and certeine of his seruantes.  
17 Whereby he committed a great vilenie, & recompensed euill for good.  
18 Then wrote Ptolemeus these things and sent to the King, that he might send him an host to helpe him, and so would deliuer him the countrey with the cities.  
19 He sent other men also vnto Gazara, to take Iohn, and sent letters vnto the captaines to come to him, & he would giue them siluer, and golde and rewards.  
20 And to Ierusalem he sent rather to take it, and the mountaine of the Temple.  
21 But one ranne before, & told Iohn in Gazara, that his father, and his brethren were slaine, & that Ptolemeus had sente to slay him.  
22 Whē he heard this, he was fore astonished, and laid handes of them that were come to him, and slew them: for he knewe that they went about to kill him.  
23 Concerning other things of Iohn, both of his warres, and of his noble actes (wherein he behaued himselfe manfully) of the building of walles which he made, and other of his deedes,  
24 Behold, they are written in the chronicles of his Priesthoode, from the time, that he was made high Priest after his father.

## THE SECONDE BOOKE

of the Maccabees.

### CHAP. I.

1 An Epistle of the Iewes that dwelt at Ierusalem, sent vnto them that dwelt in Egypt, wherein they exhort them to giue thanks for the death of Antiochus. 29 Of the fire that was hid in the pitts. 24 The prayer of Nicanor.



1 *payr.* His brethren the Iewes, which be at Ierusalem, and they that are in the countrey of Iudea, vnto the brethren the Iewes, that are throughout Egypt, send salutation, and prosperitie.  
2 God be gracious vnto you and remember his couenant made with Abraham, & Isaac, and Iacob his faithfull seruants,  
3 And giue you all an heart, to worship him, and to do his will with a whole heart & with a willing minde,  
4 And open your hearts in his Law, & commandements, and send you peace,  
5 And heare your prayers, and be reconciled with you, and neuer forsake you in time of trouble.

6 Thus now we praye here for you.  
7 Whē Demetrius reigned, in the hundreth, threescore and ninth yere, we Iewes wrote vnto you in the trouble, and violence that came vnto vs in those yeres, after that Iason, and his companie departed out of the holy land and kingdome,  
8 And burnt y porch, & shed innocent blood. Then we prayed vnto y Lord, & were heard: we offred sacrifices & fine flowre, & lighted the lampes, and set forth the bread.  
9 Now therefore keepe ye y dayes of the feast of the Tabernacles in the moneth Chasleu.  
10 ¶ In the hundreth, fourescore and eight yere, the people that was at Ierusalem, and in Iudea, and the counsel and Iudas, vnto Aristobulus King Ptolemeus master, which is of the stocke of the anointed Priests, and to the Iewes that are in Egypt, sendeth greeting and health.  
11 In so much as God hath deliuered vs from great perils, we thake him highly, as though we had ouercome the King:

M m m m. ij.

13 For

*prayer made.*

*November.*

*than his giving.*

## II. Maccabees.

- 12 For he brought the into Persia by heapes, that fought against the holy elie.
- 13 For albeit the captaine, and the armie, that was with him, seemed launcheable, yet they were slaine in the Temple of Nanea, by the deceit of Naneas Priests.
- 14 For Antiochus, as though he would dwell with her, came thither, he, & his filles with him, to receive money vnder the title of a dowry.
- 15 But whipsie the Priests of Nanea had layd it forth, and he was entred with a small companie within the Temple, they shut the Temple, when Antiochus was come in.
- 16 And by opening a priue doore of y vaulte, they cast stones, as it were thunder, vpon the captaine and his, & hauing bruised them in pieces, they cut of their heads and threw them to those that were without.
- 17 God be blessed in all things, which hath deliuered up the wicked.
- 18 Whereas we are now purposed to kepe the purification of the Temple, vpon the five & twelue day of y moneth Challeu, we thought it necessarie to certifie you thercof, that ye also might kepe the feast of the Tabernacles, and of the fire which was giuen vs when Neeimias offered sacrifice, after that he had buyt the Temple, and the altar.
- 19 For when as our fathers were led away vnto Persia, the Priests, w sought the honour of God, tooke the \* fire of the altar priuily, & hid it in an hollow pit, which was drye in the bottome, & therein they kept it, so that the place was vnknewen vnto euery man.
- 20 Now after manie yeres whē it pleased God that Neeimias should be sent from y King of Persia, he sent of y posterity of those Priests, which had hid it to fetch the fire, & as they told vs, they found no fire, but thicke water.
- 21 Then commāded he them to draw it vp, & to bring it: & when the things appertaining to the sacrifices were brought, Neeimias commāded the Priests to sprinkle the wood, & the things laid thereupon with water.
- 22 When this was done, & the time came that the sunne shone, which a fore was hid in the cloude, there was a great fire kindled, so that euery man maruelled.
- 23 Now the Priests, and all prayed, while the sacrifice was consuming: Ionathan began, & the other answered thereunto.
- 24 And y prayer of Neeimias was after this manner, O Lord, Lord God maker of all things, & mercifull, & the onely and gracious King,
- 25 Only liberal, onely iust & almighty & euermāsting, y that deliuerest Israel fro al trouble, & hast chosen the fathers, & sanctified the,
- 26 Receiue the sacrifice for thy whole people of Israel, and preserue thine owne portion, and sanctifie it.
- 27 Gather those together, y are scattered from vs: deliuer them y serue amōg the heathen: looke vpō them y are despised, & abhorred, y the heathen may know that y art our God.
- 28 Punish them that oppresse vs, & with pride doe vs wrong.
- 29 Plant thy people againe in thine holie place \* as Moyses hath spoken.
- 30 And the Priests sang Psalmes therunto.
- 31 Now when the sacrifice was consumed, Neeimias commāded the great stones to be sprinkled with the residue of the water.
- 32 Which when it was done, there was kindled a flame, which was consumed by y light, that shined from the altar.
- 33 So when this matter was knowne, it was told the King of Persia, that in y place where y Priests, which were led away, had hid fire, there appeared which; wherevnto Neeimias & his companie had purified the sacrifices.
- 34 The King tried out the things, and closed the place about, and made it holie.
- 35 And to them that the King fauoured, he gaue and bestowed many gifts.
- 36 And Neeimias called y same place Ephthar, which is to say, purification: but many men call it Nephthar.

prays

Leuit. 16. 17. & 10. 2. & 16. 3.

humbly.

Dmt. 30. 5.

10. 2. 1. 1.

Dmt. 30. 5.

1. King. 11. 1. 1. 1. 1. 1.

Leuit. 24. 1. 1. 1. 1. 1.

1. 1. 1. 1. 1. 1.



12 concerning the holy giftes.  
 13 And so Iudas also gathered all things that came to passe by the warres that were among vs, which things we haue.  
 14 Wherefore if ye haue neede thereof, send some to fetch them vnto you.  
 15 Where as we then are about to celebrate the purification, we haue written vnto you, & ye shall do well, if ye keepe the same dayes.  
 16 We hope also that the God, which deliuered all his people, and gaue an heritage to them all and the kingdome, and the Priesthode, and the Sanctuarie,  
 17 As he promised in the Lawe, will shortly haue mercie vpon vs, & gather vs together from vnder the heauen into his holie place: for he hath saued vs from great perils, and hath cleansed the place.  
 18 As concerning Iudas Maccabeus, and his brethren, the purification of the great Temple, and the dedication of the altar,  
 19 And the warres against Antiochus Epiphanes, and Eupator his sonne,  
 20 And y<sup>e</sup> manifest signes, that came fro heaue vnto those, which manfully stode for the Lewes religion: (for though they were but fewe, yet they ranne through whole countreys, and pursued the barbarous armies,  
 21 And repaired the Temple that was renowned throughout all the world, and deliuered the citie, & established the Lawes, that were like to be abolished, because the Lord was mercifull vnto them with all lenitie)  
 22 We will assaye to abridge in one volume those things, that Iason the Cyrenean hath declared in fise booke.  
 23 For considering the wonderfull number, & the difficultie that they haue that would be occupied in the rehearfall of stories, because of the diuersitie of the matters,  
 24 We haue inducoured, that they that would reade, might haue pleasure, and that they which are studious, might easely keepe them in memorie, & that whosoeuer reade them, might haue profit.  
 25 Therefore to vs that haue taken in hande this great labour, it was no easie thing to make this abbridgement, but required both sweat, and watching.  
 26 Like as he that maketh a feast, and seeketh other mens commoditie, hath no small labour: so we also for many mens sakes are very wel cōtent to vndertake this great labour.  
 27 Leaving to the author the exact diligence of euery particular, we will labour to go forward according to the prescript order of an abbridgement.  
 28 For as he that wil buyld a newe house, must prouide for the whole building, but he that setteth out the plat or goeth about to paint it, seeketh but only what is comlie for the decking thereof.  
 29 Euen so I thinke for vs, that it appertaineth to the first writer of a storie to enter deeply into it, and to make mention of all things, & to be curious in euery part.  
 30 But it is permitted to him that wil shorten it, to vse fewe wordes, and to auoyde those

things that are curious therein.  
 31 Here then wil we beginne the storie, adding thus much to our former wordes, that it is but a foolish thing to abound in wordes before the storie, & to be short in the storie.

## CHAP. III.

Of the honour done vnto the Temple by the Kings of the Gentiles. & Simon uttereth what treasures in the Temple. & Heliodorus is sent to take them away. He is stricken of God, and healed at the prayer of Onias.

1 What time as the holy citie was inhabited with all peace, and when the Lawes were very well kepte, because of the godlines of Onias the hie Priest, and hatred of wickednes,

2 It came to passe that euen the Kings did honour the place, and garnished the Temple with great giftes.

3 In so much that Seleucus King of Asia of his owne rents, bare all the costs belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Benjamin being appointed ruler of the Temple, contended with the hie Priest concerning the iniquitie committed in the citie.

5 And when he could not overcome Onias, he gate him to Apollonius y<sup>e</sup> sonne of Thraseas, which then was gouernour of Coelosyria and Phenice,

6 And tolde him that the treasure in Ierusalem was full of innumerable money, which did not belong to the prouision of the sacrifices, and that it were possible that these things might come into the Kings hands.

7 Now when Apollonius came to the King, & had shewed him of the money, as it was told him, y<sup>e</sup> King chose out Heliodorus his treasurer, and sent him with a commandement, to bring him the foresaid money.

8 Immediately Heliodorus tooke his iourney as though he would visite the cities of Coelosyria and Phenice, but in effect to fulfil the Kings purpose.

9 So when he came to Ierusalem, and was courteously receiued of the hie Priest into the citie, he declared what was determined concerning the money, & shewed the cause of his coming, and asked if these things were so in deede.

10 Then the hie Priest tolde him that there were such things laid vp by the widowes and fatherles,

11 And y<sup>e</sup> certaine of it belonged vnto Hircanus the sonne of Tobias a noble man, & not as that wicked Simon had reported, & that in all there were but foure hundred talents of siluer, and two hundred of golde,

12 And that it were altogether vnpossible to do this wrong to them that had committed it of trust to the holines of the place & Temple, which is honoured thorow the whole world for holines and integritie.

13 But Heliodorus because of the Kings commandement giuen him, said that in any wise it must be brought into the Kings treasure.

14 So he appointed a day, and went in to take order for these things: then there was no smal grieve throughout the whole citie.

M m m m. iij.

15 For

<sup>a</sup> Or, the state and prouision.

## II. Maccabees.

prayer.

15 For the Priests fel downe before the altar in the Priests gamets; & called vnto heauen vpon him which had made a liawe concerning things giue to be kept, that they should be safely preferred for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face, were wounded in their heart: for his countenance, & the changing of his colour declared the sorow of his minde.

17 The man was so wrapped in feare & trembling of the bodie, that it was manifest to them that looked vpon him, what sorow he had in his heart.

18 Others also came out of their houses by heapes vnto the comon prayer, because the place was like to come vnto contempt.

19 And the women, girt with sackloth vnder their breasts, filled the streetes, and the virgins that were kepte in, ranne some to the gates and some to the walles, & others looked out of the windowes.

20 And all helde vp their hands toward heauen, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of all sortes, and the expectation of the high Priest being in such anguish.

22 Therefore they called vpon the almighty Lord, that he woulde keepe safe and sure the things, which were layed vp for those that had deliuered them.

23 Neuertheles, y thing that Heliodorus was determined to do, that did he performe.

24 And as he & his souldiers were nowe there present by the treasury, he that is the Lord of the spirits, & of all power, shewed a great vision, so y all they which presumed to come with him, were astonished at the power of God, and fel into feare, and trembling.

25 For there appeared vnto them, an horse with a terrible man sitting vpon him, most richly barbed, and he ranne fiercely, and smote at Heliodorus with his fore fetle, and it seemed that he that sat vpon the horse, had harnesse of golde.

26 Moreover, there appeared two yong men, notable in strength, excellent in beautie, & comely in apparel, which stood by him on either side, and scourged him continually, & gaue him many fore stripes.

27 And Heliodorus fell suddenly vnto the ground, and was couered with great darkenes: but they that were with him, tooke him vp, and put him in a litter.

28 Thus he that came with so great companye, and many souldiers into the said treasury, was borne out: for he could not helpe himselfe with his weapons.

29 So they did know the power of God manifestly, but he was donne by the power of God, and lay destitute of all hope & health.

30 And they prayed the Lord that had honoured his owne place: for the Tēple which a lile afore was full of feare and trouble, when the almighty Lord appeared, was filled with ioye and gladnes.

31 Then streight wayes certaine of Heliodo-

rus friends prayed Onias, that he would call vpon the most High, to graunt him his life, which lay ready to giue vp the ghost.

32 So the hie Priest, considering that the King might suspect that the lewes had done Heliodorus some euil, he offered a sacrifice for the healk of the man.

33 Now when the hie Priest had made his prayer, the same yong men in the same cloathing appeared, and stood beside Heliodorus, laying, Gue Onias the hie Priest great thanks: for, for his sake hath the Lord graunted thee thy life.

34 And seeing that thou hast bene scourged sit 6 heauen, declare vnto all men the mightie power of God: and when they had spoken these wordes, they appeared no more.

35 So Heliodorus offered, vnto the Lord sacrifice, and made great vowes vnto him, which had graunted him his life, & thanked Onias, & went againe with his hoste to the King.

36 Then testified he vnto euery man of the great workes of God that he had seene with his eyes.

37 And when the King asked Heliodorus, who were meete to be sent yet once againe to Ierusalem, he said,

38 If thou hast any enemie or traitor, send him thither, & thou shalt receiue him wel scourged, if he escape with his life: for in y place, no doubt, there is a speciall power of God.

39 For he that dwelleth in heauē, hath his eye on that place, & defendeth it, & he beaeth and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasury.

### C H A P. III.

Simon reporteth euill of Onias. 7. Jason obtaineth the office of the hie Priest by corrupting the King. 27. And was by Menelaus defrauded by like bribing. 32. Onias is borne traitorously by Andronicus.

1 **T**His Simon nowe, of whome we spake afore, being a bewrayer of the money and of his owne natural countrye, reported euil of Onias, as though he had moued Heliodorus vnto this, and had bene the inuenter of the euil.

2 Thus was he bold to cal him a traitour that was so beneficial to the citie, & a defender of his nation, and so zealous of the Lawes.

3 But whē his malice increased so farre, that through one that belonged to Simon, murders were committed.

4 Onias considering the danger of this contention, and that Apollonius, as he that was the gouernour of Coelosyria and Phenice, did rage, and increased Simons malice.

5 He went to the King not as an accuser of the citizens, but as one that intended the common welth both priuately & publicly.

6 For he saw it was not possible except the King tooke order to quiet the matters, and that Simon would not leaue of his folie.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, tooke the kingdome, Iason the brother of Onias laboured by vnlawfull meanes to be hie Priest.

8 For he came vnto the King, and promised him

praise and thanksgiving.

him three hundredth & threescore talents of silver, & of another rent, foure score talents.

9 Besides this he promised him an hundredth and fiftie, if he might haue licence to set vp a place for exercise, and a place for the youth, and that they would name them of Ierusalem Antiochians.

10 The which thing when the King had granted, and he had gotten the superiority, hee began immediately to draw his kinsme to the customes of the Gentiles.

11 And abolished the friendly priuileges of the Kings, that the Iewes had set vp by Iohn, the father of Eupolemus, which was sent ambassador vnto Rome, to become friends & confederates: he put downe their lawes and policies, and brought vp new statutes, and contrarie to the Lawe.

12 For he presumed to build a place of exercise vnder the castel, and brought the chief young men vnder his subiection, and made them weare <sup>hates</sup>.

13 So there began a great desire to followe y<sup>e</sup> manners of the Gentiles, and they tooke vp the factions of strange nations by the exceeding wickednes of Iason, nor the hie Priest, but the vngodly person,

14 So that the Priestes were now no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made halt to be partakers of the wicked expenses at the playe after the casting of the stone.

15 For they did not set by the honour of their fathers, but liked the glorie of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to be their enemies and punishers, whose custome they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse against the Lawes of God, but the time following shall declare these things.

18 ¶ Now when the games that were vsed euerie five yere, were played at Tyrus, the King being present,

19 This wicked Iason sent from Ierusalem men to looke vpo them, as though they had bene Antiochians, which brought three hundredth drachmes of silver for a sacrifice to Hercules: albeit they that caried them, desired they might not be bestowed on the sacrifice (because it was not comely) but to be bestowed for other expenses.

20 So he that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were giuen to the making of gallicies.

21 ¶ Nowe Apollonius the sonne of Menestheus was sent into Egypt because of the coronation of King Ptolemeus Philometor: but when Antiochus perceiued that he was euill affectioned towards his affaires, hee sought his owne assurance, and departed from thence to Ioppe, and so came to Ierusalem,

22 Where he was honourably receiued of Iason, and of the citie, and was brought in with

torchlight, and with great showings, and so he went with his hoste vnto Phenice.

23 Three yere afterwarde Iason sent Menelaus, the foresaid Simons brother, to beare y<sup>e</sup> money vnto the King, and to bring to passe certeine necessarie affaires, whereof he had giuen him a memoriall.

24 But he, being commended to the King, magnified him for the appearance of his power, and turned the Priesthode vnto him selfe: for he gaue three hundredth talents of silver more then Iason.

25 So he gaue the Kings letters patents, albeit he had nothing in him selfe worthe of the hie Priesthode, but bare the stomache of a cruell tyrant, and the wrath of a wilde beast.

26 Then Iason, which had deceived his owne brother, being deceived by another, was compelled to flie into the countrey of the Ammonites.

27 So Menelaus gaue the dominion: but as for the money that hee had promised vnto the King, he tooke none order for it, albeit Sostratus the ruler of the castel, required it.

28 For vnto him appertained the gathering of the customes: wherefore they were both called before the King.

29 Now Menelaus left his brother Lyfmachus in his steade in the priesthode, and Sostratus left Crates which was gouernour of the Cyprians.

30 ¶ Whiles these things were in doing, the Tharsians and they of Mallot made insurrection, because they were giuen to the Kings concubine called Antiochis.

31 Then came the King in all haste, to appeale the busines, leauing Andronicus a ma of authoritie to be his lieutenant.

32 Now Menelaus, supposing that he had gotten a conuenient time, stole certeine vessels of gold out of the Temple, and gaue certeine of them to Andronicus: and some he sold at Tyrus and in the cities thereby.

33 Which when Onias knewe of a suretie, he reproued him, and withdrew him selfe into a Sanctuarie at Daphne by Antiochia.

34 Wherefore Menelaus, taking Andronicus aparte, prayed him to slaye Onias: so when he came to Onias, he equised him craftily, giuing him his right hand w<sup>th</sup> an othe: (howbeit he suspect him, and perswaded him to come out of the Sanctuarie) so he slewe him incontinently without any regarde of righteouines.

35 For the which cause not onely the Iewes, but many other nations also were grieved, and tooke it heauily for the vnrighteous death of this man.

36 ¶ And when the King was come againe fro the places about Cilicia, the Iewes that were in the citie, and certeine of the Greekes that abhorred the facte also, complained because Onias was slaine without cause.

37 Therefore Antiochus was sorie in his minde, and he had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherefore being kindled w<sup>th</sup> anger, he tooke away



away Andronicus garment of purple, & rent his clothes, and commanded him to be led throughout the citie, and in the same place where he had committed the wickednes against Onias, he was slaine as a murderer. Thus the Lord rewarded him his punisher, as he had deferved.

39 ¶ Now when Lyfimachus had done many wicked deedes in the citie through the counsell of Menelaus, and the brute was spread abroad, the multitude gathered them together against Lyfimachus: for he had caryed out nowe much vessell of golde.

40 And when the people arose, & were full of anger, Lyfimachus armed about three thousand, and began to vse vnlawful power, a certaine tyrant being their captaine, who was no lesse decayed in wit then in age.

41 But when they vnderstoode the purpose of Lyfimachus, some gate stones, some great clubbes, and some cast handfulls of dust, which lay by, vpon Lyfimachus men, and those that inuaded them.

42 Whereby many of the were wounded, some were slaine, & all the other chased away: but the wicked Churchrobber him self, they killed besides the treasure.

43 For these causes an accusation was layde against Menelaus.

44 And when the King came to Tyrus, three men sent from the Senate pleaded the cause before him.

45 But Menelaus, being nowe conuined, promised to Ptolemus the sonne of Dorimenes much money, if he would perswade the King.

46 So Ptolemus went to the King into a court, where as he was to coole him selfe, and turned the Kings minde.

47 In so much that hee discharged Menelaus fro the accusations (notwithstanding he was the cause of all mischief) & condemned those poore men to death, which if they had tolde their cause, yea, before the Scythians, they should haue bene heard as innocent.

48 Thus were they soone punished vniustly, which folowed vpon the matter for the citie, and for the people, and for the holie vessels.

49 Wherefore they of Tyrus hated that wickednes, and ministred all things liberally for their buryall.

50 And so through the couetousnes of them y were in power, Menelaus remained in authoritie, increasing in malice, and declared him selfe a great traitour to the citizens.

CHAP. V.

3. Of the signes and tokens sene in Ierusalem. 6. Of the ende and wickednes of Iason. 11. The persuite of Antiochus against the Iewes. 15. The spoiling of the Temple. 27. Maccabeus fasheth out the wilderness.

1 About the same time Antiochus vnder-tooke his second voyage into Egypt.

2 And then were there scene throughout all the citie of Ierusalem, fourtie daies lög, horsemen running in the ayre, with robes of gold, and as bandes of speare men,

3 And as troups of horsemen set in array, in-countering & coursing one against another with shaking of shields & multitude of darts

and drawing of swordes, and shooting of arrowes, and the glittering of the golden armour scene, and harness of all forces.

4 Therefore euery man prayed, that those tokens might turne to good.

5 Now when there was gone forth a false rumour, as though Antiochus had bene dead, Iason tooke at the least a thousand men, and came suddenly vpon the citie, and they that were vpon the walles, being put back and the citie at length taken.

6 Menelaus fled into the castell, but Iason slewe his owne citizens without mercie, not considering that to haue y aduantage against his kinsmen is greatest disadvantage, but thought that he had gotten the victorie of his enemies, and not of his owne nation.

7 Yet he gate not the superioritie, but at the last receiued shame for the rewarde of his treason, and went againe like a vagabound into the country of the Ammonites.

8 Finally he had this end of his wicked conuersation, y he was accused before Areta, King of the Arabians, & fled from citie to citie, being pursued of euery man, & hated as a forsaker of the Lawes, & was in abomination, as an enemy of his country and citizens, and was driuen into Egypt.

9 Thus he that had chased many out of their owne country, perished as a banished man, after that hee was gone to the Lacedemonians, thinking there to haue gotten succour by reason of kined.

10 And he that had cast manie out vnburyed, was throwen out him self, no man mourning for him, nor putting him in his graue, neither was he partaker of his fathers sepulchre.

11 ¶ Now when these things that were done, were declared to the King, he thought that Iudea would haue fallen from him: wherefore he came with a furious mind out of Egypt, and tooke the citie by violence.

12 He comanded his men of warre also, they should kill, and not spare such as they met, & to slay such as went into their houses.

13 Thus was there a slaughter of yongmen, & olde men, and a destruction of men and women and children, and virgins, and infants were murdered.

14 So y within three dayes were slayne foure score thousand, and fourtie thousand taken prisoners, and there were as many folde as were slaine.

15 Yet was he not content with this, but durst go into the most holy Temple of all y world, hauing Menelaus that traitour to y Lawes, & to his owne country, to be his guide,

16 And with his wicked hands tooke the holie vessels, which other Kings had giuen for the garnishing, glorie and honour of that place, and handled them with his wicked hands.

17 So haucie in his minde was Antiochus, that he considered not, that God was not a litle wrothe for the sinnes of them that dwelt in the citie, for the which such contempt came vpon that place.

18 For if they had not bene wrapped in many sinnes, he, as soone as he had come, had suddenly

not only bene punished, and put backe from his presumption, as Heliodorus was, whome Seleucus the King sent to viewe the treasure.

19 But God hath not chosen the nation for the places sake, but the place for the nation sake.

20 And therefore is the place become partaker of the peoples wrongs, but afterward shall it be partaker of the blessings of the Lord, as it is now forsaken in the wrath of the Almighty, but when the great Lord shall be reconciled, it shall be kept in great worship againe.

21 So when Antiochus had taken eightene hundred talents out of the Temple, he gave him to Antiochia his wife, thinking in his pride to make men his upon the altar, and to walk upon the sea such as he himselfe had he.

22 But his left depreded to vex the people: At Jerusalem Philippe of Phrygian by birth, a man more cruel then he that fer him there:

23 And at Garizin Andronicus, and with the Menelaus, which was more grievous to the citizens then the other, and was despitfull against the Jewes his citizens.

24 He sent also Apollonius a cruel prince, with an armie of two and twenty thousand, whom he commanded to slay those that were to ward man's age, and to sell the women, and the younger sorte.

25 So when he came to Jerusalem, hee fained peace, and kept him still vntill the holy daye of Sabbath: and then finding the Jewes keeping the feast, he commanded his men to take their weapons.

26 And so he slew all them that were gone forth to the shewe, and running through the cite with his men armed, hee murdered a great number.

27 But Iudas Maccabeus, being as it were the tenth, fled into the wilderness, & liued there in the mountaines with his companie among the beastes, and dwelling there, and eating grasse, least they should be partakers of the hikhines.

CHAP. VI.

1 The Jewes are compelled to leaue the Lawe of God. 4 The Temple is defiled. 10 The women cruelly punished. 18 The grievous paine of Eleazar.

1 Not long after this, sent the King an old man of Athens, for to copel the Jewes, to transgresse the Lawes of the fathers, and not to be governed by the Lawe of God.

2 And to defile the Temple that was at Jerusalem, and to call it the temple of Iupiter Olympius, and that of Garizin, according as they did that dwell at that place; Iupiter, that keepeth hospitalitie.

3 This wicked gouernemet was fore and grievous vnto the people.

4 For the Temple was full of dissolution, and gluttonie of the Gentiles, which dallyed with harlots, & had to do with women within the circuit of the holie places, and brought in such things as were not lawfull.

5 The altar also was full of such things, as were abominable & forbidden by the Lawe.

6 Neither was it lawfull to keepe the Sabbaths, nor to obserue their ancient feastes,

nor plainly to confesse himselfe to be a Jewe.

7 In the day of Kings birth they were grievously compelled perforce euerie moneth to banquet, when feast of Bacchus was kept,

they were constrained to goe in the procession of Bacchus with garlands of yuie.

8 Moreover through the counsell of Ptolemus, there went out a commandement vnto the next cities of the heathen against the Jewes, that the like custom, and banquetting should be kept.

9 And who so would not conforme the felices to the manners of the Gentiles, should be put to death: then might a man haue scene the present miserie.

10 For there were two women brought forth, that had circumcised their kiddes, whom when they had led round about the cite (the babes hanging at their breasts) they cast the downe head along ouer the walles.

11 Some that were runne together into denses to keepe the Sabbath day secretly, were discovered vnto Philippe, and were burnt together, because that for the reuerence of the honourable daye they were afraid to helpe them selves.

12 Nowe I beseeche those which reade this booke, that they be not discouraged for these calamities; but they iudge these afflictions, not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodnes not to suffer sinners long to continue, but straight waies to punish them.

14 For the Lord doeth not long waite for vs, as for other nations, whom he punisheth while they are come to the fulnes of their finnes.

15 But thus he dealeth with vs, that our finnes should not be heaped vp to the full, so that afterward he should punish vs.

16 And therefore he neuer withdraweth his mercie from vs: & though he punish w adulterie, yet doeth he neuer forsake his people.

17 But let this be spoken nowe for a warning vnto vs: and now will we come to the declaring of the matter in fewe wordes.

18 Eleazar then one of the principal scribes, an aged man, and of a well fauoured countenance, was constrained to open his mouth, & to eate swines flesh.

19 But he desiring rather to dye gloriously then to liue with hatred, offered him selfe willingly to the torment, and spit it out.

20 As they ought to go to death which suffer punishment for such things, as it is not lawfull to taste of for the desire to liue.

21 But they that had the charge of this wicked banquet, for that olde friendship of the man, tooke him aside priuily, & prayed him, that he would take such flesh, as was lawfull for him to vie, and as he would prepare for him selfe, and dissemble as though he had eaten of the things appointed by the King, and the flesh of the sacrifice.

22 That in so doing he might be deliuered from death, and that for the olde friendship he was among them, he would receive this fauour.

23 But he began to consider discretely, and as became

Or, eating of the flesh that was sacrificed.

afflictions, for correction not for destruction.

the young man  
the young man  
the young man

## II. Maccabees.

became his age, and the excellencie of his ancient yeres, and the honour of his graye heares, wherunto he was come, & his most honest conuersation from his childhode, but chiefly the holie Lawe made, and giuen by God: therefore he answered consequently, & willed them straight wayes so, sende him to the graue.

24 For it becometh not our age, *said he*, to dissemble, whereby manie yong persons might thinke, that Eleazar being foure score yere old & ten were now gone to another religiō, *Or, to another manner of life.*

25 And so through mine hypocrisie (for a little time of a transitorie life) they might be deceived by me, and I should procure malediction, and reproche to mine olde age.

26 For though I were now deliuered fro y<sup>e</sup> torments of men, yet could I not escape y<sup>e</sup> hand of the Almightye, neither aliuie nor dead.

27 Wherefore I will now change this life manfully, and will shewe my selfe such as mine age requirith.

28 And so will leaue a notable example for such as be yong, to dye willingly & courageously for the honourable and holy Lawes. And when he had said these wordes, immediately he went to torment.

29 Now they that led him, changed the loue which they bare him before, into hatred, because of the wordes that he had spoken: for they thought it had bene a rage.

30 And as he was readie to giue the ghost because of the strokes, he sighed and said, The Lord that hath y<sup>e</sup> holie knowledge, knoweth manifestly, that whereas I might haue bene deliuered from death, I am scourged & suffer these sore paines of my bodie: but in my minde I suffer them gladly for his religion.

31 Eue now after this maner ended he his life, leauing his death for an example of a noble courage, & a memorial of vertue, not onely vnto yong men, but vnto all his nacion.

### CHAP. VII.

*The punishment of the seven brethren & of their mother.*  
1 I came to passe also that seven brethren, with their mother, were taken to be compelled by the King against the Lawe, to taste swines flesh, and were tormented w<sup>th</sup> scourges and whippes.

2 But one of them, which spake first, said thus, What seekest thou? and what wouldest thou knowe of vs? we are readie to dye, rather thē to transgresse the Lawes of our fathers.

3 Then was the King angrie, and commanded to heate pangies and cauldrons, which were incontinently made hote.

4 And he, commanded the tongue of him that spake first, to be cut out, and to slay him & to cut of the ymoost parts of his body in y<sup>e</sup> sight of his other brethren and his mother.

5 Now when he was thus mangled in all his members, he commanded him to be brought aliuie to the fire & to fry him in the panne: & while the smoke for a long time smoked out of the panne, the other brethren with their mother, exhorted one another to dye courageously, saying in this maner,

The Lord God doeth regard vs, & in deede

taketh pleasure in vs, as Moyses<sup>4</sup> declared in the song wherein he testified openly, saying, That God will take pleasure in his seruants.

6 So when the first was dead after this maner, they brought the second to make him a mocking stocks: & when they had pulled y<sup>e</sup> skynne with the beere ouer his head, they asked him, if he would eate, or he were punished in all the members of the bodie.

7 But he answered in his owne language, and said, No. Wherefore he was tormeted forth with like the first.

8 And when he was at the last breath, he said, Thou murderer takest this present life from vs, but the King of the world will raise vs vp, which dye for his Lawes, in the resurrection of cuerlasting life.

9 After him was the third had in derision, and when they demaded his tongue, he put it out incontinently, and stretched forth his hands boldly.

10 And spake manfully, These haue I had from the heauen, but nowe for the Lawe of God, I despise them, and trust that I shall receiue the of him againe.

11 In so much that y<sup>e</sup> King & they which were with him, maruelled at y<sup>e</sup> yong mans courage, as at one that nothing regarded the paines.

12 Now when he was dead also, they vexed and tormented the fourth in like maner.

13 And when he was nowe readie to dye, hee said thus, It is better that we should change this which we might hope for of men, and wait for our hope from God, that we may be raised vp againe, by him: as for thee, thou shalt haue no resurrection to life.

14 Afterward they brought the fifte also and tormented him,

15 Who looked vpon the King, and said, Thou hast power among men, and though thou be a mortall man, thou doest what thou wilt: but thinke not, that God hath forsake our natiō.

16 But abide a while, & thou shalt see his great power, how he will tormet thee & thy seede.

17 After him also they brought the sixte, who being at the point of death, said, Deceiue not thy selfe foolishly: for we suffer these things, which are worthy to be wondred at for our own sakes, because we haue offended our God.

18 But thinke not thou, w<sup>th</sup> vnderstandest to fight against God, that thou shalt be vnpunished.

19 But the mother was marueilous aboue all other, and worthis of honourable memorie: for when she sawe her seven sonnes slayne within the space of one daye, she suffred it with a good will, because of the hope that she had in the Lord.

20 Yea, she exhorted euerie one of the in her owne language, & being full of courage and wisdom, stirred vp her womanly affections with a manly stomacke, and said vnto them,

21 I can not tel how ye came into my wombe: for I neither gaue you breath nor life: it is not I y<sup>e</sup> set in order y<sup>e</sup> members of your bodie,

22 But doules the Creator of the world, which formed the birth of man, and founde out the beginning of all things, will also of his owne mercie giue you breath and life againe, as ye now

*constancy in Gods service, though it suffer paine, shall be crowned w<sup>th</sup> glory.*



ye now regard not your owne felices, for his Lawes sake.

24 Now Antiochus thinking him self despised, and considering the iniurious words, while y<sup>e</sup> yongest was yet aliue, he did exhort him not onely with wordes, but swore also vnto him by an othe that he would make him riue & welkhe, if he would forsake the Lawes of his fathers, & that he would take him as a friend, and giue him offices.

25 But when the yong man would in no case hearken vnto him, the King called his mother, and exhorted that she would counsell the yong man to saue his life.

26 And when he had exhorted her with manie wordes, the promised him that she would counsell her sonne.

27 So she turned her vnto him, laughing the cruell tyrant to scorn, and spake in her own language, O my sonne, haue pitie vpon me, that bare thee nine moneths in my wombe, and gaue thee sucke three yeres, and nourished thee, and tooke care for thee vnto this age, and brought thee vp.

28 I beseech thee, my sonne, looke vpon y<sup>e</sup> heauen & the earth, and all that is therein, and consider that God made them of things that were not, and so was mankind made likewise.

29 Feare not this hangman, but shewe thy self worthy such brethren by suffering death, that I may receiue thee in mercie with thy brethren.

30 While she was yet speaking these wordes, y<sup>e</sup> yong man said, Whom waite ye for? I wil not obey the Kings commandement; but I will obey the commandement of the Lawe that was giuen vnto our fathers by Moyses.

31 And thou that imaginest all mischief a gainst the Hebrewes, shalt not escape the hand of God.

32 For we suffer these things, because of our sinnes,

33 But though the liuing Lord be angrie with vs a litle while for our chastening and correction, yet wil hee be reconciled with his owne seruants.

34 But thou, o man without religion and most wicked of al me, list not thy selfe vp in vaine, which art puffed vp with vncertaine hope, and listest thine handes against the seruants of God.

35 For thou hast not yet escaped the iudgemēt of almightie God, which seeth all things.

36 My brethren that haue suffred a litle paine, are now vnder the diuine couenant of euermlasting life: but thou through the iudgement of God, shalt suffer iust punishments for thy pride.

37 Therefore I, as my brethren haue done, offer my bodie and life for the Lawes of our fathers, beseeching God, that he will soone be mercifull vnto our nation, and that thou by torment and punishment mayest confesse, that he is the onely God.

38 And that in me and my brethren the wrath of the Almighty, which is righteously fallen vpon all our nation, may cease.

39 Then the King being kindled with anger,

ragged more cruelly against him then the others; and tooke it grieuously, that he was mocked.

40 So he also dyed holily, and put his whole trust in the Lord.

41 Last of all after the sonnes, was the mother put to death.

42 Let this now be enough spoken concerning the banquet, and extreme cruelties.

## CHAP. VIII.

*Judas gathereth together his hoste. 9 Nicanor is sent against Judas. 16 Judas exhorteth his soldiers to constancie. 26 Nicanor is ouercome. 47 The Iewes gather together, after they haue put their enemies to flight, diuiding part of the spoyle vnto the fatherles and vnto the widowes. 50 Timotheus and Bacchides are discomfited. 51 Nicanor sheweth vnto Antiochus.*

Then Judas Maccabeus, & they that were with him, went priuily into the towries, and called their kinsfolkes & friends together, and tooke vnto them all such as continued in the Iewes religion, and assembled six thousand men.

2 So they called vpon the Lord, y<sup>e</sup> he would haue an eye vnto his people, which was vexed of euery man, and haue pitie vpon the people that was defiled by wicked men.

3 And that he would haue compassion vpon the citie y<sup>e</sup> was destroyed, & almost brought to the ground, and that he would heare the voyce of the bloud that cryed vnto him.

4 And that he would remember the wicked slaughter of the innocent children, and the blasphemies committed against his Name, and that he would shewe this hatred against the wicked.

5 Now when Maccabeus had gathered this multitude, he could not be withstanding by the heathen: for the wrath of the Lord was turned into mercie.

6 Therefore he came at vnwares; and burnt vp the townes and cities: yet he tooke the most commodious places, and slew many of the enemies.

7 But specially he vsed the nightes to make such assaults, insomuch that the brute of his manlinesse was spred euery where.

8 ¶ So when Philippe sawe that this man increased by litle & litle, & that things prospered with him for the most part, he wrote vnto Ptolemeus y<sup>e</sup> gouernour of Coelosyria & Phenice, to helpe him in the Kings busines.

9 Then sent he speedily Nicanor the sonne of Patroclus, a special friend of his, & gaue him of all nations of the heathen no lesse then twentie thousand men, to roote out y<sup>e</sup> whole generation of the Iewes, and ioyned with him Gorgias a capitaine, which in matters of warre had great experience.

10 Nicanor ordeined also a tribute for y<sup>e</sup> King of two thousand talents, which the Romans should haue, to be taken of the Iewes y<sup>e</sup> were taken prisoners.

11 Therefore immediatly he sent to the cities on the seacoast, prouoking the to bye Iewes to be their seruants, promising to sell fourescore and ten for one talent; but he considered not the vengeance of almightie God, that should come vpon him.

12 When

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12. When Iudas then knewe of Nicanors coming, he tolde them that were with him, of the coming of the armie.
13. Now were there some of them fearefull, & trusted not vnto <sup>his</sup> righteousness of God, but fled away, and abode not in that place.
14. But the other fold all that they had left, and besought the Lord together, to deliuer them from that wicked Nicanor, which had solde them, or euer he came neere them.
15. And though hee woulde not do it for their sakes, yet for the couenant made with their fathers, and because they called vpon his holy and glorious Name.
16. And so Maccabeus called his me together, about fixe thousand, exhorting the not to be afraide of their enemies, neither to feare the great multitude of <sup>the</sup> Gentiles, which came against the vnrighteouslie, but to fight manly,
17. Setting before their eyes the iniurie that they had vnjustly done to the holy place, & the crueltie done to the citie by derision, & the destruction of the orders established by their fathers.
18. For they, said he, trust in their weapons & boldnes: but our confidence is in the almightie God, which at a becke can both destroye them that come against vs, & all the worlde.
19. Moreover he admonished them of <sup>his</sup> helpe that God shewed vnto their fathers, as when they perished an hundred & fourescore, and fye thousand vnder <sup>the</sup> Sennacherib,
20. And of the battell <sup>the</sup> they had in Babylon against the Galatians, how they came in all to the battell eight thousand, with foure thousand Macedonians: & when the Macedonians were astonished, the eight thousand slew an hundred & twentie thousand through the helpe <sup>the</sup> <sup>was</sup> giuen them from heauen, whereby they had receiued many benefices.
21. Thus when he had made them bolde with these words, and readie to dye for the Lawes and the countrey, he deuided his armie into foure partes.
22. And made his owne brethren captaines ouer the armie, <sup>so was</sup> Simon, & Ioseph & Ionathan, giuing eche one fiftene hundred me.
23. And when Eleazarus had read the holy booke, and giuen them a token of the helpe of God, Iudas which led the forewarde, ioyned with Nicanor,
24. And because the Almightye helped them, they slewe aboue nine thousand men, and wounded and maimed the most parte of Nicanors hoste, and so put all to flight,
25. And tooke the money fro those that came to bye them, & pursued them farre: but lacking time they returned.
26. For it was the day before the Sabbath, and therefore they would no longer pursue the.
27. So they tooke their weapons, & spoiled the enemies, & kept the Sabbath, giuing thanks and praising the Lord wonderfully, which had deliuered them that day, & powred vpō them the beginning of his mercie.
28. And after the Sabbath, <sup>the</sup> they distributed the spoyle to the sicke, and to the fatherles, and to the widowes, and deuided the residue

among themselves and their children.

29. When this was done, and they al had made a generall prayer, they besought the mercifull Lord to be reconciled at the length with his seruants.

30. Afterward with one consent they fell vpon Timotheus & Bacchides, & slew aboue twentie thousand, & wanne hie & strong holds, & deuided great spoyle, & gaue an equal portion vnto the sicke, and to the fatherles, and to the widowes, and to aged persons also.

31. Moreover they gathered their weapons together, and layed them vp diligently in conuenient places, and brought the remnant of the spoyle to Ierusalem.

32. They slewe also Philarches a most wicked person, which was with Timotheus, and had vexed the Iewes many wayes.

33. And when they kept the feast of victorie in their countrey, they burnt Callisthenes that had set fire vpon the holie gates, which was fledde into a litle house: so he receiued a rewarde meete for his wickednes.

34. And that most wicked Nicanor, which had brought a thousand marchants to bye the Iewes,

35. He was through <sup>his</sup> helpe of <sup>the</sup> Lord brought downe of the whom he thought as nothing, in so much that he put of his glorious raiment, and fledde ouerthwart the countrey like a fugitiue seruant, & came alone to Antiochia, with great dishonour through the destruction of his hoste.

36. Thus he that promised to pay tribute to the Romaines, by meanes of the prisoners of Ierusalem, brought newes, that the Iewes had a defender, and for this cause none coulde hurt the Iewes, because they followed the Lawes appointed by him.

### C H A P. IX.

*Antiochus willing to spoile Persopolis, is put to flight. 5. As he persecuteth the Iewes, he is stricken of the Lord. 13. The faulced repentance of Antiochus. 21. He dyeth miserably.*

1. **A**T the same time, came Antiochus again with dishonour out of the countrey of Persia.

2. For when he came to Persopolis, and went about to robbe the Temple, & to subdue the citie, the people ranne in a rage to defende themselves with their weapons, and put the to flight, & Antiochus was put to flight by <sup>his</sup> inhabitantes, and returned with shame.

3. Now when he came to Ecbarane, he vnderstoode the things that had come vnto Nicanor, and Timotheus.

4. And then being chafed in his fume, hee thought to impute to the Iewes their fault, & had put him to flight, & therefore comanded his charet man to driue continually, & to dispatch the iourney: for Gods iudgement compelled him: for he had said thus in his pride, I will make Ierusalem a comon burying place of the Iewes, when I come thither.

5. But the Lord almightye and God of Israel smote him with an incurable and inuisible plague: for assoone as he had spoken these wordes, a paine of the bowelles, that was remediless, came vpon him, and foretorments of the

*prayer.*

*2 King. 19. 35.  
Isa. 37. 36.  
Job. 1. 21.  
eccle. 41. 24.  
1 Sam. 7. 41.*

*praise & thankes.*

*Rom. 31. 27.  
1 Sam. 30. 24.*

of the inner parts, *in his heart*  
 6 And that most iustly: for he had tormented  
 other mens bowels with diuers, and strange  
 tormentes.  
 7 Howbeit he would in no wise cease from his  
 arrogancie, but swelled the more with pride,  
 breathing out fire in his rage against the  
 Iewes, & commanded to haste the iourney:  
 but it came to passe that he fell downe from  
 the chaire that ranne swiftly, so that all the  
 members of his bodie were bruised with the  
 great fall.  
 8 And thus he that a litle afore thought he  
 might commande the floudes of the sea (so  
 proude was he beyond the condition of mā)  
 and to weigh the hie mountaines in the  
 balance, was now cast on the grounde, and ca-  
 ried in an horselitter, declaring vnto all the  
 manifest power of God;  
 9 So that the wormes came out of the bodie  
 of this wicked man in abundance: and  
 whiles he was aliue, his flesh fell off for paine  
 and torment, and al his armie was grieved at  
 his smell.  
 10 Thus no man could beare because of his  
 stinke, him y a litle afore thought he might  
 reach to the starres of heauen.  
 11 Then he began to leaue of his great pride,  
 and selfewil, when he was plagued and came  
 to the knowledge of him self by the scourge  
 of God, and by his paine which increased e-  
 uerie moment.  
 12 And when he him selfe might not abide his  
 owne stinke, he said these wordes, It is meete  
 to be subiect vnto God, and that a man which  
 is mortall, should not thinke him selfe equall  
 vnto God through pride.  
 13 This wicked perion prayed also vnto y Lord,  
 who would now haue no mercie on him,  
 14 And said thus that he would set at libertie  
 the holy citie vnto the which he made haste  
 to destroye it, and to make it a burying place.  
 15 And as touching the Iewes whom hee had  
 iudged not worthe to be buried, but would  
 haue cast them out with their children to be  
 deuoured of the foules and wilde beastes,  
 he would make them all like the citizens of  
 Athènes.  
 16 And whereas he had spoyled the holy Tem-  
 ple afore, hee would garnishe it with great  
 giftes, and increase the holie vessels, and of  
 his owne rentes beare the charges belong-  
 ing to the sacrifices.  
 17 Yea, and that he would also become a Iewe  
 himselfe, and go thorow all the world y was  
 inhabited, and preach the power of God.  
 18 But for al this his paines would not cease:  
 for the iust iudgement of God was come vpō  
 him: therefore despairing of his health, hee  
 wrote vnto the Iewes this letter vnder writ-  
 ten, containing the forme of a supplication.  
 19 ¶ THE KING and prince Antiochus vn-  
 to the Iewes his louing citizeis wisheth much  
 ioye and health and prosperitie.  
 20 If ye and your children fare well, and if all  
 things go after your minde, I giue great thāks  
 vnto God hauing hope in the heauen.  
 21 Though I lye sicke, yer I am mindefull of

your honour, and good will for the loue I  
 beare you: therefore when I returned from  
 the countrey of Persia, and fel into a sore dis-  
 ease, I thought it necessarie to care for the  
 common safetie of all,  
 22 Nor distrusting mine health, but hauing  
 great hope to escape this sickness.  
 23 Therefore considering that when my father  
 led an host against the hie countreis, he  
 appointed who should succede him;  
 24 That if any controuersie happened contrary  
 to his expectatiō, or if that any tidings were  
 brought that were grievous, they in the  
 lande might knowe to whome the affaires  
 were committed, that they should not bee  
 troubled.  
 25 Againe, when I ponder howe that the gou-  
 ernours, y are borderers, & neighbours vn-  
 to my kingdome, waite for all occasions, and  
 looke but for opportunitie, I haue ordeined y  
 my sonne Antiochus shalbe King, whom I oft  
 commended & committed to many of you,  
 when I went into the hie prouinces, & haue  
 written vnto him as followeth hereafter.  
 26 Therefore, I praye you, and require you to  
 remeber the benefits that I haue done vnto  
 you generally, & particularly, and that euerie  
 man wil be faithful vnto me and my sonne.  
 27 For I trust that he wil be gentle, and louing  
 vnto you according to my intente.  
 28 ¶ Thus the murtherer and blasphemor suf-  
 fered most grievously, and as he had increa-  
 sed other men, so he dyed a miserable death  
 in a strange countrey amonge the moistaines.  
 29 And Philippe y was brought vp with him,  
 caryed away his body, who fearing the sonne  
 of Antiochus, went into Egypt to Ptolemeus  
 Philometor.

CHAP. X.

*Indas Maccabius taketh the citie and the Temple. 10 The  
 altar of Eupator. 16 The Iewes fight against the Idumeans.  
 24 Timotheus innuadeth Iudaea, with whom Indas iermyth  
 battell. 29 Five men appeare in the ayre to the helpe of the  
 Iewes. 37 Timotheus is slaine.*

**M**accabeus nowe and his companie,  
 through the helpe of the Lord, wāne y  
 Temple and the citie againe,  
 And destroyed the altars, & chappels that y  
 heathen had buylded in the open places,  
 3 And clenfed the Temple, & made another  
 altar, and burned stones, and tooke fire of  
 them, and offred sacrifices, and incense two  
 yerres, and sixe moneths after, and set forth  
 the lampes, and the shewbread.  
 4 When that was done, they fell downe flatte  
 vpon the ground, & besought the Lord, that  
 they might come no more into such troubles:  
 but if they sinned any more against him, y  
 he himself would chasten them with mercie,  
 and that they might not be deliuered to the  
 blasphemous, and barbarous nations.  
 5 Now vpon the same day, that the strangers  
 polluted the Temple, on the verie same day  
 it was clēfed againe euen y five & twentieth  
 day of the same moneth, which is Challeu.  
 6 They kept eight daies with gladnes as in  
 the feast of the Tabernacles, remembering,  
 that not long afore they helde the feast of  
 the Tabernacles when they lyued in the

Nann j.

moun-

*transliteration*



## II. Maccabees.

- mountaines and dennes like beasts.
- 7 And for the same cause they bare greene boughes, and faire branches & palmes, and sang psalmes vnto him that had giuen them good successe in clesning his place.
- 8 They ordeined also by a common statute, & decree that euery yere those dayes shoulde be kept of the whole nation of the Iewes.
- 9 And this was the end of Antiochus called Epiphanes.
- 10 ¶ Now will we declare the actes of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres, that followed.
- 11 For when he had taken the kingdome, he made one Lyfias, which had bene captaine of the hoste in Phenice, and Coslofyrta, ruler over the affaires of the realme.
- 12 For Ptolemus that was called Macron, purposed to do iustice vnto the Iewes for the wrong, that had bene done vnto the, & went about to behaue himselfe peaceably with them.
- 13 For the which cause he was accused of his friends before Eupator, & was called oft times traitour, because he had left Cyprus the Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seeing that he was no more in estimation, he was discouraged, and poysoned himselfe, and dyed.
- 14 ¶ But when Gorgias was gouernour of the same places, he interteined strangers, and made warre oft times against the Iewes.
- 15 Moreover the Idumeans that helde the strong holdes, which were meete for their purpose, troubled the Iewes, and by receiuing them that were driuen from Ierusalem, tooke in hande to continue warre.
- 16 The they that were with Maccabeus made prayers, and besought God that he would be their helper, and so they fel vpon the strong holdes of the Idumeans,
- 17 And assailed them fore, that they wanne the places, & slewe all that fought against them on the wall, & killed all that they met with, and slewe no lesse then twentie thousand.
- 18 And because certeine (which were no lesse then nine thousand) were fled into two strong castels, hauing all maner of things conuenient to susteine the siege,
- 19 Maccabeus left Simon, and Ioseph, & Zachheus also, & those that were with them, & were ynowe to besiege them, & departed to those places which were more necessarie.
- 20 Now they that were with Simon, being led with couetousnes, were intreated for money (through certaine of those that were in the castel) and tooke seuentie thousand drachmes, and let some of them escape.
- 21 But when it was tolde Maccabeus what was done, he called the gouernours of the people together, & accused those men, that they had solde their brethren for money, and let their enemies go.
- 22 So he slewe them when they were couict of treason, & immediately wane the two castels:
- 23 And hauing good successe, as in all the warres that he tooke in hande, he slewe in the two castels mo then twentie thousand.
- 24 Now Timotheus whom the Iewes had overcome afore, gathered an armie of strangers of all sorts, & brought a great troupe of horseme out of Asia to winne Iewrie by strength.
- 25 But when he drew neere, Maccabeus, and they that were with him, turned to praye vnto God, and sprinkled earth vpon their brads, and girded their reines with sackcloth,
- 26 And fell downe at the foote of the altar, and besought the Lord to be mercifull to the, and to be an enemy to their enemies, and to be an aduersarie to their aduersaries, as Exod. 17. 16. the Lawe declareth. Dent. 20. 4.
- 27 So after the prayer, they tooke their weapons, and went on further from the cite, and when they came neere to the enemies, they tooke heede to themselves.
- 28 And when the morning appeared, they both ioyned together: the one part had the Lord for their refuge, and pledge of prosperitie, & noble victorie, and the other tooke courage as a guide of the warre.
- 29 But when the battel waxed strong, there appeared vnto the enemies from heauen Iue comely me vpon horses with bridles of gold, and two of them led the Iewes,
- 30 And tooke Maccabeus betwixt them, and couered him on euerie side with their weapons, and kepte him safe, but shot darts, and lightnings against the enemies, so that they were confounded with blindness, and beaten downe and full of trouble.
- 31 There were slaine of foore me twentie thousande and fixe hundred, and fixe hundred horsemen.
- 32 As for Timotheus himselfe, he fled vnto Gazara, which was called a verie strong holde, wherein Chereas was captaine.
- 33 But Maccabeus & his companie laide siege agaynst the fortresses with courage for foure dayes.
- 34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible wordes.
- 35 Neuertheles vpon the fifth day in the morning, twentie yong men of Maccabeus companie, whose heartes were inflamed, because of the blasphemies, came vnto the wall, and w bolde stomaks smote downe those they met.
- 36 Others also that climed vpon the engines of warre against them that were within, set fire vpon the towres, and burnt those blasphemers quicke in the fires that they had made, and others brake vpon the gates, and receiued the rest of the armie, and tooke the cite.
- 37 And hauing founde Timotheus, that was crepte into a caue, they killed him, and Chereas his brother with Apolophanes.
- 38 When this was done, they praised the Lord with psalmes, and thankesgiuing, which had done so great things for Israel, & giuen them the victorie.

### CHAP. XI.

Lyfias goeth about to overcome the Iewes. 8 Succour sent from heauen vnto the Iewes. 16 The letter of Lyfias vnto the Iewes. 20 The letter of King Antiochus vnto Lyfias. 27 A letter of the same vnto the Iewes. 34 A letter of the Romans to the Iewes.

1 Verie

**V**erie thortelic after this, Lyfias y Kings Stuarde, & a kinsman of his, which had the gouernance of the affaires, tooke fore displeasure for the things that were done.

2 And when hee had gathered about fourescore thousand, with all y horsmen he came against the Iewes, thinking to make the citie an habitation of the Gentiles.

3 And the Temple would he haue to get money by, like the other temples of the heathē: for he would sel the Priests office euery yere.

4 And thus being puffed vp in his minde, because of the great number of footemen, and thousands of horsmen, and in his fourescore elephants,

5 He came into Iudea, and drewe neere to Beth-sura, which was a castel of defence, fūe furlonges from Ierusalem, and laide sore siege vnto it.

6 But when Maccabeus, and his companie knewe that he besieged the holdes, they, and all the people made prayers with weeping, and teares before the Lorde, that he would send a good Angel to deliuer Israel.

7 And Maccabeus himselfe first of all tooke weapons, exhorting the other y they would ieorpade themselves together with him to helpe their brethren: so they went forth together with a courageous minde.

8 And as they were there besides Ierusalem, there appeared before them vpō horseback a man in white clothing, shaking his harnessse of golde.

9 Then they prayd the mercifull God all together, and tooke heart, in so much that they were readie, not only to fight with mē, but with the most cruell beastes, & to breake downe wallles of yron.

10 Thus they marched forward in arsy, hauing an helper from heauen: for the Lorde was mercifull vnto them.

11 And running vpō their enemies like lions, they slew cleuen thousand footemen, and sixtene hundred horsmen, and put all the other to flight.

12 Many of them also being wounded, escaped naked, and Lyfias himselfe fled away shamefully, and so escaped.

13 Who as hee was a man of vnderstanding, considering what losse he had had, & knowing, that the Hebrewes could not be overcome because the almightie God helped them, sent vnto them,

14 And promised, that he would consent to all things which were reasonable, and perswade the King to be their friend.

15 Maccabeus agreed to Lyfias requestes, hauing respect in althings to y cōmonwealth, & whatsoeuer Maccabeus wrote vnto Lyfias concerning the Iewes, the King granted it.

16 For there were letters writtē vnto the Iewes from Lyfias containing these wordes, **LYSIAS** vnto the people of the Iewes sendeth greeting.

17 Iohn and Abesalom, which were sent from you, deliuered me the things y you demāde by writing, and required me to fulfill y things that they had declared.

18 Therefore what things soeuer were meete to be reported to y King himselfe, I haue declared them, & he grātē y that was possible.

19 Therefore if yee behaue your selues as friendes toward his affaires, hereafter also I will indeuour my self to do you good.

20 As concerning these things, I haue giuen commandement to these men, and to those whom I sent vnto you, to commune with you of the same particularly.

21 Fare ye well, the hundredth and eight and fourtie yere, the foure and twentieth daye of the moneth Dioscorinthius.

22 ¶ Now the Kings letter contained these wordes, **KING ANTIOCHVS** vnto his brother Lyfias sendeth greeting.

23 Since our father is trāslated vnto the gods, our wilis, that they which are in our realme, liue quietly, that euerie man may apply his owne affaires.

24 We vnderstand also that the Iewes would not consent to our father, for to be brought vnto the custome of the Gentiles, but would keepe their owne maner of liuing: for the w cause they require of vs, that we would suffer them to liue after their owne Lawes.

25 Wherefore our minde is that this nation shalbe in rest, & haue determined to restore them their Temple, that they may be gouerned according to y custome of their fathers.

26 Thou shalt do well therefore to sende vnto them, and graunt them peace, that whē they are certified of our minde, they may be of good comfort, and cherefully go about their owne affaires.

27 And this was the Kings letter vnto the nation, **KING ANTIOCHVS** vnto the Elders of the Iewes, & to the rest of the Iewes sendeth greeting.

28 If ye fare well, we haue our desire: we are also in good health.

29 Menelaus declared vnto vs that your desire was to returne home, and to apply your own busines.

30 Wherefore, those that will depart, we giue them free libertie, vnto the thirtie day of the moneth of Panthicus.

31 That the Iewes may vfe their owne maner of liuing and Lawes, like as afore, and none of thē by any maner of wayes to haue harme for things done by ignorance.

32 I haue sent also Menelaus to comfort you.

33 Fare ye well: the hundredth and eight and fourtie yere, the fiftēth day of the moneth of Panthicus.

34 ¶ The Romaines also sent a letter containing these wordes, **QVINTVS MEMMIVS** and **TITVS MANILIUS** ambassadours of the Romaines, vnto the people of the Iewes sende greeting.

35 The things that Lyfias the Kings kinsman hath granted you, we grant the same also.

36 But concerning that which he shall report vnto y King, send hither some w speede, whē ye haue considered the matter diligently, y we may consult thereupon as shalbe best for you: for we must go vnto Antiochia.

37 And therefore make haste and sende some men,

N n n ij.

men,

Or, April.

Or, Manlius.

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men, that we may know your minde.

38 Fare well: this hundreth and eight, and fourtie yere, the fiftenth day of the moneth of Panthicus.

### CHAP. XII.

*Timotheus troubleth the Iewes. 9 The wicked deede of this of Ioppe against the Iewes. 6 Iudas is avenged of them. 9 He setteth fire in the haven of Lammia. 10 The pursuite of the Iewes against Timotheus. 24 Timotheus is taken & let go unhurt. 32 Iudas pursueth Gorgias.*

1 **W**hen these covenantes were made, Lyfias went vnto the King, and the Iewes tilled their ground.

2 But the gouernours of the places, as Timotheus & Apollonius the sonne of Genneus, and Ieronimus, & also Demophon, & besides them Nicanor y gouernour of Cyprus, would not let them liue in rest and peace.

3 ¶ They of Ioppe also did such a vile acte: they prayed the Iewes y dwelt among them, to go with their wiues and children into the shippes, which they had prepared as though they had ought them none euill will.

4 And so by the common aduise of the citie, they obeyed them, and suspect nothing: but when they were gone forth into the deepe, they drowned no lesse then two hundreth of them.

5 Now whē Iudas knew of this crueltie shewed against his nation, he commanded those men that were w him, to make them readie.

6 And hauing called vpon God the righteous Iudge, he went forth against the murderers of his brethren, and set fire in the haven by night, and burnt the shippes, and those that fled thence, he slewe.

7 And when the citie was shut vp, he departed as though he would come againe, and roote out all them of the citie of Ioppe.

8 ¶ But when he perceived that the Iammites were minded to do in like maner vnto the Iewes, which dwelt among them,

9 He came vpon the Iammites by night, & set fire in the haven with the nauie, so that the light of the fire was seene at Ierusalem, vpon a two hundreth and fourtie furlonges.

10 Nowe when they were gone from thence nine furlonges, in their iourney toward Timotheus, about fife thousand men of foote & fife hundreth horsemen of the Arabians set vpon him.

11 So the battell was sharpe, but it prospered with Iudas through the helpe of God: the Nomades of Arabia, being ouercome, because Iudas sought to make peace with them, and promised to giue him certaine cattell, and to helpe him in other things.

12 And Iudas thinking y they should in deede be profitable concerning many things, granted them peace: whereupon they shooke hands, and so they departed to their tentes.

13 ¶ Iudas also assaulted a citie called Caspis, which was strong by reason of a bridge, and fenced round about with walles, and had diuers kindes of people dwelling therein.

14 So they that were within it, put such trust in the strength of the walles, and in store of vitales, that they were y slacke in their doings, scoulding them that were with Iudas, &

reproching them: yea, they blasphemed and spake such words as were not lawfull.

15 But Maccabeus souldiers, calling vpon the great Prince of y world (which without any instruments, or engins of warre, did cast downe the walles of Iericho, in the time of Iesus) gaue a fierce assault against the walles,

16 And tooke the citie by the will of God, and made an exceeding great slaughter, in so much y a lake of two furlonges broad, which lay thereby, seemed to flowe with blood.

17 ¶ Then departed they from thence, seuen hundreth & fiftie furlonges, & came to Characa vnto the Iewes, that are called Tubieni.

18 But they founde not Timotheus there: for he was departed from thence, and had done nothing, and had left a garison in a verie strong holde.

19 But Dositheus, & Sosipater, which were captaiues with Maccabeus, went forth, and slew those that Timotheus had left in y fortress more then ten thousand men.

20 And Maccabeus prepared, & ranged his armie by bandes, & went courageously against Timotheus, which had with him an hundreth and twentie thousand men of foote, and two thousand and fife hundreth horsemen.

21 When Timotheus had knowledge of Iudas coming, he sent the women, and children, and the other baggage afore vnto a fortress called Carnion (for it was hard to besiege, and vncasie to come vnto because of the straites on all sides.)

22 But when Iudas first band came in sight, the enemies were smitten with feare, & a trembling was among them through the presence of him that seeth al things, in so much y they fleeing one here, another there, were oft times hurt by their owne people, & wounded with the points of their owne swordes.

23 But Iudas was verie earnest in pursuing, and slewe those wicked men: yea, he slew thirtie thousand men of them.

24 Timotheus also himself fell into the hands of Dositheus, & Sosipater, whom he besought with much crafte to let him go with his life, because he had manie of the Iewes parents and the brethren of some of them, which, if they put him to death, should be despised.

25 So when hee had assured them with many wordes, and promised that he would restore them without hurt, they let him go for the health of their brethren.

26 ¶ Then went Maccabeus toward Carnio, & Atargation, and slew fife and twentie thousand persons.

27 And after that he had chased away & slaine them, Iudas remoued y host toward Ephron a strong citie, wherein was Lyfias and a great multitude of all nations, and the strong yong men kept the walles defending them mightily: there was also great preparation of engins of waire, and dattes.

28 But when they had called vpon the Lord, with his power breaketh the strength of the enemies: they wane the citie, and slew fife & twentie thousand of them that were within.

29 ¶ From thence went they to Scythopolis, which

a So called because they were shepherds.

prayst

Or, Iudith  
rammes.  
Iosh. 8. 26.

prayst



which lieth sixe hundreth furlongs from Ierusalem.

30 But when the Iewes which dwelt there, testified, y the Scythopolitans dealt louingly with them, and intreated them kindly in the time of their aduersitie,

31 They gaue them thanks, desiring them to be friendly still vnto them, and so they came to Ierusalem, as the feast of the weekes approached.

32 ¶ And after the feast called Pentecost, they went forth against Gorgias the gouernour of Idumea:

33 Who came out with three thousand men of foote and foure hundreth horsemen.

34 And when they ioyned together, a fewe of the Iewes were slaine,

35 And Dositheus one of the Baccenors, which was on horsebacke and a mightie man, tooke Gorgias, and laide holde of his garment, and drewe him by force, because he would haue taken the wicked man aliue: but an horseman of Thracia fell vpon him, and smote of his shoulder, so that Gorgias fled into Marisa.

36 And when they that were with Elerin, had foughten long, and were wearie, Iudas called vpon the Lord, that he would shewe himselfe to be their helper, and capitaine of the felde.

37 And then he began in his owne language, and sung Psalmes with a lowde voyce, in so much that straight wayes he made the that were about Gorgias, to take their flight.

38 ¶ So Iudas gathered his hoste, and came into the citie of Odolla. And when the seventh day came, they censled themselves (as the custome was) and kept the Sabbath in the same place.

39 And vpon the day following, as necessitie required, Iudas and his companie came to take vp the bodies of them that were slaine, and to burie them with their kinsmen in their fathers graues.

40 Now vnder the coates of euerie one, that was slaine, they found iewels that had bene consecrate to the idoles of the Iammites, which thing is forbidden the Iewes by the Lawe. Then euerie man sawe, that this was the cause wherefore they were slaine.

41 And so euerie man gaue thanks vnto the Lord, the righteous Iudge, which had opened the things that were hid.

42 And they gaue themselves to praye, and besought him, that they shoulde not vnterly be destroyed for the fautes committed. Besides that, noble Iudas exhorted the people to keepe themselves from sinne, for so much as they sawe before their eyes the things which came to passe by the sinne of these that were slaine,

43 And hauing made a gathering through the company, sent to Ierusalem about two thousand drachmes of siluer, to offer a sinne offering, doing very well, and honestly that he thought of the resurrection.

44 For if he had not hoped, that they which were slaine, should rise againe, it had bene

superfluous, & vaine, to praye for the dead. a Fro this vers. to the end of this chapter, Greke text is corrupt, so that no good sense, much lesse certeine doctrine can be gathered thereby: also it is euident that this place was not written by the holy Ghost, both because it dissemeth from the rest of the holy Scriptures, & also the autor of this booke acknowledging his owne infirmitie, desireth pardon, if he haue not attained to that he should. And it seemeth, that this Iason the Cyrenean, out of whome he tooke this abridgement, is Ioseph Ben Gorion, who hath written in Ebrew five bookes of these matters, and intreating this place, maketh no mention of this prayer for the dead, lib. 3. chap. 19. for it is contrarie to the custome of the Iewes, euen to this day, to praye for the dead. And though Iudas had so done, yet this particulare example is not sufficient to establish a doctrine, no more then Zipporahs wasto proue that women might minister the Sacramentes, Exod. 4. 25. or the example of Razis that one might kill himselfe, whom this autor so much commendeth. 2. Maccab. 14. 41.

CHAP. XIII.

The coming of Eupator into Iudea. 2 The death of Menelaus. 10 Menelaus going to fight against Eupator, murder his soldiers vnto prayer. 19 He killeth fourteene thousand men in the tentes of Antiochus. 21 Rhodanus the betrayer of the Iewes is taken.

1 IN the hundreth, fourtie and nine yere it was tolde Iudas, that Antiochus Eupator was coming with a great power into Iudea,

2 And Lysias the stewart and ruler of his affaires with him, hauing both in their armie an hundreth and ten thousande men of foote of the Grecians, and five thousande horsemen, and two & twentie elephants, and three hundreth charrets set with hookes.

3 Menelaus also ioyned himselfe with them, and with great deceite encouraged Antiochus, not for the safegard of the countrey, but because he thought to haue bene made the gouernour.

4 But the King of Kings moued Antiochus minde against this wicked man, and Lysias informed the King, that this man was the cause of all mischiete, so that the King commanded to bring him to Berea to put him vnto death as the maner was in that place.

5 Now there was in that place a towre of fiftie cubites high, full of ashes, & it had an instrument that turned rounde, & on euerie side it rowled downe into the ashes.

6 And there whosoever was condemned of sacrilege, or of any other grievous crime, was cast of all men to the death.

7 And so it came to passe y this wicked man should dye such a death, & it was a most iust thing that Menelaus should want buriall.

8 For because he had committed manie sinnes by the altar, whose fire and ashes were holy: he himselfe also dyed in the ashes.

9 ¶ Now the King raged in his minde, and came to shewe him selfe more cruell vnto the Iewes then his father.

10 Which things when Iudas perceived, he commanded the people to call vpon the Lord night and daye, that if euer he had holpen them, he would now helpe them, when they shoulde be put from their Lawe, from their countrey and from the holy Temple.

11 And that he would not suffer the people, which a litle afore began to recouer, to be subdued vnto the blasphemous nations.

## II. Maccabees.

*fasting*

- 12 So when they had done this all together, and besought the Lord for mercy with weeping, & fasting, & falling downe three daies together, Iudas exhorted the to make them selues readie.
- 13 And he being apart w the Elders, toke counsell to goe forth, afore the King brought his host into Iudea, and should take the citie, & commit the matter to the helpe of y Lord.
- 14 So committing the charge to the Lord of y world, he exhorted his soldiers to fight manfully, euen vnto death for y Lawes, the Temple, the citie, their countrey, and the common wealth, and camped by Modin.
- 15 And so giuing his souldiers for a watche word, The victorie of God, he piked out the manliest yong men, and went by night into the Kings campe, & slew of the hoste foure teene thousand men, and the greatest elephant with all that sate vpon him.
- 16 Thus when they had brought a great feare, & trouble in the campe, and all things went prosperously with them, they departed.
- 17 This was done in the breake of the day, because y protectio of the Lord did helpe the.
- 18 ¶ Now when the King had tasted the manlines of the Iewes, he went about to take the holdes by policie,
- 19 And marched toward Beth-sura, which was a strong holde of the Iewes: but he was chased away, hurt and lost of his men.
- 20 For Iudas had sent vnto them that were in it, such things as were necessary.
- 21 But Rhodocus w was in the Iewes hoste, disclosed the secrets to the enemies: therefore he was fought out, and when they had gotten him, they put him in prison.
- 22 After this did the King cōmune with them that were in Beth-sura, & " tooke trace with them, departed, and ioyned battel with Iudas, who ouercame him.
- 23 But when he vnderstoode, that Philippe (whom he had left to be ouerseer of his busines at Antiochia) did rebell against him, he was astonished, so that he yelded himselfe to the Iewes, and made them an othe to do all things that were right, and was appeased toward them, and offered sacrifice and adorned the Temple, and shewed great gentleness to the place.
- 24 And embraced Maccabeus, and made him capitaine and gouernour from Ptolemais vnto the Gerreneans.
- 25 Neuertheles, when he came to Ptolemais, the people of the citie were not content with this agrement: & because they were grieved, they would y he should breake the couenants.
- 26 Then went Lysias vp into the iudgement seate, & excused the fact as well as he could, and perswaded them, and pacified them, and made them well affectioned, & came againe vnto Antiochia. This is the matter concerning the Kings iourney, and his returne.

### C H A P. XIII.

- Demetrius moued by Alcimus sendeth Nicanor to kill the Iewes.
- 1 Nicanor maketh a compass with the Iewes, which he yet breaketh through the motion of the King.
- 2 Nicanor commandeth Razis to be taken, who slayeth himselfe.
- 3 After three yeres was Iudas enformed that Demetrius the sonne of Seleucus was come vp with a great power and name by the haue of Tripolis,
- 4 Whe he had wonne the countrey, & slaine Antiochus and his lieutenant Lysias.
- 5 Nowe Alcimus, which had bene the high Priest, and wilfullie defiled himselfe in the time that all things were cōfounded, seeing that by no meanes he could saue himself, nor haue any more entrance to the holie altar,
- 6 He came to King Demetrius in the hundredth, fiftie & one yere, presenting vnto him a crowne of golde, and a palme, and of the boughes, which were vsed solemnely in the Temple, and that day he helde his tongue.
- 7 But when he had gotten opportunitie, and occasion for his rage, Demetrius called him to counsell, and asked him what deuises or counsels the Iewes leane vnto.
- 8 To the which he answered, the Iewes y be called Asideas whose capitaine is Iudas Maccabeus, mainteine warres, and make insurrections, & wil not let the Realme be in peace.
- 9 Therefore I, being deuiued of my fathers honour (I meane the high Priesthode) am now come hither,
- 10 Partly because I was wel affectioned vnto y Kings affaires, & secretly because I fought y profit of mine own citizes: for al our people, thorow their rashnes, are not a litle troubled.
- 11 Wherefore, o King, seeing y knowest all these things, make prouisiō for the countrey, & our nation which is abused, according to thine own humanitie, that is ready to help all men.
- 12 For as long as Iudas liueth, it is not possible that the matter should be well.
- 13 When he had spoken these wordes, other friends also hauing euil will at Iudas, set Demetrius on fire.
- 14 Who immediately called for Nicanor, the ruler of the elephants, and made him capitaine ouer Iudea,
- 15 And sent him forth, cōmanding him to slay Iudas, & to scatter them y were w him, & to make Alcimus high Priest of y great Temple.
- 16 Then the heathen which fled out of Iudea from Iudas, came to Nicanor by flocks, thinking the harme and calamities of the Iewes to be their welfare.
- 17 Now when y Iewes heard of Nicanors cōming, & the gathering together of the heathen, they sprinkled themselves with earth, and prayed vnto him which had appointed himselfe a people for euer, and did alwayes defend his owne portion w euident tokens.
- 18 So at the commandement of the capitaine, they remoued straight wayes from thence, and came to the towne of Dessan.
- 19 Where Simon Iudas brother had ioyned battel w Nicanor, and was somewhat astonished through y sudden silence of y enemies.
- 20 Neuertheles Nicanor hearing the manlines of them that were w Iudas, & the bolde stomackes that they had for their countrey, durst not proue y matter w bloodshedding.
- 21 Wherefore, he sent Pofidonius, Theodocius, and Mattias before, to make peace.

*"Or, game & took  
the right hand.*

*"Or, Theodocius  
"Or, Mattias*

20 So when they had taken long aduilement thereupon, and the capitaine shewed it vnto y<sup>e</sup> multitude, they were agreed in one mind, and consented to the covenants.

21 And they appointed a day whē they should particularly come together: so when the day was come, they set for euery man his stooke.

22 Neuertheles Iudas comāded certein men of armes to waite in conuenient places, least there should suddēly arise any euil through the enemies: & so they comūed together of the things whereupon they had agreed.

23 Nicanor, while he abode at Ierusalem, did none hurt, but sent away the people that were gathered together.

24 He loued Iudas, and fauoured him in his heart.

25 He praied him also to take a wife, & to beget childre: so he married, & they liued together.

26 But Alcimus perceiuing the loue that was betwene them, & vnderstanding the covenants that were made, came to Demetrius, & tolde him that Nicanor had taken strange matters in hand, and ordeined Iudas a traitour to the Realme, to be his succellour.

27 Then the King was displeased, and by the reportes of this wicked man, he wrote to Nicanor, saying, that he was verie angry for the covenants, commanding him that he should send Maccabeus in all haste prisoner vnto Antiochia.

28 Whē these things came to Nicanor, he was astonished and sore grieved, that he should breake the things wherein they had agreed, seing y<sup>e</sup> that mā had comitted no wickednes.

29 But because it was not commodious to him to withstande the King, he sought craftily to accomplish it.

30 Notwithstanding when Maccabeus perceiued y<sup>e</sup> Nicanor began to be rough vnto him, & y<sup>e</sup> he intreated him more rudely then he was wot, he perceiued that such rigour came not of good, & therefore he gathered a few of his men, & withdrew himselfe frō Nicanor.

31 But the other perceiuing that he was preuented by Maccabeus worthy policie, came into the great & holy Temple, & commanded the Priests, which were offering their vsual sacrifices, to deliuer him the man.

32 And when they sware that they could not tell where the man was, whom he sought,

33 He stretched out his right hand toward the Temple, and made an othe in this maner, If ye will not deliuer me Iudas as a prisoner, I will make this Temple of God a plaine field, and will breake downe the altar, & will erect a notable Temple vnto Bacchus.

34 After these wordes he departed: then the Priests lift vp their hands toward heauen, & besought him that was euer the defender of their nation, saying in this maner,

35 Thou, o Lord of al things, which hast neede of nothing, wouldest that the Tēple of thine habitation should be among vs.

36 Therefore now, o most holy Lord, keepe this house euer vndeiled, & lately was clesed, & stoppe al the mouthes of the vnrighteous.

37 Now was there accused vnto Nicanor, Ra-

zis one of the Elders of Ierusalem a loue of the cite, & a mā of very good reporte, which for his long was called a father of the Iewes.

38 For this mā aforesometimes when y<sup>e</sup> Iewes were minded; to keepe themselves vndeiled and pure, being accused to be of y<sup>e</sup> religion of the Iewes, did offer to spende his bodie and life w<sup>th</sup> all constancie for the religion of the Iewes.

39 So Nicanor willing to declare the hatred that he bare to the Iewes, sent about fūe hundred men of warre to take him.

40 For he thought by taking him to doe the Iewes much hurt.

41 But when this companie would haue taken his castel, & woulde haue broken the gates by violence, & commanded to bring fire to burne the gates, so that he was ready to be taken on euery side, he fell on his sword,

42 Willing rather to dye manfully, then to giue himselfe into the hands of wicked men, and to suffer reproche vnworthy for his noble steeke.

43 Notwithstanding what time as he missed of his steeke for haste, and the multitude rushed in violently betwene the doores, he ran boldly to the wall, and cast himselfe downe manfully among the multitude.

44 Which conueyed themselves lightly away, and gaue place, so that he fel vpon his bellicie.

45 Neuertheles while there was yet breath in him, being kindled in his minde, he rose vp, and though his blood gushed out like a fontaine, and he was verie sore wounded, yet he ranne thorow the middes of the people,

46 And gate him to the topp of an hierocke: so when his blood was vicerly gone, he took out his owne bowelles with both his handes, and threwe them vpon the people, calling vpon the Lord of life & spirit, that he would restore the againe vnto him, & thus he dyed.

## CHAP. XV.

Nicanor goeth about to come vpon Iudas on the Sabbath day. The blasphemie of Nicanor. 14 Maccabeus expounding vnto the Iewes the visio, & encourageth them w<sup>th</sup> the prayer of Maccabeus. 30 Maccabeus commendeth Nicanors head and handes to be cut of, and his tongue to be giuen vnto the foules. 39 The author excuseth himselfe.

1 N Owe when Nicanor knewe that Iudas and his companie were in the countrey of Samaria, he thought with all assurance to come vpon them, vpon the Sabbath day.

2 Neuertheles the Iewes that were compelled to go with him, said, O kill not so cruellie and barbarouslie, but honour & sanctifie the daye, that is appoynted by him that seeth all things.

3 But this most wicked persone demanded, Is there a Lord in heauen, that commanded the Sabbath day to be kepte?

4 And whē they said, There is a liuing Lord, which ruleth in the heauen, who commāded the seuenth day to be kepte,

5 Then he said, And I am mightie vpon earth to comānd them for to arme theselues, & to performe y<sup>e</sup> Kings busines. Notwithstanding, he could not accōplish his wicked enterprife.

6 For Nicanor lifted vp with great pride, purposed to set vp a memoriall of the victorie obtained

As this priuate example ought not to be followed of the godlie, because it is contrary to y<sup>e</sup> word of God, although the author seeme here to approve it: so that place as touching prayer, Chap. 12. 44, though Iudas had appointed it, yet were it not sufficient to proue a doctrine, because it is onely a particular example.



## II. Maccabees.

10 obtained of all them that were with Iudas.  
 11 But Maccabeus had euer sure confidence &  
 12 a perfite hope y the Lord would helpe him,  
 13 And exhorted his people not to be afraid at  
 14 the coming of the heathen, but alway to re-  
 15 member the helpe y had bene shewed vnto  
 16 them from heaue, & to trust now also y they  
 17 should haue the victorie by the Almightye.  
 18 Thus he encouraged them by the Law and  
 19 Prophetes, putting them in remembrance of  
 20 the battels that they had wonne asere, & so  
 21 made them more willing.  
 22 And stirred vp their hearts, and shewed  
 23 in them also the deceitfulness of the heathen,  
 24 and how they had broken their othes.  
 25 Thus he armed euery one of them, not w  
 26 the assurance of shieldes & speares, but with  
 27 wholesome wordes & exhortations, & shew-  
 28 ed them a dreame worthie to be believed, &  
 29 reioyced them greatly.  
 30 And this was his vision. He thought that he  
 31 sawe Onias (w had bene the high Priest, a  
 32 vertuous & a good man, reuerent in beha-  
 33 iour, and of sober conuersation, wel spo-  
 34 ken, & one y had bene exercised in all points  
 35 of godlines from a childe) holding vp his  
 36 handes toward heauen, & praying for the  
 37 whole people of the Iewes.  
 38 After this there appeared vnto him ano-  
 39 ther mā which was aged, honourable, & of a  
 40 wonderful dignitie, & excellencie aboue him.  
 41 And Onias spake, and said, This is a Iouer  
 42 of the brethren, who prayeth much for the  
 43 people, and for the holy citie, to w<sup>s</sup> Jeremias  
 44 the Prophet of God.  
 45 He thought also that Jeremias helde out his  
 46 right hand, and gaue vnto Iudas a sworde of  
 47 golde: and as he gaue it, he spake thus.  
 48 Take this holy sworde a gift fro God, where-  
 49 with thou shalt wounde the aduersaries.  
 50 And so being comforted by the words of Iu-  
 51 das, w were very sweet & able to stirre them  
 52 vp to valiantnes & to encourage the hearts  
 53 of the yong men, they determined to pitch  
 54 no campe, but courageously to set vpon them,  
 55 and manfullie to assaile them, & to trie the  
 56 matter had to hand, because the citie & the  
 57 Sanctuarye and the Temple were in danger.  
 58 As for their wiues, and children, and bre-  
 59 thren and kinsfolkes, they set lesse by their  
 60 danger: but their greatest & principal feare  
 61 was for the holy Temple.  
 62 Againe they that were in the citie, were  
 63 careful for the armie that was abroad.  
 64 Now whiles they all waited for the tryal of  
 65 the matter, and the enemies now met with  
 66 them, & the hoste was set in aray, and the  
 67 beasts were separated into couenient places,  
 68 and the horsemen were placed in the wings,  
 69 Maccabeus considering the coming of the  
 70 multitude & the diuers preparatiōs of wea-  
 71 pons, & y fiercenes of the beasts, held vp his  
 72 hands toward heauen, calling vpon the Lord  
 73 that doeth wonders, & y looked vpon them,  
 74 knowing y the victorie commeth not by the  
 75 weapons, but y he giueth the victorie to the  
 76 that are worthy, as seemeth good vnto him.

*Or, Elephants.*

*prayer.*

22 Therefore in his prayer he said after this  
 23 manner, O Lord, thou y diddest send thine  
 24 Angel in the time of Ezeias King of Iudea,  
 25 who in the hoste of Sennacherib slewe an  
 26 hundredth, fourscore and six thousand.  
 27 Send now also thy good Angel before vs,  
 28 O Lord of heauens, for a feare and dread vn-  
 29 to them,  
 30 And let them be discomfited by the strength  
 31 of thine armie, which come against thine  
 32 holie people to blasphemie. Thus with these  
 33 wordes he made an ende.  
 34 Then Nicanor & they y were w him, drew  
 35 neere with trumpets and shoutings for ioye.  
 36 But Iudas & his companie praying & calling  
 37 vpon God, encountered with the enemies,  
 38 So that with their hands they fought, but  
 39 with their hearts they prayed vnto God, &  
 40 slew no lesse then fye and thirtie thousand  
 41 men: for through the presence of God they  
 42 were wondrously comforted.  
 43 Now when they left of, & were turning a-  
 44 gainie with ioye, they vnderstoode that Ni-  
 45 canor himselfe was slaine for all his ambition.  
 46 The they made a great shoute & a cry, prai-  
 47 sing the Almightye in their owne language.  
 48 Therefore Iudas, which was euer the chief  
 49 defender of his citizens both in bodie and  
 50 mind, and w bare euer good affectiō toward  
 51 them of his nation, commanded to smite of  
 52 Nicanors head, with his hand and shoulder,  
 53 and to bring it to Ierusalem.  
 54 And whē he came there, he called all them  
 55 of his nation, and let the Priestes by the altar,  
 56 and sent for them of the castel.  
 57 And shewed them wicked Nicanors head,  
 58 and the hand of that blasphemour which he  
 59 had holden vp against the holy Temple of  
 60 the Almightye with proude bragges.  
 61 He cauled the tongue also of wicked Nica-  
 62 nor to be cut in litle pieces, & to be cast vnto  
 63 the foules, & that the rewards of his madnes  
 64 shoulde be hanged vp before the Temple.  
 65 So euery man praised toward the heauen  
 66 the glorious Lord, saying, Blessed be he, that  
 67 hath kept his place vndefiled.  
 68 He hanged also Nicanors head vpon the  
 69 hie castel, for an euident and plaine token  
 70 vnto all of the helpe of God.  
 71 And so they establist it all together by a  
 72 common decree that they would in no case  
 73 suffer this day without keeping it holie.  
 74 And that the feast shoulde be the thirteenth  
 75 day of the twelfth moneth, which is called  
 76 Adar in the Syrians language, the day be-  
 77 fore Mardocheus day.  
 78 Thus farre as concerning Nicanors matters,  
 79 & from y time the Hebrewes had the city in  
 80 possession. And here wil I also make an end.  
 81 If I haue done wel, & as y storie required,  
 82 it is the thing that I desired: but if I haue  
 83 spoken slenderly & barely, it is that I could.  
 84 For as it is hurtfull to drinke wine alone, &  
 85 then againe water: & as wine repered w wa-  
 86 ter is pleasant & deliteh the tast, so y setting  
 87 out of the matter deliteh the eares of the y  
 88 reade the storie. And here shal be the end.

*1. King. 19. 16.  
164. 27. 34. 164. 28.  
eccle. 41. 34.*

THE ENDE OF APOCRYPHA.

THE  
NEWE TESTAMENT  
OF OVR LORD  
IESVS CHRIST,

Conferred diligently with the Greeke, and  
best approued translations in di-  
uers languages.

Exod. 14. vers. 13.

*Feare ye not, stand still, and beholde the salua-  
tion of the Lord, which he wil shewe  
to you this day.*

*but the Lord deliuereth him out*



Exod. 14. vers. 14.

*The Lord shal fight for you: therefore holde  
you your peace.*

IMPRINTED AT LONDON BY

Christopher Barkar, dwelling in Pater noster Rowe, at  
the signe of the Tygres Head.

1577.

*Cum priuilegio.*

# NEW TESTAMENT OF OUR LORD

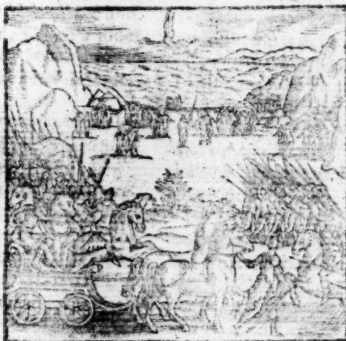
Jesus Christ,

Conferred diligently with the Greek, and  
best approved translations in di-  
vers languages.

Exod. 14. ver. 13.

For ye are not stand still, and behold the salu-  
tion of the Lord, which he will shew  
to you this day.

but the Lord shall deliver him out



Exod. 14. ver. 13.

Exod. 14. ver. 13.

Exod. 14. ver. 14.

The Lord shall fight for you: therefore bolder  
you your peace.

PRINTED AT LONDON BY

Christopher Barker, dwelling in Fetter Lane near Horse-church

the sign of the Cross and the Lion



(C) Privilegio



# THE DESCRIPTION OF THE HOLIE LAND, CONTEINING THE places mentioned in the foure Euangelists, with other places about the sea coasts, wherein may be seene the wayes and iourneys of Christ and his Apostles in Iudea, Samaria, and Ga- lile : for into these three partes this land is deuided.



THE PLACES SPECIFIED IN THIS  
*Mappe with their situation by the obseruation of  
the degrees concerning their length  
and breadth.*

|  |               |  |              |
|--|---------------|--|--------------|
| Alcalon  | 65,24:31,32.  | Gadara or Garaza                                   | 66,48:32,29. |
| Azor   | 65,35:32.     | Gaza   | 65,10:31,40. |
| Bethlehem  | 65,55:31,51.  | Iericho  | 66,10:32,1.  |
| Bethphage  | 68, 31,58.    | Ierusalem  | 66, 31,55.   |
| Bethsaida  | 66,51:32,29.  | Ioppe  | 65,40:32,5.  |
| Bethabara  | 66,34:32,1.   | Ior the other fountaine<br>whence Iordan springeth | 67,31:33,7.  |
| Bethania   | 66, 31,58.    | Magdalon called also<br>Dalmanutha                 | 66,48:32,28. |
| Cana of Galile                                       | 66,52:32,48.  | Naim   | 66,35:32,33. |
| Capernaum  | 66,53:32,29.  | Nazareth   | 66,56:32,42. |
| Carmel mount   | 66,31:32,50.  | Ptolemais  | 66,50:32,58. |
| Cesarea Stratonis                                    | 66,16:32,25.  | Samaria the citie                                  | 66,22:32,19. |
| Cesarea Philippi                                     | 67,39:33,5.   | Sidon  | 67,15:33,30. |
| Corazin  | 66,53:32,29.  | Silo   | 66,27:32,19. |
| Dan one of the fountaines<br>whence Iordan springeth | 67, 25:33, 8. | Tyrus  | 67, 33,20.   |
| Ennon  | 66,40:32,18.  | Tyberias   | 66,44:32,26. |
| Emaus  | 65,54:31,59.  |  |              |
| Ephen  | 66, 8,32.     |  |              |

# THE DESCRIPTION OF THE HOLY LAND, CONTAINING THE

places mentioned in the same, with other places about the sea coast, wherein may be seen the wayes and journeyes of Christ and his Apostles in Iudea, Samaria, and Galilee: for into these three partes this land is divided.



THE PLACES SPECIFIED IN THIS VAPPE with their situation by the observation of the degrees concerning their length and breadth.

|             |                        |             |                         |
|-------------|------------------------|-------------|-------------------------|
| 66° 48' 30" | Gaza or Gaza           | 66° 48' 30" | Alcalá                  |
| 66° 48' 30" | Gaza                   | 66° 48' 30" | Asor                    |
| 66° 48' 30" | Jericho                | 66° 48' 30" | Beit Shean              |
| 66° 48' 30" | Jerusalem              | 66° 48' 30" | Beit Shean              |
| 66° 48' 30" | Toppe                  | 66° 48' 30" | Beit Shean              |
| 66° 48' 30" | For the other fortaine | 66° 48' 30" | Beit Shean              |
| 66° 48' 30" | whence to the spring   | 66° 48' 30" | Can of Galilee          |
| 66° 48' 30" | Magdalen called also   | 66° 48' 30" | Capernaum               |
| 66° 48' 30" | Belshazzar             | 66° 48' 30" | Camel mount             |
| 66° 48' 30" | Naim                   | 66° 48' 30" | Canes Samaria           |
| 66° 48' 30" | Nazareth               | 66° 48' 30" | Canes Libani            |
| 66° 48' 30" | Ptolemais              | 66° 48' 30" | Constantinople          |
| 66° 48' 30" | Samaria the citie      | 66° 48' 30" | In one of the fortaines |
| 66° 48' 30" | Sidon                  | 66° 48' 30" | whence to the spring    |
| 66° 48' 30" | Silo                   | 66° 48' 30" | Enon                    |
| 66° 48' 30" | Tyres                  | 66° 48' 30" | Enon                    |
| 66° 48' 30" | Tyberias               | 66° 48' 30" | Enon                    |

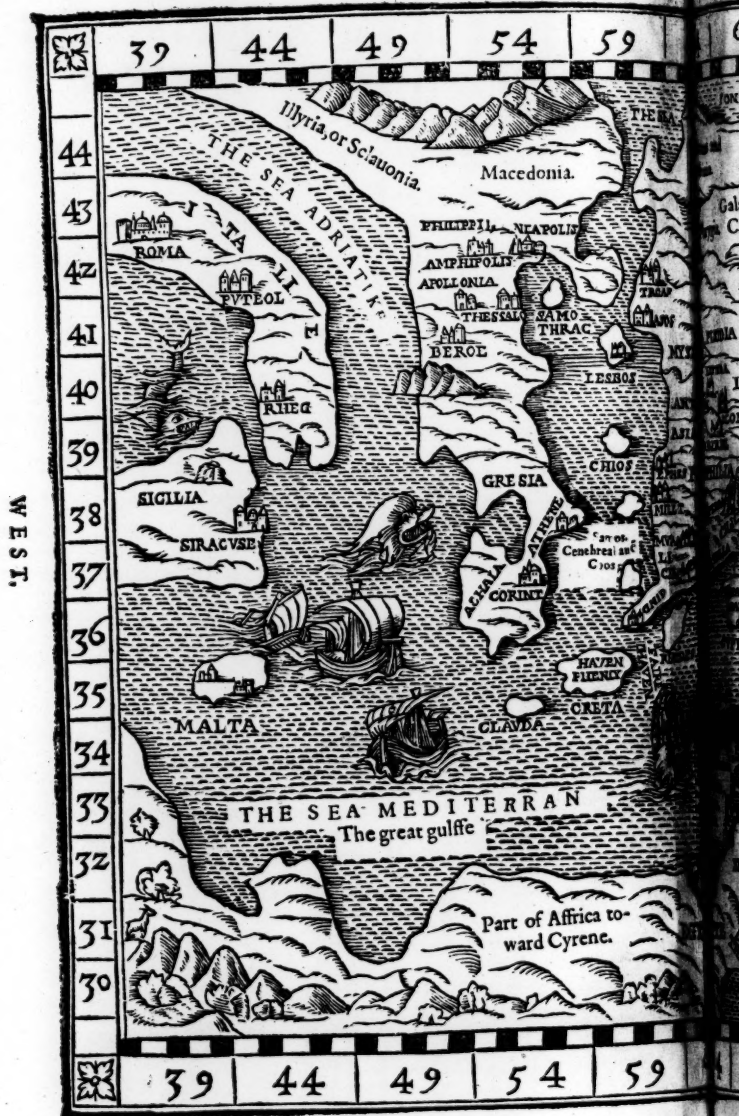
REF 21.

THE NAMES OF THE YVES AND  
connected in this manner

[illegible]



THE DESCRIPTION OF THE COVNTREIS AND PLACES ME  
lie on the West part vnto the Medes and Persians towards the East, conteining do  
and other of the Apostles, and for the vnderstanding  
NORTH



THE NAMES OF THE YLES AND  
countreys mencioned in this mappe.

|                    |                        |                  |
|--------------------|------------------------|------------------|
| Achaia.            | Creta or Candia yle.   | Media.           |
| Arabia the desert. | Cyprus.                | Pamphylia.       |
| Arabia the stonie. | Galatia.               | Persia.          |
| Armenia.           | Grecia. Italie.        | Pontus.          |
| Asia the lesse.    | Illyria, or Sclauonie. | Phenicia.        |
| Bythinia.          | Iudea.                 | Pisidia.         |
| Cappadocia.        | Lesbos yle.            | Phrygia.         |
| Chios yle.         | Lycaonia.              | Rhodes yle.      |
| Cilicia.           | Lycia.                 | Samos yle.       |
| Chaldea.           | Malta yle.             | Samothracia yle. |
| Claudia yle.       | Macedonia.             | Sicilia yle.     |
| Coos yle.          | Myfia.                 | Syria.           |

SOVI  
The  
Amphipolis  
Antiochia  
Antiochia  
Apollonia  
Asios  
Athenes  
Attalia  
Babylon  
Beroe  
Cenchrea  
Cefarea  
Charran  
Corinth  
Damasc  
Derbe  
Ephesus

IN THE ACTES OF THE APOSTLES FROM ITA-  
length. The which description serueth for the peregrination of S. Paul,  
contened in this booke.



| SOVI       |             |                  |             | The mappe and their situation with the obseruation of the length and breadth. |             |  |  |
|------------|-------------|------------------|-------------|---|-------------|--|--|
| Amphipolis | 40:41,30    | Fayre hauens     | 56,46:35,10 | Philippi  | 50,45:41,46 |  |  |
| Antiochia  | 39:15:37,30 | Gaza             | 65,10:31,40 | Ptolemais   | 66,50:32,58 |  |  |
| Antiochia  | 40:30:39,0  | Gnidum           | 57,10:35,30 | Puteoli   | 39,50:41,0  |  |  |
| Apollonia  | 40:30:40,30 | Iconium          | 64,30:38,45 | Rhegium   | 40,0:39,0   |  |  |
| Astos      | 40:40,15    | Ierusalem        | 66,0:31,55  | Rome  | 56,40:41,40 |  |  |
| Athenei    | 40:45:37,15 | Ioppe            | 66,40:31,55 | Salamine yle  | 66,40:35,30 |  |  |
| Attalia    | 40:45:36,30 | Laodicea         | 68,30:35,5  | of Cyprus   | 66,20:32,19 |  |  |
| Babylon    | 39,0:35,0   | Lystri           | 64,0:39,0   | Samaria   | 68,35:25,40 |  |  |
| Beroe      | 40:41:39,50 | Miletum          | 58,0:37,0   | Seleucia  | 67,15:33,30 |  |  |
| Cenchrea   | 39,0:37,0   | Myra             | 61,36:40,0  | Sidon   | 39,30:37,15 |  |  |
| Cesarea    | 39,16:32,25 | Mytilene         | 55,0:35,0   | Syracuse  | 67,40:36,50 |  |  |
| Charran    | 73,15:37,10 | Neapolis         | 51,15:41,40 | Tarsus  | 49,50:40,30 |  |  |
| Corinth    | 38,15:36,55 | Paphos in Cyprus | 65,0:36,0   | Thessalonica  | 55,0:41,0   |  |  |
| Damascus   | 38,15:33,0  | Patara           | 60,30:36,0  | Troas   | 67,3:33,20  |  |  |
| Derbe      | 40,40:38,15 | Perge            | 62,15:36,56 |   |             |  |  |
| Ephesus    | 37,40:37,40 | Phenix an hauen  | 53,45:34,20 |   |             |  |  |

|      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |
|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|
| 1770 | 1771 | 1772 | 1773 | 1774 | 1775 | 1776 | 1777 | 1778 | 1779 | 1780 | 1781 | 1782 | 1783 | 1784 | 1785 | 1786 | 1787 | 1788 | 1789 | 1790 | 1791 | 1792 | 1793 | 1794 | 1795 | 1796 | 1797 | 1798 | 1799 | 1800 |
| 1770 | 1771 | 1772 | 1773 | 1774 | 1775 | 1776 | 1777 | 1778 | 1779 | 1780 | 1781 | 1782 | 1783 | 1784 | 1785 | 1786 | 1787 | 1788 | 1789 | 1790 | 1791 | 1792 | 1793 | 1794 | 1795 | 1796 | 1797 | 1798 | 1799 | 1800 |



# THE HOLIE GOSPEL OF IESVS CHRIST, ACCORDING TO MATTHEWE

## THE ARGVMENT.

**I**n this historie written by Matthewe, Marke, Luke, and Iohn, the Spirit of God so governed their hearts, that although they were foure in number yet in effect and purpose they so consent, as though the whole had bene composed by any one of them. And albeit in style and manner of writing they be diuers, and sometime one writeth more largely than which the other doth abridge: neuertheless in manner and argument they all tend to one ende: which is to publish to the world the fauour of God toward mankind through Christ Iesus, whom the Father hath giuen as a pledge of his mercie and love. And for this cause they insinuate their storie, Gospel, which signififieth good tidings, forasmuch as God hath performed in deede that which the fathers hoped for. So that hereby we are admonished to forsake the world, and the vanities thereof, & with most affectioned hearts embrace this incomparable treasure freely offered vnto vs: for there is no lye nor consolation, no peace nor quietnesse, no felicitie nor saluation, but in Iesus Christ, who is the verie substance of this Gospel, and in whom all the promises are Yea, and Amen. And therefore vnder this word is concealed the whole New testament: but commonly we use this name for the historie, which the foure Euangelists write, concerning Christes coming in the flesh, his death and resurrection, which is the perfect summe of our saluation. Matthewe, Marke, and Luke are more copious in describing his life and death: but Iohn more labourereth to set forth his doctrine, wherein both Christes office, and also the vertue of his death & resurrection more fully appears: for without this, we know that Christ was borne, dead & risen againe, should nothing profite vs. The which thing notwithstanding that the three first touch partly, as he also sometime intermedleth the historickall narration, yet Iohn chiefly is occupied herein. And therefore as a most learned interpreter writeth, they describe, as it were, the body, and Iohn setteth before our eyes the soule. Wherefore the same epity termineth the Gospel written by Iohn, the key which openeth the doore to the understanding of the others: for whosoever hath know the office, vertue & power of Christ, shall reade that which is written of the Sonnes of God come to be the redeemer of the world, with most profite. Now as concerning the writers of this historie, it is euident that Matthewe was a Publicane or custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thought to haue bene Peters disciple, and so haue planned the first Church at Alexandria, where he dyed the eight yere of the reigne of Nero. Luke was a physician of Antiochia and became Pauls disciple, and followed in all his travels: he liued foure score and foure yeres, and was buried at Constantinople. Iohn was that Apostle whom the Lord loved, the Sonne of Zebedeus, and brother of James: he liued threescore yeres after Christ, and was buried nere to the cisie of Ephesus.

### CHAP. I.

1 The genealogie of Christ, that is the Messias promised to the fathers. 18 Who was conceived by the holy Ghost, and borne of the virgin Marie, when she was betrothed vnto Ioseph. 20 The Angel signifieth Iosephs mantle, in which he is called Iesus, and wherefore Emmanuel.



**I**N \* Booke of the generation of IESVS CHRIST the Sonne of Dauid, the sonne of Abraham.

\* Abraham begate Isaac. And Isaac begate Iacob. And Iacob begate Iudas and his brethren. And Iudas begate Phares, and Zara of Thamar. And Phares begate Esrom. And Esrom begate Aran. And Aran begate Aminadab. And Aminadab begate Naasson. And Naasson be-

gate Salmon.

5 And Salmon begate Booz of Rachab. And Booz begate Obed of Ruth. And Obed begate Iesse.

6 And Iesse begate Dauid the King. And Dauid the King begate Solomon of her that was the wife of Vrias.

7 And Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias.

9 And Ozias begate Iotham. And Iotham begate Achaz. And Achaz begate Ezekias.

10 And Ezekias begate Manasse. And Manasse begate Amon. And Amon begate Iosias.

11 And Iosias begate Iacim. And Iacim begate Iechonias & his brethren about the time they were caried away to Babylon.

12 And after they were caried away into Babylon, Iechonias begate Salathiel. And Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And

Rachab and Ruth being Gentiles, signifieth that Christ came not only of Iewes, & for them, but also of the Gentiles & for their saluation.

1. Sam. 16. 17. 18. 2. Sam. 12. 23. 1. King. 11. 32. 1. Chron. 3. 1. He hath omitted three Kings, Iosias, Amasia, Azarias, abridging the number to make the times fourteene generations.

2. King. 24. 25. 1. Chron. 36. 1. 2. Chron. 36. 1. 2. Chron. 36. 1.

2. Chron. 36. 1. 2. Chron. 36. 1. 2. Chron. 36. 1.

2. Chron. 36. 1. 2. Chron. 36. 1. 2. Chron. 36. 1.

1 After the captiuitie, the title royal was appointed vnto him: so that notwithstanding that they were as slaves for the space of seuentie yeres, yet by the prouidence of God the gouernement remained in the familie of Dauid, where it continued till the coming of Christ.

2. Chron. 36. 1. 2. Chron. 36. 1. 2. Chron. 36. 1.

Aaaa. j.

Abiud

# The birth of Christ.

S. Matthewe.

The Wisemen.

Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthā. And Matthā begate Iacob.

16 And Iacob begate Ioseph, the husband of Marie, of whome was borne IESVS, that is called Christ.

17 So all the generations from Abraham to David, are fourtene generations. And from David vntill they were caried away into Babylon, fourtene generations: and after they were caried away into Babylon vntill Christ, fourtene generations.

18 Now the birth of Iesus Christ was thus. Whe as his mother Marie was betrothed to Ioseph, before they came together, she was found with child of the holy Ghost.

19 Then Ioseph her husband being a iust man, and not willing to make her a publicke example, was minded to put her away secretly.

20 But whiles he thought these things, behold, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph the sonne of Dauid, feare not to take Marie for thy wyfe: for that which is conceived in her, is of the holy Ghost.

21 And she shal bring forth a sonne, & thou shalt call his name IESVS: for he shall saue his people from their sinnes.

22 And all this was done that it might bee fulfilled, which was spoken of the Lord by the Prophet, saying,

23 Beholde, a Virgine shalbe with childe, and shall beare a sonne, and they shal call his name Emmanuel, which is by interpretation, God with vs.

24 Then Ioseph, being raised from sleepe, did as the Angel of the Lorde had inioyned him, and tooke his wife.

25 But he knew her not, till she had brought forth her first borne sonne, and he called his name IESVS.

26 This name putteth him in remembrance of Gods promise to Dauid. Luke 1. 31. That is, a Saviour. Acts 13. phil. 2. 10. 1/2. 7. 14. Or, thou. God is ioyned with vs by the meanes of Iesus Christ, who is both God and man. Christ is here called the first borne, because she had neuer any before, & not in respect of any she had after. Neither yet doth this word (til) import alwayes a time folowing: wherein the contrarie may be affirmed, as our Saviour, saying, that he will be present with his disciples till the ende of the world, meaneth not, that after this world he will not be with them.

## CHAP. II.

The time and place of Christes birth. 11 The wisemen offer their presents. 14 Christ fleeth into Egypt. 16 The young children are slaine. 18 Ioseph turneth into Galile.

1 When Iesus then was borne at Beth-lehem in Iudea, in the daies of Herode the King, behold, there came wise men from the East to Ierusalem, saying, Where is the King of the Iewes that is borne? for we haue seene his starre in the East, & are come to worship him.

2 Then was that fulfilled which was spoken by the Prophet Ieremias, saying, In Rama was a voice heard, mourning, & weeping, & great lamentation: Rachel weeping for her children, and would not be comforted, because they were not.

3 And when Herode was dead, behold, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt,

4 Saying, Arise, and take the babe and his

3 When King Herode heard this, he was troubled, and all Ierusalem with him.

4 And gathering together all the chiefe Priests, & Scribes of the people, he asked of them, where Christ should be borne.

5 And they said vnto him, At Beth-lehem in Iudea: for so it is written by the Prophet,

6 And thou Beth-lehem in the land of Iuda, art not the least among the Rinces of Iuda: for out of thee shall come the gouernour that shall feede my people Israel.

7 Then Herode priuily called the Wisemen, and diligently inquired of them the time of the starre that appeared,

8 And sent them to Beth-lehem, saying, Go, and search diligently for the babe: and when ye haue found him, bring me worde againe, that I may come also, and worship him.

9 So when they had heard the King, they departed: and lo, the starre which they had seene in the East, went before them, till it came, and stode ouer the place where the babe was.

10 And when they sawe the starre, they reioiced with an exceeding great ioye,

11 And went into the house, and found the babe with Marie his mother, and fell downe, and worshipped him, and opened their treasures, and presented vnto him giftes, euen golde, and incense, and myrrhe.

12 And after they were warned of God in a dreame, that they should not go againe to Herode, they returned into their country, they returned into their country.

13 After their departure, behold the Angel of the Lorde appeareth to Ioseph in a dreame, saying, Arise, and take the babe and his mother, and flee into Egypt, and be there till I bring thee worde: For Herode will seeke the babe, to destroy him.

14 So he arose and tooke the babe and his mother by night, and departed into Egypt.

15 And was there vnto the death of Herode, that it might be fulfilled, which was spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my Sonne.

16 The Herode, seeing that he was mocked of the wisemen, was exceding wroth, and sent forth, and slew all the male children that were in Beth-lehem, & in all the coasts thereof, from two yere olde & vnder, according to the time which he had diligently searched out of the wise men.

17 Then was that fulfilled which was spoken by the Prophet Ieremias, saying,

18 In Rama was a voice heard, mourning, & weeping, & great lamentation: Rachel weeping for her children, and would not be comforted, because they were not.

19 And when Herode was dead, behold, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the babe and his

Albeit Iewes number their kindred by the male kinde, yet this linage of Marie is comprehended vnder same, because she was married to a man of her owne stocke and tribe. I Who is true King, Priest, and Prophet anointed of God to accomplish the office of the redeemer.

Luke 1. 27. m Before hee tooke her home to him.

n As the Angel afterward declared to Ioseph.

o Vpright and fearing God, & therefore suspecting that she had committed fornication, before she was betrothed, would neither retein her, which by lawe should be married to another, neither by accusing her put her to shame for her fact.

p This dreame is witnessed by the holie Ghost, and is a kind of reuerlatio. Nom 12. 6

q This name putteth him in remembrance of Gods promise to Dauid. Luke 1. 31. That is, a Saviour. Acts 13. phil. 2. 10. 1/2. 7. 14. Or, thou. God is ioyned with vs by the meanes of Iesus Christ, who is both God and man. Christ is here called the first borne, because she had neuer any before, & not in respect of any she had after. Neither yet doth this word (til) import alwayes a time folowing: wherein the contrarie may be affirmed, as our Saviour, saying, that he will be present with his disciples till the ende of the world, meaneth not, that after this world he will not be with them.

Luke 2. 6. a For there is another Beth-lehem in the tribe of Zebulun.

b Wisemen, or Magi, in the Persians & Chaldeans tongue signi-

fic Philosophers, Priests, or Astronomers, & are here the first fruites of the Gentiles that came to worship Christ. c An extraordinary signe to see forth that Kings honour, whome the worlde did not esteeme. d Which was a declaration of that reuerence, which the Gentiles should beare vnto Christ.

They welter of Christ in generall, while the wisemen professe his name, and put him his due honour, they were cold, & shut backe.

Mich. 5. 2. Iohm 7. 42. f An euill conscience is a burning

g The starre vanished away he. fore, to the wisemen they should rise at Ierusalem, & there inquire of the thing, to the confusion of the Iewes.

Or, I sawe.

h The Persian manner was not to salute Kings without a present, & therefore they brought that which was most precious in their country, whereof came one of the best.

i Promise ought not to be kept, where Gods honour and praising of his truth is hindered: or else ought not to be broken.

k That which was prefigured by the deliverance of the Iraelites out of Egypt, which were christes church and his body, is now verified, & accomplished in head Christ.

l Within a certen time after Iohm 3. 1. m Herodes renewed his fury, which the Iraelites had suffered long before: yet for his crueltye he could not bring to passe, & Christ should not reigne.

n That is, they were killed and dead.

Angel. 1. 13. 2. 1. 0

Angel. 1. 13. 2. 1. 0

his mother, and go into the land of Israel: for they are ° dead which sought the babes lyfe.

11 Then he arose vp, and tooke the babe and his mother, and came into the lande of Israel.

12 But when hee heard that Archelaus did raigne in Iudea in stead of his father Herod, he was afraid to go thither: yet after he was warned of God in a dreame, he turned aside into the partes of Galile,

13 And went and dwelt in a citie called Nazareth, that it might bee fulfilled which was spoken by the Prophetes, which was, That he should be called "a Nazarite.

CHAP. III.

1 The office, doctrine, and life of Iohn. 7 The Pharisees are reproved. 8 The fruites of repentance. 13 Christ baptized in Iordan, 17 And authorized by God his Father.

And "in those dayes, Iohn the Baptist came and preached in the wilderness of Iudea,

2 And said, Repent: for the 'kingdome of heauen is at hand.

For this is he of whom it is spoken by the Prophet Esaias, saying, \* The voyce of him that cryeth in the wilderness, is, Prepare ye the waye of the Lorde: make his pathes straight.

3 \* And this Iohn had his "garment of camels heare, and a girdle of a skin about his loynes: his meate was also " locustes and wilde honie.

4 \* Then went out to him Ierusalem and all Iudea, and all the region round about Iordan.

5 And they were baptized of him in Iordan, " confessing their sinnes.

6 Nowe when he sawe many of the Pharisees and of the Sadduces come to his baptisme, he sayde vnto them, \* O "generations of vipers, who hath forewarned you to fye from the anger to come?

7 Bring forth therefore " fruite wortheie amendment of life,

8 And thinke not to saye with your selues, \* We haue Abraham to our father: for I say vnto you, that God is able of these stones to raiſe vp children vnto Abraham.

9 And now also is the "axe put to the roote of the trees: \* therefore euery tree which bringeth not forth the good fruite, is hewen downe, and cast into the fire.

10 \* In deede I baptize you with water to amendment of life, but he that commeth after me, is mightier then I, whose shooes I am not worthy to beare: hee wil baptize you with the holy Ghost, and with " fire.

11 \* Menace those venomous & malicious Pharisees with the iudgement of God, except they shew before men such workes as are agreeable vnto the profession of the godly, whom Iſai calleth the trees of righteousness, Chap. 61.3. Iohn. 3.29. Mat. 13.26. H The iudgement of God is to destroy such as are not meete to bee of his Church.

12 \* When God baptizeth inwardly with the vertue of his spirit, he burneth and consumeth the vices, and inflameth the hearts with loue to

12 Which hath his "fanne in his hande, and will make cleane his floore, and gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire.

13 \* Then came Iesus from Galile to Iordan vnto Iohn, to be baptized of him.

14 But Iohn put him backe, saying, I haue neede to be baptized of thee, & comest thou to me?

15 Then Iesus answering, said to him, Let be now, for thus it becommeth vs to " fulfill all righteousness. So he suffered him.

16 And Iesus when he was baptized, came straight out of the water, And lo, the heauens were opened vnto him, & Iohn sawe the Spirit of God descending like a "dowe, and lighting vpon him.

17 And lo, a voyce came from heauē, saying, \* "This is my "beloued Sonne, in whom I am well pleased,

Iesus Christ, that from him it might be powred on vs, which desire of our selues his wrath and indignation. [Coloss. 1.12.]

CHAP. IIIII.

1 Christ fasteth and is tempted. 11 The Angels minister vnto him. 17 He beginneth to preach. 18 He calleth Peter, Andrew, James & Iohn, & healeth all the sicke.

Then \* was Iesus led aside " of the Spirit into the wilderness, to be "tempted of the deuill.

2 And when he had fasted fourtie dayes, & fourtie nights, he was afterward hungrie.

3 Then came to him the tempter, and said, If thou be the sonne of God, \* command that these stones be made bread.

4 But he answering, said, It is written, \* Man shall not liue by bread onely, but by euery " worde that proceedeth out of the mouth of God.

5 Then the deuill tooke him vp into the "holie Citie, and set him on a "pinacle of the temple,

6 And said vnto him, If thou be the Sonne of God, cast thy self down: for it is written, \* that he wil giue his Angels charge ouer thee, and with their hands they shall "lift thee vp, lest at any time thou shouldest dash thy foote against a stone.

7 Iesus said vnto him, It is written againe, \* Thou shalt not tempt the Lord thy God.

8 Again the deuill tooke him vp vnto an exceeding high mountaine, and "shewed him all the Kingdomes of the worlde, and the glorie of them,

9 And said to him, All these wil I giue thee, if thou wilt fall downe, and worship me.

10 Then said Iesus vnto him, Auoide Satan: for it is written, \* Thou shalt worshippe the Lord thy God, and him onely shalt thou serue.

11 \* Then the deuill "leste him: and beholde, the Angels "came, and ministered vnto him.

12 \* And when Iesus had heard that Iohn

k Which is the preaching of this Gospel, whereby he gathereth the faithfull as good come, and scattereth the infidels as chaffe.

Mark. 1.9. Luk. 3.22.

I VVe must reder perſite obedience to God in all things, which he hath ordained.

To shew the state of his kingdom, which is in all meekenes and lowliness.

Chap. 17.5. 2 Pet. 1.17.

n The fauour of God resteth on

Iesus Christ, that from him it might be powred on vs, which desire of our selues his wrath and indignation. [Coloss. 1.12.]

temptation by sathan

such was the habit of Elyah 2k. ch. 1. v. 8. whom Jo. did represent according as was forephied Mal. 4. 5. confession of all 8 ems. c. 3. 6.

this word is the only weapon against all temptations.

1 The word of God is the sword of the spirit, wherewith Satan is overcome. k To comfort him. Mark. 1.14. Luk. 4.14. Iohn. 4.42.



Christ preacheth & calleth Apostles.

S. Matthewe.

The first.

1 And cast in prison by Herod.

was delivered vp, he returned into Galile.

m For so they called the lake of Genesareth.

13 And leauing Nazareth, went and dwelt in Capernaum, which is nere the sea, in the borders of Zabulon and Nephthali.

14 a. 9. 1.

14 That it might be fulfilled which was spoken by Esaias the Prophet, saying, 15 \* The land of Zabulon, and the land of Nephthali, by the way of the sea, beyond Iordan, \* Galile of the Gentiles:

n Christ had preached nowe almost a yere in Iudea, & Samaria, & after, went to preach in the vppermost Galile, which was out of the borders of Palestina

16 The people which sat in darkenes, saw great light: and to them which sat in the region and shadowe of death, light is risen vp.

the comfort of the Gospill.

out of the borders of Palestina which was without comfort, hath receiued consolation.

17 \* From that time Iesus began to preach, and to say, Amend your liues: for the kingdom of heauen is at hand.

Mar. 1. 16.

18 \* And Iesus walking by the sea of Galile, sawe two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers)

p God hath chosen the weak things of the world to confound mightie,

19 And he said vnto them, Followe me, and I will make you fishers of men.

1. Cor. 1. 27.

20 And they straight way leauing the nets, followed him.

q To draw them out of the frowde of this world, wherein they are drowned.

21 And when he was gone forth from thence, hee sawe other two brethren, James the sonne of Zebedeus, and Iohn his brother in a ship with Zebedeus their father, mending their nets, and he called them.

r We ought to be moit ready to followe Christ, while he calleth, leauing all worldly respects apart

22 And they without tarying, leauing the ship and their father, followed him.

1. Thim. 4. 8.

23 So Iesus went about all Galile, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing euerie sickenes and euerie disease among the people.

2. So that by healing incurable diseases Christ's diuinitie appeared.

24 And his fame spred abroade through all Syria: and they brought vnto him all sick people, that were taken with diuers diseases and gripings, and them that were possessed with deuils, and those which were lunatique, and those that had the palsey: & he healed them.

u They were mad or sicke at a certain time of the moone.

25 And there followed him great multitudes out of Galile, and Decapolis, and Ierusalem, and Iudea, and from beyonde Iordan:

x It was a country wherein were ten cities, at the word signifieth.

CHAP. V.

Christ teacheth who are blessed. 12 The salt of the earth and light of the world. 16 Good workes. 17 Christ came to fulfill the Lawe. 18 VVho is not by killing. 23 Reconciliation. 27 Adulterie. 29 Offences. 31 Disauowment. 33 Not to sweare. 39 To suffer wrong. 43 To love our enemies. 48 Perfection.

1. That feeble felues voide of al righteousness

1 And when he sawe the multitude, hee went vp into a mountaine: and when he was set, his disciples came to him.

2. And hee opened his mouth and taught them, saying,

\* Blessed are the poore in spirit, for theirs is the kingdom of heauen.

3. That they may onely seeke it in Christ.

\* Blessed are they that mourne: for they shall be comforted.

4. Which feele their owne miserie, and seeke their comfort in God.

\* Blessed are the mecke: for they shall inherite the earth.

Blessed are they which hunger and thirst for righteousness: for they shall be filled.

Blessed are the mercifull: for they shall obtaine mercie.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which suffer persecutio for righteousnes sake: for theirs is the kingdom of heauen.

\* Blessed are ye when men reuile you, & persecute you, and say all manner of euill against you for my sake, falsely.

Reioyce and be glad, for great is your reward in heaven: for so persecuted they the Prophets which were before you.

\* Ye are the salt of the earth: but if the salt haue lost his sauour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be troden vnder foote of men.

Ye are the light of the worlde. A citie that is set on an hill, can not be hid.

\* Neither do men light a candle, and put it vnder a bushell, but on a candellsticke, and it giuech light vnto all that are in the house.

\* Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

17 Think not that I am come to destroye the Law, or the Prophets. I am not come to destroye them, but to fulfill them.

\* For truly I saye vnto you, Till heauen, and earth perishe, one iote, or one tittle of the Lawe shall not scape, till all things be fulfilled.

\* Whosoever therefore shall breake one of these least commandments, & teache men so, hee shall be called the least in the kingdom of heauen: but whosoever shall obserue and teache them, the same shall be called great in the kingdom of heauen.

20 For I say vnto you, except your righteousness exceede the righteousness of the Scribes and Pharises, ye shall not enter into the kingdom of heauen.

21 Ye haue heard that it was sayde vnto them of the olde time, \* Thou shalt not kill: for whosoever killeth, shall be culpable of iudgement.

22 But I saye vnto you, whosoever is angrie with his brother, \* madly, shall be culpable of iudgement. And whosoever saith vnto his brother, \* Raca, shall be worthy to be punished by the Counsell.

And whosoever shall saye, Foole, shall be worthy to be punished with hell fire.

23 If then thou bring thy gift to the altar, and there rememberest that thy brother

lieth in the Syrians tongue an idle braine, and is spoken in contempt. Like iudgement almost the Romans obserued: for Triumues the examination of small matters, the counsil of 23 of greater cities, and finally great matters of importance were decided by the Senate of 71 iudges which here is compared to the iudgement of God, and punished with hell fire.

hath ought againſt thee,

24 Leauē there thine offing before the altar, and go thy way: firſt be reconciled to thy brother, and then come and offer thy gift.

25 \* Agree with thine aduerſarie quickly, whiles thou art in the way with him, leaſt thine aduerſary deliuer thee to the iudge, and the iudge deliuer thee to the ſeruant, and thou be caſt into priſon.

26 Verely I ſay vnto thee, thou ſhalt not come out thence, till thou haſt payed the vtmoſt farthing.

27 ¶ Ye haue heard that it was ſaid to them of olde time; \* Thou ſhalt not commit adulterie.

28 But I ſay vnto you, that whoſoever looketh on a woman to luſt after her, hath committed <sup>a</sup> adulterie with her already in his heart.

29 \* Wherefore if thy right eye cauſe thee to offend, plucke it out, and caſt it from thee: for better it is for thee, that one of thy members periſh, then that thy whole body ſhould be caſt into hel.

30 Alſo if thy right hand make thee to offend, cut it of, and caſt it from thee: for better it is for thee that one of thy members periſh, then that thy whole body ſhould be caſt into hel.

31 It hath bene ſaid alſo, \* Whoſoever ſhall put away his wife, let him giue her a teſtimoniall of diuorcement.

32 But I ſay vnto you, whoſoever ſhall put away his wife (except it be for fornication) cauſeth her to commit adulterie: & whoſoever ſhall marry her that is diuorced, committeth adulterie.

33 Againē, ye haue heard that it was ſaid to the of olde time, \* Thou ſhalt not forſweare thy ſelfe, but ſhalt performe thine othes to the Lord.

34 But I ſay vnto you, \* Swear not at all, neither by heauen, for it is the throne of God:

35 Nor yet by the earth: for it is his footſtoole: neither by Ieruſalem: for it is the citie of the great King.

36 Neither ſhalt thou ſwear by thine head, becauſe thou canſt not make one haire white or blacke.

37 \* But let your communication be, \* Yea, yea: Nay, nay. For whatſoever is more then theſe, commeth of euill.

38 ¶ Ye haue heard that it hath bene ſaid, An eye for an eye, and a tooth for a tooth.

39 But I ſay vnto you, \* Reſiſt not euil: but whoſoever ſhall ſmite thee on thy right cheeke, turne to him the other alſo.

40 And if any man wil ſue thee at the lawe, and take away thy coate, let him haue thy cloke alſo.

41 And whoſoever will compell thee to go a mile, go with him twaine.

42 \* Giue to him that asketh, and from him that would borow of thee, turne not away.

43 Ye haue heard that it hath bene ſaide, \* Thou ſhalt loue thy neighbour, and hate thine enemy.

44 But I ſay vnto you, \* Loue your enemies: bleſſe them that curſe you: doe good to them that hate you, \* and praye for them which hurt you, and perſecute you,

45 \* That ye may be the children of your Father that is in heauen: for he maketh his ſunne to ariſe on the euill, and the good, and ſendeth raine on the iuſt, and vniuſt.

46 For if ye loue them, which loue you, what reward ſhall you haue? Do not the Publicanes euen the ſame?

47 And if ye be friendly to your brethren onely, what ſingular thing doe ye? doe not euen the Publicanes likewiſe.

48 Ye ſhall therefore be perfect, as your Father which is in heauen, is perfect.

laboure to attaine vnto the perfection of God, who of his free liberalitie, doeth good to them that are vnworthy.

# CHAP. VI.

1 Of almes, 3 Prayer, 14 Forgiving one another, 16 Forſwearing, 19 He forbiddeth the cauſuſe ſeking of worldly things, and willet men to put their whole truſt in him.

1 TAKE heed that ye giue not your almes before men, to be ſeene of them, or els yee ſhall haue no reward of your Father which is in heauen.

2 \* Therefore when thou gueſt thine almes, thou ſhalt not make a trumpet to be blown before thee, as the hypocrites do in the Synagogues and in the ſtreetes, to be praiſed of men. Verely I ſay vnto you, they haue their reward.

3 But when thou doſt thine almes, let not thy left hand knowe what thy right hand doeth,

4 That thine almes may be in ſecrete, and thy Father that ſeeth in ſecrete, he will reward thee openly.

5 And when thou prayeſt, be not as the hypocrites: for they loue to ſtande, and pray in the Synagogues, and in the corners of the ſtreetes, becauſe they would be ſeene of men. Verely I ſay vnto you, they haue their reward.

6 But when thou prayeſt, enter into thy chamber: & when thou haſt ſhut thy dore, pray vnto thy Father which is in ſecret, & thy Father which is in ſecret, ſhall reward thee openly.

7 Alſo when ye pray, ye ſe no vaine repetitions as the heathen: for they thinke to be heard for their much babbling.

8 Be ye not like them therefore: for your Father knoweth whereof ye haue neede, before ye aſke of him.

9 After this manner therefore praye ye, \* Our Father which art in heauen, halowed be thy Name.

10 Thy kingdom come. Thy will be done

We muſt ſeek Gods glory firſt, and ſhew all things. k Reigne thou ouer all, and let vs render vnto thee perfect obedience, as thine Angels doe.

1. 19. 18. b This was added by the falſe expoſitors the Pharieſes.

Luk. 6. 27. 35. Luk. 23. 34. Mat. 5. 44. 1. Cor. 4. 12.

Of ſun in upon you.

Luk. 6. 32.

c Theſe did take to farme the taxes, towles and other payments, and therefore were greatly in diſdaine with all men.

d We muſt

of his free liberalitie.

1. Cor. 13. 3.

a Whoſe works procede not of a right faith, but are done for vaine glorie.

b In that they are praiſed and commended of men.

c It is ſufficient that God approve our works.

d In that day when all thinges ſhall be reuiſed.

e Withdraw thy ſelf rather apart.

f He com-mandeth vs to beware of much babbling and ſuperfluous repetitions.

g Who is not perſwaded by eloquent ſpeech, and long talke, as men are.

h Chriſt bindeth them not to the wordes, but to the ſenſe, and forme of prayer.

Luk. 11. 3.

our prayers cannot be acceptable to God, before we be reconciled to our brother.

Mat. 5. 24.

even in earth, as it is in heauen.

11 Giue vs this day our dayly bread.

12 And forgiue vs our dettes, as we also forgiue our detters.

13 And leade vs nor into temptation, but deliuer vs from euill: for thine is the kingdom, and the power, and the glory for euer, Amen.

14 \* For if ye do forgiue men their trespasses, your heauenly Father will also forgiue you.

15 But if ye do not forgiue me their trespasses, no more will your Father forgiue you your trespasses.

16 Moreouer, when ye fast, looke not sowe as the hypocrites: for they disfigure their faces, that they might seeme vnto men to fast. Verely I say vnto you, that they haue their reward.

17 But when thou fastest, anoint thine head, and wash thy face,

18 That thou seme not vnto men to fast, but vnto thy Father which is in secret: and thy Father which seeth in secret, will rewarde thee openly.

19 \* Laye not vp treasures for your selues vpon the earth, where the moth and canker corrupte, and where theeuces digge through, and steale.

20 \* But laye vp treasures for your selues in heauen, where neither the moth nor canker corrupteth, & where theeuces neither digge through, nor steale.

21 For where your treasure is, there will your heart be also.

22 \* The light of the body is the eye: if then thine eye be single, thy whole body shalbe light.

23 But if thine eye be wicked, then all thy body shalbe darke. Wherefore if the light that is in thee, be darkenes, how great is that darkenes?

24 \* No man can serue two masters: for either he shall hate the one, and loue the other, or els he shall seame to the one, & despise the other. Ye can not serue God and riches.

25 \* Therefore I say vnto you, be not careful for your life, what ye shall eat, or what ye shall drinke: nor yet for your body, what ye shall put on. Is not the life more worth then meate? and the body then raiment?

26 Behold the fowles of the heauen: for they sowe not, neither reape, nor carie into the barnes: yet your heauenly Father feedeth them. Are ye not much better then they?

27 Which of you by taking care, is able to add one cubite vnto his stature?

28 And why care ye for raiment? Learne, how the lilies of the field do growe: they labour not, neither spinne:

29 Yet I say vnto you, that euen Solomon in all his glory was not arrayed like one of these.

30 Wherefore if God so clothe the graspe of the fildes which is to day, and to morowe

is cast into the ouen, shall he not do much more vnto you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eate? or what shall we drinke? or wherewith shall we be clothed?

32 (For after all these things seeke the Gentiles: for your heauenly Father knoweth that ye haue neede of all these things.)

33 But seeke ye first the kingdom of God, and his righteousnes, and all these things shall be ministred vnto you.

34 Care not then for the morowe: for the morowe shal care for it: selfe: the day hath ynough with his owne griefe.

35 God wil provide for every day that that shalbe necessary, though we do not encrease the present griefe by the carefulnes how to liue in time to come.

## CHAP. VII.

1 Christ forbiddeth rash iudgement. 2 Not to cast holines to dogges. 3 To aske, seeke, or knocke. 4 The scope of the Scriptures. 5 The straight and wide gate. 6 Of false prophets. 7 The good tree and euill. 8 False miracles. 9 The house on the rocke, or vpon the sand.

1 Iudge not, that ye be not iudged.

2 For with what iudgement ye iudge, ye shalbe iudged, and with what measure ye mete, it shalbe measured to you againe.

3 And why seekest thou the mote, that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?

4 \* Or howe sayest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behold a beame is in thine owne eye?

5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye.

6 \* Giue yee not that which is holie, to dogges, neither cast ye your pearles before swyne, leaste they treade them vnder their feete, and turning againe, all to rent you.

7 \* Aske, and it shalbe giuen you: seeke, and ye shal finde: knocke, and it shalbe opened vnto you.

8 For whosoener asketh, receiuethe: and he that seeketh, findeth: & to him that knocketh, it shalbe opened.

9 For what man is there among you, which if his sonne aske him bread, woulde giue him a stone?

10 Or if he aske a fish, will he giue him a serpent?

11 If ye then, which are euill, can giue to your children good, giftes, howe much more shall your Father which is in heauen, giue good thinges to them that aske him?

12 \* Therefore whatsoever ye would that men should doe to you, euen so doe ye to them: for this is the Lawe and the Prophets.

13 \* Enter in at the strait gate: for it is the wide gate, and broad way that lea- deth to destruction: and many there bee which go in therat.

14 Because the gate is strait, and the waye narrow will.

1 To be ouercome thereby. Chap. 13. 28. m This conclusion excludeth mans merits: & teacheth vs to giue our prayers only on God Mar. 11. 25. ecle. 1. 2.

n Make their faces to seeme of another sort then they were wont to do. o Wherby is commanded to auoide all vaine ostentation.

Luk. 12. 33. 1 Tim. 6. 17.

Luk. 11. 34. 1 Tim. 6. 17. p If thine eye be disposed to be betraied, it will betray thee. q If thine affection be corrupted, it will corrupt thee. r If the concupiscence & wicked affection overcome reason, we must not maruaile though we be blinded, and be like vnto beasts.

Luk. 16. 13. Psa. 11. 32. Luk. 12. 33. Philip. 4. 6. 1 Tim. 6. 17.

1 Many trauell nothing away. 2 Iesh where God giueth not increase.

3 The goodness of God excuseth the heretic of the field, farre pasther at things that man can doe.

4 The words signifyeth they were not them selues.

a He continueth. b Declare not the Gospell to the wicked seeders of God, whom thou hast left to the fowles and fornicators. c The whole law and 7 Serpmones set forth vnto vs, & commendeth charite.

Luk. 4. 37. rom. 14. 15. 1 Cor. 9. 1. Mark. 4. 24. Luk. 6. 21. Luk. 6. 44. b Declare not the Gospell to the wicked seeders of God, whom thou hast left to the fowles and fornicators.

Chap. 13. 28. 1 Tim. 6. 17. 1 Cor. 9. 1. Mark. 4. 24. Luk. 6. 21. Luk. 6. 44.

Luk. 4. 37. 1 Tim. 6. 17. 1 Cor. 9. 1. Mark. 4. 24. Luk. 6. 21. Luk. 6. 44.

Luk. 4. 37. 1 Tim. 6. 17. 1 Cor. 9. 1. Mark. 4. 24. Luk. 6. 21. Luk. 6. 44.

Luk. 4. 37. 1 Tim. 6. 17. 1 Cor. 9. 1. Mark. 4. 24. Luk. 6. 21. Luk. 6. 44.

Luk. 4. 37. 1 Tim. 6. 17. 1 Cor. 9. 1. Mark. 4. 24. Luk. 6. 21. Luk. 6. 44.





The devils goe into the swine,

S. Matthewe.

Matthewe called.

Mar. 4. 25. Luk. 9. 23.

¶ And when he was entred into the ship, his disciples folowed him.

24 And beholde, there arose a great tempest in the sea, so that the ship was couered with waues: but he was a sleepe.

25 Then his disciples came, and awoke him, saying, Master, saue vs: we perishe.

26 And he said vnto the, Why are ye feareful, O ye of litle faith? Then he arose, and rebuked the windes & the sea: & so there was a great calme.

27 And the men marueiled, saying, What man is this that both the windes and the sea obey him!

Mar. 3. 1. Luk. 9. 26.

¶ And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, which came out of the graues very fierce, so that no man might go by that way.

29 And beholde, they cryed out, saying, Iesus the Sonne of God, what haue we to do with thee? Art thou come hither to torment vs before the time?

30 Now there was a farrre off from the, a great heard of swine feeding.

31 And the devils besought him, saying, If thou cast vs out, suffer vs to goe into the heard of swyne.

32 And he sayde vnto the, Go. so they went out, and departed into the heard of swine: and beholde, the whole hearde of swine was caried with violence from a steepe downe place into the sea, and died in the water.

33 Then the heardmen fled: and when they were come into the citie, they tolde all thinges, & what was become of them that were possessed with the devils.

34 And beholde, all the citie came out, to meete Iesus: and when they sawe him, they besought him to depart out of their coastes.

CHAP. IX.

¶ He healeth the palsey, & forgiveth sinnes. ¶ He calleth and visiteth Matthewe. ¶ He saith vnto the Pharisees and Iohannis disciples. ¶ Of the rapt cloth and new wine. ¶ He healeth the woman of the bleeding issue. ¶ He raiseth Iairus daughter. ¶ He maketh a damme man to speake. ¶ Preacheth and healeth in divers places. ¶ And exhorteth to preys for the advancement of the Gospell.

Then he entred into a ship, & passed ouer, and came into his owne cite.

¶ And loe, they brought to him a man sicke of the palsey, lying on a bed. And Iesus seeing their faith, said to the sicke of the palsey, Sonne, be of good comfort: thy sinnes are forgiven thee.

¶ And beholde, certaine of the Scribes said with themselves, This man blasphemeth.

¶ But when Iesus sawe their thoughtes, he said, Wherefore thinke ye evil thinges in your heartes?

¶ For whether is it easier to saye, Thy sinnes are forgiven thee, or to saye, Arise, & walke?

¶ Christ speaketh according to their capacite: for they more esteemed outward miracles, then the vertue and power of Iesus Christ, whereby their sinnes might be forgiven.

And that ye may knowe that the Sonne of man hath authoritie in earth to forgive sinnes, (then said he vnto the sicke of the palsey,) Arise, take vp thy bed, and goe to thine house.

¶ And he arose, and departed to his owne house.

¶ So when the multitude saw it, they marueyled, and glorified God, which had giuen such authoritie to men.

¶ And as Iesus passed forth from thence, he sawe a man sitting at the receite of custome named Matthewe, and saide to him, Followe me. And hee arose, and followed him.

¶ And it came to passe, as Iesus sate at meat in his house, behold, many Publicanes and sinners; that came thither, sate down at the table with Iesus and his disciples.

¶ And when the Pharisees sawe that, they saide to his disciples, Why eateth your master with Publicanes and sinners?

¶ Now when Iesus heard it, he said vnto them, The whole neede not a physician, but they that are sicke.

¶ But go ye and learne what this is, I will haue mercy, and not sacrifice: for I am not come to cal the righteous, but the sinners to repentance.

¶ Then came the disciples of Iohn to him, saying, Why doe we and the Pharisees fast oft, and thy disciples fast not?

¶ And Iesus said vnto them, Can the children of the mariage chamber mourne as long as the bridegrome is with them? But the dayes wil come when the bridegome shalbe takē from them; and then shal they fast.

¶ Moreover no man pieceth an old garment with a peece of newe cloth: for that that shoulde fill it vp, taketh away from the garment, and the breach is worse.

¶ Neither do they put new wine into old vessels: for then the vessels would breake, and the wine would be spilt, and the vessels should perish: but they put new wine into new vessels, and so are both preserved.

¶ While he thus spake vnto them, behold there came a certaine ruler, and worshipped him, saying, My daughter is now deceased, but come and lay thine hand on her, and she shal lue.

¶ And Iesus arose and followed him with his disciples.

¶ And behold a woman which was diseased with an issue of blood twelue yeres, came behind him, & touched the hemme of his garment.

¶ For she said in herself, If I may touche but his garment onely, I shalbe whole.

¶ Then Iesus turned him about, and seeing her, he said, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that houre.

¶ Now when Iesus came into the rulers house, and sawe the minstrels and the multitude making noise,

¶ He said vnto them, Get you hence: for the

The devil hath power over the body of the creature, but by the power of the Lord grant the request of the devil how much more will he grant the petition of a truly penitent sinner.

m The wicked would euer defer their punishment, thinking al correction to come to soone. n The devil desireth euer to do harme, but he can do no more then God doeth appoint. o Meaning the lake of Gennesareth.

p These Gergesenes esteemed more their hoges then Iesus Christ.

Mar. 3. 1. Luk. 9. 26.

a And also his faith had the power to exceede the nature faith, our sinnes cannot be forgiven.

b Iesus toucheth the principal cause of all our miseries, which is sinne.

c Because they refused malicioously refuse Christ, who offered him selfe vnto them.

d Christ speaketh according to their capacite: for they more esteemed outward miracles, then the vertue and power of Iesus Christ, whereby their sinnes might be forgiven.

e He reproveth the vain persuasion of them, which thought the Pharisees whole and contented the pious sicke sinners, which sought Iesus Christ to be their physician. f Which are paid up w<sup>th</sup> vaine confidence of your own righteousness. g God requirith not ceremonies, but brotherly love of one another. h Christ would spare his disciples a while, not burdening them to much, lest he should rage them. i Christ comforteth his disciples for their infirmities in old garments and old vessels, which are necessary to beare the perfection of his doctrine, which be meane by new cloth and new wine. k The miracle which is effected in the drops of superfluous ceremonies, is not meete receive the pleasure out of the Gospel. l I Players upon flutes or pipes, or other instruments, which those that they offend a burden.

the maide is not dead, but sleepeth. And they laughed him to skorne.

25 And when the multitude were put forth, he went in and tooke her by the hand, and the maide arose.

26 And this brute went throughout all that land.

27 And as Iesus departed thence, two blind men followed him, crying, and saying, O sonne of David, haue mercie vpon vs.

28 And when he was come into the house, the blinde came to him, and Iesus said vnto them, " Belceue ye that I am able to do this? And they said vnto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Iesus charged them, saying, See that no man knowe it.

31 But when they were departed, they spred abroad his fame throughout al that land.

32 ¶ And as they went out, beholde, they brought to him a dōme man possessed with a deuill.

33 And when the deuill was cast out, the domme spake: then the multitude marvelled, saying, The like was neuer scene in Israel.

34 But the Pharises said, \* He \* casteth out deuils, through the prince of deuils.

35 ¶ And \* Iesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospel of the \* kingdome, and healing euerie sicknes and euery dis-ease among the people.

36 But \* when he saw the multitude, he had compassion vpon them, because they were disperſed, and scattered abroad, as sheepe hauing no shepheard.

37 Then saide hee to his Disciples, \* Surely the ¶ haruest is great, but the labourers are fewe.

38 Wherefore pray the Lord of the haruest, that he would \* send forth labourers into his haruest.

CHAP. X.

Christ sendeth out his Apostles to preach in Iudea. 7 He giueth them charge, teacheth them, and comforteth them against persecution. 20 The holy Ghost speaketh by his ministers. 25 Vnto whom wee ought to feare. 30 Our hearts are counted. 32 To confesse Christ. 37 Not to loue our parentes more then Christ. 38 To take up our crosse. 39 To saue or lose the life. 40 To receiue the preachers.

1 And \* hee called his twelue Disciples vnto him, and gaue them power against vnclane spirits, to cast them out, & to heale euery sicknes, and euery dis-ease.

2 Nowe the names of the twelue Apostles are these. The first is Simon, called Peter, & Andrew his brother: Iames the sonne of Zebedeus, and Iohn his brother:

3 Philippe and Bartlemewe: Thomas, and Mattheu the Publicane: Iames the sonne of Alpheus, and Lebbeus whose surname was Thaddeus:

4 Simon \* the Cananite, and Iudas Iscariot, who also betrayed him.

5 These twelue did Iesus sende forth, and

commanded them, saying, Go not into the way of the Gentiles, and into the ci-ties of the Samaritans enter ye not:

6 But go rather \* to the \* lost sheepe of the house of Israel.

\* And as ye go, preach, saying, The kingdome of heauen is at hand.

Heale the sicke: cleanse the lepers: raise vp the dead: cast out the Deuils. Freely ye haue receiued, \* freely giue.

\* \* Possesse not \* golde, nor siluer, nor money in your \* girdels,

10 Nor a scrippe for the iourney, neither two coates, neither shoes, nor a staffe: \* for the workman is worthie of his meat.

11 And into \* whatsoeuer citie or towne ye shall come, enquire who is worthy in it, and there abide till ye go thence.

12 And when ye come into an house, salute the same.

13 And if the house bee worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you.

14 \* And whosoever shall not receiue you, nor heare your wordes, when ye departe out of that house, or that citie, \* shake of the dust of your feete.

15 Truely I saye vnto you, it shalbe easier for them of the land of \* Sodom and Gomorra in the day of iudgement, then for that citie.

16 ¶ Beholde, I send you as sheepe in the middes of wolues: be ye therefore wise as serpentes, and \* innocent as doves.

17 But beware of men, for they will deliuer you vp to the Councils, and will scourge you in their Synagogues.

18 And ye shalbe brought to \* gouernours and Kings for my sake, in witnes to them, and to the Gentiles.

19 \* But when they deliuer you vp, take no thought how or what ye shall speake: for it shalbe giuen you in that houre, what ye shall saye.

20 For it is not ye that speake, but the spirit of your Father which speaketh in you.

21 And the \* brother shall betray the brother to death, and the father the sonne, and the children shal rise against their parentes, and shall cause them to die.

22 And ye shalbe hated of all men for my Name: \* but he that endureth to the end, he shalbe saued.

23 And when they persecute you in this citie, flie \* into another: for verely I say vnto you, ye shal not finish all the cities of Israel, till the \* Sonne of man be come.

24 \* The disciple is not about his master, nor the seruant about his Lord.

25 It is enough for the disciple to be as his master is, and the seruant as his Lord: \* If they haue called the master of the house

\* Beelzebub, how much more them of his householde?

the God of flies, & in despite thereof was attributed to the deuill, reade 2 Kings 1. 2. and the wicked called Christ by this name.

Ad. 13. 46. a For the kingdome of God must first be preached vnto them, because Christ was especially promised vnto them. Luke 10. 9. b He commandeth the to offer themselves freely to the lords worke, without respect of gaine or lucre. Mat. 6. 8. Luke 9. 3. & 22. 35. Or, provide not for.

c Because he sendeth them not for a long time, but only for one iourney, he defendeth the things: y might let the neither is this a perpetuall commande-ment. Or, pntes. 1. Tim. 5. 18. Luke 10. 7. Luke 10. 8. Mar 6. 11. Luke 9. 3. Ad. 13. 31. & 13. 6.

d To signifie that their land is polluted, & y you consent not to their wickednes. e Who were not so liuely taught and aduertised. Luke 10. 9. Or, simple. f Not reueging wrong, much lesse doing wrong. g To take from them al pretence of ignorance, & to make them inexcusable. Mar. 12. 11. Luke 12. 11. Luke 21. 16. Mar. 13. 12. Luke 21. 19. h To profit and do good, & not to be idle.

i And will comfort you & giue manifest euidence of his presence: and he speaketh not of their first sending, but of the whole time of their apostleship. Luke 6. 40. Iohn 3. 36. & 13. 30. Chap. 12. 4. It was the name of an idole which signified

in Lot of the fourth part in this life.

7. 11. 2. 9. 34.

26 Feare



24 But

*Luke 7. 18.*  
a Not because  
John was igno-  
rant of Christ:  
but y he might  
teach his disci-  
ples that his of-  
fice was to leade  
them to Christ.

Christ preacheth. 2 Iohn Baptist sendeth his Disciples  
unto him. 7 Christs testimonie concerning Iohn. 18 The  
opinion of the people concerning Christs and Iohn. 30  
Christ upbraideth the vnthankful cities. 35 The Gos-  
pell is reueiled to the simple. 38 They that labour, and  
are laden. 39 Christs yoke.

And it came to passe that when Iesus had made an end of commanding his twelue disciples, hee departed thence to

¶ \* And when Iohn heard in the prison the workes of Christ, he sent two of his

3 Art thou he that should come, or shall we

23 And thou, Capernaum, which art lifted  
vp vnto heaven, shalt bee brought downe  
to hell: for if the great works which haue

to hell: for if the great workes, which haue bene done in thee, had bene done among them of Sodom, they had remained to this day.

24 But

\_\_\_\_\_

24 But I say vnto you, that it shalbe easier  
for them of the land of Sodom in the day  
of iudgement, then for thee.

25 \* At that time Iesus answered, and said, I  
giue thee thanks, O Father, Lord of hea-  
uen and earth, because thou hast hid these  
things from the wise and men of ynder-  
standing, and hast opened them vnto  
babes.

26 It is so, O father, because thy good plea-  
sure was such:

27 \* All things are giuen vnto me of my  
Father: and no man knoweth the Sonne,  
but the Father: neither knoweth any man  
the Father, but the Sonne, and he to whom  
the Sonne will reueile him.

28 Come vnto me, all ye that are weary &  
laden, and I will ease you.

29 Take my yoke on you, & learne of me,  
that I am meeke and lowlie in heart: and  
ye shall finde rest vnto your soules.

30 \* For my yoke is easie, and my burden  
light.

CHAP. XII.

Christ excoth his disciples which plucke the eares of  
corne. 10 He healeth the dried hand, 22 Helpeh the  
peffsed that was blinde and domme. 31 Blasphemie.  
32 The Generation of snipers. 33 Of good wordes. 36  
Of idle wordes. 38 He rebuketh the vnfaulfull that  
would needs haue tokens. 49 And sheweth who is his  
brother, sister and mother.

AT that time Iesus went on a Sab-  
bath day through the corne, and his  
disciples were an hungred, and began to  
plucke the eares of corne and to eate.

And when the Pharises saw it, they saide  
vnto him, Beholde, thy disciples doe that  
which is not lawfull to doe vpon the Sab-  
bath.

3 But he said vnto them, \* Haue yee not  
read what Dauid did when he was an hū-  
gred, and they that were with him?

How he entred into the house of God,  
& ate the shew bread, which was not law-  
full for him to eat, neither for them which  
were with him, but onely for the \* Priests?

Or haue yee not read in the law how that  
on the Sabbath dayes the Priestes in the  
Temple \* breake the Sabbath, and are  
blameles?

6 But I say vnto you, that here is one grea-  
ter then the Temple.

7 Wherefore if ye knew what this is, \* I  
will haue mercie, & not sacrifice, ye would  
not haue condemned the innocents.

8 For the Sonne of man is \* Lorde, euen of  
the Sabbath.

9 And he departed thence, and went into  
their Synagogue;

10 And behold, there was a man which had  
his hand dried vp. And they asked him,  
saying, Is it lawfull to heale vpon a Sab-  
bath day: that they might accuse him.

11 And he said vnto them, What man shall  
there bee among you, that shall haue a  
sheepe, and if it fall on a Sabbath day into  
a pit, will not he take it, and lift it out?

12 How much more then is a man better  
then a sheepe? therefore, it is lawfull to do  
we Hon a Sabbath day.

13 Then said he to the man, Stretch forth  
thine hand. And he stretched it forth, and  
it was made whole as the other.

14 Then the Pharises went out, and consi-  
dered against him, how they might destroy  
him.

15 But when Iesus knewe it, he departed  
thence, and great multitudes followed  
him, and he healed them all.

16 And charged them that they should not  
make him knowne,

17 That it might be fulfilled, which was spo-  
ken by Esaias the Prophet, saying,

18 \* Beholde my seruant, whome I haue  
chofen, my beloued, in whome my soule  
delighteth: I will put my spirit on him, and  
he shall shew iudgement to the Gen-  
tiles.

19 He shall not strue, nor crie, neither shall  
any man heare his voyce in the streetes.

20 A bruised reede shall he not breake,  
and smoking flaxe shall he not quenche,  
till he bring forth iudgement vnto victo-  
rie.

21 And in his name shall the Gentiles trust.

22 \* Then was brought to him one, pos-  
sessed with a deuill, both blinde, & domme,  
and he healed him, so that hee which was  
blinde and domme, both spake and sawe.

23 And all the people were amased, & said,  
Is not this the sonne of Dauid?

24 But when the Pharises heard it, they said,  
\* This man casteth the deuils no other-  
wise out, but through Beelzebub the  
prince of deuils.

25 But Iesus knewe their thoughtes, and  
said to them, Euery kingdome deuied a-  
gainst it selfe, shalbe brought to nought:  
and euery citie or house, deuied against  
it selfe, shall not stand.

26 So if Satan cast out Satan, he is deuied  
against him selfe: how shall then his king-  
dome endure?

27 Also if I through Beelzebub cast out deu-  
ils, by whome doe your children cast  
them out? Therefore they shalbe your  
iudges.

28 But if I cast out deuils by the Spirit of  
God, then is the kingdome of God come  
vnto you.

29 Els how can a man enter into a strong  
mans house and spoile his goods, except  
he first binde the strong man, and then  
spoyle his house?

30 He that is not with me, is against me:  
and he that gathereth net with me, scat-  
tereth.

31 \* Wherefore I say vnto you, euery sinne  
& blasphemie shalbe forgiven vnto men:  
but the blasphemie against the holy Ghost  
shall not be forgiven vnto men.

32 And whosoeuer shall speak a word against  
the Sonne of man, it shalbe forgiven him:  
but

Christ the true phi-  
sician, healeth all  
that seek to him for  
helpe.

He shall not

make great noise

nor seeke out

warde pompe &

glorie.

He wil beare

with them that

be in firme and

weake.

Christ shal o-

uercome al lets,

which hinder

course of the

Gospell, & then

shal giue sentece

as a conquerour

against all his e-

nemies.

Luk. 11. 14.

Chap. 9. 34. mar. 3.

22. luk. 11. 15.

Or, desolate.

h Which conu-

erted deuils by the

uerue of Gods

name, albeit it

was expresselye

against the lawe

of God.

I He declareth

to the Pharises,

that they were

in two sortes his

enemies, not on-  
ly because they

did forsake him,

but also make o-

pen warre a-

gainst him.

Mark. 3. 29. luk. 12.

o. 120b. 3. 16.

Of idle wordes.

S. Matthewe.

Who knowe Gods secretes

That is, he y  
strueth against  
truth which  
he knoweth, &  
against his own  
conscience, can  
not returne to  
repentance: for he  
sinneeth against  
the holy Ghost.

*Or, corrupt.*

*Or, broodes.*

*Luk. 6. 45.*

I Much more  
they shall giue a  
count of their  
blasphemies.  
m Their wicked  
wordes shalbe a  
sufficient prooffe  
to condemne the  
vngodly, if there  
were no other  
thing.

*Chap. 13. Luke. 11.*

*29. 1. Cor. 1. 22.*

n This was to  
finde some newe  
shift or pretext  
to resist his do-  
ctrine.

o They were be-  
come bastards  
and degenerate  
from their holie  
ancestors.

*Iona. 1. 17. & 2. 10.*

p He taketh part  
of the day for  
the whole day.

*Iona. 3. 5.*

q Who was a  
poore stranger, &  
yet these knowe  
not the Messias  
which was prom-  
ised to be  
their King.

*1. King. 10. 1.*

*2. Chro. 9. 1.*

r It is ment as  
touching her  
fact in coming  
to see Solomon,  
and not her per-  
son: for she was  
not instructed in  
the Law of God

*Luk. 11. 24.*

*Or, wilderness.*

f Meaning an in-  
finite number.  
t If Satan be cast  
out, we must  
watch still, that  
he enter not a-  
gaine: for since  
he was once  
old guest, he  
knoweth every  
hole and corner  
of our house.

*2. Pet. 2. 20.*

*2. Cor. 6. 4. & 10. 26.*

*Mar. 2. 31.*

*Luk. 3. 20.*

u This worde in  
the Scriptures  
signifieth oft  
times every  
kinde of man.

x Christ prefer-  
reth y spirituall  
kindred to the  
carnall.

but whosoever shall speake against the  
holie Ghost, it shall not be forgiven him,  
neither in this worlde nor in the world to  
come.

33 Either make the tree good, and his fruit  
good: or els make the tree euill, and his  
fruit euill: for the tree is known by the  
fruit.

34 O generations of vipers, how can you  
speake good things, when ye are euill: For  
of the abundance of the heart the mouth  
speaketh.

35 A good man out of the good treasure of  
his heart bringeth forth good things: and  
an euill man out of an euill treasure, bring-  
eth forth euill things.

36 But I saye vnto you, that of euery idle  
word that men shall speake, they shal giue  
a count thereof at the day of iudgement.

37 For by thy wordes thou shalt be iustifi-  
ed, and by thy wordes thou shalt be con-  
demned.

38 ¶ Then answered certein of the Scribes  
and of the Pharises, saying, Master, we  
would see a signe of thee.

39 But he answered, and said to them, An  
euill and adulterous generation seeketh a  
signe, but no signe shalbe giuen vnto it,  
saue the signe of the Prophet Ionas.

40 ¶ For as Ionas was three dayes, and three  
nights in the whales bellie: so shall the  
Sonne of man be three dayes and three  
nights in the heart of the earth.

41 The men of Nineue shall rise in iudge-  
ment with this generation, & condemne it:  
for they repented at the preaching of  
Jonas: and behold, a greater then Ionas  
is here.

42 ¶ The Queene of the South shall rise in  
iudgement with this generation, and shall  
condemne it: for she came from the vt-  
most partes of the earth to heare the wis-  
dome of Solomon: and behold a greater  
then Solomon is here.

43 ¶ Now when the vncleane spirit is gone  
out of a man, he walketh through out drie  
places, seeking rest, and findeth none.

44 Then he saith, I will returne into mine  
house, from whence I came: and when he  
is come, he findeth it emptie, swept and  
garnished.

45 ¶ Then he goeth, and taketh vnto him  
seuen other spirits worse then him selfe,  
and they enter in, and dwell there: \* and  
the end of that man is worse then the be-  
ginning. Euen so shall it be with this wicked  
generation.

46 ¶ While he yet spake to the multitude,  
beholde, his mother, and his brethren  
stood without, desiring to speake w him.

47 Then one said vnto him, Behold, thy mo-  
ther and thy brethren stand without, desi-  
ring to speake with thee.

48 But hee answered, and said to him that  
tolde him, Who is my mother? and who  
are my brethren.

49 And he stretched forth his hand toward  
his disciples, and said, Beholde my mo-

ther and my brethren.

50 For whosoever shall doe my fathers will  
which is in heauen, the same is my brother  
and sister and mother.

CHAP. XIII.

The state of the kingdoms of God set forth by the para-  
ble of the seeds. 24 Of the tares. 31 Of the mustard  
seeds. 33 Of the leaven. 44 Of the treasure hid in the  
field. 45 Of the pearles, 47 And of the net. 57 The  
Prophet is contemned in his owne country.

1 The same daye went Iesus out of the  
house, and sate by the sea side.

2 And great multitudes resorted vnto  
him, so that he went into a ship, and sate  
downe: and the whole multitude stood  
on the shore.

3 Then he spake many things to them in  
parables, saying, Beholde, a sower went  
forth to sow.

4 And as he sowed, some fell by the wayes  
side, and the fowles came and deuoured  
them vp.

5 And some fell vpon stony ground, where  
they had not much earth, and anon they  
sprong vp, because they had no depth of  
earth.

6 And when the sunne rose vp, they were  
parched, and for lacke of rooting, with-  
ered away.

7 And some fell among thornes, and the  
thornes sprong vp, and choked them.

8 Some againe fell in good grounde, and  
brought forth fruit, one came an hun-  
dred fold, some sixtie folde, & another  
thirtie folde.

9 He that hath eares to heare, let him  
heare.

10 ¶ Then the disciples came, and saide to  
him, Why speakest thou to them in para-  
bles?

11 And he answered and saide vnto them,  
Because it is giuen vnto you, to knowe the  
secrets of the kingdome of heauen, but to  
them it is not giuen.

12 ¶ For whosoever hath, to him shall be  
giuen, and he shall haue abundance: but  
whosoever hath not, from him shalbe ta-  
ken away, euen that he hath.

13 Therefore speake I to them in parables,  
because they seeing, do not see: and hea-  
ring, they heare not, neither vnderstand.

14 So in them is fulfilled the prophesie of  
Esaia, which prophesie saith, \* By hearing,  
ye shall heare, and shall not vnderstand,  
& by seeing, ye shall see, and shall not perceiue.

15 ¶ For this peoples heart is waxed fatte,  
and their eares are dull of hearing, & with  
their eyes they haue winked, lest they  
should see with their eyes, & heare with  
their eares, and shoulde vnderstand with  
their heartes, and should returne, that I  
might heale them.

16 But blessed are your eyes, for they see:  
and your eares, for they heare.

17 ¶ For verely I say vnto you, that many  
Prophets, and righteous men haue desi-  
red to see those things which ye see, and  
haue

Mar. 4. 1.  
Luk. 3. 1.  
A desire to  
heare his do-  
ctrine, but they  
were not like  
to be instructed.

b He that  
that all men  
not vnderstand  
these mysteries,  
and also which  
his disciples  
more men.

c The Gospel  
is hid to them  
that perill.  
Chap. 13. 14.

d Christ here  
saith in his  
disciples his  
promises  
e Euen that  
which he se-  
meth to have  
15. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

f That which  
f That which  
g To wit, the  
glorie of God,  
to acknowledge  
him their Lord  
our.  
Luk. 10. 42.



the seede sown.

haue not seen *the*, & to heare those things which ye heare, and haue not heard *them*.

18 ¶ Heare ye therefore the parable of the sower.

19 Whensoever a man heareth the worde of the kingdom, and vnderstandeth it not, the euil one commeth, and catcheth away that which was sown in his heart: and this is he which hath receiued the seede by the way side.

20 And he that receiued seede in the stonie ground, is he which heareth the word, & incontinently with ioy receiueith it.

21 Yet hath he no roote in him selfe, & dureth but a season: for as sone as tribulation or persecution commeth because of the word, by and by he is offended.

22 And he that receiueith the seede among thornes, is he that heareth the word: but the care of this worlde, and the deceitfulness of riches choke the worde, and he is made vnfruitfull.

23 But he that receiueith the seede in the good ground, is he that heareth the word and vnderstandeth it, which also beareth fruite, and bringeth forth, some an hundred fold, some sixtie fold, and some thirtie fold.

24 ¶ An other parable put hee forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seede in his field.

25 ¶ But while men slept, there came his enemy, and sowed tares among the wheat, and went his way.

26 And when the blade was sprong vp, and brought forth fruite, then appeared the tares also.

27 Then came the seruantes of the householder, and said vnto him, Master, sowedst not thou good seede in thy field? from whence then hath it tares?

28 And he said to them, The eniuous man hath done this. Then the seruants said vnto him, Wilt thou then that we go and gather them vp?

29 But he said, Nay, lest while ye go about to gather the tares, ye plucke vp also with them the wheate.

30 ¶ Let both growe together vntil the haruest, and in time of haruest I will saye to the reapers, Gather ye first the tares, and bind them in sheaves to burne them: but gather the wheate into my barn.

31 ¶ An other parable he put forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard seede, which a man taketh and soweth in his field:

32 Which in deede is the least of all seedes: but when it is growen, it is the greatest among herbes, and it is a tree, so that the birdes of heauen come and build in the branches thereof.

33 ¶ Another parable spake he to them, The kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three pecks of meale, til all be leauened.

34 ¶ All these things spake Iesus vnto the

multitude in parables, and without parables spake he not to them,

35 That it might be fulfilled, which was spoken by the Prophet, saying, \* I will open my mouth in <sup>m</sup> parables, and will vter the things which haue bene kept secret from the foundation of the world.

36 Then sent Iesus the multitude away, and wet into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of the field.

37 Then answered he, and said to them, He that soweth the good seede, is the Sonne of man,

38 And the field is the world, and the good seede, they are <sup>y</sup> childre of the kingdom, & the tares are the childre of the wicked,

39 And the enemy that soweth them, is the deuill, \* and the haruest is the end of the world, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fire, so shall it be in the end of this worlde.

41 The Sonne of man shall sende forth his Angels, and they shall gather out of his kingdom all things that <sup>o</sup> offend, and them which do iniquitie,

42 And shal cast them into a furnace of fire. There shalbe wayling and gnashing of teeth.

43 ¶ Then shall the iust men shine as the sunne in the kingdome of their Father. He <sup>y</sup> hath eares to heare, let him heare.

44 ¶ Again the kingdom of heauen is like vnto a treasure hid in the field, which while a man hath found, he hideth it, & for ioy thereof departeth and selleth all that he hath, and bieth that field.

45 ¶ Again the kingdom of heauen is like to a merchantman that seeketh good pearles,

46 Who hauing founde a pearle of greate price, went and solde all that he had, and bought it.

47 ¶ Again the kingdom of heauen is like vnto a drawe net cast into the sea, that gathereth of all kindes of <sup>f</sup>ishings.

48 Which, when it is full, men draw to land, and sit & gather the good into vessels, and cast the <sup>b</sup>ad away.

49 So shall it be at the ende of the worlde. The Angels shall go forth, and seuer the bad from among the iust,

50 And shal cast them into a furnace of fire: there shalbe wayling, and gnashing of teeth.

51 ¶ Iesus said vnto them, Vnderstand ye all these things? They saide vnto him, Yea, Lord.

52 Then said he vnto them, Therefore euerie scribe which is taught vnto the kingdom of heauen, is like vnto an housholder, which bringeth forth out of his treasure things both new and olde:

53 ¶ And it came to passe, that when Iesus had ended these parables, hee departed thence,

54 ¶ And came into his owne countrey, & taught them in their Synagogue, so that they

Psalms. 78. 2.

<sup>m</sup> This worde signifieth graue and incontinuous prouers, to the end that the doctrine might haue the more maiestie, & the wicked might thereby be confounded.

Isa. 52. 1.

Isa. 52. 1.

<sup>a</sup> The wicked which hurt others by their euil example.

Dan. 12. 3.

Isa. 52. 1.

<sup>n</sup> It is a kinde of net that gathereth in all things that come in the way.

<sup>p</sup> The Greeke word signifieth rotten things.

<sup>q</sup> Because the Scribes office was to expound <sup>y</sup> Scripture, he meaneth him <sup>y</sup> doeth interpret them aright, and according to the Spirit.

<sup>r</sup> The preachers of Gods worde must haue store of sundry and ample instructions.

Mar. 6. 1.

Isa. 52. 1.

Angels.

the glory of the iust.

Angels.

so that in the end of the world, the church shall be full of good men.

Bbbbbj. they

# A Prophet without honour.

# S. Mathewe.

# Five thousand feed

John. 6. 42.  
Or, confute.  
Mar. 6. 4.  
Luk. 9. 24.  
John. 4. 44.

f Men commonly neglect them, whom they haue knowne of children: also they do enuie the of the same country: and such is their ingratitude, that they take light occasion to condemne the graces of God in others.

they were astonished, and said, Whence cometh this wisdom and great workes vnto this man?

55 Is not this the carpenters sonne? is not his mother called Marie, \* and his brethren James and Ioses, and Simon and Iudas?

56 And are not his sisters al with vs? Whence then hath he all these things?

57 And they were offended with him. Then Iesus said to the, \* A Prophet is not without honour, \* saue in his owne country, & in his owne house.

58 And he did not many great workes there, for their vnbeliefs sake.

## CHAP. XIII.

\* Herodes spinus concerning Christ. 10 Iohn is beheaded. 19 Christ feedeth five thousand men with five loaves & two fishes. 23 He prayeth in the mountaine. 25 He appeareth by night vnto his disciples upon the Sea. 31 And I saueth Peter. 33 They confesse him to bee the Sonne of God. 36 He healeth all that touched the hime of his garment.

1 **A**T\* that time Herode the Tetrarche heard of the fame of Iesus,

2 And said vnto his seruants, This is Iohn Baptist: \* he is risen again from the dead, and therefore great workes are wrought by him.

3 \* For Herode had taken Iohn, & bound him, and put him in prison for Herodias sake, his brother Philips wife.

4 For Iohn said vnto him, It is not \* lawfull for thee to haue her.

5 And whē he would haue put him to death he feared the multitude, because they counted him as a \* Prophet.

6 But when Herodes birth day was kept, the daughter of Herodias daunced before them, and pleased Herode.

7 Wherefore he \* promised with an oath, that he would giue her whatsoeuer shee would aske.

8 And she being before instructed of her mother, said, Giue me here Iohn Baptists head in a platter.

9 And the King was sorie: neuertheles because of the othe, and them that sate with him at the table, he commaunded it to be giuen her.

10 And sent, and beheaded Iohn in the prison.

11 And his head was brought in a platter, & giuen to the maide, and she brought it vnto her mother.

12 And his disciples came, and tooke vp his \* body, and buried it, and went, and tolde Iesus.

13 \* And when Iesus heard it, he departed thence by ship into a \* desert place apart. And whē the multitude had heard it, they folowed him a foote out of the cities.

14 And Iesus went forth and sawe a great multitude, and was moued with compassion toward them, and he healed their sicke.

15 ¶ And when euen was come, \* his disciples came to him, saying, This is a desert

place, & the houre is already past: let the multitude depart, that they may go into the townes, and bye them vitalles.

16 But Iesus sayde to them, They haue no neede to go away: giue ye them to eat.

17 Then said they vnto him, We haue here but five loaves, and two fishes.

18 And he said, Bring them hither to me.

19 And he commanded the multitude to sit downe on the grasse, and tooke the five loaves and the two fishes, & looked vp to heauen and \* blessed, and brake, and gaue the loaves to his disciples, and the disciples to the multitude.

20 And they did all eate, and were sufficed, and they rooke vp of the fragmentes that remained, twelue baskets full.

21 And they that had eaten, were about fife thousand men, beside women and litle children.

22 ¶ And straight way Iesus \* compelled his disciples to enter into a ship, and to go ouer before him, whyle he sent the multitude away.

23 And as sone as he had sent the multitude away, he went vp into a mountaine alone to pray: \* and whē the euening was come, he was there alone.

24 And the ship was now in the middes of the sea, and was tossed with waues: for it was a contrarie wynde.

25 And in the \* fourth watche of the night, Iesus went vnto them, walking on the sea.

26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a spirit, and cryed out for feare.

27 But straight way Iesus spake vnto them, saying, Be of good comfort. It is I: be not afraid.

28 Then Peter answered him, and said, Master, if it be thou, \* byd me come vnto thee on the water.

29 And he said, Come. And when Peter was come downe out of the ship, he walked on the water, to go to Iesus.

30 But when he sawe a mighty winde, hee was afraid: and as he \* began to sinke, he cryed, saying, Master, saue me.

31 So immediatly Iesus stretched forth his hand, and caught him, & said to him, \* thou of litle faith, wherefore diddest thou doubt?

32 And as sone as they were come into the ship, the wynde ceased.

33 Then they that were in the ship, came & worshipped him, saying, Of a trueth thou art the Sonne of God.

34 ¶ And when they were come ouer, they came into the land of Gennesaret.

35 And when the men of that place knewe him, they sent out into all that countrey rounde about, and brought vnto him all that were sicke,

36 And besought him, that they might touch the hemme of his \* garment only: and as many as touched it, were made whole.

f Christ leueth them not without victuals, which feede the multitude.

Or, spread and giue thanks to God.

g The disciples were loth to depart fro Christ, but yet they followed their diuine.

Mar. 6. 46. Iohn. 6. 46.

h The disciples decided into four watches, whereof every one contayned three hours.

i The promise of Christ, which he had made.

k His meke was great, but he had not sufficiently considered the measure of his faith.

l His enterprise was to great, & therefore he must needs fall in danger, when his faith failed. m Christ correcteth his fault, and also remoueth his sin.

n It seemed they were led with a certain superstition, notwithstanding our Saviour would not quench the flame of King Asar, and therefore did he bare with their small beginning.

## C H A P. XV.

Christ excuseth his disciples, and rebuketh the Scribes, and Pharisees, for transgressing Gods commandment by their own traditions. 13 The plant that shall be rooted out. 18 What things defile a man. 21 He delivereth the woman of Canaan's daughter. 26 The bread of the children. 30 He healeth the sick, 36 And feedeth foure thousand men, beside women and children.

1 Then came to Iesus the Scribes and Pharisees, which were of Ierusalem, saying,

2 Why do thy disciples transgresse the tradition of the Elders? for they wash not their handes when they eate bread.

3 But he answered and said vnto the, Why do ye also transgresse the commandement of God by your tradition?

4 For God hath commanded, saying, Honour thy father and mother: and he that curseth father or mother, let him die the death.

5 But ye saye, whosoever shall say to father or mother, By the gift that is offered by me, thou mayest haue profite,

6 Though he honour not his father, or his mother, shall be free: thus haue ye made the commandement of God of no authoritie by your tradition.

7 O hypocrites, Esaias prophesied well of you, saying,

8 This people draweth nere vnto me with their mouth, and honoureth me with the lippes, but their heart is farre off from me.

9 But in vaine they worship me, teaching for doctrines, manes precepts.

10 The he called the multitude vnto him, and said to them, Heare and vnderstand.

11 That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.

12 Then came his disciples, and said vnto him, Perceiuest thou not, that the Pharisees are offended in hearing this saying?

13 But he answered & said, Every plant which mine heavenly Father hath not planted, shall be rooted vp.

14 Let them alone: they be the blinde leaders of the blinde: and if the blinde leade the blinde, both shall fall into the ditch.

15 Then answered Peter, & said to him, Declare vnto vs this parable.

16 Then said Iesus, Are ye yet without vnderstanding?

17 Perceiue ye not yet, that whatsoever en-  
treth into the mouth, goeth into the bel-  
lie, and is cast out into the draught?

18 But those things which procede out of the mouth, come from the heart, and they defile the man.

19 For out of the hearre come euill  
thoughtes, murders, adulteries, fornications, thefts, false testimonies, flanders.

20 These are the things, which defile the man: but to eat with vnwashed hands, defileth not the man.

21 And Iesus went thence, and departed

into the coastes of Tyrus and Sidon.

22 And behold, a woman a Cananite came out of the same coastes, and cryed, saying vnto him, Haue mercy on me, O Lord, the Sonne of Dauid: my daughter is miserable vexed with a deuill.

23 But he answered her not a worde. Then came to him his disciples, and besought him, saying, Send her away, for she cyeeth after vs.

24 But he answered, and said, I am not sent, but vnto the lost sheepe of the house of Israel.

25 Yet she came, & worshipped him, saying, Lord, helpe me.

26 And he answered, and said, It is not good to take the childrens bread, and to cast it to whelpes.

27 But she said, Trueth, Lord: yet in deepe the whelpes eate of the crommes, which fall from the masters table.

28 Then Iesus answered, and said vnto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29 So Iesus went away from thence, and came nere vnto the sea of Galilee, & went vp into a mountaine and sat downe there.

30 And great multitudes came vnto him, hauing with them, halt, blinde, domme,

maymed, and many other, and cast them down at Iesus feete, and he healed them,

31 In so much that the multitude wondred, to see the domme speake, the maymed whole, the halt to go, and the blind to see: and they glorified the God of Israel.

32 The Iesus called his disciples vnto him, and said, I haue compassion on this multitude, because they haue continued with me already three dayes, & haue nothing to eate: and I will not let them depart fasting, lest they faint in the way.

33 And his disciples said vnto him, Whence should we get so much bread in the wilderness, as should suffice so great a multitude?

34 And Iesus said vnto them, Howe many loaves haue ye? And they said, Seuen, and a fewe litle fishes.

35 Then he commanded the multitude to sit downe on the grounde,

36 And tooke the seuen loaves, and the fishes, and gaue thanks, and brake them, & gaue to his disciples, and the disciples to the multitude.

37 And they did all eate, & were sufficed: & they tooke vp of the fragmets that remained, seuen baskets full.

38 And they that had eaten, were foure thousand men, beside women and litle children.

39 Then Iesus sent away the multitude, and tooke ship, and came into the partes of Magdala.

The disciples were offended at her importunite.

h Christ calleth them dogs, or whelpes which are strangers to the house of God.

i Christ granted her petition, for her faiths sake, & not at the request of his disciples.

l sa. 35. 5.

Mar. 3. 1. k Christ cannot forget those that follow him

Or, Magadan, called also Dalmanutha. Mar. 8. 10.

Bbbbbb ij.

CHAP. 8. 10.



CHAP. XVI.

*a* The Pharises require a token. *b* Iesus warneth his disciples of the Pharises doctrine. *c* The confession of Peter. *d* The keys of heauen. *e* The faithful must beare the crosse. *f* To winne or lose this life. *g* Christs comming.

Christ tempted by man.  
c. 19. 3. & c. 22. 1835

Chap. 12. 18.  
mar. 8. 31.  
luke. 12. 54.

*a* Although they did not agree in doctrine, yet they ioynd together to fight against y<sup>e</sup> truth.  
*b* Mentempt God either by their incredulitie, or curiositie.  
*c* Which appertaine to the heauenly & spirituall life.  
Chap. 12. 34.  
*d* Christ shalbe to them as a Iosias raised vp fro death.  
Iosias. 1. 17.  
and. 2. 1.  
mar. 8. 34.  
luke. 12. 15.

*e* Or, reasoned with themselves.  
*f* A token of Christs diuinitie to know mens thoughts.  
Chap. 12. 34.  
Iosias. 6. 9.

Chap. 12. 34.  
Iosias. 6. 9.

Chap. 12. 34.

*f* We may bold ly by Christs admonition reject and contene al erroneous doctrine and mans inuentions, and ought onely to cleaue to the word of God.  
Mar. 8. 27.  
luke. 9. 18.  
Iosias. 6. 9.

*g* He meaneth any thing that is in man.  
Iosias. 1. 42.  
*h* Vpō that faith whereby thou hast confessed & acknowledged me: for it is groūd ded vpon an infallible truth.  
*i* The power of Satan which sta deth in craft and giolence.

**1** Then came the Pharises and Sadduces, and did tempt him, desiring him to shewe them a signe from heauen.  
**2** But hee answered, and sayde vnto them, When it is euening, ye say, Faire wether: for the skye is red.  
And in the morning ye say, To day shalbe a tempest: for the skie is red and lowring. O hypocrites, ye can discern the face of the skie, & can ye not discern the signes of the times?  
**3** The wicked generatio, and adulterous seeketh a signe, and there shal no signe be giuen it, but the signe of the Prophet Ionas: so he left them, and departed.  
**4** And when his disciples were come to the other side, they had forgotten to take bread with them.  
**5** Then Iesus said vnto them, Take heede and beware of the leauen of the Pharises and Sadduces.  
**6** And they thought in the selues, saying, It is because we haue brought no bread.  
**7** But Iesus knowing it, said vnto them, O ye of little faith, why thinke you thus in your selues, because ye haue brought no bread?  
**8** Do ye not yet perceiue, neither remember the siue loaves, when there were siue thousand men, and howe many baskets tooke ye vp?  
**9** Neither the seuen loaves when there were foure thousand men, and how many baskets tooke ye vp?  
**10** Why perceiue ye not, that I said not vnto you concerning bread, that ye should beware of the leauen of the Pharises and Sadduces?  
**11** Then vnderstoode they that he had not said, that they should beware of the leaue of bread, but of the doctrine of the Pharises, and Sadduces.  
**12** Now when Iesus came into the coastes of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Sone of man am?  
**13** And they said, Some say, Iohn Baptist: & some, Elias: & others, Ieremias, or one of the Prophetes.  
**14** He saide vnto them, But whome saye ye that I am?  
**15** Then Simon Peter answered, and said, Thou art the Christ, the Sonne of the liuing God.  
**16** And Iesus answered, and saide to him, Blessed art thou, Simon, the sonne of Ionas: for flesh & blood hath not reuieled it vnto thee, but my Father which is in heaue.  
**17** And I saye also vnto thee, that thou art Peter, and vpon this rocke I will builde my Church: and the gates of hell shal not ouercome it.

**18** And I wil giue vnto thee the keyes of the kingdome of heauen, and whatsoever thou shalt binde vpon earth, shalbe bound in heauen: and whatsoever thou shalt loose on earth, shalbe loosed in heauen.  
**19** Then he charged his disciples, that they should tel no man that he was Iesus the Christ.  
**20** From that time forth Iesus began to shewe vnto his disciples, that he must go vnto Ierusalem, and suffer many things of the Elders, & of y<sup>e</sup> hie Priests, & Scribes, and bee slayne, and rise againe the third daye.  
**21** Then Peter tooke him aside, & began to rebuke him, saying, Master, pittie thy selfe: this shal not be vnto thee.  
**22** Then he turned backe, and said vnto Peter, Get thee behind me, Satan: thou art an offence vnto me, because thou vnderstandest not the things that are of God, but the things that are of men.  
**23** Iesus then said to his disciples, If any man will followe me, let him forsake him selfe, and take vp his crosse, and followe me.  
**24** For whosoever will saue his life, shall lose it: and whosoever shall lose his life for my sake, shall finde it.  
**25** For what shall it profite a man, though he should winne the whole worlde, if hee lose his owne soule? or what shall a man giue for recompence of his soule?  
**26** For the Sonne of man shall come in the glorie of his Father with his Angels, and then shall he giue to euerie man according to his deedes.  
**27** Verely I say vnto you, there bee some of them that stande here, which shall not taste of death, till they haue seene the Sonne of man come in his kingdome.

*Plalm. 62. 12. rom. 8. 3. Mar. 9. 1. Iosias. 6. 9. q* This was fulfilled in his resurrection which was an entrie into his kingdome, & was also confirmed by sending the holy Ghost, whereby he wrought so great and sundrie miracles.

CHAP. XVII.

*a* The transfiguration of Christs upon the mountaine of Thabor. *b* Christ ought to be heard. *c* Of Elias and Iohn Baptist. *d* He healeth the lunaticke. *e* The power of faith. *f* Prayer and fasting. *g* Christs telling them before of his passion. *h* Hee payeth tribute.

**1** And after six dayes, Iesus tooke Peter, and Iames, and Iohn his brother, and brought them vp into an hie mountaine aparte,  
**2** And was transfigured before them: and his face did shine as the sunne, and his clothes were as white as the light.  
**3** And beholde, there appeared vnto the Moses, and Elias, talking with him.  
**4** Then answered Peter, and said to Iesus Master, it is good for vs to bee here: if thou wilt, let vs tarry here.  
**5** By these two witnesses are represented the lawe and the Prophets, which leade vs to Christ. *c* After Moses & Elias departure, Peter fearing he should lose y<sup>e</sup> ioyful sight, speaketh as a mā distract, & would haue lodged them in earthly houles, which were receiued in glorie.

that blood cannot  
change the knowledge

thou wilt, let vs make here three tabernacles, one for thee, and one for Moses, and one for Elias.

¶ Why he yet spake, beholde, a bright cloude shadowed them: and behold, there came a voyce out of the cloude, saying,

\* This is my beloved Sonne, in whom I am well pleased: \* heare him.

¶ And when the disciples heard that, they fel on their faces, and were fore afiaied.

¶ Then Iesus came and rouched them, and said, Arise, and be not afraied.

¶ And when they lifted vp their eies, they saw no man, saue Iesus onely.

¶ And as they came downe fro the mountaine, Iesus charged them, saying, Shewe the vision to no man, vntill the Sonne of man rise againe from the dead.

¶ And his disciples, asked him, saying, Why the say the Scribes that \* Elias must first come?

¶ And Iesus answered, and said vnto them, Certainly Elias must first come, & restore all things.

¶ But I saye vnto you, that Elias is come already, and they knew him not, but haue done vnto him whatsoeuer they woulde: likewise shal also the Sonne of man suffer of them.

¶ Then the disciples perceiued that hee spake vnto them of Iohn Baptift.

¶ \* And when they were come to the multitude, there came to him a certaine man, and kneeled downe to him,

¶ And said, Master, haue pitie on my sonne: for he is lunaticke, and is fore vexed: for oft times he falleth into the fyre, & oft times into the water.

¶ And I brought him to thy disciples, and they could not heale him.

¶ Then Iesus answered, & said, O generation faithles, and crooked, how long nowe shall I be with you? how long nowe shall I suffer you? bring him hither to me.

¶ And Iesus rebuked the deuill, and he wet out of him: and the childe was healed at that houre.

¶ Then came the disciples to Iesus apart, & said, Why could not we cast him out?

¶ And Iesus said vnto the, Because of your vnbeliefe: for \* verely I say vnto you, if ye haue Faith as much as is a graine of mustard seede, ye shall saye vnto this mountaine, Remoue hence to yonder place, & it shall remoue: and nothing shall be vnpossible vnto you.

¶ Howbeit this kinde goeth not out, but by \* prayer and fasting.

¶ And as they \* abode in Galile, Iesus said vnto them, The Sonne of man shal be deliuered into the hands of men,

¶ And they shall kill him, but the third day shall he rise againe: and they were very fory.

¶ And when they were come to Capernaum, they that receiued polle money, came to Peter, and sayd, Doeth not your Master pay tribute?

¶ He said, Yes. And when he was come into the house, Iesus preuented him, saying, What thinkest thou Simon? Of whome do the Kings of the earth take tribute, or polle money? of theiyr chyl dren, or of strangers?

¶ Peter said vnto him, Of strangers. Then said Iesus vnto him; Then are the childe free.

¶ Neuertheles, lest wee should \* offende them, go to the sea, and cast in an angle, and take the first fishe that commeth vp, and when thou hast opened his mouth, thou shalt finde a \* peece of twenty pence: that take, and giue it vnto them for mee and thee.

C H A P. XVIII.

The greatest in the kingdome of heauen. 3 He teacheth his disciples to be humble and harmeles, 6 To auoyde occasions of euill, 10 Not to contemne the litle ones. 11 Why Christ came. 15 Of brotherly correction. 17 Of the authoritie of the Church. 19 The commendation of prayer and godlie assemblies. 21 Of brotherly forgiveness.

¶ The same time the disciples came vnto Iesus, saying, \* Who is the greatest in the kingdome of heauen?

¶ And Iesus called a litle childe vnto him, and set him in the middes of them,

¶ And sayde, Verely I say vnto you, except ye be \* conuerted, & become as litle children, ye shall not enter into the kingdome of heauen.

¶ Whosoever therefore shall humble himself as this litle child, the same is the greatest in the kingdome of heauen.

¶ \* And whosoever shall receiue such a litle childe in my name, receiue me.

¶ \* But whosoever shall offend one of these litle ones which beleue in me, it were better for him, that a \* millstone were hanged about his necke, and that he were drowned in the depth of the sea.

¶ \* Wo be vnto the world because of offences: for it must needs bee that offences shal come, but wo be to that man, by whom the offence commeth.

¶ \* Wherefore, if thine hande or thy foote cause thee to offend, cut them of, and cast them from thee: it is better for thee to enter into life, halt, or maimed, then hauing two hands, or two fecte, to be cast into cuerlasting fire.

¶ And if thine eye cause thee to offende, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes, to be cast into hell fire.

¶ See that ye despise nor one of these litle ones: for I say vnto you, that in heauen their \* Angels alwayes behold the face of my Father which is in heauen.

¶ Can giue. Chap. 1. 30. mar. 9. 45. f Christ toucheth the cause of this offence, which is pride and disdain of our inferiours. Psalm. 14. 7. g Seeing God hath commaunded his Angels to take the charge of his children, the wicked may be assured that if the y despise the, God will reuenge their cause.

m Or giue occasion to forsake the truth. n The word is (Staters) which containeth two didrachmas, & is valued about 5 gr. a es of old sterling.

Mar. 9. 34. Luke 9. 48.

a They strue for the reward before they haue taken any payne: & where as they should haue holpen and reuerced one another, they were ambitious and despisers of their brethren.

Chap. 9. 14. Luke 14. 30.

b Not in lack of discretion, but that they be not vaine glorious, seeking to aduance them selues to worldly honours.

c He calleth the litle children now, which humble them selues with all humilitie & subiectio.

Mar. 9. 42. Luke 17. 4.

d The word signifieth a great millstone which an asse turneth, and it is spoken in respect of that which is turned with mans hand, which is lesse.

e Christ warneth his to take heed, that they shrink not back from him for any euill example or of their Angls; as

Humility

the force of fasting prayr. c. 17. 30.

the children of God. 12. 15.

# The lost sheepe.

*Luke. 15. 1-7.*  
h We may not lose by our offence that which God hath so dearly bought.  
*Luke. 15. 4.*

- 11 For \*the Sonne of man is come to <sup>b</sup> saue that which was lost.
- 12 How thinke ye? \* If a man haue an hundred sheepe, and one of them be gone astray, dorth he not leaue ninetie & nine, and go into the mountaines, & seeke that which is gone astray?
- 13 And if so be that he finde it, verely I say vnto you, he reioyceth more of y sheepe, then of the ninty and nine which wet not astray.
- 14 So is it not the wil of your Father which is in heauen, that one of these litle ones should perish.

*Luit. 15. 27.*  
*eccl. 15. 15.*  
*luke. 15. 2.*  
*iam. 1. 18.*  
i Wherewith thou maist be of fenced: he speaketh of secret or particular sinnes, & not of open or known to others.  
*Or, reprove him.*  
*Deut. 19. 15.*  
*1ohn. 3. 17.*  
*heb. 10. 22.*  
*2 cor. 13. 2.*  
k He meaneth according to the order that was among the leues, who had their counsell of ancient & expert men, to reforme manners, and execute discipline. This assemblie represented the Church, which had appointed them to this charge.  
*2 cor. 13. 4.*  
*2. thess. 2. 4.*

- 15 ¶ \* Moreouer, if thy brother trespass against thee, go, and tel him his faute between thee and him alone: if he heare thee, thou hast wonne thy brother.
- 16 But if he heare thee not, take yet with thee one or two, that by the \* mouth of two or three witnesses euery word may be confirmed.
- 17 And if hee will not vouchsafe to heare them, tel it vnto the \* Church: and if hee refuse to heare the Church also, let him be vnto thee as an heathen man, & a Publicane.
- 18 Verely I say vnto you, \* Whatsoeuer ye binde on earth, shalbe bound in heauen: and \* whatsoeuer ye loose on earth, shalbe loosed in heauen.

l He meaneth according to the order that was among the leues, who had their counsell of ancient & expert men, to reforme manners, and execute discipline. This assemblie represented the Church, which had appointed them to this charge.  
*2 cor. 13. 4.*  
*2. thess. 2. 4.*

- 19 Again, Verely I say vnto you, that if two of you shall agree in earth vpo any thing, whatsoeuer they shall desire, it shalbe giuen the of my Father which is in heauen.
- 20 For where two or three are gathered together in my Name, there am I in the middes of them.
- 21 Then came Peter to him, & said, Master, how oft shal my brother sinne against me, & I shal forgieue him? vnto seuen times?
- 22 Iesus said vnto him, I say not to thee, vnto seuen times, but vnto \* seuentie times seuen times.

2. In the 16 Cha. 19. he ment this of doctrine, and here of ecclesiastical discipline, which dependeth of the doctrine.  
*1ohn. 10. 33.*  
*Or, done 10.*  
*Luke. 17. 4.*

- 23 Therefore is the kingdome of heauen likened vnto a certaine King, which would take a count of his seruants.
- 24 And when he had begun to reckon, one was brought vnto him, which ought him ten thousand \* talents.
- 25 And because he had nothing to pay, his master commanded him to be solde, and his wife, and his children, and all that he had, and she dette to be payed.

m We must be continually ready to forgieue & be forgien.  
n A common talent was valued at three score poull: some also were greater & some lesse.  
o Which amounteth of our money to the sume of 25. shillings, or very nere, & was nothing in respect of the former, which his master forgave him.

- 26 The seruant therefore fell downe, and besought him, saying, Master, appease thine anger toward me, and I will paye thee all.
- 27 Then that seruants master had compassion, and loosed him, and forgave him the dette.
- 28 But when the seruant was departed, he sold one of his felowes, which ought him an hundredth \* pence, & he laied hands on him, and tooke him by the throte, saying, Pay me that thou owest.
- 29 Then his felowe fell downe at his feete, and besought him, saying, Appease thine

# S. Matthewe.

- anger towards me, and I will pay thee all.
- 30 Yet he would not, but went and cast him into prison, till he should pay the dette.
- 31 And whē his other felowes sawe what was done, they were very sory, & came, & declared vnto their master al that was done.
- 32 Then his master called him, and sayd to him, O euill seruant, I forgave thee al that dette, because thou prayedst me.
- 33 Oughtest not thou also to haue had pitie on thy felow, euen as I had pitie on thee?
- 34 So his master was wroth, and deliuered him to the saylers, till he should pay all that was due to him.
- 35 So likewise shall mine heauenly Father p do vnto you, except ye forgieue \* fro your hearts, eche one to his brother their trespasses.

## CHAP. XIX.

*Christ sheweth for what cause a woman may be divorced. 11 Continuence is a gift of God. 12 He receiveth little children. 16 To obtaine life everlasting. 23 The rich man can scarcely be saved. 28 He promitteth them which haue left all to followe him, life everlasting.*

- 1 And \* it came to passe, that when Iesus had finished those sayings, he departed from Galile, and came into the coasts of Iudea beyond Iordan.

- 2 And great multitudes followed him, and he healed them there.

- 3 ¶ Then came vnto him the Pharises tēpting him, and saying to him, Is it lawfull for a man to put away his wife for euery \* faute?

- 4 And he answered & said vnto the, Haue ye not read, \* that he which made them at the beginning, made them male and female,

- 5 And said, \* For this cause, shal a mā leaue father & mother, & cleaue vnto his wife, and they \* twayne shalbe one \* flesh?

- 6 Wherefore they are no more twaine, but one flesh. Let not mā therefore put asunder that, which God hath coupled together.

- 7 They said to him, Why did then \* Moses command to giue a bill of diuorcement, and to put her away?

- 8 He said vnto them, Moses, because of the \* hardnes of your heart, suffered you to put away your wiues: but \* from the beginning it was not so.

- 9 I say therefore vnto you, \* that whosoever shall put away his wife, except *it be for* whoredome, and marry another, \* commiteth adulterie: & whosoever marieth her which is diuorced, doeth commit adulterie.

- 10 Then said his disciples to him, If the matter be so betweene man and wife, it is not good to marrie.

- 11 But he said vnto them, All men can not receiue this thing, faue they to whome it is giuen.

- 12 For there are \* some \* chaste, which were so borne of their mothers belly: and there be some chaste, which be made chaste by men: and there be some chaste, \* which haue

# The dete

the gift of continence, & vnto those God with more free liberte.



CHAP. XX.

haue made the selues chaffe for the kingdome of heauen. He that is able to receiue this, let him receiue it.

13 ¶ Then were brought to him litle children, that hee shoulde put his handes on them, and pray: and the disciples rebuked them.

14 But Iesus said, Suffer the litle children, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And when he had put his hands on the, he departed thence.

16 ¶ And behold one came, and said vnto him, Good Master, what good thing shall I do, that I may haue eternall life?

17 And he said vnto him, Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, keepe the commandements.

18 He said to him, Which? And Iesus saide, These, Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steale: Thou shalt not beare false witnesse.

19 Honour thy father and mother: and thou shalt loue thy neighbour as thy selfe.

20 ¶ The young man saide vnto him, I haue obserued al these things from my youth: what lacke I yet?

21 Iesus said vnto him, If thou wilt bee perfect, go, sel that thou hast, and giue it to the poore, & thou shalt haue treasure in heauen, and come and follow me.

22 And when the yongman heard that saying, he went away forrowfull: for he had great possessions.

23 Then Iesus saide vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I saye vnto you, It is easier for a camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples hearde it, they were exceedingly amased, saying, Who then can be saued?

26 And Iesus beheld them, and said vnto them, With men this is vnpossible, but with God \* all things are possible.

27 ¶ Then answered Peter, and saide to him, Behold, we haue forsaken all, & followed thee: what shall we haue?

28 And Iesus said vnto them, Verely I saye to you, that when the Sonne of man shall sit in the throne of his maiestie, yee which followed me in the regeneration, shall sit also vpon twelue thrones, and iudge the twelue tribes of Israel.

29 And whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shall receiue an hundredfold more, and shall inherite euerlasting life.

30 ¶ But many that are first, shall be last, and the last shall be first.

*A boy of conscience which Gods children seele even in their affections: 1000 folde more worth then al worldly treasures.*

*Christ teacheth by a similitude, that God is better vnto no man, and how he alway calleth men to his labour. 18 He admonisheth them of his passion. 20 Hee teacheth him to see ambition. 28 Christ payeth our ransom. 30 He giueth two hindmen their fight.*

1 For the kingdome of heauen is like vnto a certaine hougholder, which went out at the dawning of the day to hire labourers into his vineyarde.

2 And he agreed with the labourers for a penny a day, & sent the into his vineyard.

3 And he went out about the third houre, and saw other standing idle in the market place,

4 And said vnto them, Go ye also into my vineyarde, and whatsoeuer is right, I will giue you: and they went their way.

5 Again he went out about the sixth and ninth houre, and did likewise.

6 And he went about the eleuenth houre, and found other standing idle, and sayd vnto them, Why stand ye here all the day idle?

7 They said vnto him, Because no man hath hired vs. He said to them, Go ye also into my vineyard, and whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the Master of the vineyarde said vnto his steward, Call the labourers, and giue them their hire, beginning at the last, till thou come to the first.

9 And they which were hired about the eleuenth houre, came and receiued euery man a penny.

10 Now when the first came, they supposed that they should receiue more, but they likewise receiued euery man a penny.

11 And whe they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burden, & heate of the day.

13 And he answered one of them, saying, Friend, I do thee no wrong: didest thou not agree with me for a pennie?

14 Take that which is thine owne, and goe thy way: I wil giue vnto this last, as much as to thee.

15 Is it not lawfull for mee to doe as I will with mine owne? Is thine eye euill because I am good?

16 ¶ So the last shalbe first, and the firste last: for many are called, but few chose.

17 ¶ And Iesus went vp to Ierusalem, and tooke the twelue disciples aparte in the way, and said vnto them,

18 Behold, we go vp to Ierusalem, and the Sonne of man shall be deliuered vnto the chief Priestes, and vnto the Scribes, and they shall condemne him to death,

19 And shall deliuer him to the Gentiles, to mocke, and to scourge, & to crucifie him: but the third day he shall rise againe.

20 ¶ Then came to him the mother of Zebecus children with her sonnes, worshipping him, and desiring a certaine thing

B b b b b. iij.

*a Which was called denarius, and was of value about foure pence halfe penny, and was commonly a workemans hire. b They denuded the day into twelue houres, so that the thirde was the fourth part of the day, six of the clocke was noone, nine was three of the clocke after dinner, and the eleuenth houre was an houre before the sunne set.*

*till now he called vnto out of the vineyard.*

*the first of the day c. 19. 21.*

*not what the master said c. 19. 22.*

*Or, fellow.*

*all things possible with God. c. 19. 26.*

*c Or enuious, because of my liberalitie Deut. 15. 9. Chap. 9. 30. Mat. 10. 31. Luke. 11. 30. d Therefore euery man in his vocation, as he is called first, ought to go forward, and encourage others, seeing the hyre is indifferent for all. Chap. 11. 24. Marke. 10. 31. Luke. 11. 31. John. 11. 30. Marke. 10. 31.*

*the seruants of God must not expect to be exalted in the world, thin their master first. c. 19. 28.*

## To flye ambition!

**S. Mattheu.**

A denne of the

of him.

21 And hee saide vnto her, What wouldest thou? She said to him, Grant y these my two sonnes maye sit, the one at thy right hand, and the other at thy left hād in thy kingdome.

21 And Iesus answered and said, Ye knowe not what ye aske. Are ye able to drinke of the<sup>e</sup> cup that I shall drinke of, and to bee baptized with the baptisme that I shall be baptized with? They said to him, Wee are able.

23 And he said vnto them, Ye shal drinke in deed of my cup, and shalbe baptized with the baptisme, that I am baptized with, but to sit at my right hand, & at my left hand, is not mine to giue : but *is shalbe giuen* to them, for whome it is prepared of my Father.

24 \* And when the *other* teane heard this,  
they disdained at the two brethren.

25 Therefore Iesus called them vnto him,  
and said, Ye knowe that the Lords of the  
Gentiles haue domination ouer them, &  
they that are great, exercise authoritie  
ouer them.

26 But it shall not bee so among you: but  
whofoeuer will bee great among you, let  
him be your seruant.

27 And whosoeuer will bee chiefe among  
you, let him be your seruant,

28. \* Euen as the Sonne of man came not  
to be serued, but to serue, and to giue his  
life for the ransome of many.

29 ¶ And as they departed from Jericho,  
a great multitude folowed him.

30 And benolde, two blinde men, sitting by  
the way side, when they heard that Iesus  
passed by, cryed saying, O Lorde, the  
Sonne of Dauid, haue mercy on vs.

31 And the multitude rebuked the, because they should holde their peace: but they cryed the more, saying, O Lord, the Sone of Dauid, haue mercy on vs.

32 Then Iesus stoode still, and called them,  
and said, What will ye that I should do to  
you?

33 They said to him, Lorde, that our eyes  
may be opened.

34 And Iesus moued with compassion touched their eyes, & immediatly their eyes receiued sight, and they followed him.

CHAP. XXI.

9 Christ rideth into Ierusalem on an ass. 13 The buyers & sellers are chased out of the Temple. 15 The children with prophesie vnto Christ. 17 The figgetree withereth. 21 Faith requisite in prayer. 25 Iohn baptisme. 28 The two sonnes. 33 The parable of the husbandmen. 42 The corner stone reiected. 43 The Iewes reiected and the Gentiles received.

**A**Nd \* when they drew nere to Ieru-  
salem, & were come to Bethphage,  
vnto the mount of the Oliues, then  
sent Iesus two disciples,  
2 Saying to them, Go into the towne that  
is ouer against you, and anon ye shal find  
an asse bound, and a colte with her: loose  
them, and bring them vnto me.

3 And if any man say ought vnto you, say  
ye, that the Lorde hath neede of them,&  
straight way he will let them go.

4 All this was done that it might be fulfilled which was spoke by the Prophet, saying,

5 ¶ \* Telye the <sup>b</sup>daughter of Siō, Behold,  
thy King commeth vnto thee, meeke and  
sitting vpon an asse, and a <sup>c</sup>colt, the sole of  
an asse vied to the yoke.

6 So the disciples went, and did as Iesus had commanded them,

7 And brought the asse and the colt, & put  
on them their clothes, & set him thereon,  
8 And a great multitude spread their garments  
in the way: and other cut downe  
branches from the trees, & strawed them  
in the way.

9 Moreover, the people that went before,  
and they also that followed, cryed, saying,  
"Hosanna the Sonne of Dauid: blessed  
be he that commeth in the Name of the  
Lord, Hosanna *show which are in the* hi-  
est heavens.

10 \* And when he was come into Ierusalé,  
all the citie was moued, saying, Who is  
this?

11 And the people said, This is Iesus the  
Prophet of Nazaret in Galile.

12 ¶ And Iesus went into the Tēple of God, and cast out al them that solde & bought in the Temple, and cuerthrewe the tables of the money changērs, & the seates of them that solde doves,

13 And said to them, It is written, \* Myne  
house shall be called the house of prayer:  
but \* ye haue made it a den of theeues.

14 Then \*the blind, & the halt came to him  
in the Temple, and he healed them.

But when the chief Priests and Scribes saw the marueils that he did, and the children crying in the Temple, & saying, Hosanna the Sone of David, they disdeined,

16 And saide vnto him, Hearst thou what these say? And Iesus said vnto them, Yea: read ye neuer, \* By the<sup>i</sup> mouth of babes and sucklings thou hast<sup>k</sup> made perfir the praise?

17 ¶ So he left them, and went out of the  
citie vnto Bethania, and lodged there.

18 And\*in the morning as he returned in-  
to the citie, he was hungrie,

19 And seeing a fig tree in the way, he came to it, & found nothing thereon, but leaues onely, and sayd to it, Neuer fruite growe on thee hence forwardes. And anon the figge tree withered.

20 And when his disciples saw it, they marvelled, saying, Howe soone is the fig tree withered!

\* Verely I say vnto you, if ye haue faith, & doubt not, ye shall not onely do that, *which*

*I have done to the fig tree, but also if ye say  
vnto this mountaine, Take thy self away, I  
& cast thy self into the sea, it shalbe done.*

12 \* And whatsoever ye shall aske in pray-  
er, if ye beleue, ye shall receiue it.

23 ¶\* And

● He setteth the  
crosse before  
their eyes to  
draw them from  
ambition, cal-  
ling it a cup, to  
signifie the me-  
asure of the af-  
flictions, which  
God hath orde-  
ned for euery  
man: the which  
thing also he cal-  
leth baptisme.  
f. God my fa-  
ther hath not gi-  
uen me charge  
to bestow offices  
of honour here:  
but to be an ex-  
ample of humi-  
litie vnto all.

Mar 10. 47.  
Lukc. 23. 25.

**Philip 3.7.**

Mar. 30. 46.  
July. 18. 35.

By this entrie  
Christ would  
shew the state &  
condition of his  
kingdom, which  
is far contrary to  
the pompe and  
glory of the  
world.

By this entrie  
Christ would  
shew the state &  
condition of his  
kingdom, which  
is far contrary to  
the pompe and  
glory of the  
world.

23 ¶ And when hee was come into the Temple, the chief Priests, and the Elders of the people came vnto him, as he was teaching, & said, By what authoritie doest thou these things? & who gaue thee this authoritie.

24 Then Iesus answered and said vnto the, I also will aske of you a certaine thing, which if ye tell me, I likewise will tell you by what authoritie I do these things.

25 The baptisme of Iohn whence was it? fro heauen, or of men? Then they reasoned among them selues, saying, If we shal say from heauen, he wil say vnto vs, Why did ye not then beleue him?

26 And if we say, Of men, wee feare the people: for all hold Iohn as a Prophet.

27 Then they answered Iesus, and said, We cannot tell. And he said vnto them, Neither tell I you by what authoritie I do these things.

28 ¶ But what thinke ye? A certain man had two sonnes, and came to the elder, & said, Sonne, goe and worke to day in my vineyard.

29 But he answered, and said, I wil not: yet afterwarde he repented him selfe, and went.

30 Then came he to the second, & said likewise. And he answered, & said, I will, syr: yet he went not.

31 Whether of them twaine did the will of the father? They said vnto him, The first. Iesus said vnto them, Verely I saye vnto you, that the Publicanes & the harlots shall goe before you into the kingdome of God.

32 For Iohn came vnto you in the way of righteousnes, & ye beleueed him not: but the Publicanes, and the harlots beleueed him, & ye, though ye saw it, were not moued with repentance afterward, that ye might beleue him.

33 ¶ Heare another parable, There was a certaine houlholder, which planted a vineyard, and hedged it round about, and made a winepresse therein, & built a towre, and let it out to husbandmen, & went into a strange country.

34 And when the time of the fruite drewe nere, he sent his seruants to the husband men to receiue the frutes thereof.

35 And the husbandmen tooke his seruants and beat one, and killed another, & stoned another.

36 Again he sent other seruants, mo then the first: and they did the like vnto them.

37 But last of al he sent vnto them his own sonne, saying, They will reuerence my sonne.

38 But when the husband men sawe the sonne, they said amog them selues, This is the heire: come, let vs kill him, and let vs take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and slew him.

40 When therefore the Lorde of the vine-

yard shal come, what wil he do to those husbandmen?

41 They said vnto him, He will cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the frutes in their seasons.

42 Iesus said vnto them, Read ye neuer in the Scriptures, The stone which builders refused, the same is made the head of the corner? This was the Lords doing, and it is marueilous in our eyes.

43 Therefore say I vnto you, the kingdome of God shalbe taken from you, and shalbe giuen to a nation, which shal bring forth the frutes thereof.

44 And whosoever shall fall on this stone, he shalbe broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief Priestes & Pharises had heard his parables, they perceiued that he spake of them.

46 And they seeking to lay handes on him, feared the people, because they toke him as a Prophet.

## CHAP. XXII.

The parable of the marriage. 9 The vocation of the Gentiles. 11 The marriage garments. 17 Of paying of tribute. 25 Of the resurrection. 26 The Scribes question. 44 Christs dominion.

Then Iesus answered, and spake vnto them againe in parables, saying,

1 The kingdome of heauen is like vnto a certaine King which married his sonne,

2 And sent forth his seruants, to cal them that were bid to the wedding, but they would not come.

3 Again he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen & my fatlings are killed, and al thinges are readie: come vnto the marriage.

4 But they made light of it, and went their waies, one to his ferme, & another about his marchandise.

5 And the remnant tooke his seruants, & intreated them sharply, and slew them.

6 But when the King heard it, he was wroth, and sent forth his warriers, and destroyed those murderers, and burnt vp their cite.

7 Then said he to his seruants, Truly the wedding is prepared: but they which were bidden, were not worthy.

8 Goe ye therefore out into the hie waies, and as many as ye finde, bid them to the marriage.

9 So those seruants went out into the hie wayes and gathered together al that euer they found, both good and bad: so the wedding was furnished with ghestes.

10 Then the king came in, to see the ghestes, and saw there a man which had not on a wedding garment.

11 And he said vnto him, Friend, how camest thou in hither, & hast not on a wedding

Psal. 118. 22.

Mat. 21. 44.

Rom. 9. 33.

1. pet. 2. 7.

u. As not meete

or sit for their

building.

x. To fasten and

ioyne the build-

ing together,

and to vphold

the whole.

Isai. 53. 4.

Luke. 14. 15.

mathe. 9. 9.

a. Christ repro-

cheth the Iewes

of their ingrati-

tude & obstinate

malice, in that

they reiect the

grace of God,

which was so

plentifully of-

fred vnto them.

b. God puni-

sheth extremely

such ingratitude

c. The ingra-

tude of them

which are bid,

can not cause

Gods liberalitie

and his holy

meates to pe-

rish, which he

hath prepared

for his.

d. In the Church

the hypocrites

are mixed with

the goodly.

e. He had not a

pure affection &

vpright consci-

ence, which pro-

ceeded of fayth.

f. Though God

suffer for a time

hypocrites in

the Church, yet

he knoweth

how to trie the,

& same the out

the punishment of ingrati-

This she would in this and there is no perfect party



ding garment? And he was speacheles.  
13 Then said the King to the seruants, Bind him hand and foote: take him away, and cast him into vter darkenes: \* there shal be weeping and gnashing of teeth.

14 \* Fo: many are called, but fewe chosen.  
15 ¶ Then went the Pharises & toke couell how they might tangle him in talke.  
16 And they sent vnto him their disciples with the <sup>b</sup> Herodians, saying, Master, wee know that thou art true, and teachest the way of God truly, neither carest for any man: for thou considerest not the <sup>c</sup> person of men.

17 Tell vs therefore, howe thinkest thou? Is it lawfull to giue tribute vnto Cesar, or not?

18 But Iesus perceiued their wickednes, & said, Why tempt ye me, ye hypocrites? 19 Shew me the <sup>d</sup> tribute money. And they brought him a <sup>e</sup> peny.

20 And he said vnto them, Whose is this image and superscription?  
21 They said vnto him, Cefars. Then said he vnto them, \* Giue therefore to Cesar, the <sup>f</sup> things which are Cefars, & giue vnto God, those <sup>g</sup> things which are Gods.

22 And when they heard it, they maruelled, and left him, and went their way.

23 ¶ The same day the Sadduces came to him (which say that there is no resurrection) and asked him,

24 Saying, Master, \* Moses saide, If a man die, hauing no <sup>h</sup> children, let his brother <sup>i</sup> marrie his wife, and raise vp seede vnto his brother.

25 Now there were with vs seuen brethren, and the first married a wife, and deceased: and hauing no yssue, left his wife vnto his brother.

26 Likewise also the second, and the third, vnto the seueneth.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shal she be of the seuen? for all had her.

29 Then Iesus answered, and said vnto the, Ye are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the resurrectiō they neither marry wiues, nor wiues are bestowed in marriage, but are as the <sup>j</sup> Angels of God in heauen.

31 And concerning the resurrection of the dead, haue ye not read what is spokē vnto you of God, saying,

32 \* I am the God of Abraham, & the God of Isaac, and the God of Jacob? God is not the God of the dead, but of <sup>k</sup> liuing.

33 And whē the people heard it, they were astonied at his doctrine.

34 ¶ But when the Pharises had heard, that he had put the Sadduces to silence, they assembled together.

35 And one of them, which was an expounder of the Lawe, asked him a question, tempting him, and saying,

36 Master, which is the great commandement in the Law?

37 Iesus said to him, \* Thou shalt loue the Lord thy God with al thine heart, with al thy soule, and with all thy minde.

38 This is the first and the great commandement.

39 And the seconde is like vnto this, \* Thou shalt loue thy neighbour as thy selfe.

40 On these two commandements hangeth the whole Law, and the Prophets.

41 ¶ While the Pharises were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christ? whose sonne is he? They said vnto him, Dauids.

43 He said vnto them, Howe then doeth David in <sup>l</sup> spirit call him Lord, saying,

44 \* The Lord said to my Lord, Sitte at my right hande, till I make thine enemies thy footestool?

45 If then David call him <sup>m</sup> Lord, how is he his sonne?

46 And none could answer him a worde, neither durst any from that day forth ask him any more questions.

making him his lieutenant and gouernour over his Church. Not that his kingdom shal then end: but the office of his humane life cease, and he with the Father & holy Ghost shall rege for ever as one God all in all. ¶ Christ is Dauids sonne touching his manhood, and his Lord, concerning his Godhead.

CHAP. XXIII.

Christ condemneth the ambition, couetousnes, and hypocrisie of the Scribes and Pharisees. 31 Their persecutions against the seruants of God. 37 He prophesieth the destruction of Ierusalem.

1 Then spake Iesus to the multitude, & to his disciples,

2 Saying, The <sup>n</sup> Scribes and the Pharises <sup>o</sup> sit in Moses seat.

3 All therefore whatsoever they bid you observe, that <sup>p</sup> obserue and doe: but after their workes do not: for they say, and doe not.

4 \* For they bind heauy burdens, & grievous to be borne, and lay them on mens shoulders, but they them selues will not moue them with <sup>q</sup> one of their fingers.

5 All their workes they do for to be scene of men: for they make their <sup>r</sup> phylacteries broad, & make long the <sup>s</sup> fringes of their garments,

6 \* And loue the chiefe place at feasts, & to haue the chief seats in the assemblies, 7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 \* But be not ye called, Rabbi: for one is your <sup>t</sup> doctor, so wis, Christ, and all ye are brethren.

9 And \* call no man your father vpon the earth: for there is but one, your Father which is in heauen.

luke. 11. 43. and 30. 46. ¶ Or, master. Iam. 3. 1. d Christ forbiddeth not to giue iust honour to Magistrates and Masters, but to reuerence with ambition & superiortie ouer our brothers faith, which offends against the Law. Mal. 1. 6.

Chap. 1. 11. & 12.

42 & 25. 30.

Chap. 30. 16.

g By the outward and general calling.

Marke 12. 13.

luke. 20. 10.

h These were certain flatterers of the court,

which euery man reyned that religion, which king Herod best

approved: and thought they were enemies to the Pharises: yet in this thing they

confessed, thinking to intangle Christ, and so

either to accuse him of treason, or to bring him into the hatred

of all his people

i As touching outward quality, as whether a man be rich or poore.

¶ Or, the coyne of the tribute.

k Which was of value about foure pence half penie.

Rom. 13. 7.

marks 11. 7.

luke. 20. 15.

Mat. 12. 18.

luke. 20. 27.

Mat. 23. 1.

Deut. 25. 5.

¶ Or, sonnes.

l By the title of alliance: & here by brother he

meaneth the next kinsman, that lawfully might marrie her.

m Where Gods worde is not preached and vnderstand

there must needs reigne blindness and errors.

n Forasmuch as they shalbe exempted from the infirmities of this present life.

Exod. 3. 6.

Mat. 23. 31.

Christ tempted by man. & 35

Angels.

10 Be not called \* doctors: for one is your doctor, *men* Chriſt.

11 But he that is 'greateſt among you, let him be your ſeruant.

12 \* For whoſocuer will exalt him ſelfe, ſhalbe brought lowe: and whoſocuer will humble him ſelfe, ſhalbe exalted.

13 ¶ Wo therefore be vnto you, Scribes & Pharifeſ, hypocrites, becauſe ye ſhut vp the kingdome of heauen before men: for ye your ſelues goe not in, neither ſuffer ye them that would enter, to come in.

14 \* Wo be vnto you Scribes and Pharifeſ, hypocrites: for ye deuoure widowes houſes, euen vnder a colour of long prayers: wherefore ye ſhal receiue the greater dānation.

15 Wo be vnto you, Scribes and Pharifeſ, hypocrites: for ye compaſſe ſea & land to make one of your profeſſion: & when he is made, ye make him two fold more the child of hel, then you your ſelues.

16 Wo be vnto you blinde guides, which ſay, Whoſocuer ſweareth by the Temple, it is nothing: but whoſocuer ſweareth by the gold of the Temple, hee \* offendeth.

17 Ye fooles and blinde, whether is greater, the gold, or the Temple that ſanctifieth the gold?

18 And whoſocuer ſweareth by the altar, it is nothing: but whoſocuer ſweareth by the offering *that is* vpon it, offendeth.

19 Ye fooles and blind, whether is greater, the offering, or the altar which ſanctifieth the offering?

20 Whoſocuer therefore ſweareth by the altar, ſweareth by it, and by all thinges thereon.

21 \* And whoſocuer ſweareth by the Temple, ſweareth by it, and by him that dwelleth therein.

22 \* And he that ſweareth by heauen, ſweareth by the throne of God, and by him that ſitteth thereon.

23 ¶ \* Wo be to you, Scribes and Pharifeſ, hypocrites: for ye tythe mynt, & anyſe, & commyn, and leaue the weightier matters of the Law, *as* iudgement, & mercie, & fidelitie. Theſe ought ye to haue done, and not to haue left the other.

24 Ye blinde guides, which ſtraine out a gnat, and ſwallow a camel.

25 ¶ Wo be to you, Scribes & Pharifeſ, hypocrites: " for ye make cleane the vtter ſide of the cup, & of the platter: but within they are full of briberie and " exceſſe.

26 \* Thou blind Pharife, cleuſe firſt the inſide of the cup & platter, that the outſide of them may be cleane alſo.

27 Wo be to you, Scribes and Pharifeſ, hypocrites: for ye are like vnto whited tōbs, which appeare beautifull outward, but are within full of dead mens bones, and of all filthines.

28 So are ye alſo: for outward ye appeare righteous vnto men, but within ye are full of hypocriſie and iniquitie.

29 Wo be vnto you, Scribes and Pharifeſ, hypocrites: for ye build the tombs of the

\* Prophets, and garniſh the ſepulchres of the righteous,

30 And ſay, If we had bene in the dayes of our fathers, we would not haue bin parteners with the in the blood of the Prophets.

31 So then ye be witneſſes vnto your ſelues, that yee \* are the children of them that murdered the Prophets.

32 Fulfill ye alſo the meaſure of your fathers.

33 O ſerpentes, the generation of vipers, how ſhould ye eſcape the damnation of hell?

34 Wherefore behold, I ſend vnto you \* Prophets, and wiſe men, & Scribes, & of them ye ſhal kil and crucifie: and of them ſhal ye ſcourage in your Synagogues, and perſecute from citie to citie,

35 That vpon \* you may come all the righteous blood that was ſhed vpo the earth, \* from the blood of Abel the righteous, vnto the blood \* of Zacharias, the ſonne of Barachias, whom ye ſlew betwene the Temple and the altar.

36 Verely I ſay vnto you, al theſe things ſhal come vpon this generation.

37 \* Ieruſalem, Ieruſalem, which killeſt the Prophets, & ſtoneſt them which are ſent to thee, how oft would I haue gathered thy children together, \* as the henne gathereth her chickens vnder her winges, and ye would not?

38 Behold, your habitation ſhalbe left vnto you deſolate.

39 For I ſay vnto you, yee ſhall not ſee mee \* henceforth till that ye ſay, Bleſſed is he that cometh in the Name of the Lord.

n For a remembrance of them, and in the meane ſeaſon they paſſed not for their doctrine.

o It is not now only that your nation hath begun to be cruel againſt the ſeruantes of God, & therefore it is no marueil though the children of ſuch murderers handle roughly the Prophets. p To conuince you of greater ingratitude. q Chriſt meaneth that al their race ſhalbe puniſhed, ſo that the iniquitie of the fathers ſhalbe powred into the boſome of the children, which reſemble their fathers.

Gene. 4. 8. hebr. 11. 4. r Read 2 Chro. 24. 22. Luke 13. 34. 2. Eſdr. 1. 30. f He will returne no more to them as a teacher, but as a iudge, when as they ſhalbe compelled to confeſſe (although to late) that he is the verie ſonne of God

this reward of ſimilitude: *ſal. 13. 14. 15. 25. 27.*

CHAP. XXIIII.

Chriſt ſheweth his diſciples the deſtruction of the Temple. 5. 24 The falſe Chriſts. 13 To perſeuerers. 14 The preaching of the Goſpell. 6. 29 The ſignes of the ende of the worlde. 43 He warneth them to wake. 44 The ſodaine coming of Chriſt.

1 And \* Ieſus went out, & departed from the Temple, and his diſciples came to him, to ſhew him the \* building of the Temple.

2 And Ieſus ſaid vnto them, See ye n ot al theſe things? Verely I ſay vnto you, \* there ſhal not be here left a ſtone vpo a ſtone, in that ſhall not be caſt downe.

3 And as he ſate vpo the mount of Oliues, his diſciples came vnto him apart, ſaying, Tell vs when theſe things ſhalbe, & what ſigne ſhalbe of thy coming, \* and of the end of the worlde.

4 And Ieſus answered, and ſaid vnto the, \* Take heed that no man deceiue you.

5 For many ſhall come in my Name, ſaying, I am Chriſt, and ſhall deceiue many.

6 And ye ſhall heare of warres, & rumors of warres: ſee that ye be not troubled for all theſe things muſt come to paſſe, but the end is not yet.

Mar. 13. 3. Luke 21. 5. a Whole excellencie appeareth in that that Herode for ſpace of 8 yeres kept tenthouſand me in worke: the ſtones were 15 cubites long, in height 12, in bredth 8, as Joſephus writeth. Luke 19. 44. b The thought is the worlde ſhould be at an ende, when Ieruſalem were deſtroyed. c He ſaith that them not according to their mindes, but admoniſheth them of that which is neceſſarie for them to know.

# Of great afflictions.

S. Matthewe.

To watch.

7 For nation shall rise against nation, and realme against realme, and there shall be pestilence, and famine, and earthquakes in diuers places.

8 All these are but the beginning of sorowes.

9 \* Then shall they deliuer you vp to bee afflicted, and shall kill you, and ye shall be hated of al nations for my Names sake.

10 And then shall many be offended, & shall betraye one another, and shall hate one another.

11 And many false Prophets shall arise, and shall deceiue many.

12 And because iniquitie shall be increased, the loue of many shall be colde.

13 \* But he that endureth to the ende, hee shall be saued.

14 And this Gospel of the kingdome shall be preached through the whole worlde for a witnesse vnto all nations, and then shall the ende come.

15 ¶ When \* yee therefore shall see the abomination of desolation spoken of by \* Daniel the Prophet, standing in the holie place, (let him that readeth, consider it.)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is on the house top, not come downe to fetch any thing out of his house.

18 And he that is in the felde, let not him returne backe to fetch his clothes.

19 And wo shall be to thē that are with child, and to them that giue sucke in those dayes.

20 But pray that your flight be not in the winter, neither on the \* Sabbath day.

21 For then shall be great tribulation, such as was not frō the beginning of y<sup>e</sup> world to this time, nor shall be.

22 And except those dayes should be shortened, there should no flesh be saued: but for the electes sake those dayes shall be shortened.

23 \* Then if any shall say vnto you, Lo, here is Christ, or there, beleeue it not.

24 For there shall arise false Christs, & false Prophets, and shall shew great signes & wonders, so that if it were possible, they should deceiue the very elect.

25 Behold, I haue tolde you before.

26 Wherefore if they shall saye vnto you, Behold, he is in the desert, go not forth: Behold, he is in the secret places, beleeue it not.

27 For as the lightning cometh out of the East, & shineth into the West, so shall also the coming of the Sonne of man be.

28 \* For where soeuer a dead carkeis is, thither will the Eagles resorte.

29 \* And immediatly after the tribulations of those daies, shall y<sup>e</sup> sunne be darkened, and the moone shall not giue her light, & the starres shall fall from heauen, & the powers of heauen shall be shaken.

30 \* And then shall appeare the signe of

the Sonne of man in heauen: & then shall al the kindreds of the earth mourne, and they shall see the Sonne of man come in the cloudes of heauen with power and great glory.

31 \* And he shall sende his Angels with a great sound of a trumpet, and they shall gather together his elect, from the foure windes, and from the one end of the heauen vnto the other.

32 Now learne the parable of the fig tree: whē her bough is yet tender, and it bringeth forth leaues, ye knowe that sommer is nere.

33 So likewise ye, whē ye see al these things, know that the kingdome of God is nere, euen at the dores.

34 Verely I say vnto you, this generation shall not passe, til al these things be done.

35 \* Heauen and earth shall passe away, but my wordes shall not passe away.

36 But of that day and houre knoweth no man, no not the Angels of heauen, but my Father onely.

37 But as the dayes of Noe were, so likewise shall the coming of the Sonne of mā be.

38 \* For as in the daies before the flood, they dyd eate and drinke, marry, and giue in marriage, vnto the day that Noe entred into the Arke,

39 And knewe nothing, till the flood came, and tooke them all away: so shall also the coming of the Sonne of man.

40 \* ¶ Then two men shall be in the felde, the one shall be receiued, & the other shall be refused.

41 Two women shall be grinding at the mill, the one shall be receiued, & the other shall be refused.

42 \* Wake therefore: for ye know not what houre your master wil come.

43 Of \* this be sure, that if the good man of the house knewe at what watch the thief would come, he would surely watch, and not suffer his house to be digged through.

44 Therefore be ye also readie: for in the houre that ye thinke not, will the Sonne of man come.

45 \* Who then is a faithfull seruant and wife, whome his master hath made ruler ouer his householde, to giue them meate in season?

46 Blessed is that seruant whom his master, when he commeth, shall find so doing.

47 Verely I say vnto you, he shall make him ruler ouer all his goods.

48 But if that euill seruant shall saye in his heart, My master doeth deferre his coming,

49 And begin to smite his felowes, and to eat, and to drinke with the drunken,

50 That seruants master wil come in a day, when he looketh not for him, and in an houre that he is not ware of,

51 \* And wil cut him off, & giue him his portion with hypocrites: \* there shall be weeping, and gnashing of teeth.

CHAP.

the portion of the godly in this life is affliction.

A promise.

substant.

A promise.

Chap. 10. 17.

luk. 21. 25.

mat. 24. 29.

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## CHAP. XXV.

By the similitude of the virgins Iesus teacheth every man to watch. 14 And by the talents to be diligent. 21 The last iudgement. 32 The sheepe and the goates. 33 The workers of the faithfull.

This similitude teacheth us that it is not sufficient to have once given our selves to follow Christ, but that we must continue.

Manie seeke for which they have entered, but in to late.

I will open to you because you have failed in the mid way.

This similitude teacheth how we ought to continue in knowledge of God, and do good with those graces that God hath given vs.

Every talent commodly made three score pound, ready made.

When the master receiveth him in to his house to part him part of his goods and commodities.

1 Then the <sup>a</sup>kingdome of heauen shalbe likened vnto ten virgins, which tooke their lampes, and went to <sup>b</sup>meete the bridegrome.

2 And fise of them were wise, and fise foolish.

3 The foolish tooke their lampes, but tooke none oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Now while the bridegrome taried long, all slumbered and slept.

6 And at midnight there was a crie made, behold, the bridegrome commeth: go out to meete him.

7 Then all those virgins arose, and trimmed their lampes.

8 And the foolish sayd to the wise, <sup>c</sup>Giue vs of your oyle, for our lampes are <sup>d</sup>out.

9 But the wise answered, saying, <sup>e</sup>We feare lest there will not be ynough for vs and you: but <sup>f</sup>go ye rather to them that sell, & bue for your selues.

10 And while they went to bue, the bridegrome came: and they that were readie, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I saye vnto you, <sup>g</sup>I knowe you not.

13 <sup>h</sup>Watche therefore: for ye know neither the day, nor the houre, when the Sonne of man will come.

14 <sup>i</sup>For the <sup>j</sup>kingdome of heauen is as a man that going into a strange country, called his seruants, and deliuered to them his goods.

15 And vnto one he gaue fise <sup>k</sup>talentes, and to another two, and to another one, to every man after his owne habilitie, and straight way went from home.

16 Then he that had receiued the fise talentes, went and occupied with them, and <sup>l</sup>gained other fise talentes.

17 Likewise also, he that receiued two, he also gained other two.

18 But he that receiued that one, went and digged it in the earth, & hid his masters money.

19 But after a long season, the master of those seruants came, and reckened with them.

20 Then came hee that had receiued fise talentes, and brought other fise talentes, saying, Master, thou deliueredst vnto me fise talentes: beholde, I haue gained with them other fise talentes.

21 Then his master said vnto him, It is well done good seruant & faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: <sup>m</sup>enter in into thy masters ioye.

22 Also he that had receiued two talentes, came and said, Master, thou deliueredst vnto me two talentes: beholde, I haue gained two other talentes with them.

23 Then he which had receiued the one talent, came and said, Master, I knewe that thou wast an harde man, which respect where thou sowedst not, and gatherest where thou strawedst not:

24 I was therefore afayed, and went and hid thy talent in the earth: behold, thou hast thine owne.

25 And his master answered, and said vnto him, Thou euil seruant and <sup>n</sup>stothful, thou knewest that I reape where I sowed not, and gather where I strawed not.

26 Thou oughtest therefore to haue put my money to the exchangers, and then at my comming shoulde I haue receiued mine owne with vantage.

27 Take therefore the talent from him, and giue it vnto him which hath ten talentes.

28 <sup>o</sup>For vnto every man that hath, it shalbe giuen, and he shall haue abundance, and <sup>p</sup>from him that hath not, euen that hee hath, shalbe taken away.

29 Cast therefore that vnprofitable seruant into vter <sup>q</sup>darkenes: there shalbe weeping, and gnashing of teeth.

30 And when the Sonne of man cometh in his glorie, and all the holy Angels with him, then shall he sit vpon the throne of his glorie.

31 And before him shalbe gathered all nations, and he shal separate them one from another, as a shepherde separateth the sheepe from the goates.

32 And he shall set the sheepe on his right hand, and the goates on the left.

33 Then shall the King saye to them on his right hand, Come ye <sup>r</sup>blessed of my Father: inherit ye the kingdom prepared for you from the <sup>s</sup>fundations of the worlde.

34 <sup>t</sup>For I was an hungred, and ye gaue me meate: I thirsted, & ye gaue me drinke: I was a stranger, and ye lodged me: I was naked, and ye clothed me: I was sicke, and ye visited me: I was in prison, and ye came vnto me.

35 Then shall the righteous answer him, saying, Lord, when sawe we thee an hungred, and fed thee? or a thirst, and gaue thee drinke?

36 And when sawe we thee a stranger, and lodged thee? or naked, and clothed thee?

37 Or when saw we thee sicke, or in prison, and came vnto thee?

38 And the King shall answer & saye vnto them, Verely I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

39 Then shall he saye vnto them on the left hand, <sup>u</sup>Depart from me ye cursed, into C cccc j. euer

22 Also he that had receiued two talentes, came and said, Master, thou deliueredst vnto me two talentes: beholde, I haue gained two other talentes with them.

23 His master said vnto him, It is wel done good seruant, and faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: enter in into thy masters ioye.

24 Then he which had receiued the one talent, came and said, Master, I knewe that thou wast an harde man, which respect where thou sowedst not, and gatherest where thou strawedst not:

25 I was therefore afayed, and went and hid thy talent in the earth: behold, thou hast thine owne.

26 And his master answered, and said vnto him, Thou euil seruant and <sup>Or, stingern.</sup>stothful, thou knewest that I reape where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to haue put my money to the exchangers, and then at my comming shoulde I haue receiued mine owne with vantage.

28 Take therefore the talent from him, and giue it vnto him which hath ten talentes.

29 <sup>Chap. 13. 33.</sup><sup>luke. 1. 12. & 19. 28</sup><sup>mar. 4. 25.</sup>For vnto every man that hath, it shalbe giuen, and he shall haue abundance, and <sup>i</sup>from him that hath not, euen that hee hath, shalbe taken away.

30 Cast therefore that vnprofitable seruant into vter <sup>Chap. 13. 33.</sup><sup>luke. 1. 12. & 19. 28</sup><sup>mar. 4. 25.</sup>darkenes: there shalbe weeping, and gnashing of teeth.

31 And when the Sonne of man cometh in his glorie, and all the holy Angels with him, then shall he sit vpon the throne of his glorie.

32 And before him shalbe gathered all nations, and he shal separate them one from another, as a shepherde separateth the sheepe from the goates.

33 And he shall set the sheepe on his right hand, and the goates on the left.

34 Then shall the King saye to them on his right hand, Come ye <sup>Chap. 13. 33.</sup><sup>luke. 1. 12. & 19. 28</sup><sup>mar. 4. 25.</sup>blessed of my Father: inherit ye the kingdom prepared for you from the <sup>i</sup>fundations of the worlde.

35 <sup>Chap. 13. 33.</sup><sup>luke. 1. 12. & 19. 28</sup><sup>mar. 4. 25.</sup>For I was an hungred, and ye gaue me meate: I thirsted, & ye gaue me drinke: I was a stranger, and ye lodged me: I was naked, and ye clothed me: I was sicke, and ye visited me: I was in prison, and ye came vnto me.

36 Then shall the righteous answer him, saying, Lord, when sawe we thee an hungred, and fed thee? or a thirst, and gaue thee drinke?

37 And when sawe we thee a stranger, and lodged thee? or naked, and clothed thee?

38 Or when saw we thee sicke, or in prison, and came vnto thee?

39 And the King shall answer & saye vnto them, Verely I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

40 Then shall he saye vnto them on the left hand, <sup>Chap. 13. 33.</sup><sup>luke. 1. 12. & 19. 28</sup><sup>mar. 4. 25.</sup>Depart from me ye cursed, into C cccc j. euer

Chap. 13. 33.  
luke. 1. 12. & 19. 28  
mar. 4. 25.  
The graces of God shalbe taken away from him that doeth not bestow them to Gods glorie & his neighbours praise.

Chap. 13. 33.  
luke. 1. 12. & 19. 28  
mar. 4. 25.  
For our salvation commeth of the blessing and fauour of God.

Chap. 13. 33.  
luke. 1. 12. & 19. 28  
mar. 4. 25.  
Herby God declareth the certaintie of our predestination, whereby we are saved because we were chosen in Christ before the foundations of the worlde.

Chap. 13. 33.  
luke. 1. 12. & 19. 28  
mar. 4. 25.  
I was a stranger, and ye lodged me: I was naked, and ye clothed me: I was sicke, and ye visited me: I was in prison, and ye came vnto me.

Chap. 13. 33.  
luke. 1. 12. & 19. 28  
mar. 4. 25.  
I was a stranger, and ye lodged me: I was naked, and ye clothed me: I was sicke, and ye visited me: I was in prison, and ye came vnto me.

Chap. 13. 33.  
luke. 1. 12. & 19. 28  
mar. 4. 25.  
I was a stranger, and ye lodged me: I was naked, and ye clothed me: I was sicke, and ye visited me: I was in prison, and ye came vnto me.

we must be diligent in readinge.

watch 7. 11.

By these words of the rity, we expresse our faith in Christ.

eueraſting fire, which is prepared for the deuill and his Angels.

- 42 For I was an hungred, & ye gaue me no meat: I thirſted, & ye gaue me no drinke:  
43 I was a ſtranger, and ye lodged me not: I was naked, and ye clothed me not: ſicke, and in priſon, and ye viſited me not.  
44 Then ſhal they alſo anſwere him, ſaying, Lord, when ſawe we thee an hungred, or a thirſt, or a ſtranger, or naked, or ſicke, or in priſon, and did not miniſter vnto thee?  
45 Then ſhall he anſwere them, and ſaye, Verely I ſay vnto you, in as much as ye did it not to me.

- 46 \* And theſe \* ſhall go into eueraſting paine, and the righteous into life eternal.

## CHAP. XXVI.

Conſpiracie of the Priests againſt Chriſt. 10 He excuſeth Magdalen. 26 The viſitation of the Lords ſupper. 31 The diſciples weaken. 48 The treaſon of Iudas. 63 The ſworde. 64 Becauſe Chriſt calleth him ſelfe the Sonne of God, he is iudged worthe to die. 65 Peter denieth, and repenteth.

- 1 And \* it came to paſſe, when Ieſus had finiſhed al theſe ſayings, he ſaid vnto his diſciples,

- 2 Ye knowe that within two dayes is the Paſſeouer, and the Sonne of man ſhal be deliuered to be crucified.

- 3 \* Then aſſembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hall of the hie Priest, called Caiaphas,

- 4 And conſulted how they might take Ieſus by ſubtiltie, and kil him.

- 5 But they ſaid, Nor on the feaſt daye, leſt any vproare be among the people.

- 6 \* And when Ieſus was in Bethania, in the houſe of Simon the leper,

- 7 There came vnto him a woman, which had a boxe of very coſtly oyntment, and powred it on his head, as he ſate at the table.

- 8 And when his diſciples ſawe it, they had indignation, ſaying, What needed this waſte?

- 9 For this ointment might haue bene ſold for much, and bene giuen to the poore.

- 10 And Ieſus knowing it, ſaide vnto them, Why trouble ye the woman? for ſhe hath wrought a good worke vpon me.

- 11 \* For ye haue the poore alwayes with you, but me ſhal ye not haue alwayes.

- 12 For in that he powred this oyntment on my bodie, ſhe did it to burie me.

- 13 Verely I ſay vnto you, Whereſoeuer this Goſpel ſhal be preached throughout all the world, there ſhal alſo this that ſhe hath done, be ſpoken of for a memorial of her.

- 14 \* Then one of the twelue, called Iudas Iſcariot, went vnto the chiefe Priests,

- 15 And ſaid, What wilt thou giue me, and I will deliuer him vnto you? and they appointed vnto him thirtie \* pices of ſiluer.

- 16 And from that time, he ſought opportunitie to betray him.

- 17 \* Now on the firſt day of the feaſt of vntleauened bread the diſciples came to Ie-

ſus, ſaying vnto him, Where wilt thou that we prepare for thee to eat the Paſſeouer?

- 18 And he ſaid, Go into the citie to ſuch a man, and ſaye to him, The maſter ſaith, My time is at hand: I will kepe the Paſſeouer at thine houſe with my diſciples.

- 19 And the diſciples did as Ieſus had giuen them charge, and made readie the Paſſeouer.

- 20 \* So when the euen was come, he ſate downe with the twelue.

- 21 And as they did eat, he ſaid, Verely I ſaye vnto you, that one of you ſhal betray me.

- 22 And they were exceding ſorowfull, and began euery one of them to ſay vnto him, Is it I, Maſter?

- 23 And he anſwered and ſayde, \* He that ſippeth his hand with the in the diſh, he ſhal betray me.

- 24 Surely the Sonne of man goeth his way, as it is written of him: but wo be to that man, by whome the Sonne of man is betrayed: it had bene good for that man, if al this waſe he had neuer bene borne.

- 25 Then Iudas which betrayed him, anſwered, and ſayd, Is it I, Maſter? He ſaid vnto him, Thou haſt ſaid it.

- 26 \* And as they did eate, Ieſus tooke the bread: and when he had giuen thanks, he brake it, and gaue it to the diſciples, and ſayd, Take, eat: this is my body.

- 27 Alſo he tooke the cup, and when he had giuen thanks, hee gaue it them, ſaying, Drinke ye al of it.

- 28 For this is my bloud of the New teſtament, that is ſhed for many, for the remiſſion of ſinnes.

- 29 I ſaye vnto you, that I will not drinke hence forth of this fruite of the vine vntil that day, when I ſhall drinke it newe with you in my Fathers kingdome.

- 30 And when they had ſung a Pſalme, they went out into the mount of Oliues.

- 31 \* Then ſaid Ieſus vnto them, A lye ſhal be \* offended by this night: for it is written, I will ſmite the ſhepherd, & the ſheepe of the flocke ſhal be ſcattered.

- 32 But \* after I am riſen againe, I will go before you into Galile.

- 33 But Peter anſwered, and ſaid vnto him, Though that al men ſhould be offended by thee, yet will I neuer be offended.

- 34 \* Ieſus ſaid vnto him, Verely I ſaye vnto thee, that this night, before the cocke crowe, thou ſhalt denie me thrife.

- 35 Peter ſaid vnto him, Though I ſhould die with thee, yet will I not denie thee. Likewiſe al ſaid al the diſciples.

- 36 \* Then went Ieſus with the into a place which is called Gethſemane, & ſaid vnto his diſciples, Sit ye here, while I go and praye yonder.

- 37 And he tooke Peter, & the two ſonnes of Zebedees, & began to waxe ſorowfull, & grievouſly troubled.

- 38 Then ſaid Ieſus vnto them, My ſoule is very heauie, euen vnto the death: tarry ye here, and wathe with me.

He maketh haſte to write, to the which the Maſter ſaith, Luke 22:4.

That he in- ſtigated to eat with me daily at the table, Plal. 41:2.

h To the intent his diſciples might knowe if al this waſe pointed by the

vidence of God, 1 Cor. 12:12.

i That is, a true ſigne and teſti-

monie that my bodie is made

your ſoules are

nourished.

k The wine ſig-

nifieth that our ſoules are reſre-

ſhed & ſanctified with the blood

of Chriſt, ſpiri-

tually reſcued, ſo that without

him we haue no

nouriſhment.

l You that ſo

more enioy my

bodily preſence

as I we meet to-

gether in hand.

Mar. 13:35.

John. 18:11.

m Shalenne

backe and be dis-

couraged.

Zach. 13:7.

Mar. 14:27.

John. 13:38.

John. 13:39.

John. 13:40.

John. 13:41.

Dan. 12:2.

John. 5:29.

n We muſt ther-

fore only do

that, which god

requireth of vs,

and not followe

mens fooliſh

fantasies.

Mar. 14:1.

Luke. 22:2.

John. 11:47.

Mar. 14:3.

John. 12:2 & 12:3.

a He ſheweth what occaſion Iudas tooke to commit his treaſon.

b This was through Iudas motion, to who thei gaue credit.

Dem. 15:11.

c This fact was extraordinarye, neither was it left as an exam-

ple to be follow-

ed: alſo Chriſt is not preſent w

vs bodily or to be honoured w

any outward pompe.

d To honour my burial w al

Mar. 14:10.

Luke. 22:4.

e Euerie one in value was above

four pence haue

pennie of olde ſterling.

Mar. 14:12.

Luke. 22:7.

hadare than the pop-  
ing reſtrain the cup  
from the laytie. v. 27.

the ſupper was  
the ſupper was

trouſous, the roots  
of all euil.





**Iudas vaine repentance.**

**S. Matthewe.**

**Christ crucified.**

**b** Ouer late re-  
pentance bring-  
ing deservatio-  
e Although he  
abhorre his sins,  
yet is he not dis-  
pleased there-  
with, but despair-  
eth in Gods  
mercies, and see-  
keth his owne  
destruction.  
d These hypo-  
crites lay the  
whole fault vpon  
Iudas.

**e** The hypo-  
crites are full of  
conscience in a  
matter of no-  
thing, but to  
shewe innocent  
blood they  
make nothing at  
it.

**f** Or, carbana.  
f For the Iewes  
thought it a  
great offence  
to be buried in the  
same place that  
strangers were.  
Ab. 1. 18.  
Zach. 11. 13.  
Mar. 15. 2.  
Luk. 23. 32.  
John. 19. 42.

**Or, quis.**  
g It was a tradi-  
tion of Iewes  
to deliuer a pri-  
soner at Easter.

**h** This was to  
greater condem-  
nation of Pilate,  
whom neither  
his owne know-  
ledge could  
teach, nor coun-  
sel of others, to  
defend Christs  
innocencie.  
Mar. 15. 11.  
Luk. 23. 18.  
John. 18. 40.  
Act. 13. 24.

**i** The multitude  
preferred y<sup>e</sup> wis-  
ked to the righ-  
teous.

3 ¶ Then when Iudas which betrayed him, saw that he was condemned, he repented him self, and brought againe the thirtie pieces of siluer to the chiefe Priests, & Elders,  
4 Saying, I haue sinned betraying the innocent blood. But they said, What is that to vs? <sup>d</sup> see thou to it.  
5 And when he had cast downe the siluer pieces in the Temple, he departed, & went, and hanged him selfe.  
6 And the chiefe Priests tooke the siluer pieces, and said, It is not lawful for vs to put them into the treasure, because it is the price of blood.  
7 And they tooke counsell, and bought with them a potters field, for the burial of strangers.  
8 Wherefore that field is called, the field of blood, vntill this day.  
9 (Then was fulfilled that which was spoken by Ieremias the Prophet, saying, And they tooke thirtie siluer pieces, the price of him that was valued, whome they of the children of Israel valued.  
10 And they gaue the for the potters field, as the Lord appointed me.)  
11 ¶ And Iesus stood before the gouernour, & the gouernour asked him, saying, Art thou the King of the Iewes? Iesus said vnto him, Thou sayest it.  
12 And when he was accused of the chiefe Priests & Elders, he answered nothing.  
13 Then said Pilate vnto him, Heardest thou not how many things they lay against thee?  
14 But he answered him not to one worde, in so much that the gouernour marueiled greatly.  
15 Nowe at the feast, the gouernour was wont to deliuer vnto the people a prisoner, whom they would.  
16 And they had then a notable prisoner, called Barabbas,  
17 When they were then gathered together, Pilate said vnto them, Whether will ye that I let loose vnto you Barabbas, or Iesus which is called Christ?  
18 (For he knewe well, that for enuie they had deliuered him.)  
19 Also when hee was set downe vpon the iudgement seat, his wife sent to him, saying, Haue thou nothing to do with that iust man: for I haue suffered many things this day in a dreame by reason of him.)  
20 But the chiefe Priests and the Elders had perswaded the people, that they should aske Barabbas, and should destroy Iesus.  
21 Then the gouernour answered, and said vnto them, Whether of the twaine will ye that I let loose vnto you? And they said, Barabbas.  
22 Pilate said vnto the, What shal I do then with Iesus which is called Christ? They all said to him, Let him be crucified.  
23 Then said the gouernour, But what euill hath he done. Then they cried the more, saying, Let him be crucified.

24 When Pilate sawe that hee auailed nothing, but that more tumult was made, he tooke water and washed his hands before the multitude, saying, I am innocent of the blood of this iust man: looke you to it.  
25 Then answered all the people, and said, His blood be on vs, and on our children.  
26 Thus let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified.  
27 ¶ Then the souldiers of the gouernour tooke Iesus into the common hall, and gathered about him the whole bande.  
28 And they stripped him, & put vpon him a skarlet robe,  
29 And platted a crowne of thornes, & put it vpon his head, and a reede in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee a King of the Iewes,  
30 And spitte vpon him, & tooke a reede, and smote him on the head.  
31 Thus when they had mocked him, they tooke the robe from him, & put his owne raiment on him, and led him away to crucifie him.  
32 ¶ And as they came out, they founde a man of Cyrene, named Simon: him they compelled to beare his Crosse.  
33 ¶ And when they came vnto the place called Golgotha, (that is to say, the place of dead mens skulles)  
34 They gaue him vinegar to drinke, mingled with gal: & when he had tasted thereof, he would not drinke.  
35 ¶ And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled, which was spoken by the Prophet, They deuised my garments among them, and vpon my vesture did cast lottes.  
36 And they sat, and watched him there.  
37 ¶ They set vp also ouer his head his cause written, THIS IS IESVS THE KING OF THE IEVVES.  
38 ¶ And there were two thieues crucified with him, one on the right hand, and another on the left.  
39 And they that passed by, reuiled him, wagging their heads,  
40 And saying, Thou that destroyest the Temple, & buildest it in three dayes, saue thy selfe: if thou be the Sonne of God, come downe from the crosse.  
41 Likewise also the chiefe Priests mocking him, with the Scribes, & Elders, & Pharises, said,  
42 He saued others, but he cannot saue him selfe: if he be the King of Israel, let him now come downe from the crosse, and we will beleuee him.  
43 ¶ He trusted in God, let him deliuer him now, if he will haue him: for he said, I am the Sonne of God.  
44 That same also the thieues which were crucified with him, cast in his teeth.  
45 Nowe first the sixth houre was there darkness ouer all the land, vnto the ninth houre.

k Pilate beareth witness that hee is innocent, before hee condemne him. I If his death be not lawful, let the punishment fall on our heads. And as they wished, so this curse taken place to this day.  
Mar. 15. 14.  
John. 19. 22.  
m To deride him, because hee called him selfe a King.

n It was a kind of drink to open the vaines, and so to hasten his death, which was giuen him vpon the crosse.

Psal. 22. 1.

100. 1. 1. 24.

o The matter then was to set vp a writing to signify whether a man was crucified: but here God gouerned Pilates hand to write otherwile than he thought.

John. 19. 19.

Psal. 118.

vs. 1. 1.

p This was a great temptation to go about to take from him his trust in God, and so to bring him to despair.

q Meaning by this synecdoche the one of the thieues.

r That was first

noone till three of the clocke.

f Of Iewrie and the country there about.

46 And

46 And about the ninth houre Iesus cryed with a loude voyce, saying, \* Eli, Eli, lama- sabachthani? that is, \* My god, my god, why hast thou forsaken me?

47 And some of the that stood there, when they heard it, said, This mā calleth \* Elias.

48 And straight way one of them ran, and tooke \* a sponge, & filled it with vineger, & put it on \* a reede, & gaue him to drinke.

49 Other said, Let be: let vs see, if Elias will come and saue him.

50 Then Iesus cryed agayne with a loude voyce, and yelded vp the \* ghost.

51 And beholde, \* the vaile of the Temple was rent in twaine, from the top to the bottome, and the earth did quake, and the stones were clouen,

52 And the graues did open the selues, & many bodies of the Saints which slept, arose,

53 And came out of the graues after his resurrection, and went into the \* holy Citie, and appeared vnto many.

54 When the Centurion, and they that were with him watching Iesus, sawe the earthquake, & the things that were done, they feared greatly, saying, Truly \* this was the Sonne of God.

55 ¶ And many women were there, beholding him afare of, which had followed Iesus from Galile, ministring vnto him.

56 Among whome was Mary Magdalene, and Mary the mother of Iames and Ioses, and the mother of Zebedee sonnes.

57 ¶ And when the euen was come, there came a \* riche man of Arimathea, named Ioseph, who had also him selfe bene Iesus disciple.

58 He went to Pilate, and asked the body of Iesus. Then Pilate commanded the body to be deliuered.

59 So Ioseph tooke the body, & wrapped it in a cleane linen cloth,

60 And put it in his new \* tombe, which he had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie sitting ouer against the sepulchre.

62 ¶ Nowe the next daye that followed the \* Preparatio of the Sabbath, the hie Priests and Pharises assembled to Pilate,

63 And said, Syr, we remember that that deceiuer said, while he was yet aliue, within three dayes I will rise.

64 Command therefore, that the sepulchre be made sure vntill the third day, least his disciples come by night, and steale him away, and say vnto the people, He is risen from the dead: so shal the last \* error be worse then the first.

65 Then Pilate said vnto them, Ye haue \* a watchgo, and make it sure as ye know.

66 And they went, and made the sepulchre \* sure with the watch, & sealed the stone.

6 The resurrection of Christ. 10 The brethren of Christ. 12 The hie Priests bribe the souldiers. 17 Christ appeareth to his disciples, and sendeth them forth to preach, and to baptize. 20 Promising to them continuall assistance.

1 Nowe \* in the "ende of the \* Sabbath, when the first day of the weeke began to dawne, Mary Magdalene, and the other Marie came to see the sepulchre.

2 And beholde, there was a great earthquake: for the \* Angel of the Lord descended from heauen, & came & rolled backe the stone from the doore, & sat vpon it, And his countenance was like lightning, and his raiment white as snowe.

3 And for feare of him, the keepers were astonied, and became as dead men.

4 But the Angel answered, and said to the women, Feare ye not: for I knowe that ye seeke Iesus which was crucified:

5 He is not here, for he is risen, as he said: come, see the place where the Lord was laid,

6 And go quickly, and tel his disciples that he is risen from the dead: and behold, he goeth before you into Galile: there ye shall see him: \* lo, I haue tolde you.

7 So they departed quickly from the sepulchre, with feare and great \* ioy, & did runne to bring his disciples word.

8 And as they went to tel his disciples, beholde, Iesus also met them, saying, God saue you. And they came, and tooke him by the feete, and worshipped him.

9 The said Iesus vnto them, Be not afraid. Go, & tel my brethren, that they go into Galile, and there shal they see me.

10 ¶ Nowe when they were gone, beholde, some of the watch came into the citie, & shewed vnto the hie Priests all the things that were done.

11 And they gathered them together with the Elders, & tooke counsell, & gaue large money vnto the souldiers,

12 Saying, Say, His disciples came by night and stole him away while we slept.

13 And if the gouernour heare of this, we will persuaue him, and saue you harmeles.

14 So they tooke the money, & did as they were taught: and this \* saying is noyed among the Iewes vnto this day.

15 ¶ Then the eleuen disciples went into Galile, into a mountaine, where Iesus had appointed them.

16 And when they sawe him, they worshipped him: but some doubted.

17 And Iesus came, & spake vnto them, saying, \* All power is giuen vnto me in heauen and in earth.

18 ¶ Go therefore, & teach al nations, baptizing them in the name of the Father, & the Sonne, and the holy Ghost,

19 Teaching the to obserue al things, what soeuer I haue commanded you: and lo, \* I am with you alway, vntill the \* end of the world, Amen.

Mar. 16. 9. 10. 11. 12. Or, running.

a Here \* Evangelist reckoneth the natural day from the Sunne rising to his rising againe, and not as the Iewes did, which began to count as the first houre after the Sunne set.

b There were two: but it is a manner of speech to vie the singular number for the plural, and contrarie.

c He assureth them that it is so.

d Their ioy was mixt with feare, both because of the Angels presence, and also for that they were not assured.

An extreme vengeance of God, whereby the Iewes were the more hardened, so that they can not feele the profite of his death and resurrection.

Ebr. 1. 3. chap. 11. 32. 1ohn. 17. 25. Mar. 16. 13.

f Men may not teach their own doctrine, but whatsoever Christ hath taught them: for hereafter this

Angel.

the Angels of God are a terror to the wicked, but a comfort to the holy.

the Angels of God are a terror to the wicked, but a comfort to the holy.

Christ is alway with you.

authoritie to him selfe, to be the onely teacher and authour of the doctrine. 1ohn. 14. 16. g By power, grace & vertue of \* holy ghost.

Cccc ciiij.

THE

John baptizeth Christ.

New doctrine

# THE HOLIE GOSPEL OF IESVS CHRIST, ACCORDING TO MARKE.

## CHAP. I.

The office, doctrine & life of Iohn the Baptist. 9 Christ is baptized, 13 And tempted. 14 He preacheth. 17 Callet the fishers. 23 Christ healeth the man with the vncleane spirit. 27 New doctrine. 29 He healeth Peters mother in law. 34 The deuils know him. 41 He closeth the lepers, and healeth diuers others.

a He sheweth Iohn Baptist was the first preacher of the Gospel.

b In Greeke, Anglor, or Ambassadors.

15a. 40. 3.

15b. 3. 4.

15c. 1. 15.

c Take away all lettes, which might hinder Christ to come to you.

Mat. 3. 1.

d He did both baptize and preach, but preached first, and after baptized, as appeareth by

Mat. 3. 1. so that the order is here inserted, which thing is common in scriptures.

Mat. 3. 4.

Or, graue speere.

Leuit. 11. 32.

Mat. 3. 11.

15b. 3. 16.

15b. 1. 37.

15b. 1. 3. & 4. & 7.

15b. 1. 19. 4.

e He declareth he is but a messenger of the out- ward signe, and that it is Iesus

Christ that giueth the force and vertue.

Mat. 3. 3.

15b. 3. 11.

15b. 1. 33.

Or, Iesus.

f This was done for the confirmation of Iohn, whom they by.

g The holie Ghost

h Christ is baptized

i Some of God.

Mat. 4. 1.

15b. 4. 1.

Or, the holie Ghost

h Christ would be tempted, to periuade vs that he will helpe the

that be tempted.

15b. 2. 8.

Mat. 4. 12.

15b. 4. 13.

15b. 4. 13.

i By the which Gospel he wil rule and reigne ouer al.

He beginning of the gospel of Iesus Christ, the Sonne of God:

As it is written in the Prophetes,

"Behold, I send my messenger before thy face,

which shal prepare thy way before thee.

\* The voyce of him that cryeth in the wilderness is, \* Prepare the way of the Lord: make his paths straight.

\* Iohn did baptize in the wilderness, and preache the baptisme of amendement of life, for remission of sinnes.

And al the country of Iudea, & they of Ierusalem went out vnto him, and were al baptized of him in the riuer Iordan, confessing their sinnes.

\* Nowe Iohn was clothed with camels haires, and with a girdel of a skinned about his loynes: and he did cate \*

\* locusts and wilde hony,

\* And preached, saying, A stronger then I, cometh after me, whose shoes I latche I am not worthy to stoupe down, and vnloose.

Trueth it is, I haue \* baptized you with water: but he will baptize you with the holie Ghost.

\* And it came to passe in those dayes, that Iesus came from Nazaret a citie of Galile, & was baptized of Iohn in Iordan.

And straightway as he was come out of the water, Iohn sawe the heauens clouen in twaine, and the holie Ghost descending vpon him like a doue.

Then there was a voyce from heauen, saying, Thou art my beloued Sonne, in whom I am well pleased.

\* And immediately the Spirit driueh him into the wilderness.

And he was there in the wilderness fourtie dayes, and was \* tempted of Satan: he was also with the wilde beastes, and the Angels ministred vnto him.

\* Now after that Iohn was committed to prison, Iesus came into Galile, preaching the Gospel of the kingdome of God,

And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleue the Gospel.

\* And as he walked by the sea of Galilee, he sawe Simon, and Andrew his brother, casting a net into the sea, (for they were fishers.)

Then Iesus said vnto them, Followe me, & I will make you to be \* fishers of men.

And straight waye they forsooke their nettes, and followed him.

And when hee had gone a litle further thence, he sawe Iames the sonne of Zebedeus, and Iohn his brother, as they were in the ship, mending their nettes.

And anon he called the: & they left their father Zebedeus in the ship with his hired seruants, and went their way after him.

\* So they entred into Capernaum, and straight way on the Sabbath daye he entred into the Synagogue, and taught.

And they were astonished at his doctrine: for he taught them as one that had authoritie, and not as the Scribes.

\* And there was in their Synagogue a man, which had an vncleane spirit, & he cryed, saying, Ah, what haue wee to do with thee, O Iesus of Nazaret? Art thou come to destroy vs? I know thee what thou art, euen that holy one of God.

And Iesus rebuked him, saying, Holde thy peace, and come out of him.

And the vncleane spirit tare him, & cryed with a loud voyce, & came out of him.

And they were all amazed, so that they demanded one of another, saying, What thing is this? what new doctrine is this? for he commandeth the foule spirits with authoritie, and they obey him.

And immediately his fame spread abroad throughout all the region bordering on Galile.

\* And assone as they were come out of the Synagogue, they entred into I house of Simon & Andrew, with Iames & Iohn.

And Simons wifes mother laye sicke of a feuer, and anon they told him of her.

And he came & tooke her by the hand, and list her vp, and the feuer forsooke her by and by, and the ministred vnto them.

And when euen was come, & the sunne was downe, they brought to him all that were diseased, and them that were possessed with deuils.

And the whole citie was gathered together at the doore.

And he healed many that were sicke of diuers diseases: and he cast out many deuils, & suffred not the deuils to say that they knew him.

And in the morning very early, before day, Iesus arose & went out into a solitarie place, and there prayed.

And Simon, & they that were with him, followed after him.

And when they had found him, they said vnto him, Al men seeke for thee.

Then

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Then

to drawe the

Mat. 7. 28.

15b. 4. 32.

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15b. 4. 32.



- 38 Then he said vnto them, Let vs goe into the next townes, that I may preach there also: for I am come out for that purpose.
- 39 And he preached in their Synagogues, throughout al Galile, & cast y devils out.
- 40 ¶ And there came a leper to him, beseeching him, and kneeled downe vnto him, and saide to him, If thou wilt, thou canst make me cleane.
- 41 And Iesus had compassion, and put forth his hande, & touche d him, & said to him, I will be thou cleane.
- 42 And asone as hee had spoken, immediately the leprosie departed from him, and he was made cleane.
- 43 And after he had giuen him a straight commaundement, hee sent him awaye forthwith,
- 44 And said vnto him, See thou say nothing to any man, but get thee hence, and shew thy selfe to the \* Priest, & offer for thy cleansing those things, which Moses commanded, for a testimoniall vnto them.
- 45 But when he was departed, \* he began to tell many things, & to publish the matter: so that Iesus \* could no more openly enter into the city, but was without in desert places: and they came to him from euery quarter.

f The preale was so great, that he should haue bene thronged.

CHAP. II.

- 1 He healeth the man of the palse. 5 He forgiveth sinners. 14 He calleth Levi the customer. 16 He eateth with sinners. 18 He excoiseth his disciples, as touching fasting, and keeping the Sabbath day.
- 1 After \* a few dayes, he entred into Capernaum againe, and it was noyed that he was in the \* house.
- 2 And anon, many gathered together, in so much that the places about the doore could not receiue any more: & he preached the word vnto them.
- 3 And there came vnto him, that brought one sicke of the palse, borne of foure me.
- 4 And because they could not come nere vnto him for the multitude, they vncouered the roofof the house where he was: and when they had broken it open, they let downe the bed, wherein the sicke of the palse lay.
- 5 Now when Iesus saw their faith, he said to the sicke of the palse, Sonne, thy \* finnes are forgiven thee.
- 6 And there were certaine of the Scribes, sitting there, & reasoning in their hearts,
- 7 Why doeth this man speake such blasphemies? \* who can forgie finnes, but God onely?
- 8 And immediatly when Iesus perceiued in his spirit, that thus they thought with themselves, he said vnto them, Why reason ye these things in your hearts?
- ¶ Whether is it easier to say to the sicke of the palse, Thy finnes are forgiven thee? or to say, Arise, and take vp thy bed, and walke?
- ¶ And that ye may knowe, that the Sonne of ma hath authoritie in earth to forgie finnes, (he said vnto the sicke of the palse)
- 11 I say vnto thee, Arise & take vp thy bed, & get thee hence into thine owne house.
- 12 And by and by he arose, & tooke vp his bed, and went forth before them all, in so much that they were all amased, and glorified God, saying, \* We neuer saw such a thing.
- 13 ¶ Then he went againe toward the sea, and all the people resorted vnto him, and he taught them.
- 14 ¶ And as Iesus passed by, hee sawe Levi the summe of Alpheus sitte at the receite of custome, and said vnto him, Followe me. And he arose and followed him.
- 15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes, and sinners sate at table also with Iesus, and his disciples: for there were many that followed him.
- 16 And when the Scribes and Pharises saw him eat with the Publicanes and sinners, they said vnto his disciples, How is it, that he eateth and drinketh with Publicanes and sinners?
- 17 Now when Iesus heard it, hee said vnto the, The whole haue no need of the physico, but the sicke. \* I came not to call the \* righteous, but the sinners to repenance.
- 18 ¶ And the disciples of Iohn, & the Pharises did fast, & came and said vnto him, Why do the disciples of Iohn and of the Pharises fast, and thy disciples fast not?
- 19 And Iesus said vnto them, Can the children of the mariage chamber fast, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they can not fast.
- 20 But the dayes wil come, when the bridegrome shalbe taken from them, and then shall they fast in those dayes.
- 21 Also no man soweth a piece of newe cloth in an old garment: for els the newe piece taketh awaye the filling vp from the old, and the breach is worfe.
- 22 Likewise, no man putteth newe wine into old vessels: for els the new wine breacketh the vessels, and the wine runneth out, and the vessels are lost: but newe wine must be put into new vessels.
- 23 ¶ And it came to passe as hee went through the come on the Sabbath daye, that his disciples, as they went on their way, began to plucke the cares of come.
- 24 And the Pharises said vnto him, Behold, why doe they on the Sabbath daye, that which is not lawfull?
- 25 And hee said to them, Haue yee neuer read what \* Dauid did, when he had need, and was an hungred, both hee, and they that were with him?
- 26 How he went into the house of God, in the dayes of \* Abiathar the hie Priest, & C c c c c. iij. did

or to say, Arise, and take vp thy bed, and walke?

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18 ¶ And the disciples of Iohn, & the Pharises did fast, & came and said vnto him, Why do the disciples of Iohn and of the Pharises fast, and thy disciples fast not?

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26 How he went into the house of God, in the dayes of \* Abiathar the hie Priest, & C c c c c. iij. did

d Their owne consciences cause them to confesse the truth.

Mat. 9. 9. Luke. 5. 27.

1. Tim. 1. 10. e. He spake of such as persuade them to be lost although they be nothing lesse.

Mat. 9. 14.

1. Tim. 1. 10. f. Christ sheweth that he wil spare him, and not burden them before it be needful.

Mat. 9. 14.

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Mat. 9. 14.

1. Tim. 1. 10. f. Christ sheweth that he wil spare him, and not burden them before it be needful.

Mat. 9. 14.

Alas

where the promise is general, then the particular is more particular, as in this case.

the force of faith. v. 4

Forbidding him to tell any man, because as yet his time was not come to him.

It belonged to Christ to know that he was healed of the leprosie.

Luke 9. 4. ¶ To take all manner of excuse from them, and murthering men of ingratitudes. Luke 11. 15.

Mat. 9. 14.

1. Where he was able to remaine

By these words Christ sheweth that he was sent of his Father with authority to take away our sinnes. Luke 10. 14.

Christ hath according to his capacity, of who were so blinded that they would beleue nothing, but that which they sawe with their eyes, and therefore sheweth his authoritie ouer the soule by the power which he hath ouer the body.

## Blasphemy

### 3 Harken:

4. Yours of the will  
of God, are the bri-  
ng of Christ. v. 35.

Which is, wh<sup>o</sup> a  
man fighteth  
against his owne  
conscience, and  
striveth against  
the truth which  
is reveiled unto  
him: for such  
one is in a repro-  
bate sense; & can  
not come to re-  
pentance.

Wm. J. ...

Mat. 1. 23  
Isa. 9. 1  
e Christ  
before t  
fame p  
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Mat. 2. 1  
Isa. 9. 1  
f We m  
take occ  
do enil v  
hour to b  
doings:  
shall be d  
a. 1. 1

3 Hearken: Beholde, there went out a sower to sowe.

4 And it came to passe as hee sowed, that some fell by the way side, and the fowles of the heauen came and deuoured it vp.

5 And some fell on stonie ground, where it had not much earth, & by & by sprang vp, because it had not depth of earth.

6 But as sone as the sunne was vp, it caught heat, and because it had not roote, it withered away.

7 And some fell among the thornes, and the thornes grewe vp and choked it, so that it gaue no fruite.

8 Some againe fel in good grounde, and did yeld fruite that sprong vp, & grewe, & it brought forth, some thirtie folde, some sixtie folde, and some an hundreth folde.

9 Then he said vnto them, Hee that hath eares to heare, let him heare.

10 And when he was alone, they that were about him with the twelue, asked him of the parable.

11 And he said vnto them, To you it is giue to knowe the myserie of the kingdome of God: but vnto them that are without, all things be done in parables,

12 \* That they seeing, may see, and not discern: and they hearing, may heare, and not vnderstande, least at any time they should turne, and their sinnes should bee forgiven them.

13 Again he said vnto them, Perceiue ye not this parable? how then should ye vnderstand all other parables?

14 The sower soweth the word.

15 And these are they that receive the feede by the wayes side, in whome the worde is sowne: but when they haue heard it, Satan cometh immediately, and taketh away the word that was sowne in their hearts.

16 And likewise they that receiue the feede in stonie grounde, are they, which when they haue heard the word, straight waies receiue it with gladnes.

17 Yet haue they no roote in them selues, and endure but a time: for when trouble and persecution ariseth for the word, immediately they be offended.

18 Also they that receiue the feede among the thornes, are such as heare the word:

19 But the cares of this world, and the deceitfulness of riches, and the lusts of other things enter in, and choke the word, and it is vnfruitefull.

20 But they that haue receiued feede in good grounde, are they that heare the word, & receiue it, and bring forth fruite, one cometh thirtie, another sixtie, and some an hundreth.

21 ¶ Also he said vnto them, \* Is e the candle lighted to be put vnder a bushell, or vnder the table, and not to bee put on a candlestick?

22 \* For there is nothing hid, that shal not be opened: neither is there a secret, but

that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 And he said vnto them, Take heed what ye heare. \* With what measure ye mete, it shal bee measured vnto you: and vnto you that heare, shall more be giuen.

25 \* For vnto him that hath, shal it be giue, and from him that hath not, shalbe taken away, euen that he hath.

26 ¶ Also he said, So is the kingdome of God, as if a man should cast seed in the ground,

27 And should sleepe, and rise vp night and day, and the feede should spring & grow vp, he not knowing how.

28 For the earth bringeth forth fruite of her selfe, first the blade, then the eares, after that, full corne in the eares.

29 And as sone as the fruite sheweth it selfe, anon he putteth in the sickle, because the haruest is come.

30 ¶ \* He said moreouer, Whereunto shall wee liken the kingdome of God? or with what comparison shal we compare it?

31 It is like a graine of mustard seed, which when it is sowne in the earth, is the least of all feedes that be in the earth:

32 But after that it is sowne, it groweth vp, and is greatest of all herbes, and beareth great branches, so that the fowles of heauen may build vnder the shadow of it.

33 And with many such parables he preached the word vnto them, as they were able to heare it.

34 And without parables spake hee nothing vnto them: but he expounded all things to his disciples aparte.

35 ¶ \* Now the same day when euen was come, he said vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and tooke him as he was in the ship: and there were ward also with him other ships.

37 And there arose a great storme of wind, & the waues dashed into the ship, so that it was now full.

38 And he was in the sterne a sleepe on a pillow: and they awoke him, and said to him, Master, carest thou not that wee perish?

39 And hee rose vp, & rebuked the winde, and said vnto the sea, Peace, and be still. So the winde ceaused, and it was a great calme.

40 Then he said vnto them, Why are yee so fearefull? how is it that yee haue no faith?

41 And they feared exceedingly, and saide one to another, Who is this, that both the winde and the sea obey him?

CHAP. V.

¶ Iesus casteth the deuils out of the man, & suffereth them to enter into the swine. 25 Helizabath a woman from the bloudie issue. 41 And raiseth the captaines daughter.

¶ And they came ouer to the other side of the sea into the country of the Gadarens.

And when he was come out of the ship, there

A promise

Mat. 7. 2.

luke. 6. 38.

g If you do your

endeavour faith-

fully, ye shalbe

recompenced

iustly.

Mat. 13. 12.

and 25. 29.

luke. 8. 8 & 19. 26

h That which

he thinketh him

seife to haue.

i These two si-

militudes fol-

lowing proue, y

alho: gh the

kingdome of

God seemeth to

haue very little

appareice or be-

ginning, yet god

doeth increase in

about mans rea-

son.

k If the minis-

ters do their

duetie, God wil

giue the increas

Mat. 13. 32.

luke. 13. 19.

Mat. 23. 34.

Mat. 8. 23.

luke. 8. 22.

And set for-

ward.

Christ lea-

ueth vs often

times to our

selues, both as

wel we may

learne to knowe

our owne weak-

nes, & his might-

ie power.

this feare proceedeth from the want of faith

Or, haue you not

yet faith?



there mette him incontinently out of the graues, a man which had an vncleane spirit:

3 Who had his abiding among the graues, and no man could bind him, no not with chaines,

4 Because that when he was often bound with fetters and chaines, he plucked the chaines asunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and daye hee cryed in the mountains, & in the graues, and strooke him self with stones.

6 And when he saw Iesus asar of, hee ran, and worshipped him,

7 And cryed with a loud voyce, and saide, <sup>a</sup>What haue I to doe with thee, Iesus, the Sonne of the most high God? <sup>b</sup>I charge thee by <sup>c</sup>God, that thou torment me not.

8 (For he said vnto him, Come out of the man, thou vncleane spirit.)

9 And he asked him, What is thy name? and he answered, saying, My name is <sup>d</sup>Legion: for we are many.

10 And hee prayed him instantly, that hee would not sende them awaye out of the country.

11 Now there was there in the mountaines a great heard of swyne, feeding.

12 And al the deuils besought him, saying, Send vs into the swine, that we may enter into them.

13 And incōtently Iesus gaue the leaue. Then the vnclane spirits went out, & entred into the swine, and the hearde <sup>e</sup>ran headlong from the hight banke into the sea, (and there were about two thousand swine) and they were drowned in the <sup>f</sup>sea.

14 And the swineheards fled, and told it in the cite, and in the cōtrei, & they came out to see what it was that was done.

15 And they came to Iesus, and sawe him that had bene possessed with the deuill, & had the legion, sit both clothed, & in his right minde: and they were afraid.

16 And they that sawe it, tolde them, what was done to him that was possessed with the deuill, and concerning the swine.

17 Then <sup>g</sup>they began to pray him, that hee would <sup>h</sup>depart from their coastes.

18 And when he was come into the ship, he that had bene possessed with the deuill, prayed him that he might be with him.

19 Howbeit, Iesus would not suffer him, but said vnto him, Goe thy waye home to thy friends, & <sup>i</sup>shew them what great things the Lorde hath done vnto thee, and <sup>j</sup>howe he hath had compassion on thee.

20 So he departed, and began to publish in <sup>k</sup>Decapolis, what great things Iesus had done vnto him: & all men did marueile.

21 ¶ And when Iesus was come ouer again by ship vnto the other side, a great multitude gathered to him, and hee was nere vnto the sea.

22 \* And behold, there came one of the rulers of the Synagogue, whose name was Iairus: and when hee sawe him, hee fell

downe at his feete,

23 And besought him instantly, saying, My litle daughter lieth at point of death: <sup>l</sup>pray thee that thou wouldest come and lay thine handes on her, that she may bee healed, and liue.

24 Then he went with him, & a great multitude followed him, and thronged him.

25 (And there was a certaine woman, which was diseased with an issue of blood twelue yeres,

26 And had suffred many thinges of many physiciōs, and had spent al that she had, and it auailed her nothing, but thee became much worfe.

27 When he had heard of Iesus, she came in the prease behinde, and <sup>m</sup>touched his garment.

28 For she said, If I may but touch his clothes, I shal be whole.

29 And straight way <sup>n</sup>the course of her blood was dried vp, and shee <sup>o</sup>felt in her bodie, that she was healed of that <sup>p</sup>plague.

30 And immediady when Iesus did knowe in him selfe the vertue that went out of him, hee turned him round about in the prease, and said, Who hath touched my clothes?

31 And his disciples saide vnto him, Thou seeest the multitude throng thee, & sayest thou, Who did touch me?

32 And he looked round about, to see her that had done that.

33 And the woman feared and trembled: for she knew what was done in her, and she came and fell downe before him, and told him the whole truethe.

34 And he said to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy <sup>q</sup>plague.)

35 While he yet spake, there came from the <sup>r</sup>same ruler of the Synagogues house <sup>s</sup>certaine which said, Thy daughter is dead: why distealest thou <sup>t</sup>my master any further?

36 Asone as Iesus heard that word spokē, he said vnto the ruler of the Synagogue, Be not affraide: onely belecue.

37 And he suffred no man to followe him, saue Peter and James, and Iohn the brother of James.

38 So he came vnto the house of the ruler of the Synagogue, and sawe the tumult, and them that wept and wailed greatly.

39 And hee went in, and said vnto them, Why make ye this trouble, & weepe? the child is not <sup>u</sup>dead, but sleepeeth.

40 And they <sup>v</sup>laught him to scorne: but he put them all out, and tooke the father, & the mother of the childe, and <sup>w</sup>them that were with him, and entred in where the child lay,

41 And tooke the childe by the hand, and said vnto her, Talitha cumi, <sup>x</sup>which is by interpretation, Maide, I say vnto thee, arise.

42 And straight way the maiden arose, and walked: for she was of the age of twelue yeres: and they were astonied out of measure.

Her faith brought her to Christ, and moued her to approacher vnto him, and not a superstitious opinion, to attribute any vertue to his garment.

<sup>Or, Iesus.</sup>

<sup>Or, Iesus.</sup>

<sup>Or, Iesus.</sup>

<sup>Or, Iesus.</sup>

<sup>Or, Iesus.</sup>

<sup>Or, Iesus.</sup>

<sup>Or, Iesus.</sup>

<sup>Or, Iesus.</sup>

<sup>Or, Iesus.</sup>

<sup>Or, Iesus.</sup>

<sup>Or, Iesus.</sup>

<sup>Or, Iesus.</sup>

<sup>Or, Iesus.</sup>

<sup>Or, Iesus.</sup>

<sup>Or, Iesus.</sup>

<sup>Or, Iesus.</sup>

<sup>Or, Iesus.</sup>

<sup>Or, Iesus.</sup>

note the force of faith  
27. 28. 29. 34.

<sup>a</sup> The deuill is constrained to confesse Iesus Christ, and yet ceaseth not to resist him.

<sup>b</sup> Or, aduise thee to sworne by God.

<sup>c</sup> He abuseth the Name of God, to maintain his tyrannie.

<sup>d</sup> A Legion contained about 6000 in number, reade, Mat. 26. 53.

<sup>e</sup> Or, ran with violence headlong.

<sup>f</sup> Or, in the lake.

<sup>g</sup> Marke how loue of riches & worldly respects hinder men to receiue Christ.

<sup>h</sup> The worldlings more esteeme their swine, then they do Iesus Christ.

<sup>i</sup> We must declare vnto others the benefits which God sheweth to.

<sup>j</sup> wards vs, that thereby they may giue him praise & glory.

<sup>k</sup> Or, in the country of the ten cities.

<sup>l</sup> Mat. 3. 1.

43 And he charged them straitely that no man should know of it, and commaunded to giue her meate.

CHAP. VI.

How Christ and his are receiued in their owne country. 7 The Apostles commission. 15 Sundrie opinions of Christ. 25 Iohn is put to death, and buried. 31 Christ giveth rest to his disciples. 38 The five loaves and two fishes. 48 Christ walketh on the water. 55 He healeth many.

1 Afterwarde \*he departed thence, and came into his owne country, and his disciples followed him.

2 And when the Sabbath was come, he began to teach in the Synagogue, & many that heard him, were astonished, and saide, \*From whence hath he these things? and what wisdom is this that is giuen vnto him, that euen such great workes are done by his hands!

3 Is not this the carpenter Maries sonne, the brother of Iames & Ioses, & of Iuda and Simon? and are not his sisters here with vs? And they were offended in him.

Then Iesus said vnto them, A \* Prophet is not without honour, but in his owne country, and among his owne kinred, & in his owne house.

5 And \*hee coulede there \*doe no great workes, saue that he laied his hands vpon a few sicke folke, and healed them.

6 And hee marvelled at their vnbeliefe, \*and went about by the townes on euery side, teaching.

7 ¶ And he called the twelue, and began to sende them two & two, and gaue them power ouer vnclene spirits,

8 And commaunded them, that they should take nothing for their journey, saue a staffe onely: neither scrip, neither bread, neither money in their girdles,

9 But that they should be shod with \* sandals, & that they should not put on two coates.

10 And he said vnto them, Where soeuer ye shall enter into an house, there abide till ye departe thence.

11 ¶ And whosoever shall not receiue you, nor heare you, when ye departe thence, \* shake off the duste that is vnder your feete, for a witnes vnto them. Verely I say vnto you, It shalbe easier for Sodom, or Gomorrah at the day of iudgement, then for that cite.

12 ¶ And they went out, and preached that men should amend their liues,

13 And they cast out many deuils: and they \*anointed many that were sicke, with oile and healed them.

14 ¶ Then king Herod heard of him (for his name was spread abroad) and sayd, Iohn Baptist is risen againe from the dead, and therefore great workes are wrought by him.

15 Other said, It is Elias: & some said, It is a Prophet, or as one \* of the Prophets.

So that the giue of miracles, & the ceremonie is to be vnto. Mat. 23. Luke 9.7. k. Meaning, of the olde Prophets.

16 ¶ So when Herode heard it, he said, It is Iohn whome I beheaded: he is risen from the dead.

17 For Herode himselfe had sent forthe, & had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18 For Iohn saide vnto Herode, \* It is not lawfull for thee to haue thy brothers wife.

19 Therefore Herodias had a quarell against him, and woulde haue killed him, but she could not:

20 For Herode feared Iohn, knowing that he was a iust man, and an holy, and reuerenced him, and when he heard him, he did many things, and \* heard him gladly.

21 But the time being conuenient, when Herode on his birth day made a banquet to his princes and capitaines, & chiefe states of Galile:

22 And the daughter of the same Herodias came in, and \* daunced, and pleased Herode & them that fate at table, together, the King said vnto the maide, Aske of me what thou wilt, and I will giue it thee.

23 And hee sware vnto her, What soeuer thou shalt aske of mee, I will giue it thee, euen vnto the halfe of my kingdome.

24 ¶ So she went forth, and said to her mother, What shall I aske? And she said, Iohn Baptists head.

25 Then she came in straight way with hast vnto the King, and asked, saying, Ewouldest thou shouldest giue the euen now in a charger the head of Iohn Baptist.

26 Then the King was verely forye: yet for his othes sake, and for their sakes which fate at table with him, he would not refuse her.

27 And immediatly the King sent the hangman, & gaue charge that his head should be brought. So hee went and beheaded him in the prison,

28 And brought his head in a charger, and gaue it to the maide, & the maide gaue it to her mother.

29 And when his disciples heard it, they came and tooke vp his bodie, and put it in a tombe.

30 ¶ And the Apostles gathered them selues together to Iesus, and \* tolde him all things, both what they had done, and what they had taught.

31 And he said vnto them, Come ye aparte into the wilderness, and rest a while: for there were many commers and goers; that they had not leasure to take.

32 ¶ So they went by ship out of the way into a desert place.

33 But the people saw them when they departed, and many knew him, and ranne afoote thither out of all cities, and came thither before them, and assembled vnto him.

34 ¶ Then Iesus went out, and sawe a great multitude, and had compassion on them, because they were like sheepe which had

Luke 9.9. 1 They had then this comon exour, that they

thought the soules being departed out of one bodie went straight into an other.

Luke 11.36. & 20.31.

m The libertie that Iohn vied to reprove vice without acceptation of person, & to declare how true ministers ought to behaue them selues.

n Such a nature of Gods word, that it compelleth the verie tyrants to reuerence it, as do, doubt the King, had some good motions, but the feede sel in stonie places, and so took no roote.

o What inconuenience cometh by wanton dauncing.

p Iosephus calleth her name, Salome, daughter of Philips, & Herodias.

Or, carcas. Luke 9.10.

q The Apostles render account of their message, which it to declare their fidelitie & obedience.

r Christ beareth the infirmities of his seruants, and bringeth them to quietnes, that he may iustifie them, & make them strong against troubles.

Met. 14.13. Luke 9.12. Mat. 9.36.

(This is to say, that there is an horrible disorder amonge that

people, where true preaching of Gods worde wanteth.

had

a guilty conscience accuseth it self.

this malice of a woman is implacable.

Christ walketh on the sea.

S. Marke.

Mens precept

Luke 9.11.

Mat. 14.25.

the force of faith. v. 56.

Which is about five pound sterling.

Mat. 14.25.

Luke 9.11.

John 6.9.

Or, by the fideles: for in these vantage were as many as a table could hold. The Greeke word signifieth such beddes as are made in a garden, so that company, which were there set, might see me as rows, or orders of beddes in a garden.

Mat. 14.25.

John 6.15.

Which was about two or three houres before day.

Christ assurh his and maketh them bold, both by his word, & mightie power.

They had forgot the miracle which was wrought with five loaves.

Mat. 14.24.

had no shepherd: \* and he began to teach them many things.

35 \* And when the daye was nowe farre spent, his disciples came vnto him, saying, This is a desert place, & now the daye is farre passed.

36 Let them departe, that they may goe into the villages and townes about, and bye them bread: for they haue nothing to eate.

37 But he answered, and said vnto them, Giue ye them to eate. And they said vnto him, Shall wee go and bye two hundred pennie worth of bread, and giue them to eate?

38 \* Then he said vnto them, How manye loaves haue ye? go and looke. And when they knewe it, they said, Fiue, and two fishes.

39 So he commanded them, to make them all sit downe by companies vpon the greene grasse.

40 Then they sate downe by rows, by hundredes, and by fifties.

41 And hee tooke the five loaves, and the two fishes, and looked vp to heauen, and gaue thanks, and brake the loaves, and gaue them to his disciples to set before them, and the two fishes hee deuided among them all.

42 So they did all eate, and were satisfied.

43 And they tooke vp twelue baskets full of the fragments, and of the fishes.

44 And they that had eaten, were about five thousand men.

45 ¶ And straight way he caused his disciples to go into the ship, and to go before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then asone as he had sent them away, he departed into a mountaine to pray.

47 \* And when euen was come, the shippe was in the mids of the sea, and hee alone on the land.

48 And he sawe them troubled in rowing, (for the winde was contrarie vnto them) and about the fourth watch of the night, he came vnto them, walking vpon the sea, and would haue passed by them.

49 And when they saw him walking vpon the sea, they supposed it had bene a spirit, and cried out.

50 For they all sawe him, and were sore afraid: but anon he talked with them, and said vnto them, Be of good comfort it is I, be not afraid.

51 Then he went vpon the ship, and the winde ceased, and they were sore amazed in their selues beyond measure, and maruiled.

52 ¶ For they had not considered the matter of the loaves, because their heartes were hardened.

53 ¶ And they came ouer, and went into the land of Gennesaret, and arriued.

54 So when they were come out of the ship, straight way they knew him,

55 And ranne about throughout al thare-

gion round about, and began to cary him, and thither in beddes all that were sicke, where they heard that he was.

56 And whither soeuer he entred into townes, or ciues, or villages, they layd their sicke in the streetes, and prayed him that they might touch at the least the edge of his garment. And as many as touched him, were made whole.

CHAP. VII.

The disciples eate with vnnashen hands. The commandment of God is transgressed by mans traditions. What defileth man. Of the woman of Syon. The healing of the dumme. The people praise Christ.

1 Then gathered vnto him the Pharises, & certaine of the Scribes which came from Ierusalem.

2 And whe they saw some of his disciples eat meate with common handes, (that is to say vnwalshen) they complained.

3 (For the Pharises, and all the Iewes, except they wash their hands oft, eate not, holding the tradition of the Elders.)

4 And when they come from the market, except they wash, they eate not: and manie other things there be, which they haue taken vpon them to obserue, as the washing of cuppes, and pottes, and of brasse vessels, and of tables.)

5 Then asked him the Pharises and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eate meate with vnwalshen hands?

6 Then he answered and said vnto them, Surely Esai hath prophesied wel of you, hypocrites, as it is written, This people honoureth me with their lippes, but their heart is farre away from me.

7 But they worship me in yaine, teaching for doctrines the commandementes of men.

8 For ye lay the commandement of God aparte, and obserue the tradition of men, as the washing of pottes and of cuppes, & many other such like things ye do.

9 And he said vnto them, Well ye reiect the commandement of God, that ye may obserue your owne tradition.

10 For Moses said, Honour thy father, and thy mother: and, Whosoever shall curse father or mother, let him die the death.

11 But ye saye, If a man say to father or mother, Corban, that is, By the gifte that is offered by me, thou maist haue profited, hee shalbe free.

12 So ye suffer him no more to doe any thing for his father, or mother,

13 Making the word of God of none authority, by your tradition which ye haue ordeined: and yet doe manye such like things.

14 ¶ Then hee called the whole multitude vnto him, and said vnto them, Harken you all vnto me, and vnderstand.

15 There is nothing without a man, that can defile him, when it entreth into him: but the things which proceed out of him, are

Or, markes. a Not for any such vertue, was in his garment, but for the consecration they had in

Mat. 15.2.

Or, fitting. a The Pharises would not see vnwalshen hands, because they thought that the common handling of things defiled them, so that they made holines and religion to depend in hands washing. b Or content. oully, struing to walsh best. c Little post, somewhat more in quantitie than a wine p. ate.

Or, bread. f. a. 29. 14. d With an outward shew. e Whosoever teacheth any doctrine but Gods word, is a false worshipper, and a seducer of the people, from his doctrine, neuer to be probable to the judgement of man.

Exod. 20.12. deut. 5.16. eph. 6.1. Exod. 21.17. leuit. 20.9. f That is, without any hope of pardon.

g There is no outward or corporal thing, which entreteth into man, that can defile him: meaning chiefly of meats, which if they be taken excessively, it doth meth of the inordinate lust of the heart, and so lust is evil.



are they which defile the man.

16 If any haue cares to heare, let him heare.

17 And when he came into an house away from the people, his disciples asked him concerning the parable.

18 And hee sayd vnto them, What? are ye without vnderstanding also? Do ye not knowe that whatsoeuer thing from without entred into a mā, can not defile him,

19 Because it entred not into his heart, but into the bellie, and goeth out into the draught which is the purging of all meats?

20 Then he said, That which cometh out of man, that defileth man.

21 \* For from within, euen out of the heart of men, procede euil thoughts, adulteries, fornications, murders, Theites, couetousnes, wickednes, deceit, vncleannes, a wicked eye, backebiting, pride, foolishnes.

22 All these euil things come from within, and defile a man.

23 \* And from thence he rose, and went into the borders of Tyrus and Sidon, and entred into an house, and would that no man should haue knowen: but hee could not be hid.

24 For a certaine womā, whose litle daughter had an vnclauie spirite, heard of him, and came, and fell at his feete.

25 (And the woman was a Greeke, a Syrophenician by nacion) and she besought him that he would cast out the deuill out of her daughter.

26 But Iesus said vnto her, Let the children first be fed: for it is not good to take the childrens bread, & to cast it vnto whelpes.

27 Then she answered, and said vnto him, Truth, Lord: yet in deed the whelpes eat vnder the table of the childrens crōmes.

28 Then he said vnto her, For this saying go thy way: the deuill is gone out of thy daughter.

29 And when shee was come home to her house, she founde the deuill departed, and her daughter lying on the bed.

30 And hee departed againe from the coastes of Tyrus and Sidon, and came vnto the sea of Galilee, through the middes of the coastes of Decapolis.

31 And they brought vnto him one that was deafe, and stambred in his speache, and prayed him to put his hād vpon him.

32 Then he tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

33 And looking vp to heauen, he sighed, and saide vnto him, Ephphatha, that is, Be opened.

34 And straight way his eares were opened, and the string of his tongue was loosed, and he spake plaine.

35 And hee commanded them, that they should tell no man: but how much foueuer he forbade them, the more a great deale they published it,

36 And were beyond measure astonied, say-

ing, \* He hath done all things well: he maketh both the deafe to heare, and the domme to speake.

CHAP. VIII.

The miracle of the seuen loaves. 11 The Pharises aske now declareth a signe. 15 The leauen of the Pharises. 22 The blinde that whatsoeuer receiveth his sight. 29 Hee was knowen of his disciples. he doth, is verily well.

1 In those dayes, when there was a very great multitude, and had nothing to eate, Iesus called his disciples to him, and said vnto them,

2 I haue compassion on the multitude, because they haue now continued with me three dayes, and haue nothing to eate.

3 And if I send them away fasting to their own houses, they would faint by the way: for some of them came from farre.

4 Then his disciples answered him, How can a man satisfie these with bread here in the wilderness?

5 And he asked them, Howe many loaves haue ye? And they said, Seuen.

6 Then he commanded the multitude to sit downe on the ground: and hee tooke the seuen loaves, and gaue thanks, brake them, and gaue to his disciples to set before them, and they did set them before the people.

7 They had also a fewe smal fishes: & when he had giuen thanks, he comāded them also to be set before them.

8 So they did eate, and were sufficed, and they tooke vp of the brokē meate that was left, seuen baskets full,

9 (And they that had eaten, were about foure thousand) so he sent them away.

10 \* And anon he entred into a ship with his disciples, and came into the partes of Dalmanutha.

11 \* And the Pharises came forth, and began to dispute with him, seeking of him a signe from heauen, and tempting him.

12 Then he sighed deeply in his spirit, & said, Why doeth this generation seeke a signe? Verely I say vnto you, a signe shal not be giuen vnto this generation.

13 So he left them, and went into the ship againe, and departed to the other side.

14 \* And they had forgotte to take bread, neither had they in the ship with them, but one loafe.

15 And he charged the, saying, Take heede, and beware of the leaue of the Pharises, and of the leauen of Herode.

16 And they thought among them selues, saying, It is, because we haue no bread.

17 And when Iesus knew it, he said vnto the, Why reason you thus because ye haue no bread? perceiue ye not yet, neither vnderstand? haue ye your hearts yet hardened?

18 Haue ye eyes and see not? and haue ye eares and heare not? and do ye not remember?

19 \* When I brake the fise loaves among fise thousand, howe many baskets full of broken meate tooke ye vp? they said vnto

D d d d j. him,

in As if they would say, besides all miracles that he hath done, euen this now declareth

a Christ pro-  
b. If bread were  
so hard to come  
by, it seemed va-  
possible to ob-  
taine other  
meate.

Or, yf hence.  
b. If bread were  
so hard to come  
by, it seemed va-  
possible to ob-  
taine other  
meate.

Mat. 15. 39. called Magdala.  
c. Which was  
nere to Bethsai-  
da, betweene the  
lake of Genezaret  
and mount  
Thabor.  
Mat. 16. 1.  
d. Oh the inco-  
prehensible lous  
of our Christi  
how long shall  
we abuse his  
great mercies?  
e. Christ goeth  
about by sharp-  
nes of speach to  
saue them from  
wilfull destru-  
ction.  
Or, if a signe be  
giuen.  
f. As if he wold  
say, if I shewe  
them any signe,  
let me be a liar  
and deceiver.  
Mat. 6. 1.  
g. He willeth  
them to beware  
contagious do-  
ctrine, and such  
subtill practises  
as the aduersa-  
ries vsed to sup-  
presse his gospel  
John. 6. 1.

temptation by  
meat.

him, Twelve.

20 And whē I brake seven amōg foure thousand, how many baskets of the leauings of broken meate tooke ye vp? and they said, Seven.

1 Christ repro. 21 Then he saide vnto them, <sup>h</sup> How is it that ye vnderstand not?

22 And hee came to Bethsaida, and they brought a blinde man vnto him, and desired him to touche him.

23 Then he tooke the blinde by the hande, and led him out of the towne, and spit in his eyes, and put his handes vpon him, & asked him, if he sawe ought.

24 And he looked vp, and said, I see men: for I see them walking like trees.

25 After that, he put his hands againe vpon his eyes, and made him looke againe. And hee was restored to his sight, and sawe euery man as farre of clerely.

26 And he sent him home to his house, saying, Neither go into the towne, nor tell it to any in the towne.

27 ¶ And Iesus went out, and his disciples into the townes of Cesarea Philippi. And by the way he asked his disciples, saying vnto them, Whom do men say that I am?

28 And they answered, Some say, Iohn Baptist: and some, Elias: and some, one of the Prophets.

29 And he said vnto them, But whom say ye that I am? Then Peter answered and said vnto him, Thou art the Christ.

30 And he sharply charged them that concerning him they should tell no man.

31 Then he began to teache them that the Sonne of man must suffer many things, & should be reprobud of the Elders, and of the hie Priests, and of the Scribes, and be slaine, and within three dayes rise againe.

32 And he spake that thing plainly. Then Peter tooke him aside, and began to rebuke him.

33 Then he turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behind me, Satan: for thou vnderstandest not the things that are of God, but the things that are of men.

34 ¶ And he called the people vnto him with his disciples, and sayde vnto them, \* Whosoever will followe me, let him forsake him selfe, and take vp his crosse, and followe me.

35 For whosoever will saue his life, shall lose it: but whosoever shall lose his life for my sake and the Gospels, hee shall saue it.

36 For what shal it profite a man, though he should winne the whole worlde, if he lose his soule?

37 Or what shall a man giue for recompence of his soule?

38 \* For whosoever shalbe ashamed of me, and of my wordes among this adukerous and sinfull generation, of him shall the Sonne of man be ashamed also; when he commeth in the glorie of his Father with the holy Angels.

<sup>a</sup> The transfiguration. <sup>7</sup> Christ is to be heard. <sup>26</sup> The domme spirit is cast out. <sup>29</sup> The force of prayer and fasting. <sup>31</sup> Of the death and resurrection of Christ. <sup>33</sup> The dissipation who should be the greatest. <sup>38</sup> Not to hinder the course of the Gospel. <sup>40</sup> Offences are forbidden.

1 And \* he said vnto them, Verely I saye vnto you, that there be some of them that stande here, which shall not taste of death, till they haue seene the kingdome of God come with power.

2 \* And six dayes after, Iesus tooke Peter, and Iames, and Iohn, & brought them vp into an hie mountaine out of y way alone, and he was transfigured before them.

3 And his raiment did shine, and was very white, as snowe, so white as no fuller can make vpon the earth.

4 And there appeared vnto the Elias with Moses, and they were talking with Iesus.

5 Then Peter answered, and said to Iesus, Master, it is good for vs to be here: let vs make also three tabernacles, one for thee, and one for Moses, and one for Elias.

6 ¶ Yet he knew not what he said: for they were afraide.

7 And there was a cloude that shadowed them, and a voyce came out of the cloude, saying, \* This is my beloued Sonne: d heare him.

8 And suddenly they looked round about, and sawe no more any man saue Iesus only with them.

9 \* And as they came downe from the mountaine, he charged them, that they should tell no man what they had seene, saue when the Sonne of man were risen from the dead againe.

10 So they kept that matter to them selues, and demanded one of another, what the rising fro the dead againe should meane?

11 Also they asked him, saying, Why say the Scribes, that \* Elias \* must first come?

12 And he answered, and sayde vnto them, Elias verely shal first come: and restore all things: and \* as it is written of the Sonne of man, he must suffer many things, & be set at naught.

13 But I saye vnto you, that \* Elias is come, (and they haue done vnto him whatsoever they would) as it is written of him.

14 ¶ And when he came to his disciples, he saw a great multitude about them, and the Scribes disputing with them.

15 And straight way all the people, when they behelde him, were amased, and ran to him, and saluted him.

16 Then he asked the Scribes, What dispute you among your selues?

17 And one of the companie answered, and said, Master, I haue brought my sonne vnto thee, which hath a domme spirit:

18 And wherefoeuer he taketh him, he tearereth him, and hee someth, and gnatheth his teeth, and pineth away: and I spake to thy disciples that they shoulde caste him out, and they could not.

<sup>a</sup> The preaching of the gospel received and increased: he spake this to comfort them, and that they should not thinke they traualled in vaine.

<sup>b</sup> Christ sheweth his manhood, so farre as their infirmities were able to comprehend it.

<sup>c</sup> Peter made according to his owne capacity, not considering the end thereof.

<sup>d</sup> Christ only must be the chief teacher and instructor of all them, which professe themselves to be his members, seeing that God's Father glorify him, and commendeth vs this obedience.

<sup>e</sup> Their fall opinion was that cyther Elias should rise again from the dead, or that his soule should enter into some other body.

<sup>f</sup> That is, Iohn Baptist.

<sup>g</sup> To the end, which he left the day before.

<sup>h</sup> When I spirit cometh vnto him he teareth him with inward sorrowe and paine, as in a colike, ma feeler such grief, as if his bowels were rent asunder.

<sup>i</sup> Meaning prayer which groweth out of his heart, and hath a spiritual efficacy.

<sup>j</sup> Because Iesus was crucified, and lay in the grave, this was the first time that they perceyued him.

<sup>k</sup> To the end, which he left the day before.

<sup>l</sup> Meaning prayer which groweth out of his heart, and hath a spiritual efficacy.

<sup>m</sup> Because Iesus was crucified, and lay in the grave, this was the first time that they perceyued him.

<sup>n</sup> To the end, which he left the day before.

<sup>o</sup> Meaning prayer which groweth out of his heart, and hath a spiritual efficacy.

<sup>p</sup> Because Iesus was crucified, and lay in the grave, this was the first time that they perceyued him.

<sup>q</sup> To the end, which he left the day before.

<sup>r</sup> Meaning prayer which groweth out of his heart, and hath a spiritual efficacy.

<sup>s</sup> Because Iesus was crucified, and lay in the grave, this was the first time that they perceyued him.

<sup>t</sup> To the end, which he left the day before.

<sup>u</sup> Meaning prayer which groweth out of his heart, and hath a spiritual efficacy.

<sup>v</sup> Because Iesus was crucified, and lay in the grave, this was the first time that they perceyued him.

<sup>w</sup> To the end, which he left the day before.

<sup>x</sup> Meaning prayer which groweth out of his heart, and hath a spiritual efficacy.

<sup>y</sup> Because Iesus was crucified, and lay in the grave, this was the first time that they perceyued him.

<sup>z</sup> To the end, which he left the day before.

Mat. 16. 13.  
Luk. 9. 41.

i He that is the anointed of God & fulfilled with all grace for mans saluation.  
k Deferring it to a more commodious time, lest sodein halfe should rather hinder then further the mysterie of his commanding.

l This word signifies, aduersarie, or enemy: and he calleth him so, because he did as much as in him lay, to pull him from obeying God.  
Mat. 9. 38. and 16. 24.  
Luk. 9. 23. and 14. 27.  
Mat. 10. 39. and 16. 25.  
Luk. 9. 24. and 17. 33.  
Iohn. 12. 25.  
m For mortallie and corruption, he shal receive immortallie and perfection.  
Mat. 10. 33.  
Luk. 9. 26.  
and 12. 9.

Angels.

19 Then he answered him, and saide, <sup>1</sup> O faichles generation, how long now shall I be with you! how long nowe shall I suffer you! Bring him vnto me.

20 So they brought him vnto him: and as-soone as the spirit sawe him, he tare him, and he fell downe on the ground, wallowing and foming.

21 Then he asked his father, Howe long time is it since he hath bene thus? And he said, Of a childe.

22 And oft times hee casteth him into the fire, and into the water to destroy him: but if thou canst do any thing, helpe vs, and haue compassion vpon vs.

23 And Iesus said vnto him, If <sup>1</sup> thou canst beleuee it, all things are <sup>1</sup> possible to him that beleueeth.

24 And straight way the father of the childe crying with teares, said, Lorde, I beleuee: helpe my <sup>m</sup> vnbeliefe.

25 When Iesus sawe that the people came rining together, he rebuked the vnclane spirit, saying vnto him, Thou domme and deafe spirit, I charge thee, come out of him, and enter no more into him.

26 Then the spirit cryed, and rent him sore, and came out, and <sup>a</sup> he was as one dead, in so much that many said, He is dead.

27 But Iesus tooke his hand, and lift him vp, and he rose.

28 And when he was come into the house, his disciples asked him secretly, Why could not we cast him out?

29 And he said vnto them, This kinde can by no other meanes come forth, but by <sup>o</sup> prayer, and fasting.

30 ¶ And they departed thence, and went through Galile, & he would not that any should haue knowen it.

31 For he taught his disciples, and said vnto them, The Sonne of man shalbe deliuered into the handes of men, and they shall kill him, but after that he is killed, he shall rise againe the third day.

32 But they vnderstoode not that saying, and were afraied to aske him.

33 ¶ After hee came to Capernaum: and when he was in the house, he asked them, What was it that ye disputed among you by the way?

34 And they helde their peace: for by the way they reasoned among them selues, who should be the chiefe.

35 And he sat down, and called the twelue, and said to them, If any man desire to be first, the same shalbe last of all, and seruant vnto all.

36 And he tooke a litle childe, and set him in the middes of them, and tooke him in his armes, and said vnto them,

37 Whosoever shall receyue ong of such litle children in my Name, receiue me: and whosoever receiue me, receiue me not <sup>me</sup>, but him that sent me.

38 ¶ Then Iohn answered him, saying, Master, we sawe one casting out deuils by thy Name, which followeth not vs, and

we forbade him, because he followeth vs not.

39 ¶ But Iesus said, Forbid him not: for there is no man that can do a <sup>a</sup> miracie by my Name, that can lightly speake euill of me.

40 For whosoever is not <sup>a</sup> against vs, is on our patte.

41 ¶ And whosoever shall giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say vnto you, he shall not lose his reward.

42 ¶ And whosoever shall offende one of these litle ones, that beleue in me, it were better for him rather, that a millstone were hanged about his necke, and that he were cast into the sea.

43 ¶ Wherefore if thine hand cause thee to offend, cut it of: it is better for thee to enter into life, maimed, then hauing two handes, to go into hell, into the fire that neuer shalbe quenched,

44 ¶ Where their worme dyeth not, and the fire neuer goeth out.

45 Likewise, if thy foote cause thee to offende, cut it of: it is better for thee to go halt into life, then hauing two feete to be cast into hell, into the fire that neuer shalbe quenched,

46 Where their worme dyeth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offende, plucke it out: it is better for thee to go into the kingdome of God with one eye, the hauing two eyes, to be cast into hell fire,

48 Where their worme dyeth not, and the fire neuer goeth out.

49 For euery man shalbe <sup>a</sup> salted with fire: & <sup>a</sup> euery sacrifice shalbe salted with salte.

50 ¶ Salte is good: but if the <sup>a</sup> salte be vn-sauerie, wherwith shall it be seasoned? Hauē salt in your selues, and haue peace, one with another.

## CHAP. X.

1 Of diuorcement. 17 The richman questioneth with Christ. 30 Their reward that are persecuted. 35 Of the sonnes of Zebulun. 46 Bartimeus hath his eyes opened.

1 And <sup>a</sup> he arose from thence, and went into the coastes of Iudea by the farre side of Iordan, & the people resorted vnto him agayne, and as he was wont, hee taught them agayne.

2 Then the Pharises came and asked him, if it were lawfull for a man to put away his wife, and tempted him.

3 And he answered, and sayde vnto them, What did <sup>a</sup> Moses commande you?

4 And they said, Moses suffred to write a bill of diuorcement, and to put her away.

5 Then Iesus answered, & said vnto them, For the hardnes of your heart hee wrote this precept vnto you.

6 But at the <sup>a</sup> beginning of the creation <sup>a</sup> God made them male and female.

7 ¶ For this cause shal man leaue his father and mother, and cleaue vnto his wife.

8 And they twayne shalbe one <sup>a</sup> flesh: so that they are no more twaine, but one flesh.

9 ¶ Therefore, what God hath coupled to-

gether,

1. Cor. 12. 3.

Or, any great work.

Although he shewenot him

life to be mine,

yet in that he beareth reue-

rence to my

Name, it is ynough for vs.

Mat. 10. 42.

Mat. 18. 6.

Lu. 17. 1.

Mat. 5. 29. & 18. 8.

It is a maner of

speech, which si-

gnifieth, that we

shoulde cut of al

things, which

hinder vs to

serue Christ.

1. Cor. 12. 24.

These simili-

tudes declare

the paines, and

eternal tormēts

of the damned.

u He teacheth

that it is better

to be sacrificed

to God by false

and fire, that is,

to be purged &

sanctified, then

to be sent into

hell fire.

Lu. 12. 13.

Mat. 5. 13.

Lu. 14. 34.

x They which

destroy grace

that they haue

receiued of god,

are as salt, which

hath lost his sa-

uour, and are

worse then in-

deles.

faith. v. 29.

o sawo temple by  
man. d. c. 12. 15.

Dent. 24. 1.

a The true way

to amend abuses

isto returne to

the institution

of things, and to

trie them by

Gods worde.

Gene. 1. 27.

mat. 19. 5.

Gene. 2. 24.

1. Cor. 6. 16.

ephe. 5. 31.

Or, person.

1. Cor. 7. 10.



gether, let not man separate.

10 And in the house his disciples asked him againe of that matter.

Mat. 19. 28 & 19. 29

Luke 16. 12.

1. Cor. 7. 10.

b For the second is not his wife, but his halot.

Mat. 19. 13.

Luke 11. 13.

11 And he said vnto the, \* Whosoever shall put away his wife and marie another, <sup>b</sup> committeth adulterie against her.

12 And if a woman put away her husband, and be maried to another, <sup>c</sup> shee committeth adulterie.

13 \* Then they brought litle children to him, that hee shoulde touche them; and his disciples rebuked those that brought them.

14 But when Iesus sawe it, hee was displeased, and said to them, Suffer the litle children to come vnto mee, and forbid them not: for of such is the kingdome of God.

15 Verely I saye vnto you, Whosoever shall not receiue the kingdome of God as <sup>a</sup> a litle childe, he shall not enter therein.

16 And hee tooke them vp in his armes, and put <sup>bis</sup> handes vpon them, and <sup>d</sup> blessed them.

17 \* And when hee was gone out on the way, there came one \* running, and kneeled to him, and asked him, Good Master, what shall I do, that I may possesse eternall life?

18 Iesus said to him, Why callest thou me good? there is none \* good but one, <sup>euen</sup> God.

19 Thou knowest the commaundements, \* Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnes. Thou shalt hurt no man. Honour thy father and mother.

20 Then he answered, and said to him, Master, all these things I haue obserued from my youth.

21 And Iesus behelde him, and <sup>d</sup> loued him, and saide vnto him, One thing is lacking vnto thee, Go <sup>and</sup> sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, folow me, and take vp the crosse.

22 But he was sad at that saying, and went away sorowfull: for he had great possessions.

23 And Iesus looked round about, and said vnto his disciples, Howe hardly do they that haue riches, enter into the kingdome of God!

24 And his disciples were astonied at his wordes. But Iesus answered againe, and said vnto them, Children, howe hard is it for them that trust in riches, to enter into the kingdome of God!

25 It is easier for a camel to go through the eye of a needle, then for a <sup>b</sup> riche man to enter into the kingdome of God.

26 And they were much more astonied, saying with them selues, Who then can be saued?

27 But Iesus looked vpon them, and sayde, With me <sup>it is</sup> impossible, but not with god: for with God <sup>i</sup> all things are possible.

28 \* Then Peter began to saye vnto him, Lo, we haue forsaken all, and haue followed thee.

29 Iesus answered, and said, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or landes for my sake and the Gospels,

30 But hee shall receiue an hundred fold nowe at this present: houses, and brethren, and sisters, and mothers, and children, and lands with <sup>persecutions</sup>, and in the world to come, eternall life.

31 \* But many <sup>that are</sup> first, shall be last, and the last, first.

32 \* And they were in the way going vp to Ierusalem, and Iesus went before them, and they were amazed, & <sup>as they</sup> folowed, they were afraide, and Iesus tooke the twelue againe, & began to tell them what things should come vnto him,

33 <sup>Saying</sup>, Behold, we go vp to Ierusalem, & the Sonne of man shall be deliuered vnto the hie Priests, and to the Scribes, & they shall condemne him to death, and shall deliuer him to the Gentiles.

34 And they shall mocke him, and scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35 \* Then Iames and Iohn the sonnes of Zebedeus came vnto him, saying, Master, we would that thou shouldst doe for vs that <sup>that</sup> we desire.

36 And he said vnto them, What would ye I should doe for you?

37 And they saide to him, Graunt vnto vs, that wee may sit one at thy right hande, and the other at thy left hande in thy glorie.

38 But Iesus said vnto them, Ye knowe not what ye aske. Can ye <sup>drinke</sup> of the cup that I shall drinke of, and bee baptized with the baptisme that I shall be baptized with?

39 And they said vnto him, We can. But Iesus said vnto them, Ye shall drinke in deed of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hande and at my left, is not <sup>mine</sup> to giue, but <sup>it shall be giuen</sup> to them for whom it is prepared.

41 And when the ten heard that, they began to disdaine at Iames and Iohn.

42 But Iesus called them vnto him, and said to them, \* Ye knowe that they which desire to beare rule among the Gentiles, haue domination ouer them, & they that be great among them, exercise authoritie ouer them.

43 But it shall <sup>not be so</sup> among you: but whosoever will be great among you, shall be your seruant.

44 And whosoever will be chiefe of you, shall be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the raunsome of many.

46 \* Then

e We must be regenerate and voyde of all pride, and concupiscence.

d It was vsual with the Iewes that the greater should blesse the inferior, Eb. 7. 7. therefore Christ being head of his Church, did by a solemne kinde of prayer offer vp and consecrate the babes to God.

Mat. 19. 16.

Luke 18. 18.

e Christ would shewe that his goodnes was farre otherways then the goodnes which is attributed to men which is full of vanitie and hypocrisie.

Exod. 30. 23.

f That is, he approved certaine good seed that was in him,

which gaue him a litle motion.

g He toucheth his maladie, and sore, which before he felt not.

Or, cable rope.

h Which putteth his trust in riches.

i For he can giue grace to the rich to cause him to enioy his riches, as if he had them not.

all things are possible

k We must measure these promises by our owne concupiscence, desires, but desire the accomplishment of Gods will, who euen in our persecutions and afflictions perseuereth the same.

l To farre as they be expedient. Let vs therefore learne to haue ynough and to want; that being tried, we may enioy our treasures in heauen.

Mat. 19. 30.

1 He saith this because they that are first called, should goe still forward and not disdayne others.

Mat. 20. 27.

Luke 14. 31.

Mat. 20. 20.

Can you be partakers of my crosse and afflictions?

Mat. 20. 27.

Luke 14. 31.

Mat. 20. 20.

Christ

ch by the

proceed

line of

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wall

I have not this commission for this time.

Christ would not that his disciples should beare rule as worldly gouernours doe.

Many

made

46 ¶ Then they came to Iericho: and as he went out of Iericho with his disciples, and a great multitude, Bartimeus the sonne of Timeus, a blinde man, sat by the wayes side begging.

47 And when he heard that it was Iesus of Nazaret, he began to crye and to saye, Iesus the Sonne of Dauid, haue mercy on me.

48 And manie rebuked him, because hee shoulde holde his peace: but hee cryed much more, O Sonne of Dauid, haue mercie on me.

49 Then Iesus stoode still, and commanded him to be called: & they called the blind, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threwe away his cloke, and rose, and came to Iesus.

51 And Iesus answered, and said vnto him, What wilt thou that I doe vnto thee? And the blinde said vnto him, Lord, that I may receiue sight.

52 Then Iesus said vnto him, Go thy way: thy faith hath saued thee. And by and by, he receiued his sight, and followed Iesus in the way.

CHAP. XI.

11 Christ rideth to Ierusalem. 12 The figge tree dryeth vp. 13 The builders and fillers are cast out of the temple. 14 He declareth the verue of faith, and how we should pray. 15 The Phariseis question with Christ.

1 And when they came nere to Ierusalem, to Bethphage & Bethania vnto the mount of Oliues, he sent forth two of his disciples,

2 And said vnto them, Go your wayes into that towne that is ouer against you, and assoone as ye shall enter into it, ye shall finde a colte bound, whereon neuer man sate: loose him, and bring him.

3 And if any man say vnto you, Why do ye this? Saye that the Lorde hath neede of him, and straight way hee will sende him hither.

4 And they went their way, and founde a colte tied by the doore without, in a place where two wayes met, and they loosed him.

5 Then certaine of them that stood there, said vnto them, What do ye loosing the colte?

6 And they saide vnto them, as Iesus had commanded them. So they let them go.

7 ¶ And they brought the colte to Iesus, and cast their garmentes on him, and hee sate vpon him.

8 And many spred their garmentes in the waye: other cut downe branches of the trees, and strawed them in the way.

9 And they that went before, & they that followed, cryed, saying, Hosanna: blessed be he that commeth in the Name of the Lorde.

10 Blessed be the kingdome that commeth in the Name of the Lorde of our father Dauid: Hosanna, O thou which art in the

hiest heauens.

11 ¶ So Iesus entred into Ierusalem, and into the Temple: and when he had looked about on all things, and now it was euenning, he went forth vnto Bethania with the twelue.

12 ¶ And on the morowe when they were come out from Bethania, hee was hungry.

13 And seeing a figge tree a farre of, that had leaues, he went to see if he might finde any thing thereon: but when he came vnto it, he found nothing but leaues: for the time of figges was not yet.

14 Then Iesus answered, and said to it, Neuer man eat fruit of thee hereafter while the worlde standeth: and his disciples heard it.

15 ¶ And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that solde and bought in the Temple, and ouerthrewe the tables of the money changers, and the seates of them that solde dooues.

16 Neither woulde he suffer that any man should carie a vessel through the Temple.

17 And he taught, saying vnto them, As it is not written, Myne house shalbe called the House of prayer vnto all nations? but you haue made it a denne of theecues.

18 And the Scribes & hie Priestes heard it, and sought how to destroy him: for they feared him, because the whole multitude was astonied at his doctrine.

19 But when euen was come, Iesus went out of the cite.

20 ¶ And in the morning as they passed by, they sawe the figge tree dried vp from the rootes.

21 Then Peter remembered, and saide vnto him, Master, behold, the figge tree which thou cursedst, is withered.

22 And Iesus answered, and said vnto them, Haue faith in God.

23 For verely I say vnto you, that whosoever shall saye vnto this mounaine, Take thy selfe away, and cast thy selfe into the sea, and shall not wauer in his heart, but shall beleue that those things which he saith, shall come to passe, whatsoeuer he sayeth, shalbe done to him.

24 ¶ Therefore I say vnto you, whatsoeuer ye desire when ye pray, beleue that ye shall haue it, and it shalbe done vnto you.

25 ¶ But when ye shall stand, and praye, forgive, if ye haue any thing against any man, that your Father also which is in heauen, may forgieue you your trespasses.

26 For if you will not forgieue, your Father which is in heauen, will not pardon you your trespasses.

27 ¶ Then they came againe to Ierusalem: and as hee walked in the Temple, there came to him the hie Priestes, and the Scribes, and the Elders,

28 And saide vnto him, By what authoritie dost thou these things? & who gaue thee this authoritie, that thou shouldest doe

D d d d d iij. these

Mat. 21. 10. Luke. 19. 45.

Mat. 21. 19.

Christ was subject to our infirmities.

f This was to declare howe much they displeased God which haue but an outward shewe & appearance without fruite.

We must cast of our iymenities, that may hinder us from coming vnto Christ. c. 10. 50.

faith saith. c. 10. 52.

g For neither could they suffer reprehension, nor that their profite shoulde be hindered.

Mat. 21. 19.

h Christ taketh occasion to instruct them of the verue of faith.

Mat. 7. 7.

Luke. 11. 9.

i He teacheth vs not hereby to aske whatsoeuer seemeth good in our fantasies: for our prayer must be grounded on faith, and our faith vpon the word of God.

Mat. 6. 14.

Mat. 21. 23.

Luke. 20. 2.

We cannot expect the graces of Gods, before we pray, as Paul says, 1 Cor. 12. 31. we must first have faith.

The Pharisees entangled.

S. Marke.

Ignorance of the Scriptures.

these things?

29 Then Iesus answered, and said vnto the,  
I wil also aske of you a certaine thing, and  
answere ye me, and I will tell you by what  
authoritie I do these things.

He comprehendeth his whole office and ministerie.

30 The baptisme of Iohn, was it from hea-  
uen, or of men? answer me.

31 And they thought with themselves, say-  
ing, If we shall say from heauen, he will say,  
Why then did ye not beleue him?

32 But if we say of men, we feare the peo-  
ple: for all men counted Iohn, that hee  
had bene a verie Prophet.

I They came of malice, and not to learne: there- fore Christ thought them vnworthy to be taught.

33 Then they answered, and said vnto Iesus,  
We can not tell. And Iesus answered, and  
said vnto them, Neither will I tell you by  
what authoritie I do these things.

CHAP. XII.

The vineyard is let out. 14 Obedience and tribute due to Princes. 15 The resurrection of the dead. 21 The summe of the Lawe. 23 Christ the sonne of Dauid. 38 Hypocrites must be eschewed. 42 The offering of the poore widowe.

1 And he began to speake vnto them in  
parables. \* A certaine man planted a  
vineyard, and compassed it with an hedge,  
and digged a pit for the winepresse, and  
built a towre in it, & let it out to husband-  
men, and went into a strange countrey.

2 And at a tyme, hee sent to the husband-  
men a seruant, that he might receiue of  
the husbandme of the fruite of the vine-  
yard.

3 But they tooke him, and beat him, and  
sent him away emptic.

4 And againe, he sent vnto them an other  
seruant, and at him they cast stones, and  
brake his head, and sent him away shame-  
fully handled.

5 And againe he sent an other, and him  
they slewe, and many other, beating some,  
and killing some.

6 Yet had he one sonne, his dere beloued:  
him also he sent the last vnto the, saying,  
They will reuerence my sonne.

7 But the husbandmen said among them-  
selves, This is the beire: come, let vs kill  
him, and the inheritance shalbe ours.

8 So they tooke him, and killed him, and  
cast him out of the vineyard.

9 What shall then the Lorde of the vine-  
yard doe? He will come and destroye  
these husbandmen, and giue the vine-  
yard to others.

10 Haue ye not read so much as this Scrip-  
ture? \* The stone which the builders did  
refuse, is made the head of the corner?

11 This was done of the Lorde, and it is  
marueilous in our eyes.

12 Then they went about to take him, but  
they feared the people: for they perceiued  
that he spake that parable against them:  
therefore they left him, and went their  
way.

13 \* And they sent vnto him certaine of  
the Pharisees, and of the Herodians that  
they might take him in his talke.

14 And when they came, they sayde vnto

him, Master, we knowe that thou art true,  
and carest for no man: for thou confide-  
rest not the person of men, but teachest  
the way of God truly, is it lawful to giue  
tribute to Cesar, or not?

15 Should we giue it, or should we not giue  
it? But he knew their hypocrisie, and said  
vnto them, Why tempt ye me? Bring me  
a penie, that I may see it.

16 So they brought it, and hee sayde vnto  
them, Whose is this image & superscrip-  
tion? and they said vnto him, Cesars.

17 Then Iesus answered, and said vnto the,  
\* Giue to Cesar the things that are Ces-  
ars, and to God, those that are Gods: and  
they marueiled at him.

18 \* Then came the Sadduces vnto him, Mat. 22.9.  
(which say, there is no resurrection) and Luk. 20.27.  
they asked him, saying,

19 Master, \* Moses wrote vnto vs, If any  
mans brother dye, and leaue his wife, and  
leaue no childre, that his brother should  
take his wife, and rayse vp seede vnto his  
brother.

20 There were seuen brethren, and the  
first tooke a wife, and when he died, left  
no issue.

21 Then the second tooke her, and he died,  
neither did he yet leaue yssue, & the third  
likewise.

22 So seuen had her, & left no yssue: last of  
all the wife died also.

23 In the resurrection then, when they shall  
rise againe, whose wife shall she be of the?

24 Then Iesus answered, and said vnto the,  
Are ye not therefore deceived, because ye  
knowe not the Scriptures, neither the po-  
wer of God?

25 For when they shall rise againe from the  
dead, neyther men marry, nor wyues are  
married, but are as the Angels which are  
in heauen.

26 And as touching the dead, that they shall  
rise againe, haue ye not read in the booke  
of Moses, howe in the bush God spake vn-  
to him, saying, I am the God of Abra-  
hraham, and the God of Isaac, & the God  
of Iacob?

27 He is not the God of the dead, but the  
God of the liuing. Ye are therefore great-  
ly deceiued.

28 \* Then came one of the Scribes that  
had heard them disputing together, and  
perceyuing that hee had answered them  
well, he asked him, Which is the first com-  
mandement of all?

29 Iesus answered him, The first of all the co-  
mandements is, \* Heare, Israel, The Lord  
our God is the onely Lord.

30 Thou shalt therefore loue the Lorde thy  
God with all thine heart, & w<sup>th</sup> al thy soule,  
and with all thy minde, and with all thy  
strength: this is the first commandement.

31 And the second is like, that is, \* Thou  
shalt loue thy neighbour as thy self. There  
is none other commaundement greater  
then these.

32 Then

As the quali- ties of the mind or bodie, or outward thinge, e As godly men, as God's Lawe, f He giue them to vnderstande that he knewe their malice, inuene.

Mat. 22.9.

Luk. 20.27.

Mat. 22.9.

This was

politicke law gi- uen for a time

for the pre-er- uation of fini- lics, real lics.

22.24.

h Notwith- standing the in- trinsick nature, but

the state of man- ners, corrup- tion, and im- mortalitie, so

that then they shall neede no more mar- riage.

Exod. 16.1.

mat. 22.37.

i Then it fol- loweth that

they liue, al- though they be

disceased out of this life.

Mat. 22.31.

Exod. 20.1.

1. Thou shalt

2. Thou shalt

3. Thou shalt

4. Thou shalt

5. Thou shalt

6. Thou shalt

7. Thou shalt

8. Thou shalt

9. Thou shalt

10. Thou shalt



32 Then the Scribe said vnto him, Well Master, thou hast said the truth, that there is one God, and that there is none but he,  
33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, and with all the strength, and to loue his neighbour as him selfe, is more then all burnt offerings and sacrifices.  
34 Then, when Iesus sawe that hee answered discretely, hee said vnto him, Thou art not far from the kingdom of God. And no man after that durst aske him any question.  
35 ¶ And Iesus answered and said teaching in the Temple, How saye the Scribes that Christ is the sonne of Dauid?  
36 For Dauid him selfe said by the holy Ghost, The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstoole.  
37 Then Dauid him selfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.  
38 ¶ Moreouer hee saide vnto them in his doctrine, Beware of the Scribes which loue to go in long robes, & loue salutations in the markets,  
39 And the chiefe seates in the Synagogues, and the first rooms at feasts,  
40 Which deuoure widowes houses, euen vnder a colour of long prayers. These shall receiue the greater damnation.  
41 ¶ And as Iesus saue ouer against the treasure, he beheld howe the people cast money into the treasure, and many riche men cast in much.  
42 And there came a certaine poore widow, and the threwe in two mites, which make a quadrin.  
43 Then hee called vnto him his disciples, and said vnto them, Verely I say vnto you, that this poore, widowe hath cast more in, then all they which haue cast into the treasure.  
44 For they all did cast in of their superfluitie: but shee of her povertie did cast in all that she had, euen all her liuing.

CHAP. XIII.

¶ The destruction of Ierusalem. 10 The Gospell shall be preached to all. 22 The persecutions and false Prophets which shall be before the coming of Christ, whose tyme is vncertaine. 33 He exhorteth euery one to watch.  
1 And as hee went out of the Temple, one of his disciples saide vnto him, Master, see what stones & what buildings are here.  
2 ¶ Then Iesus answered & said vnto him, Seekest thou these great buildings? there shall not bee left one stone vpon a stone, that shall not be throwen downe.  
3 And as hee sate on the mount of Oliues, ouer against the Temple, Peter, & James, and Iohn, & Andrew asked him secretly,  
4 Tell vs, when shall these thinges be? and what shall be the signe when all these things shall be fulfilled?  
5 And Iesus answered them, and began to say, ¶ Take heede least any man deceiue you.

6 For many shall come in my name, saying, I am Christ, and shall deceiue many.  
7 Furthermore when yee shall heare of warres, and rumours of warres, bee ye not troubled: for such thinges must needs bee: but the end shall not be yet.  
8 For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in diuers quarters, & there shall be famine and troubles: these are the beginnings of sorowes.  
9 But take yee heede to your selues: for they shall deliuer you vp to the Councels, and to the Synagogues: ye shall be beaten, and brought before rulers and Kinges for my sake, for a testimoniall vnto them.  
10 And the Gospell must first be published among all nations.  
11 ¶ But when they leade you, and deliuer you vp, take ye no thought afore, neither premeditate what ye shall say: but whatsoever is giuen you at the same time, that speake: for it is not ye that speake, but the holy Ghost.  
12 Yea, and the brother shall deliuer the brother to death, and the father the sonne, & the children shall rise against their parentes, and shall cause them to die.  
13 And yee shall be hated of all men for my Names sake: but whosoever shall endure vnto the end, hee shall be saued.  
14 ¶ Moreouer when yee shall see the abomination of desolation (spoken of by Daniel the Prophet) standing where it ought not, (let him that readeth, consider it) then let them that be in Iudea, flee into the mountaines,  
15 And let him that is vpon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.  
16 And let him that is in the field, nor turne backe againe vnto the thinges which hee left behind him, to take his clothes.  
17 Then woe shall be to them that are with childe, and to them that giue sucke in those dayes.  
18 ¶ Pray therefore that your flight be not in the winter.  
19 For there shall be in those dayes such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shall be.  
20 And except that the Lord had shortened those dayes, no flesh should be saued: but for the electes sake, which he hath chosen, he hath shortened those dayes.  
21 ¶ Then if any man say to you, Lo, here is Christ, or loe, he is there, beleuee it not.  
22 For false Christes shall rise, and false Prophets, and shall shew signes and wonders, to deceiue if it were possible, the verie elect.  
23 But take ye heede: behold, I haue shewed you all things before.  
24 ¶ Moreouer in those dayes, after that tribulation, the Sunne shall waxe darke, & the Moone shall not giue her light,  
25 And the starres of heauen shall fall: &

b Vsurping the authority of Christ.

c That they may be inexcusable.

Mat. 10. 19. Luke 21. 11 and 21. 24.

d He only forbiddeth that care which cometh of distrust.

e This is not to make them negligent, but to assure them that he will assiste them and instruct them sufficiently with answers, so that they may hereby perceiue that their defence standeth not in their owne wisdom, or eloquence.

f Mat. 24. 29. Dan. 9. 27.

g This is most of that time that the Romans should prophane the Temple.

Or. bring. Luke 11. 30.

h Because the destruction shall be most extreme and cruel.

i For they shall not be able to flee.

j That you haue no let to hinder you when you should escape.

Or. 24. 29. Luke 21. 27.

k The cleymay waue and be troubled, but they cannot venterly be deceived, and overcome.

l Wherefore he that suffreth himselfe not to be seduced, hath done excellently.

1st. 1. 10. & 2. 15.

m This teacheth that there shall be a change of the whole order of nature.

the promise of salvation to those that persevere.

the elect are saved by their salvation.

the powers which are in heauē, shal shake.

26 And then shal they see the Sonne of mā comming in the cloudes, with great power and glory.

Mat. 24. 31.

27 \* And hee shall then send his Angels, & shall gather together his elect from the foure windes, and from the vmoſt part of the earth to the vmoſt part of heauen.

28 Now learne a parable of the figge tree. When her bough is yet tender, & it bringeth forth leaues, ye knowe that Sommer is nere.

29 So in like maner, when yee ſee theſe things come to paſſe, know that the kingdome of God is nere, *even* at the dores.

n The word ſi-

gnifieth ſpace

of a too yerres:

albeit this came

to paſſe before

fiftie yerres.

o When the de-

ſtruction of Je-

ruſalem, the per-

ſecutiō & illu-

ſions ſhal come:

but chiefly

theſe are vnder-

ſtand of the ſe-

cond comming

of Chriſt.

p In that he is

man and Media-

tor.

Mat. 24. 13.

q For of the co-

mming we are

moſt aſſured:

but of the time,

the yere, the day

or houre, we are

ignorant, and

therefore muſt

watch conti-

nually.

30 Verely I ſay vnto you, y this \* generation ſhal not paſſe, til al theſe things be done.

31 Heauen and earth ſhall paſſe away, but my wordes ſhall not paſſe away.

32 But of that \* day and houre knoweth no mā, no, nor the Angels which are in heauen, neither the \* Sonne him ſelf, ſaue the Father.

33 \* Take heede: watch, and pray: for yee know not when the time is.

34 *For the Sonne of man is as a mā going into a ſtrange countie, & leaueth his houſe, and giueth authoritie to his ſeruantes, & to euery man his worke, and commaundeth the porter to watch.*

35 ¶ Watch therefore, (for yee knowe not when the Maſter of the houſe will come, at euē, or at midnight, at the cocke crowing, or in the dawning)

36 Left if he come ſodeinly, he ſhould find you ſleeping.

37 And thoſe things that I ſaye vnto you, I ſay vnto all men, Watch.

#### CHAP. XIII.

1 The Priēſtes conſpire againſt Chriſt. 2 Mary Magdalene anointeth Chriſt. 3 The Paſſeouer is eaten. 4 He telleth afore of the treaſon of Iudas. 5 The Lords ſupper is inſtituted. 6 Chriſt is taken. 67 Peter denieth him.

Mat. 26. 1.

Mat. 26. 1.

1 **A**Nd \* two dayes after followed the feaſt of the Paſſeouer, and of vnleauened bread: and the hie Priēſtes, and Scribes ſought how thei might take him by craft, and put him to death.

2 But they ſaid, Not in the feaſt daye, leaſt there be any tumult among the people.

Mat. 26. 6.

Mat. 26. 6.

3 \* And when he was in Bethania in the houſe of Simō the leper, as he ſate at table, there came a woman hauing a boxe of ointment of \* ſpikenard, very coſtly, and ſhe brake the boxe, and powred it on his head.

\* Or of ſpikenard,

or ſauſily made.

4 Therefore \* ſome diſdained among theſe, and ſaid, To what end is this waſte of ointment?

5 For it might haue bene ſolde for more then <sup>b</sup> three hundred pence, and bene giuen vnto the poore, \* and they grudged againſt her.

b Which are in

value about ſix

pound ſterling.

c To wit, Iudas:

who was offend-

ed therewith, &

therefore made a

buſines.

6 But Ieſus ſaid, Let her alone: why trouble ye her? ſhe hath wrought a good work on me.

7 For ye haue the poore with you alwaies, and when ye will ye may doe them good,

but me ye ſhal not haue alwayes.

8 She hath done that ſhe could: ſhe came afore hand to anoint my body to the burying.

9 Verely I ſay vnto you, whereſoeuer this Goſpell ſhal be preached throughout the whole world, thus alſo that ſhe hath done ſhal be ſpoken of in remembrance of her.

10 ¶ Then Iudas Iſcariot, one of the twelue, <sup>d</sup> went away vnto the hie Priēſtes, to betray him vnto them.

Mat. 26. 14.

Mat. 26. 14.

d He tooke oc-

caſion by this

overture as of a

thing euil done.

11 And when they heard it, they were glad, and promiſed that they would giue him money: therefore he ſought how he might conueniently betray him.

12 ¶ \* Nowe the firſt daye of vnleauened bread, when they ſacrificed the Paſſeouer, his diſciples ſaid vnto him, Where wilt thou that wee goe and prepare, that thou maiſt eate the Paſſeouer?

Mat. 26. 17.

Mat. 26. 17.

13 Then he ſent forth two of his diſciples, & ſaid vnto them, Go ye into the citie, & there ſhal a man meet you bearing a pitcher of water: followe him.

14 And whitherſoeuer he goeth in, ſaye ye to the goodman of the houſe, The Maſter ſaith, Where is the lodging where I ſhall eate the Paſſeouer with my diſciples?

15 And he will ſhew you an vpper chamber which is large, trimmed and prepared: there make it readie for vs.

16 So his diſciples went forth, and came to the citie, and found as he had ſaid vnto them, and made readie the Paſſeouer.

17 ¶ And at euē he came with the twelue.

18 \* And as they ſate at table and did eate, Ieſus ſaid, Verely I ſay vnto you, that one of you ſhal betray me, <sup>w</sup> eateth with me.

Mat. 26. 20.

Mat. 26. 20.

John. 13. 26.

19 Then they began to be ſorowfull and to ſay to him one by one, Is it I? And another, Is it I?

20 And he answered and ſaid vnto them, *It is one of the twelue that \** dipperth with me in the platter.

21 \* Truly the Sonne of man goeth his way, as it is \* written of him: but wo be to that man, by whome the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

22 \* And as they did eate, Ieſus <sup>e</sup> tooke the bread, and when he had giuen thanks, he brake it and gaue it to them, and ſaid, Take, eate, this is my body.

e To dip the

hand, is as much

to ſay, as he that

is accuſtomed to

eate with me.

Psalm. 133. 3.

John. 13. 26.

Mat. 26. 24.

Mat. 26. 24.

Mat. 26. 24.

Mat. 26. 24.

Mat. 26. 24.

Mat. 26. 24.

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Mat. 26. 24.

Mat. 26. 24.

Mat. 26. 24.

Mat. 26. 24.

Mat. 26. 24.

23 Alſo he tooke the cup, and when he had giuen thanks, gaue it to them: and they all dranke of it.

24 And he ſaid vnto them, This is my blood of the new Teſtament, which is ſhed for many.

25 Verely I ſaye vnto you, I will drinke no more of the fruite of the vine, vntill that day, that I drinke it new in the kingdom of God.

26 And when they had ſung a psalme, they went out to the mount of Oliues.

27 ¶ Then Ieſus ſaide vnto them, All yee ſhal be offended by me this night: for it is

John. 16. 33.

John. 16. 33.

John. 16. 33.

John. 16. 33.

John. 16. 33.

John. 16. 33.

John. 16. 33.

John. 16. 33.

John. 16. 33.

John. 16. 33.

John. 16. 33.

John. 16. 33.

John. 16. 33.

John. 16. 33.

John. 16. 33.

written,

written, \* I will smite the shepheard, and the sheepe shalbe scattered.  
 28 But after that I am risen, I will goe into \* Galile before you.  
 29 And Peter said vnto him, Although all men should be offended, yet would not I.  
 30 Then Iesus said vnto him, Verely I saye vnto thee, this day, *even* in this night, before the cocke crowe twice, thou shalt denie me thrise.  
 31 But he said more earnestly, If I should die with thee, I will not denie thee: likewise also said they all.  
 32 ¶ After they came into a place named Gethsemane: the he said to his disciples, Sit ye hcre, till I haue prayed.  
 33 And he tooke with him Peter, & James, and Iohn, and he began to be afraid, & in great heauines,  
 34 And saide vnto them. My soule is verie heauie, *even* vnto the death: tarie here & watch.  
 35 So he went forward a litle, and fell down on the ground, and prayed, that if it were possible, that houre might passe from him.  
 36 And he said, Abba, Father, all thinges are possible vnto thee: take away this cup from me: neuertheless, not y I will, but that thou wilt, *be done*.  
 37 Then he came & found them sleeping, and saide to Peter, Simon, sleepest thou? couldest not thou watch one houre?  
 38 ¶ Watch ye, and pray, that yee enter not into tentation: the spirit in deede is ready, but the flesh is weake.  
 39 And againe he went away, and prayed, and spake the same words.  
 40 And hee returned, and found them a sleepe againe: for their eyes were heauie: neither knew they what they should answer him.  
 41 And he came the third time, & said vnto them, \* Sleepe hence forth, and take your rest: it is ynough: the houre is come: behold, the Sonne of man is deliuered into the hands of sinners.  
 42 Rise vp: let vs go: he that betrayeth me, is at hand.  
 43 ¶ And immediatly while he yet spake, came Iudas that was one of the twelue, & with him a great multitude with swordes & stauies from the hie Priestes, & Scribes, and Elders.  
 44 And hee that betrayed him, had giuen them a token, saying, Whomsoeuer I shal kisse, he it is: take him & leade him away safely.  
 45 And as sone as he was come, hee went straight way to him, and said, Master, Master, and kissed him.  
 46 Then they laid their hands on him, and tooke him.  
 47 And y one of them that stood by, drewe out a sword, and smote a seruant of the hie Priest, and cut of his eare.  
 48 And Iesus answered and said vnto the, Yee bee come out as vnto a thiefe with

swordes and with stauies to take me.  
 49 I was daylye with you reaching in the Temple, and yee tooke me not: but *this is done* that the Scriptures shoulde be fulfilled.  
 50 Then they all forsooke him, and fled.  
 51 And there followed him a certaine yong man, clothed in linnen vpo his bare bodie, and the yong men caught him.  
 52 But he left his linnen cloth, and fled fro them naked.  
 53 ¶ So they led Iesus away to the hie Priest, and to him came all the hie Priestes, and the Elders, and the Scribes.  
 54 And Peter followed him, afarte of, euen into the hall of the hie Priest, & sate with the seruantes, and warmed him selfe at the fire.  
 55 And the hie Priestes, and all the Counsell sought for witness against Iesus, to put him to death, but found none.  
 56 For many bare false witness against him, but their witness agreed not together.  
 57 Then there arose certaine, & bare false witness against him, saying,  
 58 We heard him say, \* I will destroye this Temple made with handes, and within three dayes I will builde another, made without handes.  
 59 But their witness yet agreed not together.  
 60 Then the hie Priest stood vp amongs them, and asked Iesus, saying, Answerest thou nothing? what is the matter that these beare witness against thee?  
 61 But hee helde his peace, and answered nothing. Again y hie Priest asked him, and said vnto him, Art thou Christe the Sonne of the Blessed?  
 62 And Iesus said, I am he, \* and ye shall see the \* Sone of man sit at the right hand of the power of God, & come in the cloudes of heauen.  
 63 Then the hie Priest rent his clothes and said, What haue wee any more neede of witnesses?  
 64 Yee haue heard the blasphemie: what thinke ye? And they all condemned him to be worthy of death.  
 65 And some began to spit at him, and to couer his face, & to beate him with fistes, and to say vnto him, Prophesie. And the sergeantes smote him with their rods.  
 66 ¶ And as Peter was beneath in the hall, there came one of the maides of the hie Priest.  
 67 And when she saw Peter warming him selfe, shee looked on him, and said, Thou wast also with Iesus of Nazaret.  
 68 But he denied it, saying, I knowe him not, neither wor I what thou sayest. Then he went out into the porche, and the cocke crewe.  
 69 ¶ Then a maid saw him againe, and began to say to them that stood by, This is one of them.  
 70 But he denied it againe: and anon after, they that stood by, said againe to Peter, Surely

Which declar-  
 eth that no man  
 can do anything  
 contrary to Gods  
 ordinance.  
 Meaning al the  
 disciples.  
 Mat. 16. 57.  
 Luke. 22. 54.  
 Iohn. 18. 24.  
 ¶ That is, they  
 which had the  
 selfe authoritie  
 among the Priests.  
 x Which signi-  
 fied that his hoar  
 zeale began now  
 to be abated.  
 Or, lighte.  
 Math. 26. 59.  
 ¶ Or, were not like.  
 Iohn. 18. 25.  
 y These two  
 witnesses dissen-  
 ted, in that the  
 one reported  
 that Christ said,  
 he could destroy  
 the Temple, (as  
 Math. writeth)  
 and the other  
 said, that he  
 heard him say,  
 that he would  
 do it, as was  
 noted.  
 z ¶ That is, of  
 God, who is  
 worthy al praise  
 the which  
 worde in their  
 language, the  
 Iewes whē they  
 speake of God,  
 vfe commonly  
 in their writings  
 euen to this day.  
 Mat. 24. 59.  
 a Whom they  
 now contemned  
 in this base  
 state, they  
 should see ap-  
 peare at the last  
 day with ma-  
 iestic and glorie.  
 b This declar-  
 eth the wickednes  
 and insolencie  
 of the gouernours,  
 & rulers, see-  
 ing their officers  
 contrary to all  
 iustice, thus ra-  
 ged & tormen-  
 ted him, that  
 was innocent.  
 Mat. 26. 59.  
 c We ought to  
 consider our  
 own inhumitie,  
 that we may  
 learne onely to  
 trust in God, &  
 not in our owne  
 strength.  
 Or, shew.  
 d Peter prepa-  
 reth him self to  
 flee if he were  
 further laid vnto.  
 Mat. 26. 57.  
 Luke. 22. 51.  
 Iohn. 18. 25.

see what it is for a  
 to cry sume upon any  
 in the last daye  
 they would say  
 Iohn. 18. 25.

Peter's zeal, is here  
 colly shown.

Mat. 26. 59-69

all the witnesses  
 with the 18. 25



Surely thou art *one* of them: for thou art of Galile, and thy speech is like.

71 And he began to curse, & sweare, saying, I know not this man of whom ye speake.

Mat. 26. 73.  
Iohn. 18. 25.

72 \* Then the second time the cocke crew, and Peter remembered the word that Iesus had saide vnto him, Before the cocke crow twise, thou shalt deny me thrise, and waying that with himselfe, he wept.

Or, rubbed out of the doores and wept.

## CHAP. XV.

1 Iesus is led to Pilate. 25 He is condemned, reviled and put to death. 46 And is buried by Ioseph.

1 And \* anon in the dawning, the high Priests helde <sup>a</sup> a counsell with the Elders, and the Scribes, & the whole Counsell, and bound Iesus, and led him away, & deliuered him to Pilate.

Mat. 27. 1.

Luke. 22. 66.

Iohn. 18. 19.

a For the Romans gaue them no authoritie to put any man to death.

2 The Pilate asked him, Art thou the King of the Iewes? And he answered, and said vnto him, Thou saiest it.

3 And the hie Priests accused him of many things.

Mat. 27. 19.

Luke. 23. 3.

Iohn. 18. 31.

4 \* Wherefore Pilate asked him againe, saying, Answerest thou nothing? beholde howe many things they witnes against thee.

b He would not defend his cause but prefeted him self willingly to be condemned.

5 But Iesus answered <sup>b</sup> no more at all, so that Pilate marueiled.

6 Now at the feast Pilate did deliuer a prisoner vnto the, whomsoever they would desire.

7 Then there was one named Barabbas, which was bound with his fellowes, that had made insurrection, who in the insurrection had committed murder.

8 And the people cryed aloud, and began to desire <sup>c</sup> that he would do as he had <sup>c</sup> euer done vnto them.

c The people alwayes mainteine their customs, although they be worth nothing.

9 Then Pilate answered them, and saide, Will ye that I let loose vnto you the King of the Iewes?

10 For he knew that the hie Priests had deliuered him of enuie.

11 But the hie Priests had moued the people <sup>d</sup> to desire that he would rather deliuer Barabbas vnto them.

12 And Pilate answered, and said again vnto them, What will ye then that I do <sup>d</sup> with him, whom ye call the King of the Iewes?

13 And they cryed againe, Crucifie him.

14 Then Pilate said vnto them, But what euill hath he done? And they cryed the more feruently, Crucifie him.

d When a iudge hath respect to me, he quite forgetteth justice.

15 So Pilate <sup>d</sup> willing to content the people, loosed them Barabbas, and deliuered Iesus when he had scourged him, that he might be crucified.

Or, Prison.

16 Then the souldiers led him away into <sup>e</sup> hall, which is the <sup>e</sup> common hall, and called together the whole bande,

17 And clad him with purple, and platted a crowne of thornes, & put it about his head,

18 And began to salute him, saying, Haile, King of the Iewes.

Or, flak.

19 And they smote him on the head with a <sup>f</sup> reede, and spat vpon him, & bowed the knees, & did him reuerence.

20 And when they had mocked him, they tooke the purple of him, and put his own clothes on him, & led him out to crucifie him.

21 \* And they <sup>g</sup> compelled one that passed by, called Simon of Cyrene (which came out of the countrey, & was father of Alexander & Rufus) to beare his crosse.

Mat. 27. 32.

Luke. 23. 26.

It was the custom to make him that was condemned, to carry his crosse, but Iesus was not able for weakness.

22 \* And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulles.

23 And they gaue him to drink wine mingled <sup>h</sup> with myrrhe: but he receiued it not.

Mat. 27. 33.

Luke. 23. 39.

Iohn. 19. 29.

24 And when they had crucified him, they parted his garments, casting lots for the, what euery man should haue.

f Which was to hasten his death but he would not drinke it, because he would waite for the hour that his Father had appointed, that he might render vnto him perfect obedience.

25 And it was <sup>i</sup> the third houre, when they crucified him.

g The Iewes divided their day into foure parts, so that by the third houre here ment the third part of the day, which was from six a clock to nine, at what time Mat. saith he was crucified.

26 And the title of his cause was written about, THE KING OF THE IEWES.

27 They crucified also <sup>j</sup> with him two thieues, the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, \* And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, \* Hey, thou that destroyest the Temple, & buildest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen the hie Priests mocking, saide among them selues with the Scribes, He saued other men, him selfe he cannot saue.

32 Let Christ the king of Israel now come downe from the crosse, that we may see, & beleuee. \* They also that were crucified with him, reuiled him.

h Meaning the one of the that were crucified.

33 ¶ Now when the sixth houre was come, darkenes arose ouer <sup>k</sup> all the land vntill the ninth houre.

i Because this darkenes was onely ouer the land of Canan, when e here of the world was light, the miracle is the greater.

34 And at the <sup>l</sup> ninth houre Iesus cried with a loud voyce, saying, \* Eloi, Eloi, lama sabachthani? which is by interpretation, My God, my God, why hast thou forsake me?

k Which was the third part of the day, and about three of clock after noone.

35 And some of them that stood by, when they heard it, said, <sup>m</sup> Behold, he calleth Elias.

l This was spoken mockingly.

36 And one ran, and filled a <sup>n</sup> sponge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone: let vs see if Elias will come and take him downe.

m Who had charge our hundred men.

37 And Iesus cryed with a loud voyce, and gaue vp the ghost.

38 ¶ And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Now when the <sup>o</sup> Centurion, which stood ouer against him, saw that he thus crying gaue vp the ghost, he said, Truly this man was the Sonne of God.

40 ¶ There were also women, which beheld afarre of, among whome was Marie Magdalene, and Marie (the mother of Iames the lesse, and of Ioses) and Salome,

41 Which also when he was in Galile,\* followed him, and ministred vnto him, and many other women which came vp with 7 him vnto Ierusalem.

42 ¶ And now when night was come (because it was the day of the preparation, that is before the Sabbath)

43 Ioseph of Arimathea, an <sup>n</sup> honourable Counsellour, which also looked for the kingdome of God, came, and went in boldly vnto Pilate, and asked the body 9 of Iesus.

44 And Pilate marueiled, if he were already dead, and called vnto him the Centurion, and asked of him whether hee had bene any while dead.

45 And when he knew the truth of the Centurion, he gaue the bodie to Ioseph,

46 Who bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and laid him in a tombe that was hewen out of a rocke, and rolled a stone vnto the dore of the sepulchre.

47 And Marie Magdalene, and Marie Ioses mother beheld where he should be layed.

## CHAP. XVI.

1 The women come to the grave. 9 Christ being risen againe, appeareth to Magdalene. 14 Also to the cleue & reproacheth their vnbelief. 16 He cometh the preaching of the Gospel & the ministration of baptisme vnto the.

1 And when the Sabbath day was past, Marie Magdalene, and Marie the mother of Iames, and Salome, bought sweete oynments that they might come, & embaulme him.

2 Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the sunne was yet rising, 3 And they said one to another, Who shall rolle vs away the stone from the doore of the sepulchre?

4 And when they looked, they sawe that the stone was rolled away (for it was a very great one.)

5 So they went into the sepulchre, and saw a yong man sitting at the right side, clothed in a long white robe: and they were afraide.

6 But he said vnto them, Be not afraid: ye seeke Iesus of Nazaret, which hath bene

crucified: he is risen, he is not here: behold the place, where they put him.

But go your way, and tell his disciples, & Peter, that he wil go before you into Galile: there shal ye see him,\* as he said vnto you.

8 And they went out quickly, & fled from the sepulchre: for they trembled, & were amased, neither said they any thing to any man: for they were afraied.

¶ And when Iesus was risen againe, in y morow (w<sup>h</sup> was the first day of the weeke) hee appeared first to Marie Magdalene, \* out of whome he had cast seven deuils.

10 And she went and tolde them that had bene with him, which mourned & wept.

11 And when they heard that he was aliue, and had appeared to her, they beleueed it not.

12 ¶ After that, he appeared vnto two of them in an other forme, as they walked and went into the country.

13 And they went and tolde it to the remnant, but they beleueed them not.

14 ¶ Finally, he appeared vnto the cleuen as they sat together, and reproued the of their vnbelief and hardnes of heart, because they beleueed not them which had seene him, being risen vp againe.

15 And he said vnto them, \* Go ye into all the world, and preach the Gospel to e- uerie creature.

16 He that shall beleuee and be baptized, shalbe saued: \* but he that wil not beleuee, shalbe damned.

17 And these tokens shall followe them that beleuee, \* In my name they shall cast out deuils, and \* shall speake with new tongues,

18 \* And shall take away serpents, & if they shall drinke any deadly thing, it shall not hurt them: \* they shall lay their hands on the sicke, and they shall recouer.

19 \* So after the Lord had spoken vnto the, he was receiued into heauen, and sat at the right hand of God.

20 And they went forth, and preached e- uery where. And the \* Lord wrought with them, and confirmed the word w<sup>h</sup> signes that followed, Amen.

b He especially maketh men id of Peter to com fort him, because he had fallen into greater daſſ getten then the rest

Mat. 26. 32.

chap. 14. 28.

Iohn. 20. 16.

luk. 24. 2.

c They had ſone forgotten that, that Chriſt had ſortold the of his reſurre- ction.

Luk. 24. 3.

Luke. 24. 36.

Iohn. 20. 19.

d Mourning & praying.

Mat. 28. 19.

e As we Gentile as Iewe.

Iohn. 12. 48.

f This gift was but for a time to cauſe men the more willingly to receiue the Goſpel which as yet was not euidently knowe.

Mat. 16. 18.

g With other and diuers, as Luke ſaith.

Mat. 28. 8.

Mat. 28. 8.

Luke. 24. 37.

Euer. 2. 4.

h The miracles and ſignes folow the doctrine, as certain ſeales, ſo that if the doctrine be falſe, the miracles can be no better, Deut. 13. 3.

# THE HOLIE GOSPEL OF IE- SVS CHRIST, according to Luke.

## CHAP. I.

1 Of Zacharias, and Eliſabet. 11 The Angell ſheweth him of the natiuitie of Iohn Baptiſt. 20 His incredulitie is puniſhed. 21 The talke of the Angell, & Marie. 46 Her ſong. 57 The birth, Circumciſion, & graces of Iohn. 68 Zacharias giueth thanks to God, and prophetieth.

1 Or as much as manye haue taken in hand to ſet forth the ſtory of thoſe things, whereof we are fully perſuaded, As they haue deliuered the vnto vs, which fro the beginning ſaw them ſelues, and were miniſters of the word,

3 It ſeemed good alſo to me (moſt noble Theophilus) aſſone as i had ſearched our perfectly al things from the beginning to write vnto thee thereof from poynt to point,

4 That thou mighteſt acknowledge the certainty of thoſe things, whereof thou haſt bene inſtructed.

5 In the time of Herode king of Iudea, there was a certaine Prieſt named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Eliſabet.

c The ſonne of Antipater.

d Read, 1. Chy.

24. 20. & Math. 12. 17.

e By her father: for by her mothers line the was of the houſe of Dauid.

6 Both



# Zacharias is domme.

6 Both were iust before God, and walked in all the commandements and ordinances of the Lord, without reproofe.

7 And they had no child, because that Elisabeth was barren: and both were well stricken in age.

8 And it came to passe, as he executed the Priests office before God, as his course came in order,

9 According to the custome of the Priests office, his lot was to burne incense, when he went into the Temple of the Lord.

10 And the whole multitude of the people were without in prayer, while the incense was burning.

11 Then appeared vnto him an Angell of the Lord standing at the right side of the altar of incense.

12 And when Zacharias sawe him, hee was troubled, and feare fell vpon him.

13 But the Angell said vnto him, Feare not, Zacharias: for thy prayer is heard, & thy wife Elisabeth shall beare thee a sonne, and thou shalt call his name Iohn.

14 And thou shalt haue ioye and gladnes, & many shall reioyce at his birth.

15 For he shall bee great in the sight of the Lord, and shall neither drinke wine, nor strong drinke: and he shall be filled with the holy Ghost, euen from his mothers wombe.

16 And many of the children of Israel shall he turne to their Lord God.

17 For he shall goe before him in the spirit and power of Elias, to turne the heartes of the fathers to the children, and the disobedient to the wisdome of the iust men, to make readie a people prepared for the Lord.

18 Then Zacharias saide vnto the Angell, Whereby shall I knowe this? for I am an olde man, and my wife is of a great age.

19 And the Angell answered, and said vnto him, I am Gabriel that stand in the presence of God, and am sent to speake vnto thee, and to shewe thee these good tidings.

20 And behold, thou shalt be domme, and not be able to speake, vntill the day that these things be done, because thou beleuest not my words, which shall be fulfilled in their season.

21 Now the people waited for Zacharias, and marueiled that he taried so long in the Temple.

22 And when he came out, he coulde not speake vnto them: then they perceiued that he had sene a vision in the Temple: for he made signes vnto them, and remained domme.

23 And it came to passe, when the dayes of his office were fulfilled, that he departed to his owne house.

24 And after those daies, his wife Elisabeth conceived, and hid her selfe sixe moneths, saying,

# S. Luke.

25 Thus hath the Lord dealt with me, in the dayes wherein hee looked on me, to take from me my rebuke among men.

26 And in the sixte moneth, the Angell Gabriel was sent from God vnto a city of Galile, named Nazaret,

27 To a virgin affianced to a man whose name was Ioseph, of the house of Dauid, and the virgins name was Marie.

28 And the Angell went in vnto her, and said, Haile thou that art freely beloued: the Lord is with thee: blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and thought what manner of salutation that should be.

30 Then the Angell said vnto her, Feare not, Marie: for thou hast found fauour with God.

31 For Io, thou shalt conceive in thy wombe, and beare a sonne, and shalt call his name IESVS.

32 He shall be great, and shall bee called the Sonne of the most High, and the Lord God shall giue vnto him the throne of his father Dauid.

33 And hee shall reigne ouer the house of Iacob for euer, and of his kingdome shall be none end.

34 Then said Marie vnto the Angell, How shall this be, seeing I knowe not man?

35 And the Angell answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the most High shall ouershadow thee: therefore also that holy thing which shall be borne of thee, shall be called the Sonne of God.

36 And beholde, thy cousin Elisabeth, thee hath also conceived a sonne in her olde age: and this is her sixte moneth, which was called barren.

37 For with God shall nothing be vnpossible.

38 Then Marie said, Beholde, the seruant of the Lord: be it vnto me according to thy word. So the Angell departed from her.

39 And Marie arose in those dayes, and went into the hill country with haste to a citie of Iuda,

40 And entred into the house of Zacharias, and saluted Elisabeth.

41 And it came to passe, as Elisabeth heard the salutation of Marie, the babe sprang in her bellie, and Elisabeth was filled with the holy Ghost.

42 And she cried with a loude voyce, and said, Blessed art thou among women, because the fruit of thy wombe is blessed.

43 And whence cometh this to me, that the mother of my Lord should come to me?

44 For Io, as soon as the voyce of thy salutation sounded in myne eares, the babe sprang in my belly for ioy.

# The Angel sent to

prayer.

Angel. & v. 26.

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a Which was also called, Kiriath-arba, or Hebron, Ios. 14. 15. & 21. 13.  
b This mouing was extraordinary and not natural, which was to commend the miracle. c He sheweth the cause why Marie was blessed.



long.

by the image of the Angel. The foule, & the spirit of the Lord, which are two principal parts of the soule. This favour of God hath shewed to me, that he will be for ever.

According to promise made to Abraham, he would be his God, and his seed for ever. The wicked paynes for other, wherein they themselves are taken. And Marie abode with her about three moneths after, she returned to her owne house.

Not only for his benefice in pardoning his sin, but also to show he was not punished for his incontinence.

The mightie power of God and his graces which declared that he should be an excellent person. In declaring himselfe mindfull of his people and therefore is come from heaven to visite and save them. When I promise of God seemed to have failed, and the Lord of Israel to have perished, then sent he his Christ who by his invincible strength, as with a strong horne overthrowe his enemies.

- 45 And blessed is shee that beleueed: for those things shalbe performed, which were told her<sup>d</sup> from the Lord.
- 46 Then Marie saide, My<sup>e</sup> foule magnifieth the Lord,
- 47 And my spirit reioycest in God my Saviour.
- 48 For hee hath looked on the "poore degree of his seruant: for behold, I<sup>d</sup> henceforth shal al ages cal<sup>e</sup> me blessed.
- 49 Because, he that is mightie, hath done for me great things, and holy is his Name.
- 50 And his mercie is from generation to generation on them that feare him.
- 51 He hath shewed strength with his arme: he hath scattered the proud in the imagination of their hearts.
- 52 Hee hath put downe the mightie from their seates, and exalted them of lowe degree.
- 53 Hee hath filled the hungrie with good things, and sent away the riche empie.
- 54 Hee hath vpholden Israel his seruant, being minded of his mercie
- 55 (\* As hee hath spoken to our fathers, to witte, to Abraham & his<sup>e</sup> seede) for euer.
- 56 ¶ And Marie abode with her about three moneths after, she returned to her owne house.
- 57 ¶ Now Elisabets time was fulfilled, that she should be deliuered, and she brought forth a sonne.
- 58 And her neighbours, and cousins heard tell howe the Lord had shewed his great mercie vpon her, and they reioyced with her.
- 59 And it was so that on the eight daye they came to circumcise the babe, and called him Zacharias, after the name of his father.
- 60 But his mother answered, and said, Not so, but he shalbe called Iohn.
- 61 And they sayd vnto her, There is none of thy kinred, that is named with this name.
- 62 Then they made signes to his father, how he would haue him called.
- 63 So he asked for writing tables, & wrote, saying, His name is Iohn, and they marueiled all.
- 64 And his mouth was opened immediately, and his tongue loosed, and he spake and praised God.
- 65 Then feare came on all them that dwelt nere vnto them, and al these wordes were noysed abroade throughout all the hill country of Iudea.
- 66 And all they that heard them, layd them vp in their heartes, saying, What maner childe shall this be! and the<sup>e</sup> hand of the Lord was with him.
- 67 Then his father Zacharias was filled with the holie Ghost, and prophesied, saying,
- 68 Blessed be the Lord God of Israel, because he hath<sup>e</sup> visited<sup>e</sup> and redeemed his people,
- 69 \* And hath raised vp the<sup>e</sup> horne of saluation vnto vs, in the house of his ser-

- uant David,
- 70 \* As he spake by the mouth of his holy Prophets, which were since the worlde began, saying,
- 71 That he would sende vs deliuerance from our enemies, and from the handes of al that hate vs,
- 72 That he would shewe<sup>e</sup> mercie towards our fathers, and remember his holy Couenant,
- 73 \* And the othe which hee sware to our father Abraham:
- 74 Which was, that he would graunt vnto vs, that we being deliuered out of the hãds of our enemies, should<sup>e</sup> serue him without feare
- 75 All the dayes of our life, in<sup>e</sup> holines and righteousness before him.
- 76 And thou, babe, shalt bee called the Prophet of the most High: for thou shalt go before the face of the Lord, to prepare his wayes,
- 77 And to giue knowledge of saluation vnto his people, by the<sup>e</sup> remission of their sinnes,
- 78 Through the tender mercie of our God, whereby<sup>e</sup> the<sup>e</sup> day spring from an high hath visited vs,
- 79 To giue light to them that sit in darkenes, and in the shadowe of death, and to guide our feete into the way of<sup>e</sup> peace.
- 80 And the childe grewe, and waxed strong in spirit, and was in<sup>e</sup> the wilderness, till the day came, that he should shewe himselfe vnto Israel.
- ¶ That is, of all felicitie. ¶ He meaneth that part of Iudea which was least inhabited, where also the grosse and rude people dwelled,

CHAP. II.

- 7 The birth and circumcision of Christ. 22. He was receiued into the Temple. 24. Simeon and Anna prophesie of him. 40. He was founde among the doctours. ¶ His obedience to father and mother.
- ¶ And it came to passe in those dayes, that there came a commaundement from Augustus Cesar, that all the<sup>e</sup> worlde should be<sup>e</sup> taxed.
- (This first<sup>e</sup> taxing was made when Cyrenius was gouernour of Syria.)
- ¶ Therefore went all to be taxed, euerie man to his owne citie.
- ¶ And Ioseph also went vp from Galile out of a citie called Nazaret, into Iudea, vnto the citie of<sup>e</sup> David, which is called Beth-lehem (because he was of the house and linage of David.)
- ¶ To be taxed with Marie that was giuen him to wife, which was with childe.
- ¶ And so it was, that while they were there, the dayes were accomplished that she should be deliuered.
- ¶ And she brought forth her<sup>e</sup> first begotten sonne, and wrapped him in swathing clothes, and laid him in a<sup>e</sup> cratche, because there was no rowme for them in the Inne.
- ¶ And there were in the same country shepherdes, abiding in the field, & keeping watche by night because of their flocke.

1. Pet. 1. 10. 2. Pet. 1. 19. 3. Pet. 1. 19. 4. Pet. 1. 19. 5. Pet. 1. 19. 6. Pet. 1. 19. 7. Pet. 1. 19. 8. Pet. 1. 19. 9. Pet. 1. 19. 10. Pet. 1. 19. 11. Pet. 1. 19. 12. Pet. 1. 19. 13. Pet. 1. 19. 14. Pet. 1. 19. 15. Pet. 1. 19. 16. Pet. 1. 19. 17. Pet. 1. 19. 18. Pet. 1. 19. 19. Pet. 1. 19. 20. Pet. 1. 19. 21. Pet. 1. 19. 22. Pet. 1. 19. 23. Pet. 1. 19. 24. Pet. 1. 19. 25. Pet. 1. 19. 26. Pet. 1. 19. 27. Pet. 1. 19. 28. Pet. 1. 19. 29. Pet. 1. 19. 30. Pet. 1. 19. 31. Pet. 1. 19. 32. Pet. 1. 19. 33. Pet. 1. 19. 34. Pet. 1. 19. 35. Pet. 1. 19. 36. Pet. 1. 19. 37. Pet. 1. 19. 38. Pet. 1. 19. 39. Pet. 1. 19. 40. Pet. 1. 19. 41. Pet. 1. 19. 42. Pet. 1. 19. 43. Pet. 1. 19. 44. Pet. 1. 19. 45. Pet. 1. 19. 46. Pet. 1. 19. 47. Pet. 1. 19. 48. Pet. 1. 19. 49. Pet. 1. 19. 50. Pet. 1. 19. 51. Pet. 1. 19. 52. Pet. 1. 19. 53. Pet. 1. 19. 54. Pet. 1. 19. 55. Pet. 1. 19. 56. Pet. 1. 19. 57. Pet. 1. 19. 58. Pet. 1. 19. 59. Pet. 1. 19. 60. Pet. 1. 19. 61. Pet. 1. 19. 62. Pet. 1. 19. 63. 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The shepherdes, Christ circumcised.

S. Luke.

Testimonies of Christ.

Angel.

9 And lo, the Angel of the Lord came vp to them, and the glorie of the Lord shone about them, and they were sore afraid.

10 Then the Angel said vnto them, Be not afraide: for beholde, I bring you tidings of great ioye, that shalbe to all the people:

11 That is, that vnto you is borne this daye in the cite of <sup>f</sup>Dauid, a Sauour, which is Christ the Lord.

12 And <sup>g</sup>this shalbe a signe to you, Ye shall finde the childe swaddled, and layde in a cratch.

13 And straight way there was with the Angel a multitude of heauely souldiers, praising God, and saying,

14 Glorie be to God in the high heauens, and peace in earth, and towards men <sup>h</sup>good will.

15 And it came to passe when the Angels were gone away from them into heauen, that the shepheards said one to another, Let vs go then vnto Beth-lehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

16 So they came with haste, and found both Marie and Ioseph, and the babe laid in the cratch.

17 And when they had seene it, they published abroade the thing, which was tolde them of that childe.

18 And all that heard it, wondered at the things which were tolde them of the shepheards.

19 But Marie kept al those sayings, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God, for all that they had heard & seene, as it was spoken vnto the.

21 ¶ And when the eight dayes were accomplished, that they should circumsise the childe, his name was then called \* <sup>i</sup>IESVS, which was named of <sup>j</sup>Angel, before he was concieued in the wombe.

22 \* And when the dayes of <sup>k</sup>her purification after the Lawe of Moyses were accomplished, they brought him to Ierusalem, to present him to the Lorde.

23 (As it is written in the Law of the Lord, \* Euerie man childe <sup>l</sup>that first openeth the wombe, shalbe called holy to the Lorde.)

24 And to giue an oblation, \* as it is commaunded in the Law of the Lord, a paire of turtle dooues, or two yong pigeons.

25 And beholde, there was a man in Ierusalem, whose name was Simeon: this man was iust, and feared God, & waited for the consolation of Israel, and the <sup>m</sup>holy Ghost was vpon him.

26 And a reuelation was giuen him of the holy Ghost, that he should not see death, before he had seene the Lords Christ.

27 And he came <sup>n</sup>by the motion of the Spirit into the Temple, & when the parents brought in the childe Iesus, to do for him after the custome of the Law,

28 Then he tooke him in his armes, and

praised God, and said,

29 Lord, I now lettest thou thy seruant depart in peace, according to thy worde:

30 For mine eyes haue seene thy <sup>o</sup>saluation,

31 Which thou hast prepared before the face of al people:

32 A light to be reueiled to the Gentiles, and the glorie of thy people Israel.

33 And Ioseph and his mother marueiled at those things, which were spoken touching him.

34 And Simeon <sup>p</sup>blessed them, and said vnto Marie his mother, Behold, this childe is appointed for the <sup>q</sup>sal and rising againe of many in Israel, and for a signe which shalbe spoken against,

35 (Yea and a <sup>r</sup>sworde shall pearce through thy soule) that the <sup>s</sup>thoughts of manie hearts may be opened.

36 And there was a Prophetisse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, and had <sup>t</sup>liued with an husband seuen yeres from her virginitee:

37 And she was widow about foure score, & foure yeres, and went <sup>u</sup>not out of the Temple, but serued God with fastings and prayers, night and day.

38 She then comming at the same instant vpon them, <sup>v</sup>confessed likewise the Lord, and spake of him to all that looked for redemption in Ierusalem.

39 And when they had performed al things according to the Lawe of the Lorde, they returned into Galile to their owne cite Nazareth.

40 And the childe grew, and waxed strong in Spirit, and was filled with wisdom, & the grace of God was with him.

41 ¶ Nowe his parents went to Ierusalem euerie yere, <sup>w</sup>at the feaste of the Pasco-

42 And when he was twelue yeere olde, and they were come vp to Ierusalem, after the custome of the feaste,

43 And had finished the dayes thereof, as they returned, the childe Iesus remained in Ierusalem, and Ioseph knew not nor his mother,

44 But they supposing, that he had bene in the companie, went a dayes journey, and sought him among <sup>x</sup>their kinsfolke, and acquaintance.

45 And when they founde him not, they turned backe to Ierusalem, and sought him.

46 And it came to passe three dayes after, that they founde him in the Temple, sitting in the middes of the <sup>y</sup>doctours, both hearing them, and asking them questions.

47 And all that heard him, were astonished at his vnderstanding, and answers.

48 So when they sawe him, they were amazed, and his mother said vnto him, Sonne, why hast thou thus dealt with vs? behold, thy father and I haue sought thee with heauie

<sup>f</sup> Which was Beth-lehem.  
<sup>g</sup> Because they shoulde not be offended with Christs poore estate, the Angel preuenieth this doubt, and sheweth in what sort they should find him.  
<sup>h</sup> The free mercie and good wil of God, which is the fountaine of our peace and felicitie, and is chiefly declared to the elect.

Gm. 17. 13.

Mat. 1. 31.  
chap. 1. 31.  
John. 7. 22.

Leuit. 12. 3.

Exod. 13. 2.

Leuit. 12. 3.

Leuit. 12. 3.

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Simeon deduceth him self to die willingly since he hath seene <sup>j</sup>Messias which was promised.  
<sup>m</sup> The meane and substance of saluation.  
<sup>n</sup> Or, for the redemption of.  
<sup>o</sup> That is, prayed to God for them, & for the prosperitie of Christs kingdome.  
<sup>p</sup> To be the full of the shepheards which perished through their owne default, & raying vp of elect to whom God giueth faith.  
<sup>q</sup> That is, the sower of the seed.  
<sup>r</sup> She was seuen yeres married.  
<sup>s</sup> She was continually in the Temple.  
<sup>t</sup> Or, travail.

Deut. 16. 1.

Or, learned men.

beaue hearts.

49 Then said he vnto them, Howe is it that ye sought me? knew ye not that I must go about my fathers busines?

50 But they vnderstoode not the worde that he spake to them.

51 Then hee went downe with them, and came to Nazaret, & was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisdom, and stature, and in fauour with God and men.

C. H. A. P. III.

The preaching, baptisme, & prisonment of Iohn. 15 He is thought to be Christ. 21 Christ is baptized. 23 His age, and teaching.

**N**OW in the fifteth yere of the reigne of Tiberius Cesar, Pontius Pilate being gouernour of Iudea, and Herode being Tetrarch of Galilee, & his brother Philip Tetrarch of Iurea, and of the countrey of Trachonitis, & Lysanias the Tetrarch of Abilene,

(When Annas and Calaphias were the high Priests) the word of God came vnto Iohn, the sonne of Zacharias in the wilderness.

\* And he came into all the coasts about Iordan, preaching the baptisme of repentance for the remission of sinnes.

As it is written in the booke of the sayings of Esaias the Prophet, which saith,

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord: make his paths straight.

Euerie valley shalbe filled, and euerie mountaine, and hill shalbe brought lowe, and crooked things shalbe made straight, and the rough wayes shalbe made smooth.

6 And all flesh shall see the saluation of God.

7 Then said hee to the people that were come out to be baptized of him, \* O generations of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring forth therefore fruites worthy amendment of life, and begin not to saye with your selues, We haue Abraham to our father: for I say vnto you, that God is able of these stones to rayse vp children vnto Abraham.

9 Now also is the axe laid vnto the roote of the trees: therefore euery tree which bringeth not forth good fruit, shalbe hewen downe, and cast into the fire.

10 Then the people asked him, saying, What shall we do then?

11 And he answered, and said vnto them, \* He that hath two coats, let him part with him that hath none: and hee that hath meat, let him do likewise.

12 Then came there Publicanes also to be baptized, and said vnto him, Master, what shall we do?

13 And hee saide vnto them, Require no more then that which is appointed vnto you,

14 The souldiers likewise demanded

him, saying, And what shall we do? And he said vnto them, Doe violence to no man, neither accuse anie falsly, and be content with your wages.

15 As the people waited, and al men mused in their hearts of Iohn, if he were not the Christ,

16 Iohn answered, and said to them all, \* I indeede baptize you with water, but one stronger then I, commeth, whose shoes latcher I am not worthy to vnloose: he will baptize you with the holy Ghost, and with fire.

17 \* Whose fanne is in his hand, and he will make cleane his floore, and will gather the wheat into his garner, but the chaffe will he burne vp with fire that neuer shall be quenched.

18 Thus then exhorting with manie other things, he preached vnto the people.

19 \* But when Herode the Tetrarch was rebuked of him, for Herodias his brother Philips wife, and for all the euils which Herode had done,

20 He added yet this about all, that he shut vp Iohn in prison.

21 \* Nowe it came to passe, as all the people were baptized, and that Iesus was baptized and did praye, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shap like a doue, vpon him, and there was a voice from heauen, saying, Thou art my beloued Sonne: in thee I am well pleased.

23 And Iesus him selfe began to be about thirtie yeres of age, being as men supposed the sonne of Ioseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Leui, the sonne of Melchij, the sonne of Ianna, the sonne of Ioseph,

25 The sonne of Matthatias, the sonne of Amos, the sonne of Naum, the sonne of Eli, the sonne of Nagge,

26 The sonne of Maath, the sonne of Matthatias, the sonne of Semai, the sonne of Ioseph, the sonne of Iuda,

27 The sonne of Ioanna, the sonne of Rhese, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neui,

28 The sonne of Melchij, the sonne of Addi, the sonne of Cosam, the sonne of Elmodan, the sonne of Er,

29 The sonne of Iose, the sonne of Eliezer, the sonne of Iorim, the sonne of Matthat, the sonne of Leui,

30 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Ehacim,

31 The sonne of Melea, the sonne of Manan, the sonne of Mattatha, the sonne of Nathan, the sonne of Dauid,

32 The sonne of Iesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Naasson,

33 The sonne of Aminadab, the sonne of Aram, the sonne of Eltoim, the sonne of Phares,

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Mat. 3. 11.

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John. 1. 26.

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33 And in the Synagogue there was a man which had a spirit of an vnclane deuill, which cryed with a loude voyce,  
 34 Saying, Oh, what haue wee to do with thee, thou Iesus of Nazaret? art thou come to destroy vs? I know who thou art, euen the Holy one of God.  
 35 And Iesus rebuked him, saying, Hold thy peace, and come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him not.  
 36 So feare came on them al, and they spake among them selues, saying, What thing is this? for with authoritie and power hee commandeth the foule spirits, and they come out?  
 37 And the fame of him spred abroade throughout all the places of the cuntry round about.  
 38 ¶ And he rose vp, and came out of the Synagogue, & entred into Simons house. And Simons wifes mother was taken with a great feuer, and they required him for her.  
 39 Then he stooode ouer her, and rebuked the feuer, and it left her: and immediatly she arose, and ministred vnto him.  
 40 Now when the sunne was downe, al they that had sicke folkes of diuers diseases, brought them vnto him, and he laid his hands on euerie one of them, and healed them.  
 41 ¶ And deuils also came out of many, crying, and saying, Thou art the Christ the Sonne of God: but he rebuked them, and suffred them not to saye that they knewe him to be the Christ.  
 42 And when it was day, he departed, and went forth into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them.  
 43 But he said vnto them, Surely I must also preache the kingdome of God to other cities: for therefore am I sent.  
 44 And he preached in the Synagogues of Galilee.

CHAP. V.

¶ Christ preacheth out of the ship. 6 The great draught of fishes. 10 Certaine disciples are called. 13 He cleaueth the Lape. 18 He healeth the man of the palsey. 27 He calleth Mattheu the customar, 30 Eateth with sinners, 34 And excuseth him touching fasting.  
 1 ¶ Then it came to passe, as the people pressed vpon him to heare the worde of God, that he stooode by the lake of Genesaret,  
 2 And sawe two shippes stande by the lake side, but the fishermen were gone out of them, and were washing their nettes.  
 3 And he entred into one of the shippes, which was Simons, and required him that he would thrust of a litle from the land: and he sate downe, and taught the people out of the ship.  
 4 ¶ Now when he had left speaking, hee said vnto Simo, Lanche out into the deep,

and let downe your nettes to make a draught.

5 Then Simon answered, and sayde vnto him, Master, we haue trauailed all night, and haue taken nothing: neuertheless at thy word I will let downe the net.  
 6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.  
 7 And they beckened to their partners, which were in the other ship, that they should come and helpe them, who came then, & filled both the shippes, that they did sinke.  
 8 Nowe when Simon Peter sawe it, he fell downe at Iesus knees, saying, Lorde, go from me: for I am a sinful man.  
 9 For he was vterly astonied, and al that were with him, for the draught of fishes which they tooke.  
 10 And so was also James and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus said vnto Simon, Feare not from henceforth thou shalt catch men.  
 11 And when they had brought the shippes to land, they forooke all, and followed him.

¶ ¶ Nowe it came to passe, as he was in a certaine citie, behold, there was a man full of leprosie, and when he sawe Iesus, he fel on his face, and besought him, saying, Lorde, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hand, and touched him, saying, I will, be thou cleane. And immediatly the leprosie departed from him.

14 And he commanded him that he should tel it no man: but Go, faith he, and shewe thy selfe to the Priest, and offer for thy cleansing, as Moses hath commanded, for a witnes vnto them.

15 But so much more went there a fame abroade of him, and great multitudes came together to heare, & to be healed of him of their infirmities.

16 But he kepeth him selfe apart in the wilderness, and prayed.

17 ¶ And it came to passe, on a certaine day, as he was teaching, that the Pharises and doctours of the Lawe sate by, which were come out of euerie towne of Galilee, & Iudea, and Ierusalem, and the power of the Lord was in him to heale them.

18 ¶ Then beholde, men brought a man lying in a bed, which was taken with a palsey, and they sought meanes to bring him in, and to lay him before him.

19 And when they could not finde by what way they might bring him in, because of the presse, they went vp on the house, and let him downe through the tiling, bed & all, in the middes before Iesus.

20 And when he sawe their faith, he sayde vnto him, Man, thy sinnes are forgiven thee.

21 Then the Scribes and the Pharises be-

Eeeee iij. gan

b The word signifieth him that is made ruler or vter anie thing.  
 c He sheweth his prompt obedience to Christs commandement.

d They were so laden that they almost sunke.

e The feeling of Gods presence maketh afraide.

f He appointeth him to the office of an Apostle.

Mat. 3.3.  
 mar. 1.40.

g Hereby he shewed them, he would not transgresse the law, & that they should be inexcusable, who seeing the miracle wrought, would not beleue Christ.

Mat. 9.2.  
 mar. 9.3.

h Christ toucheth the principal cause of all our euils.

the fruits of obedience

If we will followe Christ, we must deny our selfe, take up our crosse, and followe him.

faith groweth

Christ graced.

We must see all our sinnes, & acknowledge them, & say, I am a sinner, & I neede thy grace, O Lord.

sin is the cause of all guilt.

gan to thinke, saying, Who is this that speaketh blasphemies? who can forgive sinnes, but God onely?

22 But whē Iesus perceived their thoughts, he answered, and said vnto them, What thinke ye in your hearts?

*For as much as his diuinitie was sufficiently shewed by this miracle, he gaue the hereby to vnderstand yf he had power to forgive sinnes.*

23 Whether is easier to saye, Thy sinnes are forgiven thee, or to saye, Rise and walke?

24 But that ye may know that the Sonne of man hath authoritie to forgive sinnes in earth (he said vnto the sicke of the palse) I say to thee, Arise: take vp thy bed, and go to thine house.

25 And immediately hee rose vp before them, and tooke vp his bed whereon hee lay, and departed to his own house, praising God.

26 And they were all amased, and prayed God, and were filled with feare, saying, Doubtes we haue seene strange things to daye.

*Or, about our expiation. Mat. 9. 9. Mar. 2. 14. Or, Matthwe.*

27 ¶ And after that, he went forth and sawe a Publicane named Leui, sitting at the receit of custome, and said vnto him, Follow me.

28 And hee left all, rose vp, and followed him.

29 Then Leui made him a great feast in his own house, where there was a great companie of Publicanes, and of other that sat at table with them.

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eat ye and drinke ye with Publicanes and sinners?

31 Then Iesus answered, & said vnto them, They that are whole, neede not the Physicion, but they that are sicke.

32 I came not to call the righteous, but sinners to repentance.

*2. Tim. 1. 9. k Which seems to be righteous and yet are but hypocrites. Mat. 23. 15. Greke make prayer.*

33 ¶ Then they sayde vnto him, Why do the disciples of the Pharises also, but thine eat, and drinke?

34 And he said vnto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes will come, euen when the bridegrome shall bee taken awaye from them: then shall they fast in those dayes.

36 Again hee spake also vnto them a parable, No man putteth a piece of a new garment into an olde yesture: for then the newe renteth it, and the piece taken out of the newe, agreeth not with the olde.

*Reade Mat. 9. 17.*

37 ¶ Also no man powreth new wine into olde vessels: for then the newe wine will breake the vessels, and it will runne out, and the vessels will perish.

38 But new wine must be powred into new vessels: so both are preferred.

39 Also no man that drinketh olde wine, straight way desireth newe: for he sayth, The olde is better.

*A Headmon. sheth them not to trust to much to their owne iudgement: nor, because they haue accustomed them selues to one thing, to contemne another which is better.*

*Christ standeth in his disciples defendes and his owne, touching the breach of the Sabbath. 13 After watching and prayer he electeth his Apostles. 18 He healeth and teacheth the people. 20 He sheweth who are blessed. 27 To love our enemies. 27 Not to iudge rashly, 41 And to auoide hypocrite.*

¶ And it came to passe on the seconde Sabbath, after the firste, that hee went through the corne fieldes, and his disciples plucked the eares of corne, and did eate, and rubbe them in their hands. And certaine of the Pharises saide vnto them, Why do ye that which is not lawfull to do on the Sabbath dayes?

¶ Then Iesus answered them, and sayde, Have ye not read this, that Dauid did when he himselve was an hungred, and they which were with him,

Howe he went into the house of God, & tooke, and ate the shewe bread, and gaue also to them which were with him, which was not lawfull to eate, but for the Priests onely?

¶ And hee said vnto them, The Sonne of man is Lord also of the Sabbath day.

¶ It came to passe also on another Sabbath, that he entred into the Synagogue and taught, and there was a man, whose right hande was dried vp.

¶ And the Scribes and Pharises watched him, whether he would heale on the Sabbath day, that they might finde an accusation against him.

¶ But he knewe their thoughts, and said to the man which had the withered hande, Arise, and stand vp in the middes. And he arose, and stood vp.

¶ Then sayde Iesus vnto them, I will aske you a question. Whether is it lawfull on the Sabbath dayes to do good, or to doe euill? to saue life, or to destroye it?

¶ And he behelde them all in compasse, and said vnto the man, Stretche forth thine hande. And he did so, and his hand was restored againe, as whole as the other.

¶ Then they were filled full of madnes, & communed one with another, what they might do to Iesus.

¶ And it came to passe in those dayes, that he went into a mountaine to praye, and spent the night in prayer to God.

¶ And when it was day, he called his disciples, and of them hee chose twelue, which also he called Apostles.

(Simon whom he named also Peter, and Andrew his brother, James & Iohn, Philippe, and Bartlemewe;

15 Matthwe, and Thomas: James the sonne of Alpheus, and Simon called Zelous;

16 Iudas James brother, and Iudas Iscariot, which also was the traytour.)

¶ Then hee came downe with them, and stood in a plaine place, with the copanie of his disciples, and a great multitude of people.

*Mat. 23. 13. Those teachers which came to manie daies. 14. Passover, and the feast of Tabernacles, but two Sabbathes the first day of feast, and the last. 1. Sam. 16.*

*Exod. 19. 11. Levit. 24. 10. 11.*

*b Having power to dispose with, and qualifie the keeping of the Sabbath and other ceremonies. Mat. 11. 2. Mar. 3. 3.*

*Or, a person.*

*Or, prayer.*

*Mat. 10. 1. Mar. 3. 13. chap. 9. 1. c According to the similitude of the twelue Patriarkes, of whom the Church of God is strong. d Ambassadors or messengers whom he had elected before, but now he chose them to be charge. Or, champion.*



people out of all Iudea, and Ierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ And hee lifted vp his eyes vpon his disciples, and said, Blessed be ye: poore: for yours is the kingdome of God.

21 \* Blessed are ye that hunger now: for ye shall be satisfied: blessed are ye that weepe now: for ye shall laugh.

22 \* Blessed are ye when men hate you, and when they separate you, & reuile you, and put out your name as euill, for the Sonne of mans sake.

23 Reioyce ye in that day, and be glad: for beholde, your rewarde is great in heauen: for after this maner their fathers did to the Prophets.

24 \* But wo be to you that are rich: for ye haue receiued your consolation.

25 \* Wo be to you that are full: for yee shall hunger. Wo be to you that now laugh: for ye shall waile and weepe.

26 Wo be to you when all men speake well of you: for so did their fathers to the false Prophets.

27 ¶ But I say vnto you which heare, Loue your enemies: do wel to them which hate you.

28 Bless them that curse you, and praye for them which hurte you.

29 \* And vnto him that smiteth thee on the one cheeke, offer also the other: and him that taketh away thy cloke, forbidde not to take thy coate also.

30 Giue to euery man that asketh of thee: and of him that taketh away thy goods, aske them not againe.

31 \* And as ye would that men should do to you, so do ye to them likewise.

32 \* For if yee loue them which loue you, what thanke shall yee haue? for euen the sinners loue those that loue them.

33 And if ye doe good for them which doe good for you, what thanke shall yee haue? for euen the sinners do the same.

34 \* And if yee lend to them of whome yee hope to receiue, what thanke shall yee haue? for euen the sinners lend to sinners, to receiue the like.

35 Wherefore loue yee your enemies, and do good, and lend, looking for nothing againe, and your rewarde shall be great, & ye shall be the children of \* the most High: for he is kinde vnto the vnkinde, & to the euill.

36 Be ye therefore merciful, as your Father also is mercifull.

37 ¶ He that should be discouraged to serue God.

38 They are commonly called sinners, because of a wicked life, and without al feare of God.

39 Not onely not hoping for profit, but to lose the stocke and principal, for as much as Christ byndeth him selfe so repaie the whole with a most liberal interest.

37 ¶ Judge not, and ye shall not be iudged: condemne not, and ye shall not be condemned: forgie, and yee shall bee forgiven.

38 Giue, and it shall bee giuen vnto you: a good measure, pressed downe, shaken together and running ouer shall men giue into your bosome: for with what measure ye mete, with the same shall me mete to you againe.

39 And he spake a parable vnto them, \* Can the blinde lead the blinde? shall they not both fall into the ditch?

40 \* The disciple is not aboue his master: but whosoever will be a perfect disciple, shall be as his master.

41 ¶ And why? seest thou a mote in thy brothers eye, & considerest not the beame that is in thine owne eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

43 ¶ For it is not a good tree that bringeth forth euill fruite: neither an euill tree, that bringeth forth good fruite.

44 \* For euery tree is knowen by his owne fruite: \* for neither of thornes gather men figges, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth good, and an euill man out of the euill treasure of his heart bringeth forth euill: for of the abundance of the heart his mouth speaketh.

46 ¶ But why call ye me \* Master, master, & doe not the things that I speake?

47 Whosoever commeth to me, and heareth my wordes, and doeth the same, I will shew you to whome he is like.

48 He is like a man which buildeth an house, and digged deepe, and laid the foundation on a rocke: and when the waters arose, the flood beat vpon that house, and could not shake it: for it was grounded vpon a rocke.

49 But he that heareth & doeth not, is like a man that built an house vpon the earth without foundation, against which the flood did beat, and it fel by and by: and the fall of that house was great.

## CHAP. VII.

¶ He healeth the captaines seruant. 11. He raiseth vp the widowe from death to life. 19. He answereth the disciples whome Iohn Baptist sent vnto him.

24. He commendeth Iohn. 32. And reproveth the Iewes for their vnfaithfulness. 36. He censureth the Pharisee. 37. The woman waiteth her siate with her teares, and he forgiveth her finnes.

¶ When he had ended all his sayings in the audience of the people, hee entred into Capernaum.

¶ And a certaine Centurions seruant was sicke and readie to die, which was deare vnto him.

*I promise.*

*Many that will be saved, shall be so by the mans name.*

*The Pharisees would not.*

*A promise.*

vnto him.

3 And when he heard of Iesus, he sent vnto him the Elders of the Iewes, beseeching him that he would come and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying that he was worthy that he should do this for him.

5 For he loueth, said they, our nation, and he hath built vs a Synagogue.

6 Then Iesus went with them: but when he was now not farre from the house, the Centurion sent friendes to him, saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldst enter vnder my rooffe.

7 Wherefore I thought not my selfe worthy to come vnto thee: but I say the word, and my seruant shall be whole.

8 For I likewise am a man set vnder authoritie, and haue vnder me souldiers, and I saye vnto one, Goe, and hee goeth, and to another, Come, and hee cometh, and to my seruant, Do this, and he doeth it.

9 When Iesus heard these things, he marvelled at him, and turned him, and said to the people that followed him, I saye vnto you, I haue not found so great faith, no not in Israel.

10 And when they that were sent, turned backe to the house, they found the seruant that was sicke, whole.

11 And it came to passe the daye after, that he went into a citie called Nain, and manye of his disciples went with him, and a great multitude.

12 Now when he came nere to the gate of the citie, beholde, there was a dead man caried out, who was the onely begotten sonne of his mother, which was a widow, and much people of the citie was with her.

13 And when the Lord sawe her, hee had compassion on her, and saide vnto her, Weepe not.

14 And hee went and touched the coffin, (and they that bare him, stoode still) and he said, Young man, I say vnto thee, Arise.

15 And hee that was dead, sat vp, and began to speake, and he deliuered him to his mother.

16 Then there came a feare on them all, & they glorified God, saying, A great Prophet is raised vp among vs, and God hath visited his people.

17 And this rumour of him went forth thoroughout al Iudea, and throughout al the region round about.

18 ¶ And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou he that should come, or shal we wait for another?

20 And when the men were come vnto him, they sayde, Iohn Baptist hath sent vs vnto thee, saying, Art thou hee that shoulde

come, or shall we wait for another?

21 And at that time, hee cured manye of their sickeneses, and plagues, and of euill spirits, and vnto manye blinde men hee gaue sight.

22 And Iesus answered, and said vnto them, Goe your wayes and thewe Iohn, what thinges yee haue seene and heard: that the blinde see, the halte goe, the Lepers are cleansed, the deafe heare, the dead rise againe, and the poore receiue the Gospel.

23 And blessed is he, that shal not be offended in me.

24 And when the messengers of Iohn were departed, hee began to speake vnto the people of Iohn, What went yee out into the wilderness to see? A reede shaken with the winde?

25 But what went yee out to see? A man clothed in soft raiment? behold, they which are gorgeously apparelled, and liue delicately, are in Kings courtes.

26 But what went ye forth to see? A Prophet? yea, I saye to you, and greater then a Prophet.

27 This is he of whome it is written, \* Beholde, I sende my messenger before thy face, which shall prepare thy way before thee.

28 For I saye vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuertheless, hee that is the least in the kingdome of God, is greater then he.

29 Then all the people that heard, and the Publicanes, iustified God, being baptized with the baptisme of Iohn.

30 But the Pharises and the expounders of the Lawe despised the counsell of God, against them selues, and were not baptized of him.

31 ¶ And the Lord said, Wherevnto shall I liken the men of this generation? & what thing are they like vnto?

32 They are like vnto children sitting in the market place, and crying one to another, and saying, We haue piped vnto you, and yee haue not daunted: we haue mourned to you, and yee haue not wept.

33 For Iohn Baptist came, neither eating bread, nor drinking wine: and ye say, Hee hath the deuill.

34 The Sonne of man is come, and eateth and drinketh: and ye say, Beholde, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners.

35 But wisedome is iustified of all her children.

36 ¶ And one of the Pharises desired him that he would eate with him: and he went into the Pharises house, and sat downe at table.

37 And behold, a woman in the citie, which was a sinner, when shee knewe that Iesus sat at table in the Pharises house, shee brought a boxe of oynement.

38 \* And

b In building them a Temple for their assemblies, he shewed his zeale towards the true seruice of God. c The friends speake to Iesus in the captaines name. d Or, command by a word onely that it so be.

e He commended this heathen captaine because he assured him selfe vnto Christs word alone.

f Which was a towne of Galilee in the tribe of Issachar not far from Tuberias.

Or, here.

g Christ calleth those things that are not, as if they were, & giueth life to them that be dead.

h That is, to effa blishe, and restore them.

i To wit, the Messias, and redempt.

k He declared by the vertues, and power that were in him, that he was the Christ. l Such as seeke their owne willie & wretchednesse.

m Or, the Gospel preached to the poore. n That shal perseuere and not shrinke backe from any thing that can come vnto them. o They praised him as iust, faithfull, good and mercifull, so that the fruit of their baptisme appeared in them. p They would not prehend the whole doctrine of Iohn Baptist. q Meaning, that their owne condemnation, as at some reede, with them stood: because they durst not openly speake against Iohns doctrine.

Read Mat. 23.

Mat. 3. 1.

Or, angel.

Or, here.

o They praised him as iust, faithfull, good and mercifull, so that the fruit of their baptisme appeared in them. p They would not prehend the whole doctrine of Iohn Baptist. q Meaning, that their owne condemnation, as at some reede, with them stood: because they durst not openly speake against Iohns doctrine.

Mat. 23. 1. r The sonne of man is come, and eateth and drinketh: and ye say, Beholde, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners. s Iustified to condemn. t Pharises & Iewes. u Liue according to. v Face of other men. w He shewed the wicked, although they turne not to God, that nothing hindereth the faith of the Gospel.

Mat. 23. 1.





# The Gadarenes swine.

S. Inke.

Faith faith

i The word signifieth a depe or sounde sleepe.

day, that he went into a ship with his disciples, and he said vnto them, Let vs go ouer vnto the other side of the lake. And they lanchd forth.

23 And as they sailed, hee fell a sleepe, and there came downe a storme of winde on the lake, and they were filled with water, and were in ieopardie.

24 Then they went to him, and awoke him, saying, Master, Master, we perish. And he arose, and rebuked the winde, & the waues of water: and they ceased, and it was calme.

25 Then he said vnto them, Where is your faith? and they feared, and wondered among them selues, saying, Who is this that commandeth both the windes and water, and they obey him?

26 ¶ So they sailed vnto the region of the Gadarenes, which is ouer against Galile.

27 And as he went out to land, there mette him a certaine man out of the citie, which had a deuill long time, and hee ware no clothes, neither abode in house, but in the graues.

28 And when he sawe Iesus, he cryed out, and fel downe before him, & with a loude voyce said, What haue I to do with thee, Iesus the Sonne of God, the most high? I beseech thee torment me not.

29 For he commaunded the foule spirit to come out of the man: (for oft times hee had caught him: therefore he was bound with chaines, and kept in fetters: but hee brake the bands, and was caryed of the deuill into wildernes.)

30 Then Iesus asked him, saying, What is thy name? And he said, Legion, because many deuils were entred into him.

31 And they besought him, that hee woulde not commaunde them to goe out into the deepe.

32 And there was there by, an hearde of many swyne, feeding on an hill, & the deuils besought him, that hee woulde suffer them to enter into them. So hee suffered them.

33 Then went the deuils out of the man, and entered into the swyne: and the herde was caryed with violence from a steepe downe place into the lake, and was choaked.

34 When the heardmen sawe what was done, they fled: and when they were departed, they told it in the citie and in the country.

35 Then they came out to see what was done, and came to Iesus, and found the man, out of whome the deuils were departed, sitting at the feete of Iesus, clothed, and in his right minde: and they were affraide.

36 They also which sawe it, tolde them by what meanes he, that was possessed with the deuill, was healed.

37 Then the whole multitude of the country about the Gadarenes, besought him,

that he would depart from them: for they were taken with a great feare: & hee went into the ship, and returned.

38 Then the man, out of whome the deuils were departed, besought him that hee might be with him: but Iesus sent him away, saying,

39 Returne into thine owne house, and shew what great things God hath done to thee. So hee went his way, and preached throughout all the citie, what great things Iesus had done vnto him.

40 ¶ And it came to passe when Iesus was come again, that the people receiued him: for they alwayted for him.

41 ¶ And behold, there came a man named Iairus, & he was the ruler of the Synagogue, who fel downe at Iesus feete, & besought him that he would come into his house.

42 For hee had but a daughter onely, about twelue yeres of age, and she laye a dying (and as he went, the people thronged him).

43 And a woman hauing an yssue of blood, twelue yeres long, which had spent all her substance vpon physitions, & coulde not be healed of any:

44 When shee came behinde him, shee touched the hem of his garment, & immediately her yssue of blood stanchd.

45 Then Iesus said, Who is it that hath touched me? When euery man denied, Peter said and they that were with him, Master, the multitude thrust thee, and treade on thee, and sayest thou, Who hath touched me?

46 And Iesus said, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman saw that she was not hid, she came trembling, & fell downe before him, & tolde him before all the people, for what cause she had touched him, & how she was healed immediatly.

48 And he said vnto her, Daughter, bee of good comfort: thy faith hath made thee whole: go in peace.)

49 While hee yet spake, there came one from the ruler of the Synagogues house, which said to him, Thy daughter is dead: diseafe not the master.

50 When Iesus heard it, he answered him, saying, Feare not: beleeue onely, and shee shal be made whole.

51 And when he went into the house, he suffered no man to go in with him, saue Peter, & Iames, & Iohn, and the father & mother of the maide.

52 And all wept, and sorowed for her: but he said, Weepe not: for she is not dead, but sleepeeth.

53 And they laughd him to skorne, knowing that she was dead.

54 So he thrust them all out, and tooke her by the hand, and cryed, saying, Maide, arise.

55 And her spirit came againe, and the rose

o Christ knew that he should better serve him being absent with him.

p This was his own cite called Gadara, which was in the country of Decapolis, & therefore Luke differed not from Mark who writeth he preached in Decapolis.

r Being affraid of the verue & power of Iesus Christ, and attributing any vertue to him.

s Christe doth not impute vs the weakness of our flesh, but doth accept us though it were perfect.

t Meaning, the ruler of the Synagogue.

u Although she was verie dead, yet to Christ she was more easy to restore her to life, then it is to another out of his sleepe.

x Heremane chose which he straight found in his house.

Mat. 3. 23. mar. 4. 1.

k Satan is tormented where Christ is present. Or many a day agoe.

l The word signifieth to be enforced with violence, as an horse when he is spurred.

m A Legion, as writeth Vegetius, conteyned 6000. footmen, and 72. horsemen: but here it is take for an innumerable and infinite number.

n That is, to depart: that they coulde doe no harme: and this word, chap. 16. 23. is called hell, where the deuils are chayne in.

o obscuring of darkness, 2. Pet. 2. 4.

without Christ we are lost.

For hee that is not in Christ, he is lost.

For hee that is not in Christ, he is lost.

For hee that is not in Christ, he is lost.

For hee that is not in Christ, he is lost.

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For hee that is not in Christ, he is lost.

For hee that is not in Christ, he is lost.

For hee that is not in Christ, he is lost.

straight way: and he commanded to giue her meat.

56 Then her parentes were astonied: but he commanded them that they should tel no man what was done.

CHAP. IX.

He sendeth out the twelve Apostles to preach. 7 Herode beareth tell of him. 11 He feedeth fise thousand men with fine loaves, and two fishes. 19 Diverse opinions of Christ. 25 He transfigureth him selfe vpon the mount. 42 He deniereth the possessed. 47 And teacheth his disciples to be lowlie. 54 They desire vengeance, but he reprehendeth them.

1 Then \* called he the twelve disciples together, and gaue them power and authoritie ouer al deuils, and to heale diseases.

2 \* And hee sent them to preach the kingdome of God, and to cure the sicke.

3 And he said to them, \* Take nothing to your iourney, neither \* staues, nor scrippe, neither bread, nor siluer, neither haue two coats.

4 And whatsoever house yee enter into, there abide, and thence departe.

5 And whosoever will not receiue you, when ye go out of that citie, \* shake of the very \* dust from your feete for a testimony against them.

6 And they went out, and went through euery towne preaching the Gospel, & healing euery where.

7 \* Now Herode the Tetrarch heard of al that was done by him: and he doubted, because that it was saide of some, that Iohn was risen againe from the dead:

8 And of some, that Elias had appeared: & of some, that one of the old Prophets was risen againe.

9 Then Herod said, Iohn haue I beheaded: who then is this of whom I heare such things? and he desired to see him.

10 \* And when the Apostles returned, they tolde him what great things they had done. \* Then he tooke them, and went aside into a solitarie place, nere to the citie called Bethsaida.

11 But when the people knew it, they folowed him: and he receiued them, & spake vnto them of the kingdome of God, and healed them that had neede to bee healed.

12 \* And when the day began to weare away, the twelve came, and said vnto him, Send the people away, that they may goe into the townes & villages rounde about, and lodge, and get meate: for we are here in a desert place.

13 But he said vnto them, \* Giue yee them to eate. And they said, Wee haue no mo but fise loaves & two fishes, except wee should go, and buy meate for all this people.

14 For they were about fise thousand men. Then he said to his disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe,

16 Then hee tooke the fise loaves, and the two fishes, and looked vp to heauen, and \* blessed them, and brake, and gaue to the disciples, to set before the people.

17 So they did all eate, and were satisfied: & there was taken vp of that remained to them, twelue baskets full of broken meate.

18 \* And it came to passe as he was alone praying, his disciples were with him, & hee asked them, saying, Whome say the people that I am?

19 They answered, and said, Iohn Baptist: and others say, Elias: and some say, that one of the olde Prophets is risen againe.

20 And he said vnto them, But whome saye ye that I am? Peter answered, and saide, The Christ of God.

21 And he warned, and commanded them, that they should tell \* that to no man,

22 Saying, \* The Sonne of man must suffer many things, and be reprobued of the Elders, and of the hie Priests and Scribes, & be slaine, and the third day rise againe.

23 \* And hee said to them all, If any man will come after me, let him denie him selfe, and take vp his crosse \* daily, and follow me.

24 For whosoever will saue his life, shall lose it: and whosoever shall lose his life for my sake, the same shall saue it.

25 For what auantage it a man, if hee win the whole worlde, and destroy him selfe, or lose him selfe?

26 \* For whosoever shal bee ashamed of me, & of my wordes, of him shall the Sonne of man be ashamed, when hee shall come in his glory, and in the glorie of the Father, & of the holy Angels.

27 \* And I tell you of a surety, there be some standing here, which shall not tast of death, till they haue scene the \* kingdome of God.

28 \* And it came to passe about an eight daies after those wordes, that he tooke Peter, & Iohn, and Iames, and went vp into a mountaine to pray.

29 And as he prayed, the facion of his countenance was changed, and his garment was white and glistered.

30 And beholde, two men talked with him, which were Moses and Elias,

31 Which appeared in glory, & tolde of his \* departing, which he should accomplish at Ierusalem.

32 But Peter and they that were with him, were heauie with sleepe, & when they awoke, they sawe his glory, and the two me standing with him.

33 And it came to passe, as they departed from him, Peter said vnto Iesus, Master, it is good for vs to be here: let vs therefore make three tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he said.

34 While hee thus spake, there came a cloude, and \* ouershadowed them, and they feared when they were entring into the cloude.

35 \* And

e Iohn sayth, he gaue thanks, Iohn. 6. 21.

Mat. 16. 13. Mar. 8. 27.

pray or.

f For he knew best his conuenient time which was appointed for him to be manifested in.

Mat. 17. 22. Mar. 8. 31. Chap. 9. 31. Mat. 10. 38. & 16. 24.

g For as one day followeth another, so loth one crosse followe in the necke of another.

Chap. 17. 33. Mat. 10. 39. & 16. 25. Mar. 8. 35. 2. Tim. 2. 12.

Mat. 16. 28. Mar. 9. 1.

h Established & enlarged by the preaching of the Gospel.

Mat. 17. 21. Mar. 9. 3.

i That is, what yllue he shoulde haue & how he should die.

k For otherwaies they had not bene able to comprehend his great maiestie.

for him to be manifested in.

A promise.

A promise.

Moses & Elias and the death of Christ

The least is greatest.

S. Luke.

The harvest is great.

Mat. 23. 17.  
Mar. 13. 11.

35 \* And there came a voyce out of the cloude, saying, This is my beloued Sonne, heare him.

36 And when the voyce was past, Iesus was found alone: and they kept it close, & told no mā in those dayes any of those things which they had seene.

1 They conceale it till Christs resurrection, as Marke writeth. Mar. 9. 10.

37 ¶ And it came to passe on the next day, as they came down from the mountaine, much people met him.

Mat. 17. 14.  
Mar. 9. 17.

38 \* And beholde, a man of the company cryed out, saying, Master, I beseech thee, beholde my sonne: for hee is all that I haue.

39 And lo, a spirit taketh him, and sodeinly he cryeth, and he teareth him, that he someth, & with much paine departeth from him, when he hath bruiſed him.

40 Now I haue besought thy disciples to cast him out, but they could not.

2 Under the colour that his disciples could not heale the sicke man, he reprooueth them, which would haue diminished his authoritie.

41 Then Iesus answered, and said, \* O generation faithles, and crooked, how long now shall I bee with you, and suffer you! bring thy sonne hither.

42 And whiles he was yet comming, the deuil rent him, and tare him: and Iesus rebuked the vnclane spirit, and healed the childe, and deliuered him to his father.

43 ¶ And they were amazed at the mighty power of God: and while they wondered at all things, which Iesus did, hee said vnto his disciples,

22 Greeke, put these words into your eares.

44 \* Marke these wordes diligently: for it shall come to passe, that the Sonne of mā shall bee deliuered into the handes of men.

21 They were so blinded w this opinion, Christ should haue a temporal kingdom, that they would not vnderstand whē he spake of his death. Mat. 16. 11.  
Mar. 9. 35.

45 But they vnderstood not that word: for it was hid from them, so that they could not perceiue it: and they feared to aske him of that word.

46 ¶ Then there arose a disputation among them, which of them should be the greatest.

47 When Iesus saw the thoughtes of their heartes, hee tooke a litle childe, and sette him by him,

48 And said vnto them, Whosoever receiuet this litle childe in my Name, receiuet me: and whosoever shall receiue me, receiuet him that sent me: for he that is least among you all, hee shall be great.

Mar. 9. 37.  
o Forasmuch as he letteth vs not and God is glorified by his occasion.

49 ¶ And Iohn answered & said, Master, we sawe one casting out devils in thy Name, and we forbade him, because he followeth thee not with vs.

p Of his death where by he was exalted.

50 Then Iesus said vnto him, Forbid ye him: nor for he that is not against vs, \* is with vs.

q Or face, or apparel: for they knew he was a Jew, and as touching the Samaritanes opinion of the Temple, read Iohn. 4. 20. also they hated Iewes, because they differed from them in religion.

51 ¶ And it came to passe, when the daies were accomplished, that he should be receiued vp, he sedled him selfe fully to goe to Ierusalem,

52 And sent messengers before him: & they went and entred into a towne of the Samaritans, to prepare him lodging.

53 But they would not receiue him, because his behauiour was, as though he would

go to Ierusalem.

54 And when his disciples, James and Iohn saw it, they said, Lorde, wilt thou that wee commaunde, that fire come downe from heauen, and consume them, euen as \* Elias did?

55 But Iesus turned about, & rebuked the, and said, Ye know not of what spirit ye are.

56 \* For the Sonne of man is not come to destroy mens liues, but to saue the. Then they went to another towne.

57 ¶ And it came to passe that as they wēt in the way, a certaine man said vnto him, I will followe thee, Lord, whithersoever thou goest.

58 And Iesus saide vnto him, The foxes haue holes, and the birdes of the heauen haue nests, but \* Sonne of man hath not whereon to lay his head.

59 But he said vnto another, Followe me. And the same said, Lord, suffer me first to go and bury my father.

60 And Iesus said vnto him, Let the dead bury their dead: but thou and preach the kingdom of God.

61 Then another saide, I wil followe thee, Lord: but let me first go bid them farewell, which are at mine house.

62 And Iesus saide vnto him, No man that putteth his hand to the plough, and looketh backe, is apte to the kingdom of God.

serue God! x To be hindered, or entangled with respect to worldly comoditie, or stayed to go forward for any paine, or trouble.

CHAP. X.

1 He sendeth the seuentie before him to preach, and giueth them a charge how to behaue themselves. 12 He threatneth the obstinate. 21 He giueth thanks to his heavenly Father. 25 He answereth the Scribe that tempted him. 32 And by the example of the Samaritanes sheweth who is a mans neighbour. 38 Martha receiveth the Lord into her house. 40 Maria is feruent in hearing his word.

1 A Fter these things, the Lorde appointed other seuentie also, and sent them, two and two before him into euery citie and place, whither hee him selfe should come.

2 And he said vnto the, \* The harvest is great, but the labourers are fewe: praye therefore the Lord of the harvest to send forth labourers into his harvest.

3 Go your wayes: behold, \* I send you forth as lambes among \* wolues.

4 Beare no bagge, neither scrippe, nor shoes, \* & salute no man by the way.

5 And into whatsoever house ye enter, first say, \* Peace be to this house.

6 And if \* sonne of peace be there, your peace shall rest vpon him: if not, it shall turne to you againe.

7 And in that house tary still, eating & drinking such things as by the shall see before you: for the labourer is worthy of his wa-

they selues about other duties. Mat. 10. 12. Mar. 6. 11. e It was their manner of salutation, whereby they wished health and felicity. f Which loneth the doctrine of peace and the Gospel. Mat. 23. 10. 1 Tim. 5. 8.



Christ prayer.

He would not  
that they should  
long in one  
time, neither  
yet be careful  
to change their  
judging.

1. Doubt not to  
receive nourish-  
ment of them,  
for whom you  
travaille.

Mat. 23. 12.  
Mat. 23. 13.  
Mat. 23. 14.

God did pre-  
sent himselfe vn-  
to you by his  
messengers, and  
you have  
rejected ouer  
you.

Mat. 23. 15.

1. Which were  
the signes of re-  
pentance.

1. Themo bene-  
fices that God be-  
stoweth vpon a  
people, the more  
doth their  
ingratitude de-  
serve to be pu-  
nished.

Mat. 23. 16.  
Mat. 23. 17.

1. The power  
of Satan is bea-  
ten down by the  
preaching of the  
Gospel.

1. In his minde,  
he attributeth  
it to the free  
election of God,  
that the wise and  
well-living  
people are not the  
Gospel, and yet  
the poor bala-  
people vnder-  
stand it.

1. Christ is our  
only meane to  
obtaine Gods  
mercies.

1. Therefore we  
must esteem him  
in the Fathers  
voice hath  
taught vs, and  
not according  
to mans iudgement.

1. In whom we  
see God as in  
his lively image.

Mat. 23. 18.  
Mat. 23. 19.

1. Then beholde,  
a certaine expounder

1. For I tell you that many Prophets and  
Kinges haue desired to see those things  
which ye see, & haue not seene them: and  
to heare those things which ye heare, and  
haue not heard them.

1. For I tell you, that it shalbe easier in  
that day for them of Sodom, then for that  
cite.

1. Wo be to thee, Chorazin: wo be to thee,  
Beth-saida: for if the miracles had bene  
done in Tyrus and Sidon, which haue bene  
done in you, they had a great while agone  
repented, sitting in sackcloth and  
ashes.

1. Therefore it shalbe easier for Tyrus, &  
Sidon, at the iudgement, then for you.

1. And thou, Capernaum, which art exal-  
ted to heauen, shalt be thrust downe to  
hell.

1. He that heareth you, heareth me: &  
he that despiseth you, despiseth me: and  
he that despiseth me, despiseth him that  
sent me.

1. And the seuentie turned againe with  
ioy, saying, Lord, euen the deuils are sub-  
dued to vs through thy Name.

1. And he said vnto the, I sawe Satan, like  
lightening, fall downe from heauen.

ges. Go not from house to house,  
But into whatsoeuer citie ye shall enter,  
if they receiue you, eate such things as  
are set before you,

And heale the sicke that are there, & say  
vnto them, The kingdom of God is come  
neere vnto you.

But into whatsoeuer citie ye shall enter,  
if they will not receiue you, goe your  
wayes out into the streets of the same, and  
say,

Euen the verie dust, which cleaueth  
on vs of your citie, wee wipe of against  
you: notwithstanding know this, that the  
kingdome of God was come neere vnto  
you.

For I saye to you, that it shalbe easier in  
that day for them of Sodom, then for that  
cite.

Wo be to thee, Chorazin: wo be to thee,  
Beth-saida: for if the miracles had bene  
done in Tyrus and Sidon, which haue bene  
done in you, they had a great while agone  
repented, sitting in sackcloth and  
ashes.

Therefore it shalbe easier for Tyrus, &  
Sidon, at the iudgement, then for you.

And thou, Capernaum, which art exal-  
ted to heauen, shalt be thrust downe to  
hell.

He that heareth you, heareth me: &  
he that despiseth you, despiseth me: and  
he that despiseth me, despiseth him that  
sent me.

And the seuentie turned againe with  
ioy, saying, Lord, euen the deuils are sub-  
dued to vs through thy Name.

And he said vnto the, I sawe Satan, like  
lightening, fall downe from heauen.

Behold, I giue vnto you power to treade  
on serpentes, & scorpions, and ouer all  
the power of the enemye, & nothing shall  
hurt you.

Neutr theles, in this reioyce not, that the  
spirits are subdued vnto you: but rather  
reioyce, because your names are written  
in heauen.

That same houre reioyced Iesus in the  
spirit, and said, I cōfesse vnto thee, Father,  
Lord of heauen and earth, that thou hast  
hid these things from the wise and lear-  
ned, & hast reueiled them to babes: euen  
so, Father, because it so pleased thee.

Then he turned to his disciples, and said,  
All things are giuen me of my Father:  
and no man knoweth who the Sonne is,  
but the Father: neither who the Father is,  
saue the Sonne, & he to whom the Sone  
will reueile him.

And he returned to his disciples, & said  
secretly, Blessed are the eyes, which see  
that ye see.

For I tell you that many Prophets and  
Kinges haue desired to see those things  
which ye see, & haue not seene them: and  
to heare those things which ye heare, and  
haue not heard them.

Then beholde, a certaine expounder

of the Lawe stode vp, and rempted him,  
saying, Master, what shall I doe, to inhe-  
rite eternall life?

And he sayde vnto him, What is written  
in the Lawe? how readest thou?

And he answered, and said, Thou shalt  
loue thy Lord God with all thine heart,  
and with all thy soule, and with all thy  
strength, and with all thy thought, and  
thy neighbour as thy selfe.

Then he saide vnto him, Thou hast an-  
swered right: this do, and thou shalt liue,

But he willing to iustifie himselfe, sayde  
vnto Iesus, Who is then my neigh-  
bour?

And Iesus answered, and sayde, A cer-  
taine man went downe from Ierusalem  
to Iericho, and fell among theeues, and  
they robbed him of his rayment, and  
wounded him, and departed, leauing him  
half dead.

And by chance there came down a cer-  
taine Priest that same way, and when he  
sawe him, he passed by on the other side.

And likewise also a Leuite, when he was  
come neere to the place, went and look-  
ed on him, and passed by on the other  
side.

Then a certaine Samaritan, as hee  
journeyed, came neere vnto him, and  
when he sawe him, he had compassion on  
him,

And went to him, and bounde vp his  
woundes, and powred in oyle and wine,  
and put him on his owne beast, and  
brought him to an Inne, and made propi-  
sion for him.

And on the morowe when he departed,  
he rooke out two pence, and gaue them  
to the hoste, and said vnto him, Take care  
of him, and whatsoeuer thou spendest  
more, when I come againe, I will recom-  
pence thee.

Which now of these three, thinkest thou,  
was neighbour vnto him that fell among  
the theeues?

And he said, He that shewed mercie on  
him. Then said Iesus vnto him, Go, and  
do thou likewise.

Now it came to passe as they went, that  
he entred into a certaine town, and a cer-  
taine womā named Martha, receiued him  
into her house,

And she had a sister called Marie, which  
also sat at Iesus feete, and hearde his  
preaching.

But Martha was combred about much  
seruing, and came to him, and said, Ma-  
ster, doest thou not care that my sister  
hath left me to serue alone? bid her ther-  
fore, that she helpe me.

And Iesus answered, and said vnto her,  
Martha, Martha, thou carest, & art trou-  
bled about many things:

But one thing is needefull, Marie hath  
chosen the good part, which shall not be  
taken away from her.

F f f f j.

CHAP.

Or, to approue  
himselfe as said.  
For they cou-  
ted no mā their  
neighbour, but  
their friend.

For so it se-  
med to mans  
iudgement, al-  
though this was  
so appointed by  
Gods counsel &  
providence.  
He priuily no-  
teth the great  
crueltie, which  
was among this  
people, & chief-  
ly the gover-  
nours.  
This nation  
was odious to  
the Iewes.

Which was a-  
bout nine pence  
of sterling mo-  
ney.

Help him that  
hath neede of  
thee although  
thou know him  
not.

For she for-  
gote the princi-  
pall, which was  
to heare Gods  
word.

It was not  
meete that she  
should haue bin  
drawn from so  
profitable a  
thing, wherein-  
to she could not  
alwayes haue op-  
portunitee.

<sup>a</sup> He teacheth his disciples to praye. <sup>14</sup> He driveth out a deuill. <sup>15</sup> And rebuketh the blasphemous Pharise. <sup>18</sup> He preferreth the spirit small countenance. <sup>20</sup> They require signes and tokens. <sup>27</sup> He eateth with the Pharise, and reprehendeth the hypocrite of the Pharise, Scribes and hypocrites.

**A**ND so it was, that as he was praying in a certaine place, when he ceased, one of his disciples said vnto him, Master, teache vs to praye, as Iohn also taught his disciples.

<sup>a</sup> \* And he said vnto them, When ye pray, say, Our Father, which art in heauen, hallowed be thy Name: Thy kingdom come: Let thy will be done euen in earth, as it is in heauen:

<sup>a</sup> Or every day, <sup>3</sup> or as much as is sufficient for this day.

<sup>a</sup> Or, pardons. <sup>b</sup> By this similitude he teacheth vs that we ought not to be discouraged, if we obtaine not incontinently that which wee demand.

<sup>a</sup> Or, in passing by the way.

<sup>a</sup> Our daily bread giue vs \* for the day: And \* forgive vs our sinnes: for euen we forgive euery man that is indebted to vs: And leade vs not into temptation: but deliuer vs from euill.

<sup>a</sup> \* Moreouer he said vnto them, \* Which of you shall haue a friende, and shall go to him at midnight, & say vnto him, Friende, lend me three loaves?

<sup>a</sup> For a friend of mine is come \* out of the way to me, and I haue nothing to set before him:

<sup>a</sup> And he within should answer, and say, Trouble me not: the doore is now shut, & my children are with me in bed: I can not rise and giue them to thee.

<sup>a</sup> I say vnto you, though he would not arise and giue him, because he is his friend, yet doubtles because of his \* importunitie, he would rise, and giue him as many as hee needed.

<sup>a</sup> Or, importunacie. <sup>a</sup> Mat. 7. 7. & 21. 32. <sup>a</sup> Mar. 11. 24. <sup>a</sup> Ioh. 14. 13. & 16. 13 <sup>a</sup> Ioh. 14. 13.

<sup>a</sup> \* And I say vnto you, Aske, and it shalbe giuen you: seeke, and ye shall finde: knock, and it shalbe opened vnto you.

<sup>a</sup> For euery one that asketh, receiueth: & he that seeketh, findeth: and to him that knocketh, it shalbe opened.

<sup>a</sup> \* If a sonne shall aske bread of any of you that is a father, will hee giue him a stone? or if he aske a fishe, will he for a fish giue him a serpent?

<sup>a</sup> Or if he aske an egge, will he giue him a scorpion?

<sup>a</sup> If ye then which are euill, can giue good gifts vnto your children, how much more shal you heauenly Father giue \* the holy Ghost to them, that desire him?

<sup>a</sup> The chiefeest thing that wee can desire of God, is his holy Spirit.

<sup>a</sup> \* Then hee cast out a deuill which was domme: and when the deuill was gone out, the domme spake, and the people wondered.

<sup>a</sup> But some of them sayde, He casteth out deuils through Beelzebub the chiefe of the deuils.

<sup>a</sup> And others tempted him, seeking of him a signe from heauen.

<sup>a</sup> But hee knewe their thoughtes, and said vnto them, \* Euery kingdome deuided against itself, shalbe desolate, and an house deuided against an house, falleth.

<sup>a</sup> Mat. 13. 31. <sup>a</sup> Mar. 3. 24.

<sup>a</sup> So if Satan also be deuided against himselfe, howe shall his kingdome stande, because ye say that I cast out deuils through Beelzebub?

<sup>a</sup> If I through Beelzebub cast out deuils, by whome do your \* children cast them out? Therefore shall they be your iudges.

<sup>a</sup> But if I by the \* finger of God cast out deuils, doubtles the kingdome of God is come vnto you.

<sup>a</sup> When a strong man armed, keepeth his \* palace, the things that he possesseth, are in \* peace.

<sup>a</sup> But when a stronger then he, commeth vpon him, and ouercommeth him: he taketh from him all his armour wherein he trusted, and deuiddeth his spoiles.

<sup>a</sup> Hee that is not \* with me, is against me: and he that gathereth not with me, scattereth.

<sup>a</sup> \* When the vnclane spirit is gone out of a man, he walketh through drye places, seeking \* rest: and when he findeth none, he saith, I will returne vnto myne house, whence I came out.

<sup>a</sup> And when he cometh, he findeth it swept and \* garnished.

<sup>a</sup> Then \* goeth he, and taketh to him \* seuen other spirits worse then him selfe: and they enter in, and dwell there, \* so the last state of that man is worse then the first.

<sup>a</sup> \* And it came to passe as hee said these things, a certaine woman of the company lifted vp her voyce, & sayd vnto him, Blessed is the wombe that bare thee, and the pappes which thou hast sucked.

<sup>a</sup> But he sayde, \* Yea, rather blessed are they that heare the worde of God, and keepe it.

<sup>a</sup> \* And when the people were gathered thicke together, hee began to saye, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but the signe of \* Ionas the Prophet.

<sup>a</sup> For as Ionas was a signe to the Nineuites, so shall also the Sonne of man be to this generation.

<sup>a</sup> \* The Queene of the South shall rise in iudgement, with the men of this generation, and shall condemne them: for shee came from the vtmoste partes of the earth to heare the wisdom of Solomon, and behold, a greater then Solomon is here.

<sup>a</sup> The men of Nineue shall rise in iudgement with this generation, and shall condemne it: for they \* repented at the preaching of Ionas: and behold, a greater then Ionas is here.

<sup>a</sup> \* No man lighteth a candle, and putteth it in a priue place, neither vnder a bushell: but on a candlesticke, that they which come in, may see the light.

<sup>a</sup> \* The light of the bodye is the \* eye: therefore when thine eye is \* single, then is thy whole body light: but if thine eye be euill, then thy body is dark.

<sup>a</sup> That is to say, your consciences. <sup>a</sup> The finger of God is taken for the vertue and power of God. <sup>a</sup> And the verbe of the Father: & the Sonne is the \* holy Ghost: for so Matthew doth interpret this place. <sup>a</sup> The word signifieth an enemy or porch before an house. <sup>a</sup> Or, signify. <sup>a</sup> They that do not wholly apply them selves to destroy the kingdome of Satan, cannot be counted to be on Christs side, but are his adulteraries: how much more is he against him that maketh open warre with him as Satan doth. <sup>a</sup> Mat. 23. 43. <sup>a</sup> To the intent that he might work according to his malicious nature. <sup>a</sup> More apt to receiue him than it was afore. <sup>a</sup> If by idle words we turne backe from God, we haue greater power ouer him then hee had before. <sup>a</sup> He meneth an infinite number. <sup>a</sup> Heb. 4. 14. & 10. 39. <sup>a</sup> In Christ came here a priue call for that committed the chiefe praise whitherso due vnto him: that was, that they are bled in deed to whom he communicateth himself by his word. <sup>a</sup> Mat. 23. 34. <sup>a</sup> Ioh. 1. 9. <sup>a</sup> 1. Cor. 14. 1. <sup>a</sup> Chap. 1. 1. <sup>a</sup> 1. Cor. 14. 1. <sup>a</sup> Mat. 5. 30. <sup>a</sup> Or, candle. <sup>a</sup> Because it should guide & lead the body. <sup>a</sup> Without spot.

35 Take heed therfore, that the light which is in thee, be not darkened.

36 If therfore thy whole body shal be light, hauing no part dark, then shal all be light, euen as when a candle doeth light thee with the brightness.

37 ¶ And as he spake, a certaine Pharise befought him to dine with him: & he went in, and sate downe at table.

38 And when the Pharise sawe it, he marueiled that he had not first washed before dinner.

39 \* And the Lord said to him, In deede ye Pharises make cleane the outside of the cuppe, and of the platter: but the inward part is full of frauening and wickednes.

40 Ye fooles, did not hee that made that which is without, make that which is within also?

41 Therefore, ¶ giue almes of \* those things which are within, and behold, all things shal be cleane to you.

42 But wo be to you, Pharises: for ye tithe the mynt and the rewe, & al maner herbs, and passe ouer iudgement and the loue of God: these ought ye to haue done, and not to haue left the other vndone.

43 \* Wo be to you, Pharises: for ye loue the vppermost seates in the Synagogues, and greetings in the markets.

44 Wo be to you, Scribes and Pharises, hypocrites: for ye are as graues which appear not, and the men that walke ouer them, perceiue not.

45 ¶ Then answered one of the expounders of the Lawe, and said vnto him, Master, Thus saying thou puttest vs to rebuke also.

46 \* And he said, Wo be to you also, ye interpreters of the Law: for ye lade men with burdens grievous to bee borne, and ye your selues touche not the burdens with one of your fingers.

47 Wo be to you: for ye buye the sepulchres of the Prophets, & your fathers killed them.

48 \* Truly ye beare witnes, and allowe the deedes of your fathers: for they killed them, and ye \* builde their sepulchres.

49 Therefore said the wisdom of God, I will send them Prophets and Apostles, & of them they shall slay and persecute,

50 That the blood of all the Prophets, shed from the foundation of the world, may be required of this generation,

51 From the blood of \* Abel vnto the blood of \* Zacharias, which was slaine betwene the altar and the Temple: verely I say vnto you, it shalbe required of \* this generation.

52 Wo be to you, interpreters of the Lawe: for ye haue taken away the key of knowledge: ye entred not in your selues, & the that came in, ye forbade.

53 And as he said these thinges vnto them, the Scribes and Pharises began to vrge him fore, and to prouoke him to speake of many things,

54 Laying wayte for him, and seeking to catch some thing of his mouth, whereby they might accuse him.

## CHAP. XII.

Christ commadeth to auoid hypocrisie. ¶ That we should not feare man but God. 5 To confesse his deines. 10 Blasphemie against the Spirit. 14 Not to passe our vocation, 15 Not to giue our selues to conuolous care of this life, 30 But to righte confesse, almes, waiting, patience, wisdom and conseruance.

IN \* the meane time, there gathered together an innumerable multitude of people, so that they trode one another: & he began to saye vnto his disciples first,

Take heed to your selues of the leauen of the Pharises, which is hypocrisie.

\* For there is nothing couered, that shal not be reueiled: neither hid, that shal not be knowne.

Wherefore whatsoeuer ye haue spoken in darknes, it shalbe heard in the light: & that which ye haue spokē in the eare, in secret places, shalbe preached on the \* houses.

\* And I saye vnto you, my friends, be not afraid of them that kill the bodie, and after that are not able to do any more.

But I will forewarne you, whom ye shall feare: feare him which after he hath killed, hath power to cast into hell: yea, I say vnto you, him feare.

Are not fise sparowes bought for two farthings, and yet not one of them is forgotten before God?

Yea, and all the heares of your head are numbered: feare not therfore: ye are more of value then many sparowes.

\* Also I saye vnto you, Whosoever shall confesse me before men, him shall the Sonne of man confesse also before the Angels of God.

But he that shall denie me before men, shalbe denied before the Angels of God.

And whosoever shall speake a worde against the Sonne of man, it shalbe forgien him: but vnto him, that shall blaspheme the holy Ghost, it shall not be forgien.

\* And when they shall bring you vnto the Synagogues, and vnto the rulers and princes, take no \* thought howe, or what thing ye shall answer, or what yee shall speake.

For the holy Ghost shall teache you in the same \* houre, what ye ought to say.

And one of the companie said vnto him, Master, bid my brother deuide the inheritance with me.

And he said vnto him, Man, who made me a iudge, or a deuider ouer you?

Wherefore he said vnto the, Take heed, and beware of couetousnes: for though a man haue abundance, yet his life standeth not in his riches.

And he put forth a parable vnto the, saying, \* The \* ground of a certaine riche mā brought forth frutes plenteously.

Therefore he thought with him selfe, saying, What shall I do, because I haue no room, where I may lay vp my frutes?

Fffff ij.

18 And

Mar. 15. 5.

Mar. 1. 10.

Mat. 23. 28.

Mar. 4. 32.

Openly that all men may heare.

Mat. 10. 28.

Chap. 9. 36. Mat. 10.

32 Mar. 3. 23. 2. 12.

1. 12.

b He that shall resist against the worde of God.

purpose, and against his conscience.

Mat. 10. 19. Mar. 13. 11.

c Be not so doubtful that you should be discouraged or distrust

Or, moment.

d Christ chiefly came to be iudged, & not to iudge, notwithstanding he willett the Christians to be iudges and decide controuersies betwixt their brethren.

1. Cor. 6. 1.

e Christ condemned the arrogancie of the riches worldlings, who as though they had God locked vp in their coffers and barnes, set their whole felicitie in their goods, not considering that God gaue them life and also can take it away when he will.

Eccles. 1. 19.

Or, countrey.

the secrets of all hearts shall be disclosed.

feare God only, and man.

A promise. Angels

A promise.

correcting



18 And he sayd, This will I doe, I will pull downe my barnes, and buyld greater, and therein will I gather all my frutes, and my goodes.

19 And I will saye to my soule, Soule, thou hast much goods laide vp for many yeres: liue at ease, eate, drinke & take thy pastime.

20 But God sayde vnto him, O foole, this night will they fetch away thy soule from thee: the whole shal those things be which thou hast prouided?

21 So is he that gathereth riches to himself, and is not rich in God.

22 And he spake vnto his disciples, Therefore I say vnto you, \* Take no thought for your life, what ye shall eate: neither for your bodie, what ye shall put on.

23 The life is more then meate: and the body more then the raiment.

24 Consider the rauens: for they neither sowe nor reape, which neither haue storehouse nor barne, & yet God feedeth the: how much more are ye better the foules?

25 And which of you with taking thought, can adde to his stature one cubite?

26 If ye then bee not able to doe the least thing, why take ye thought for the remnant?

27 Consider the lilies how they grow: they labour not, neither spin they: yet I say vnto you, that Solomon him selfe in all his royaltie was not clothed like one of these.

28 If then God so clothe the grasse which is to daye in the field, and to morowe is cast into the oue, how much more will he clothe you, O ye of litle faith?

29 Therefore aske not what ye shall eate, or wharfe ye shall drinke, neither stande in doute.

30 For all such things the people of the world seeke for: and your Father knoweth that ye haue neede of these things.

31 But rather seeke ye after the kingdom of God, and all these things shalbe ministred vnto you.

32 Feare not, litle flocke: for it is your Fathers pleasure, to giue you the kingdom.

33 \* Sell that ye haue, and giue almes: make you bagges, which waxe not old, a treasure that can neuer faile in heauen, where no thiefe commeth, neither moth corrupteth.

34 For where your treasure is, there will your hearts be also.

35 \* Let your loynes be gird about, and your lightes burning,

36 And ye your selues like vnto men that wait for their master, when he will returne from the wedding, that whē he commeth and knocketh, they may open vnto him immediatly.

37 Blessed are those seruantes, whome the Lord when he commeth shall finde waking: verely I saye vnto you, he wil gird him selfe about, and make them to sitte downe at table, and will come forth, and serue them.

38 And if he come in the second watche, or come in the third watche, and shall finde them so, blessed are those seruantes.

39 \* Now vnderstand this, that if the good man of the house had knowen at what

40 Be ye also prepared therefore: for the Sonne of man wil come at an houre when ye thinke not.

41 Then Peter said vnto him, Master, tellest thou this parable vnto vs, or euen to all?

42 And the Lord said, Who is a faithfull steward, and wyse, whom the master shall make ruler ouer his housholde, to giue them their portion of meate in season?

43 Blessed is that seruant, whom his master when he commeth, shall finde so doing.

44 Of a trueth I say vnto you, that hee will make him ruler ouer all that he hath.

45 But if that seruant saye in his heart, My master doeth deferre his coming, and shall beginne to smite the seruantes, and maidens, and to eate, & drinke, and to be drunken,

46 The master of that seruant will come in a day when he thinketh not, & at an houre when he is not ware of, and will cut him off, and giue him his portion with the vn-belieeuers.

47 And that seruant that knewe his masters will, & prepared not him selfe, neither did according to his will, shalbe beaten with many stripes.

48 But hee that knewe it not, and yet did commit things worthy of stripes, shalbe beaten with fewe stripes: for vnto whome fouer is much is giuen, of him shalbe much required, and to whom men much comittre, the more of him will they aske.

49 I am come to put fire on the earth, & what is my desire, if it be already kindled?

50 Notwithstanding I must bee baptized with a baptisme, and how am I grieved, till it be ended?

51 \* Thinke ye I am come to giue peace on earth? I tel you, nay, but rather debate.

52 For from henceforth there shalbe fure in one house deuided, three against two, and two against three.

53 The father shalbe deuided against the sonne, & the sonne against the father: the mother against the daughter, & the daughter against the mother: the mother in law against her daughter in law, & the daughter in law, against her mother in law.

54 \* Then saide he to the people, When yee see a cloude ryse out of the West, straightway ye saye, A showre commeth: and so it is.

55 And whē ye see the South wind blowe, ye say, that it will be hoate: and it cometh to passe.

56 Hypocrites, ye can discerne the face of the earth, & of the skie: but why discerne ye not this time?

f To depend  
oely on his pro  
vidence know-  
ing that he hath  
inough for al.

Mat. 6. 25. 1. pet. 5.  
7. psalm. 127. 25.

g He exhorteth  
vs to cast our  
care on God, and  
to submit our  
selues to his pro  
vidence,

h The liberali-  
tie of God which  
thineth in the  
herbs & flowers  
surmounteth all  
that man can doe  
by his riches or  
force.

i Or, make discon-  
faine in the aire.

j Which are bus  
accessaries, & are  
common as wel to  
the wicked men  
as to the godly.  
k Which is the  
chiefest thing  
that can be giue  
& therefore you  
cannot wate those  
things which are  
of litle impor-  
tance.  
Mat. 6. 30.

l Be in a readines  
to execute the  
charge which is  
committed vnto  
you.

m Because they  
did vse log gar-  
ments, the manner  
was to gird or  
trusse them vp  
when they went  
about any busi-  
ness.

n The portion  
of seruants eue-  
ry month was  
fourre peckes of  
come, as Dom-  
tus writeth in  
Phormio.

o Therefore  
nourance is nec-  
essary.

p To whom  
God hath giuen  
many graces.

q The Gospel is  
as a burning fire  
most vehement,  
which maketh a  
change of things  
through all the  
world.

r If there be  
great troubles &  
alterations upon  
the earth, which  
things come on  
by the property  
of the Gospel,

s He compareth  
his death to bap-  
tisme.  
Mat. 10. 34.

57 Yea, and why iudge ye not of your selues what is right?

58 ¶ While thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, that thou maiest be deliuered fro him, lest he bring thee to the iudge, and the iudge deliuer thee to the iayler, and the iayler cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast payed the vtmost mite.

CHAP. XIII.

*1 The crueltie of Pilate. 2 VV e ought not to condemne all to be wicked men which suffer. 3 Christ exhorteth to repentance. 4 He healeth the crooked woman, 5 Answereth to the maister of the Synagoge. 6 By diuers similitudes he declareth what the kingdome of God is, 23 Also that the number of them which shalbe sau'd, is small. 33 Finally he sheweth that no worldly policie or force can lesse the worke and counsell of God.*

1 There were certaine me present at the same season, that shewed him of the Galileans, whose blood Pilate had mingled with their own sacrifices.

2 And Iesus answered, and said vnto them, Suppose ye, y these Galileas were greater sinners then all the other Galileans, because they haue suffred such things?

3 I tel you, nay; but except ye amend your liues, ye shall all likewise perish.

4 Or thinke you that those eightene, vpon whome the towne in Siloam fell, & slewe them, were sinners aboue all men that dwell in Ierusalem?

5 I tell you, nay; but except ye amend your liues, ye all shall likewise perish.

6 ¶ He spake also this parable, A certaine man had a figge tree planted in his vineyard: and he came & sought fruit therō, and found none.

7 Then said he to the dresser of his vineyarde, Beholde, this three yeres haue I come and sought fruite of this fig tree, & finde none: cut it downe: why keepeth it also the ground barren?

8 And he answered, & said vnto him, Lord, let it alone this yere also, til I digge round about it, and dung it.

9 And if it beare fruite, wel: if not, then after thou shalt cut it downe.

10 ¶ And he taught in one of Synagogues on the Sabbath day.

11 And behold, there was a woman which had a spirit of infirmities eightene yeres, and was bowed together, and could not lift vp her selfe in any wise.

12 When Iesus sawe her, hee called her to him, and sayd to her, Woman, thou art loosed from thy disease.

13 And he laide his hands on her, & immediately she was made straight againe, and glorified God.

14 And the ruler of the Synagoge answered with indignation because that Iesus had healed on the Sabbath day, and saide vnto the people, There are six dayes in which men ought to worke: in them therefore come and be healed, and not on the Sab-

bath day.

15 Then answered him the Lord, and sayd, Hypocrite, doeth not eche one of you on the Sabbath day loose his oxe or his asse from the stall, and leade him away to the water?

16 And ought not this daughter of Abraham, whome Satan had bounde, lo, eightene yeres, be loosed from this bonde on the Sabbath day?

17 And when he said these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things, that were done by him.

18 ¶ Then said he, What is the kingdome of God like? or whereto shall I compare it?

19 It is like a graine of mustard seede, which a man tooke and sowed in his garden, and it grewe, and waxed a great tree, and the fowles of the heauen made nestes in the branches thereof.

20 ¶ And againe he said, Whereunto shall I liken the kingdome of God?

21 It is like leaue, which a woman tooke, and hid in three peckes of flour, till all was leauened.

22 ¶ And he went through all cities and townes, teaching, & iourneying towardes Ierusalem.

23 Then said one vnto him, Lord, are there fewe that shalbe sau'd? And he said vnto them,

24 ¶ Striue to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

25 When the good mā of the house is risen vp, and hath shut to the doore, & ye begin to stand without, & to knock at the doore, saying, Lord, Lord, open to vs, and he shall answer, and saye vnto you, I knowe you not whence ye are,

26 ¶ Then shall ye beginne to say, We haue eaten and drunke in thy presence, & thou hast taught in our streetes.

27 ¶ But he shall saye, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquitie.

28 There shalbe weeping and gnashing of reeth, when ye shal see Abraham & Isaac, & Iacob, and all the Prophetes in the kingdome of God, and your selues thrust out at doores.

29 Then shall come many from the East, & from the West, and from the North, and from the South, and shall sit at table in the kingdome of God.

30 ¶ And beholde, there are last, which shalbe first, and there are first, which shall be last.

31 The same day there came certaine Pharises, and said vnto him, Departe, and goe hence: for Herode will kill thee.

32 Then said he vnto them, Go ye and tell that foxe, Beholde, I cast out deuils, & will heale til a day, and to morowe, and the third day I shalbe perfected.

33 Neuertheles I must walke to day, and to morowe, and the daye following: for it

Fffff iij.

Mat. 23. 31.

mar. 4. 31.

k By these similitudes, he sheweth the increase, whereby God augmenteth his kingdome, contrary to all mens opinions.

Mat. 9. 35 mar. 6. 6 Mat. 7. 13.

l We must endeavour, and cut off all impediments, which may let vs.

m He warneth the Iewes, that they deprive not themselves by their owne negligence of that saluation, which was offered vnto them.

Mat. 7. 23. & 25.

Ps. 6. 8.

n The people which then were strangers.

Mat. 23. 30. & 32. 15. mar. 10. 31.

o Christ uttereth of the vaine confidence of the Iewes who gloried in that, that God had chosen them for his people: yet they obeyed him not according to his word.

p Neither the crueltie of the Pharises, who would haue put him in feare of Herod, nor yet any policy of man could stay him from that office which God had imployed him.

q Meaning a little while.

r By Christs death we are made perfect for euerr.

Or, make an end.

It shall be written in the book of life.







not digge, & to begge I am afhamed.

4 I know what I will doe, that when I am put out of the ſtewardſhip they maye receiue me into their houſes.

5 Then called he euery one of his maſters detters, & ſaid vnto the firſt, How much oweſt thou vnto my maſter?

6 And he ſaid, An hundreth meaſures of oyle. And he ſaid to him, Take thy wryting, and ſit downe quickly, and write fiftie.

7 The ſaid he to an other, How much oweſt thou? And he ſaid, An hundreth meaſures of wheat. Then he ſaid to him, Take thy wryting, and write foure ſcore.

8 And the Lord commended the vniuſt ſteward, becauſe hee had done wiſely. Wherefore the children of this world are in their generation wiſer then the children of light.

9 And I ſay vnto you, Make you friendes with the riches of iniquity, that when ye ſhall want, they may receiue you into euerlaſting habitations.

10 He that is faithfull in the leaſt, he is alſo faithfull in much: and he that is vniuſt in the leaſt, is vniuſt alſo in much.

11 If then ye haue not bene faithfull in the wicked riches, who will truſt you in the true treaſure?

12 And if ye haue not bin faithfull in another mans goods, who ſhall giue you that which is yours?

13 No ſeruant can ſerue two maſters: for either he ſhall hate the one, and loue the other: or els he ſhall leane to the one, and deſpiſe the other. Ye can not ſerue God and riches.

14 All theſe things heard the Phariſes alſo which were couetous, and they mocked him.

15 Then he ſaid vnto them, Ye are they, which iuſtifie your ſclues before me: but God knoweth your hearts: for that which is highly eſteemed among men, is abomination in the ſight of God.

16 The Law & the Prophets endured vntil Iohn: & ſince that time the kingdome of God is preached, & euery man preſeth into it.

17 Now it is more eaſie that heauen and earth ſhould paſſe away, the than one tittle of the Law ſhould fall.

18 Whoſoeuer putteth away his wife, and marrieth another, commiteth adulterie: and whoſoeuer marrieth her that is put away from her husband, commiteth adulterie.

19 There was a certaine rich man, which was clothed in purple and fine linnen, & fared well and delicately euery day.

20 Alſo there was a certaine begger named Lazarus, which was laied at his gate full of ſores,

21 And deſired to be refreſhed with the

crommes that fel frō the rich mans table:

yea, & the dogs came & licked his ſores. And it was ſo that the begger dyed, and was caryed by the Angels into Abrahams bofome. The riche man alſo dyed & was buried.

23 And being in hell in tormentes, he liſt vp his eyes, and ſawe Abraham aſaie of, & Lazarus in his bofome.

24 Then he cried, & ſaid, Father Abraham, haue mercie on me, & ſend Lazarus that he may dippe the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham ſaid, Sonne, remember that thou in thy life time receiueſt thy pleaſures, and likewiſe Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Beſides all this, betweene you and vs there is a great gulfe ſet, ſo that they which would go from hence to you, can ioye after this not, neither can they come from thence to vs.

27 Then he ſaid, I pray thee therefore father, that thou wouldeſt ſend him to my fathers houſe,

28 (For I haue ſiue brethren) that he may teſtifie vnto them, leaſt they alſo come into this place of torment.

29 Abraham ſaid vnto him, They haue Moſes and the Prophets: ler them heare theſe.

30 And he ſaid, Nay, father Abraham: but if one came vnto them frō the dead, they will amend their liues.

31 Then he ſaid vnto him, If they heare not Moſes and the Prophets, neither will they be perſuaded, though one riſe from the dead againe.

his vaine boaiſting, who in his life wanted him ſelfe to be the ſonne of Abraham: warning vs alſo hereby how litle glorious titles auale.

Or, good things. Or, euill things. Or, ſwallowing pit. q Which declareth it is to late to be inſtructed by dead, if in their life time they cannot profit by the liuely word of God. r As faith commeth by Gods word, ſo it is maintained by the ſame. So that neither ought he to looke for Angels from heauen, or the dead to conſirme him therein, but onely the word of God is ſufficient to liue euertlaſting.

## CHAP. XVII.

Chriſt teacheth his diſciples to auoid occaſions of offence, 3 One to forgive another. 5 VVe ought to pray for the increaſe of faith. 6 He magnifieth the vertues of faith, 10 And ſheweth the vniuerſality of mercy, 11 Healeth ten lepers, 20 Speaketh of the latter dayes, and of the end of the world.

Then ſaid he to the diſciples, It can not be auoyded, but that offences will come, but wo be to him by whom they come.

It were better for him that a great millſtone were hanged about his necke, and that he were caſt into the ſea, the than he ſhould offend one of theſe litle ones.

Take heed to your ſclues: if thy brother treſpaſſe againſt thee, rebuke him: and if he repent, forgive him.

And though he ſinne againſt thee ſeuē times in a day, & ſeuē times in a day turne againe to thee, ſaying, It repenteth me,

b God, who doeth here reſent the maſter of the houſe doth rather commend the prodigall waſt of his goods, and the liberal giuing of the ſame to the poore, then the ſtrait keeping & horſing of them. c That is, either wickedly gotten or wickedly kept, or wickedly ſpent: & hereby we be warned to ſuſpect riches which for the moſt part are an occaſion to their poſſeſſours of great wickedneſſe. d They which cannot well beſtowe worldly goods, will beſtowe euill ſpiritual treaſures: & therefore they ought not to be committed vnto them. e As are riches and ſuch like things, which God hath giuen not for your ſclues onely, but to beſtowe vpon others. f Chriſt calleth the gifts which he giueth vnto vs, ouers. Mas. 6. 33. g Becauſe they iudged no man happie, but thoſe that were rich. h Which loue outward appearance, and vaine glory. Mas. 23. 23. i Their zeale is ſo inflamed, that they follow the Goſpell without reſpect of world ly things. Mas. 23. 23. k That is, which is not lawfully diuorced. l By this ſtory is declared what puniſhment they ſhall haue, which liue deliciouſly and neglect the poore.

m As the fathers in the olde Law were ſaid to be gathered into the bofome of Abraham, becauſe they receiued the fruit of the ſame faith with him: ſo in the new Teſtament we ſay that the members of Chriſt are ioyned to their head, or gathered vnto him. n Whereby is ſignified, moſt bleſſed life, which they die in faith: Abraham did, that can ioye after this world.

o Chriſt deſcribeth ſpiritual things by ſuch manner of ſpeech, as is moſt proper to our vnderſtanding: for our ſenſes haue neither ingers nor eyes, neither are they thirſty or ſpeak: but the Lord as it were in a ſtable, paineth forth the ſtate of the life to come, as our capacities are able to comprehend it.

p In calling him ſonne, he calleth ſome, he calleth ſome, he calleth ſome.

That is, to return him backe from the knowledge of God, and his ſaluation. Mas. 23. 23.

b That is, many times: for by a certaine number he meaneth as many times as he can.

the father  
the olde Law  
said to be  
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me of Abra-  
because they  
used the  
of the same  
with him:  
the newe  
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of Christ  
pnyed to  
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thereby is  
sed y most  
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which y Abra-  
hid, shal co-  
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Christ defec-  
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me, thou shalt forgive him.  
5 And the Apostles said vnto the Lord, Increase our faith.  
6 And the Lord said, \* If ye had faith as much as a graine of mustard seede, & should say vnto this mulberie tree, Plucke thy selfe vp by the rootes, and plant thy selfe in the sea, it should euen obey you.  
7 ¶ Who is it also of you, that hauing a seruant plowing or feeding cattell, would say vnto him by and by, when he were come from the field, Go, & sit downe at table? And would not rather say to him, \* Dresse wherewith I may suppe, and girde thy selfe, and serue mee, till I haue eaten and drunken, and afterwarde eate thou, and drinke thou?  
8 Doeth he thanke that seruant, because he did that which was comanded vnto him? I trow not.  
9 So likewise ye, when ye haue done all those things, which are commanded you, say, We are vnprofitable seruants: wee haue done that which was our duetie to doe.  
11 ¶ And so it was when he went to Ierusalem, that he passed through the mids of Samaria and Galile.  
12 And as he entred into a certeine towne, there met him ten men that were lepers, which stoode asafare of.  
13 And they lift vp their voyces and sayd, Iesus, Master, haue mercie on vs.  
14 And when he saw them, he said vnto the, \* Go, shewe your selues vnto the \* Priests. And it came to passe, that as they went, they were clenfed.  
15 Then one of them, when he sawe that he was healed, turned backe, and with a loud voyce prayed God,  
16 And fell downe on his face at his feete, and gaue him thanks: and he was a Samaritan.  
17 And Iesus answered, and said, Ace there not ten clenfed? but where are the \* nine?  
18 There are none found that returned to giue God praye, saue this stranger.  
19 And he said vnto him, Arise, go thy way, thy faith hath made thee whole.  
20 ¶ And when he was demanded of the Pharises, whē the kingdom of God should come, he answered them, and saide, The kingdom of God cometh not with obseruation.  
21 Neither shall men saye, Lo here, or loe there: for behold, the kingdom of God is within you.  
22 And he said vnto the disciples, The daies will come, when ye shal desire to see one of the dayes of the Sonne of man, and ye shall not see it.  
23 \* Then they shall saye to you, Beholde here, or behold there: but goe not thither, neither follow them.  
24 For as the lightning that lighteneth out of the one part vnder heauen, shineth vnto the other part vnder heauen, so shal the Sonne of man be in his \* day.

25 But first must he suffer many things, and be reprovcd of this generation.  
26 \* And as it was in the \* dayes of Noe, so shall it be in the dayes of the Sonne of man.  
27 They ate, they drank, they married wiuces, and gaue in marriage vnto the day that Noe went into the Arke: & the flood came, and deffroyed them all.  
28 \* Likewise also, as it was in the dayes of Lot, they ate, they dranke, they bought, they solde, they planted, they buyt.  
29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heauen, and destroyed them all.  
30 After these ensamples shal it be in the day when the Sonne of man shalbe reueiled.  
31 At that day he that is vpon the \* house, and his stuffe in the house, let him not come downe to take it out: and hee that is in the field likewise, let him not turne backe to that he left behinde.  
32 \* Remember Lots wife.  
33 \* Whosocuer will seeke to saue his soule, shall lose it: and whosocuer shall lose it, shal get it life.  
34 \* I tel you, in that night there shalbe two in one \* bed: the one shalbe receiued, and the other shalbe left.  
35 Two women shalbe grinding together: the one shalbe taken, and the other shalbe left.  
36 Two shalbe in the field: one shalbe receiued, and an other shalbe left.  
37 And they answered, and saide to him, Where, Lorde? And he saide vnto them, \* \* Wherefoeuer the bodie is, thither will also the Egles resort.

CHAP. XVIII.

By the example of the widowe, and the \* Publication, Christ teacheth how to pray. 13 By the example of children, he exhorteth to humilitie. 18 Of the way to be saved, and what things let. 29 The reward promised to bus, 31 And of the crosse.  
1 And \* he spake also a parable vnto the, to this end, that they ought alwayes to pray, and not to waxe faint,  
2 Saying, There was a iudge in a certeine citie, which feared not God, neither reuerenced man.  
3 And there was a widowe in that citie, which came vnto him, saying, \* Do me iustice against mine \* aduersarie.  
4 And he would not for a time: but afterward hee saide with him selfe, Though I feare not God, not reuerence man,  
5 Yet because this widowe troubleth me, I wil doe her right, lest at the last she come and make me weary.  
6 And the Lord said, Heare what the vnrigheteous iudge saith.  
7 Now shal not God auge his elect, which cry day and night vnto him, yea, though he suffer long for them?  
8 I tel you he wil avenge them quickly: slow in reueng but when the Sonne of man cometh, shal he finde faithon the earth?  
9 ¶ Hee spake also this parable vnto certeine

Gen. 7. 1. and 2. 3. 31. 1. pet. 3. 20.  
n When men contemned the iudgement of God, wherewith they were before menaced.  
Gen. 9. 24.  
o We must forget that which we haue left behinde vs to the end, that we may the better follow our heavenly vocation.  
Gen. 19. 26.  
Chap. 9. 24. & 16.  
21. mat. 10. 39. mar. 8. 35. ioh. 12. 25.  
p This corporall death shal engender life euerlasting.  
Mat. 24. 41.  
q He remembereth that no band or coniunction is so strait, I should stay vs.  
Mat. 24. 41.  
r Nothing can hinder the faithfull to be joynted to their head Iesus Christ: for they shall gather vnto him, as the raucning birdes about a carion.

1. i. pet. 3. 20.  
n When men contemned the iudgement of God, wherewith they were before menaced.  
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Whereby hee declared his proude and disdainfull heart.

These were signes of an humble and lowly heart.

Or, and not the other.

The word significeth young sucking babes which they carried in their armes.

He meaueth the nourice or them that bare the babes, whom the Apostles rebuked.

He comprehendeth all well them that are infants of age, as them also, which we like vnto infants in simplicity and plainesse. i Signifying that they ought to lay aside all malice and pride.

Mat. 19. 16. mar. 10. 17.

Because commonly they abused this word, Iesus sheweth him that he could not confesse him to be good, except also he acknowledged he was of God.

Or, cable rope.

For he so governeth the hearts of his, that their riches do not blinde them.

Mat. 19. 27. mar. 10. 31.

The little that a man hath with the grace of God, is an hundred fold better then all the abundance that one can haue without him: but the chief recompence is in heauen.

Mat. 19. 29. mar. 10. 31.

Which shall not receiue much more in

reine which trusted in them selues that they were iust, and despised other,

10 Two men went vp into the Temple to pray: the one a Pharise, and the other a Publicane.

11 The Pharise stood and prayed thus with him selfe, O God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or euen as this Publicane.

12 I fast twise in the weeke: I giue tithe of al that euer I possess.

13 But the Publicane standing as farre off, would not lift vp so much as his eyes to heauen, but smote his brest, saying, O God, be mercifull to me a sinner.

14 I tell you, this man departed to his house iustified, rather then the other: for eueri man that exalteth him selfe, shall be brought low, and he that humbleth him selfe, shall be exalted.

15 ¶ They brought vnto him also babes, that he shoulde touche them. And when his disciples sawe it, they rebuked them.

16 But Iesus called them vnto him, and saide, Suffer the babes to come vnto me, and forbid them not: for of such is the kingdome of God.

17 Verely I say vnto you, whosoever receyeth not the kingdome of God as a babe, he shall not enter therein.

18 ¶ Then a certaine ruler asked him, saying, Good master, what ought I to doe, to inherit eternall life?

19 And Iesus sayd vnto him, Why callest thou me good? none is good, saue one, euen God.

20 Thou knowest the commaundementes, \* Thou shalt not commit adulterie: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witness: Honour thy father and thy mother.

21 And he saide, All these haue I kept from my youth.

22 Now when Iesus heard that, he said vnto him, Yet lackest thou one thing. Sel all that euer thou hast, and distribute vnto the poore, & thou shalt haue treasure in heauen, and come, follow me.

23 But when he heard those things, he was very heauie: for he was marueilous rich.

24 And when Iesus sawe him sorrowfull, he said, With what difficultie shall they that haue riches, enter into the kingdome of God?

25 Surely it is easer for a camell to goe through a needles eye, then for a rich mā to enter into the kingdome of God.

26 Then said they that heard it, And who then can be sau'd?

27 And he said, The things which are vnpossible with men, are possible with God.

28 ¶ Then Peter said, Lo, we haue left all, and haue followed thee.

29 And he said vnto them, Verely I say vnto you, there is no mā that hath left house, or parents, or brethren, or wife, or children for the kingdome of Gods sake,

30 Which shall not receiue much more in

this world, and in the world to come life euerlasting.

31 ¶ Then Iesus tooke vnto him the twelue, & said vnto them, Behold, We goe vp to Ierusalem, and al things shall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he shall be deliuered vnto the Gentiles, and shall be mocked, and shall spitefully entreated, and shall be spitted on.

33 And when they haue scourged him, they will put him to death: but the third daye he shall rise againe.

34 But they vnderstoode none of these things, & this saying was hid from them, neither perceyued they the things, which were spoken.

35 ¶ And it came to passe, that as he was come nere vnto Iericho, a certaine blind man fate by the way side begging.

36 And whē he heard the people passe by, he asked what it meant.

37 And they said vnto him, that Iesus of Nazaret passed by.

38 Then he cried, saying, Iesus the Sonne of Dauid, haue mercy on me.

39 And they which went before, rebuked him, that he should hold his peace, but he cried much more, O Sonne of Dauid, haue mercie on me.

40 And Iesus stood still, and commanded him to be brought vnto him. And whē he was come nere, he asked him,

41 Saying, What wilt thou that I doe vnto thee? And he said, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hath sau'd thee.

43 Then immediatly he receyued his sight, and followed him, praying God: and all the people, whē they sawe this, gaue praise to God.

CHAP. XIX.

Of Zacharias. 22 The ten pieces of money. 28 Christ riseth from the dead. 41 He casteth out the marchantes, 47 And his enemies seek to destroy him.

Nowe when Iesus entered and passed through Iericho,

2 Behold, there was a man named Zacharias, which was the chief receiuer of the tribute, and he was rich.

3 And he sought to see Iesus, who he shuld be, and could not for the prease, because he was of a low stature.

4 Wherefore he ran before, and climed vp into a wilde figge tree, that he might see him: for he should come that way.

5 And when Iesus came to the place, hee looked vp, and sawe him, and sayde vnto him, Zacharias, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastily, and receiued him ioyfully.

7 And when al they sawe it, they murmured, saying, that hee was gone in to lodge with a sinfull man.

Mat. 23. 27. mar. 10. 32.

Mat. 23. 27. mar. 10. 32.

n The people vsed to call the Messias by this name, because they knew he should come of the stocke of Dauid, Mat. 1. 1. A. A. 1. 30.

o He was minded to see Iesus, because he was of a low stature, and could not see him for the prease.

Or, a man of a low stature.

8 And Zaccheus stode forth, and said vnto the Lord, Behold, Lord, the half of my goods I giue to the poore: and if I haue taken from any mā by forged cauillatio, I restore him foure fold.

9 Then Iesus said to him, This day is saluation come vnto this<sup>a</sup> houle, for asmuch as he is also become the<sup>b</sup> sonne of Abraham.

10 \* For the Sonne of man is come to seke, and to saue that which was lost.

11 And whiles they heard these things, he continued & spake a parable, because he was nere to Ierusalem, & because also they thought that the kingdom of God should shortly appeare.

12 He said therefore, \* A certeine noble mā went into<sup>a</sup> a farre countrey, to receiue for him selfe a kingdome, and so to come againe.

13 And he called his ten seruants, and deliuered them ten<sup>d</sup> pieces of money, & said vnto them, \* Occupie till I come.

14 Now his citizens hated him, and sent an ambassage after him, saying, We will not haue this man to reigne ouer vs.

15 And it came to passe, when he was come againe, and had receiued his kingdome, that he comāded the seruants to be called to him, to whom he gaue his money, that he might know what euery man had gayned.

16 Then came the first, saying, Lorde, thy piece hath encreased ten pieces.

17 And he saide vnto him, Well, good seruant, because thou hast bene faithfull in a very litle thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lorde, thy piece hath encreased fise pieces.

19 And to the same he said, Be thou also ruler ouer fise cities.

20 So the other came and saide, Lord, behold thy piece, which I haue laid vp in a napkin.

21 For I feared thee, because thou art a strait man: thou takest vp, that thou laidest not downe, and reapest that thou diddest not sowe.

22 Then he said vnto him, Of thine owne mouth will I iudge thee, O euill seruant. Thou knewest that I am a strait man, taking vp that I layd not downe, and reaping that I did not sow.

23 Wherefore then gauest thou my money into the banke, that at my coming I might haue required it with vantage?

24 And he said to the that stode by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they said vnto him, Lorde, he hath ten pieces.)

26 \* For I say vnto you, that vnto al the that haue, it shalbe<sup>b</sup> giuen: and from him that hath not, euen that he hath, shalbe taken from him.

27 Moreouer, those mine enemies, which would not that I should reigne ouer the,

bring hither, and slay them before me.

28 ¶ And when he had thus spoken, he went forth before, ascending vp to Ierusalem.

29 \* And it came to passe, when he was come nere to Bethphage, and Bethania, besides the mount which is called the mount of Olives, he set two of his disciples

30 Saying, Go ye to the towne which is before you, wherein, as sone as ye are come, ye shall find a colte tied, whereon neuer mā sate: loose him, and bring him hither.

31 ¶ And if any mā aske you, why ye loose him, thus shal ye say vnto him, Because y<sup>e</sup> Lord hath neede of him.

32 So they that were sent, went their way, and found it as he had said vnto them.

33 And as they were loosing the colte, the owners therof said vnto them, Why loose ye the colte?

34 And they sayd, The Lord hath neede of him.

35 ¶ So they brought him to Iesus, & they cast their garmentes on the colte, and set Iesus thereon.

36 And as he went, they spred their clothes in the way.

37 And when he was now come nere to the going downe of the mount of Olives, the whole multitude of the disciples began to reioyce, and to prayse God with a loude voyce, for all the great workes that they had seene,

38 Saying, Blessed be the King that cometh in the Name of the Lord: peace in heauen, and glory in the hiest places.

39 Then some of the Pharisees of the companie saide vnto him, Master, rebuke thy disciples.

40 But he answered, and said vnto them, I tell you, that if these should holde their peace, the stones would cry.

41 ¶ And when he was come nere, he beheld the Citie, and wept for it,

42 Saying, \* O if thou hadest euen known at the least in this thy day<sup>a</sup> those thinges, which belong vnto thy peace! but now are they<sup>a</sup> hid from thine eyes.

43 For the dayes shal come vpon thee, that thine enemies shall cast a trench about thee, and compass thee round, and kepe thee in on euery side,

44 And shal make thee eue with the grould, and thy children which are in thee, and they shal not leaue in thee a stone vpon a stone, because thou knewest not the time of thy<sup>a</sup> visitation.

45 ¶ He went also into the Temple, and began to cast out them that sold therein, and them that bought,

46 Saying vnto them, It is written, \* Mine house is y<sup>e</sup> house of prayer, \* but ye haue made it a denne of theecues.

47 And he taught daylye in the Temple. And the high Priestes & the Scribes, and the chief of the people sought to destroy him.

48 But they could not find what they might

*i Hereby we see  
ceiue the excel-  
lent constancie  
of Christ, who  
notwithstanding  
he did row fight  
against the ter-  
rour of death, &  
Gods iudgement:  
yet went before  
his fearefull dis-  
ciples, & led the  
way to death.  
Mat. 21. 3. mar. 11. 2.  
k Christ preuen-  
teth such diffi-  
culties as might  
haue troubled  
his disciples.*

*Mat. 21. 7. Jo. 12. 14*

*They with that  
God may be ap-  
peased, & recon-  
ciled with men:  
and so by this  
means be glo-  
rified.*

*Chap. 21. 5. mat. 24.*

*1. mar. 13. 1.*

*m Christ partly  
pietie the Citie  
which was fo-  
nere her destruc-  
tion, & partly vp  
braideh their  
malice which  
would not im-  
brace Christ  
their Sauour, &  
therefore pro-  
nounceh grea-  
ter punishment to  
Ierusalem, then  
to other Citie,  
which had not  
receiued like  
graces.*

*n Meaning  
Christ, without  
whome there is  
no saluation, and  
with whom is al  
felicitie.*

*o Through  
thine owne ma-  
lice thou art  
blinded.*

*p And recei-  
uedst not the Ra-  
deemer, which  
was sent thee.*

*Mat. 21. 43. mar. 11.*

*17.*

*1. Jo. 3. 7. 11.*

*\* Or, in the day  
do time.*

*Christ & thus rofe  
u. 10.*

*Christ caught.*

# Johns baptisme, The vineyard let out.

q That is, were most attento heare.

do to him: for al the people<sup>a</sup> hanged vp6 him when they heard him.

## CHAP. XX.

4 Christ stoppeth his aduersaries mouths by an other question. 9 Sheweth their destruction by a parable. 32 The authoritie of Princes. 37 The resurrection, and his diuine power. 46 He reprehendeth the ambition of the Scribes.

1 And<sup>a</sup> it came to passe, that on one of those dayes, as he taught the people in the Temple, and preached the Gospel, the high Priests & the Scribes came vpon him with the Elders,

2 And spake vnto him, saying, Tell vs by what authoritie thou doest these things, or who is he that hath giuen thee this authoritie?

3 And he answered, and saide vnto them, I also will aske you one thing: tel me therefore:

4 The<sup>a</sup> baptisme of Iohn was it from heauen, or of men?

5 And they reasoned within them selues, saying, If we shall say from heauen, he will say, Why then beleueed ye him not?

6 But if we shall say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it was.

8 Then Iesus said vnto them, <sup>b</sup> Neither tel I you, by what authoritie I doe these things.

9 ¶ Then began he to speake to the people this parable, \* A certaine mā planted a<sup>c</sup> vineyard, and <sup>d</sup> let it forth to husbandmen: and went into a straunge countrey, for a great season.

10 And at a tyme he sent a<sup>e</sup> seruant to the husbandmen, that they should giue him of the fruite of the vineyarde, but the husbandmen did beat him, & sent him away empty.

11 Again he sent yet another seruant: and they did beat him, & fowle intreated him, and sent him away empty.

12 Moreouer, hee sent the third, and him they wounded, and cast out.

13 Then sayd the Lorde of the vineyard, What shall I doe? I will sende my beloued Sonne: it may be that they will doe reuerence, when they see him.

14 But when the husbandmen sawe him, they reasoned with them selues, saying, This is the heire: come, let vs kil him, that the inheritance may be ours.

15 So they cast him out of the vineyard, & killed him. What shall the Lord of the vineyard therefore do vnto them?

16 Hee wil come & destroy these husbandmen, and wil giue out his vineyard to others. But when they heard it, they sayde, God forbid.

17 ¶ And he beheld them, and saide, What meaneth this then that is written, \* The stone that the builders refused, that is made the head<sup>f</sup> of the corner?

18 ¶ Whosoever shall fall vpon that stone,

# S. Luke.

shalbe broken: & on whom soeuer it shall fall, it will grinde him to powder.

19 Then the hie Priests & the Scribes the same houre went about to lay handes on him: (but they feared the people) for they perceiued that he had spōke this parable against them.

20 ¶ And they<sup>b</sup> watched him, and sent forth spies, which should faine them selues iust men, to take him in his talke, and to deliuer him vnto the power & authoritie of the gouernour.

21 And they asked him, saying, Master, we know that thou sayest, and teachest right, neither doest thou accept mans person, but teachest the way of God truly.

22 Is it<sup>c</sup> lawful for vs to giue Cesar tribute, or not?

23 But he perceiued their craftines, & said vnto them, Why tempt ye me?

24 Shew me a penie. Whose image and superscription hath it? They answered and said, Cēiars.

25 Then he saide vnto them, \* Giue then vnto Cesar the things which are Cēiars, and to God those which are Gods.

26 And they coulde not reprove his saying before the people: but they marueiled at his answer, and held their peace.

27 ¶ Then came to him certeine of the Sadducees (which denie that there is any resurrection) and they asked him,

28 Saying, Master, \* Moses wrote vnto vs, If any mans brother die hauing a wife, and he die without children, that his brother should take his wife, and rayse vp seed vnto his brother.

29 Now there were seuen brethren, and the first tooke a wife, and hee dyed without children.

30 And the second tooke the wife, and hee died childles.

31 Then the third tooke her: & so likewise the seuen dyed, and left no children.

32 And last of all, the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.

34 Then Iesus answered, & sayd vnto them, The<sup>d</sup> children of this world marie wiues, and are married.

35 But they which shalbe counted worthy to enioy that world, and the resurrection from the dead, neither marrie wiues, neither are married.

36 ¶ For they can dye no more, forasmuch as they are equal vnto the Angels, & are the Sonnes of God, \* since they are the children of the resurrection.

37 And that the dead shal rise againe, euen \* Moses shewed it besides the bush, when he said, The Lorde is the God of Abraham, and the God of Isaac, and the God of Iacob.

38 For he is not the God of the<sup>e</sup> dead, but of them which liue: \* for all liue vnto him.

39 Then certaine of the Pharisees answered and

# The praefises of the wicked

Mat. 23. 29. mar. 12. 31. They wayed for a conuenient time and place.

1 They thought it vnlawfull to pay to a prince being an iudic, that which they were wont to pay to God in his Temple. Rom. 13. 7. k The due tie which we owe to princes, let- teth nothing y which is due vnto God.

Mat. 22. 29. mar. 12. 31.

I In this place he calleth at the children of that world which remaine in the same: or elicit- trimonie should not seeme to appertene to the children of God, as that wicked monsther pope Cyricus taught against the manifest Scriptures m Since marriage is ordeined to mainteine & increase mankind, when we shalbe immortal, it shal not be in any vte.

n For although the wicked rise againe, yet that life is but death and an eternall destruction. Exod. 3. 4. o Of the which are not, but of them which are. p The immortallitie of the soule can not be separated from the resurrection of the bodie, whereof here Christ properly speaketh.

notes the matter of the wicked, & their malignancy to execute it. b. 19. 20.

Mat. 23. 29. mar. 12. 31.

Christ tempted by min b. 23.

a By baptisme he comprehended all Iohns ministerie, who bare witness to Christ.

b By this meanes he made the ashamed and astonished. Mat. 23. 33. mar. 12. 31. Ista. 3. 31.

c The Iewes were as Gods plants and his owne grafting. d God committed his people to the gouernours & priests. e He raised vp Prophets.

Psal. 118. 22. Ista. 3. 16. act. 4. 11. rom. 9. 13. 1. pet. 2. 1.

f For by it the buylding is ioyned together, & made strong.

g They that shal be able and fall on Christ thinking to oppresse him, shalbe ouerthrowen themselves and destroyed.

In later was not the foundation, as the papish sayd from Mat. 16. 18.



and said, Master, thou hast wel said.

40 And after that, durst they not aske him any thing at all.

41 ¶ Then said he vnto them, Howe saye they that Christ is Dauids sonne?

42 And Dauid him selfe saith in the booke of the Psalmes, \* The Lorde said vnto my Lord, sit at my right hand,

43 Til I shal make thine enemies thy footestool.

44 Seeing Dauid calleth him Lord, howe is he then his sonne?

45 ¶ Then in the audience of al the people he said vnto his disciples,

46 \* Beware of the Scribes, which desire to go in long robes, and loue salutations in the markets, and the highest seates in the Synagogues, and the chiefe roomes at feasts:

47 Which deuoure widowes houses, euen vnder a colour of long praying: these shal receiue greater damnation.

CHAP. XXI.

¶ Christ commendeth the poore widowe. 6 He forewarneth of the destruction of Ierusalem. 8 Of false teachers. 9 Of the tokens and troubles to come. 27 Of the ende of the world, 27 And of his daily exercise.

1 And \* as he behelde, he sawe the rich men, which cast their giftes into the treasure,

2 And he saw also a certaine poore widow, which cast in thither two mites,

3 And he sayd, Of a trouth I saye vnto you, that this poore wydowe hath cast in more then they al.

4 \* For they all haue of their superfluitie cast into the offerings of God: but thee of her penurie hath cast in al the liuing that he had.

5 \* Now as some spake of the Temple, how it was garnished with goodly stones, and with consecrate things, he said,

6 Are these the things that ye looke vpon? the dayes wil come, wherein a stone shall not be left vpon a stone, that shall not be thrown downe.

7 Then they asked him, saying, Master, but when shal these things be? and what signe shall there be when these things shal come to passe?

8 \* And he said, Take heede, that ye be not deceiued: for manie wil come in my Name, saying, I am Christ, and the time draweth neere: followe ye not them therefore.

9 And when ye heare of warres and seditions, be not afraide: for these things must first come, but the ende followeth not by and by.

10 Then said he vnto them, Nation shal rise against nation, & kingdome against kingdome,

11 \* And great earthquakes shal be in diuers places, and hunger, and pestilence, and fearefull things, and great signes shal there be from heauen.

12 But before all these, they shall lay their

hands on you, and persecute you, deliuering you vp to the Synagogues, and into prysons, and bring you before Kings and rulers for my Names sake.

13 And this shall turne to you, for a testimoniall.

14 \* Lay it vp therefore in your hearts, that yee premeditate not, what ye shall answer.

15 For I wil giue you a mouth and wisdom, whereagainst all your aduersaries shal not be able to speake, nor resist.

16 Yea, ye shalbe betrayed also of your parentes, and of your brethren, and kinsmen, and friendes, & some of you shal they put to death.

17 And yee shalbe hated of all men for my Names sake.

18 \* Yet there shall not one heare of your heades perish.

19 By your patience \* possesse your soules.

20 ¶ And when ye see Ierusalem besieged with souldiers, then vnderstande that the desolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein.

22 For these bee the dayes of vengeance, to fulfill al things that are written.

23 But woe be to them that bee with childe, & to them that giue sucke in those dayes: for there shalbe great distresse in this land, and wrath ouer this people.

24 And they shall fall on the edge of the sworde, and shalbe led captiue into all nations, and Ierusalem shalbe troden vnder foote of the Gentiles, vntil the time of the Gentiles be fulfilled.

25 \* Then there shalbe signes in the Sunne, and in the Moone, and in the starres, and vpon the earth trouble among the nations with perplexitie: the sea and the waters shal roare.

26 And mens hearts shall fayle them for feare, and for looking after those things which shal come on the world: for the powers of heauen shalbe shaken,

27 And then shal they see the Sonne of man come in a cloude, with power and great glorie.

28 And when these things beginne to come to passe, the looke vp, & lift vp your heads: for your redemption draweth neere.

29 And he spake to them a parable, Behold, the figge tree, and al trees,

30 When they now shoote forth, ye seeing them, know of your owne selues, that sommer is then neere.

31 So likewise ye when ye see these things come to passe, know ye that the kingdome of God is neere.

32 Verely I say vnto you, This age shal not passe, til al these things be done.

33 Heauen and earth shal passe away, but my words shal not passe away.

34 Take heed to your selues, lest at any time

Ggggg j.

c This their safrance shall both be a greater confirmation to the Gospel, and also by their constancie the tyrannie of their enemies shal at length be manifest before God and man.

Chap. 12. mat. 10. 19. mar. 13. 11.

d For though they were so impudent to resist, yet truth euer gaineth the victorie.

Mat. 10. 30.

e That is, liue ioyfully & blessedly euen vnder the crosse.

Mat. 24. 13. mar. 13. 14. dan. 9. 27.

f Gods wrath against this people shall appeare by calamities and plagues, wherewith he will punish the.

g He meaneth their iniquities: to receiue likewise their punishment afterward.

I. 2. 13. 10. mat. 23. 7. mar. 24. 39. mar. 13. 24.

h The effect of that redemption which Iesus Christ hath purchased, shal then fully appeare.

i For all these things came within fiftie yeres after.

spiritual wife some difference is of Christ.

the Lord will protect his in all dangers.

and when these things beginne to come to passe, the looke vp, & lift vp your heads: for your redemption draweth neere.

a receipt for all.

# Watch and praye.

# S. Luke.

# The Lordes supper.

purging drunkennes.

may continually.

k To catch and  
intangle them,  
wherfoever  
they be in the  
world.  
Or that ye may be  
made worthy.

your heartes be oppressed with surfeting  
and drunkennes, and cares of this life, and  
lest that day come on you at vnwares.  
35 For as a snare shall it come on all them  
that dwell on the face of the whole earth.  
36 Watch therefore, and pray continually,  
that ye may be counted worthy to escape  
all these things that shall come to passe, &  
that ye may stand before the Sonne of  
man.

37 ¶ Now in the daye time he taught in the  
Temple, and at night he went out, and a-  
bode in the mount that is called the mount  
of Oliues,

38 And all the people came in the morning  
to him, to heare him in the Temple.

## CHAP. XXII.

16 Conspiracie against Christ. 7 They ate the Pas-  
ouer. 19 The institution of the Lordes supper. 24  
They strive who shalbe greatest, and he reproveth them.  
40 He prayeth upon the mount. 47 Iudas treason.  
54 They take him, and bring him to the high Priestes  
house. 60 Peter denieth him thrise, and yet repenteth.  
67 Christ is brought before the Counsell, where he ma-  
keth ample confession.

1 Now the feast of vnleavened bread  
drew nere, which is called the Pas-  
ouer.

2 And the hie Priestes and Scribes sought  
how they might kill him: for they feared  
the people.

3 Then entred Satan into Iudas, who was  
called Iscariot, and was of the number of  
the twelue.

4 And hee went his way, and communed  
with the hie Priestes and captaines, howe  
he might betray him to them.

5 So they were glad, and agreed to giue  
him money.

6 And he consented, and sought opportu-  
nitie to betray him vnto them, when the  
people were away.

7 ¶ Then came the daye of vnleavened  
bread when the Pasfouer must be sa-  
crificed.

8 And he sent Peter and Iohn, saying, Go,  
and prepare vs the Pasfouer, that wee  
may eat it.

9 And they sayd to him, Where wilt thou,  
that we prepare it?

10 Then he saide vnto them, Behold, when  
ye be entred into the citie, there shall a  
man meete you, bearing a pitcher of wa-  
ter: followe him into the house that he en-  
tred in,

11 And say vnto the good man of the house,  
The Master saith vnto thee, Where is the  
lodging where I shall eat my Pasfouer  
with my disciples?

12 Then he shall shew you a great hie cha-  
ber trimmed: there make it ready.

13 So they went, and founde as he had saide  
vnto them, and made readie the Pasfou-  
er.

14 ¶ And when the houre was come, he sat  
downe, & the twelue Apostles with him.

15 Then he said vnto them, I haue earnestly  
desired to eat this Pasfouer with you be-  
fore I suffer.

fore I suffer.

16 For I say vnto you, Henceforth I wil not  
eat of it any more, vntill it be fulfilled in  
the kingdome of God.

17 And hee tooke the cuppe, and gaue  
thanks, and sayd, Take this, and decide it  
among you.

18 For I say vnto you, I wil not drinke of the  
fruite of the vine, vntill the kingdome of  
God be come.

19 ¶ And he tooke bread, and when he had  
giuen thanks, he brake it, and gaue to  
them, saying, This is my body, which is gi-  
uen for you: do this in the remembrance  
of me.

20 Likewise also after supper he tooke the  
cup, saying, This cup is the newe Testa-  
ment in my blood, which is shed for you.

21 ¶ Yet behold, the had of him that betrai-  
eth me, is with me at the table.

22 And truly the Sonne of man goeth as it  
is appointed: but woe be to that man, by  
whome he is betrayed.

23 Then they began to enquire among the  
selues which of them it should bee, that  
should do that.

24 ¶ And there arose also a strife among  
them, which of them should seeme to be  
the greatest.

25 But he said vnto them, The Kings of the  
Gentiles reigne ouer them, and they that  
beare rule ouer them, are called Graci-  
ous lords.

26 But ye shall not be so: but let the greatest  
among you be as the least: and the chief-  
est as he that serueth.

27 For who is greater, he that sitteth at ta-  
ble, or he that serueth? Is not hee that sit-  
teth at table? And I am among you as he  
that serueth.

28 And ye are they which haue continued  
with me in my tentations.

29 Therefore I appoint vnto you a king-  
dome, as my Father hath appointed to  
me,

30 That ye may eat, and drinke at my ta-  
ble in my kingdome, and sit on seates, and  
iudge the twelue tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, be-  
hold, Satan hath desired you, to winow  
you, as wheat.

32 But I haue prayed for thee, that thy faith  
faile not: therefore when thou art con-  
uerted, strengthen thy brethren.

33 ¶ And he said vnto him, Lorde, I am rea-  
dy to go with thee into prison, & to death.  
34 But he said, I tell thee, Peter, the cocke  
shal not crowe this daye, before thou hast  
thrise denied that thou knewest me.

35 ¶ And he said vnto the, when I sent you  
without bag, and scrip, and shoes, lacked  
ye any thing? And they said, Nothing.

36 Then he said to them, But now he that  
hath a bag, let him take it, and likewise a  
scrip: and he that hath none, let him sel his  
coate, and buy a sword.

37 For I say vnto you, that yet some which  
is written, must be performed in mee,  
Euen

Mat. 26. 17.

may 14.

a The feast was  
so called, be-  
cause they could  
eate no leavened  
bread for 7 space  
of seven dayes:  
for so long the  
feast of the Pasfouer  
continued.

b Such as were  
appointed to  
keepe the Tem-  
ple.

c For they were  
in doubt what  
way to take be-  
fore this occasi-  
on was offered.

Mat. 26. 17. mar.

14. 17.

d According to  
Gods comman-  
dement which  
was first to offer  
it, and after to  
eate it.

Mat. 26. 17. mar.

14. 17.

e Which was in  
the evening a-  
bout the twye-  
light, which time was appointed to eate the Pasfouer.

Mat. 26. 17. mar.

14. 17. 14. 17. 14. 17.

f The bread is a  
true figure, & an  
affured tell-mo-  
neth that the body  
of Iesus Christ  
is giuen for the  
purchase of our  
soules: likewise  
the wine figure-  
theth that his  
blood is our  
drinke to refresh  
and quicken vs  
eternally.

h The figure of  
the new couena-  
nt which is estab-  
lished and ratified  
by Christs  
blood.

i By the secret  
counsel of God,  
as A. 4. 28.

Mat. 26. 25.

mar. 14. 17.

k Meaning, that  
they haue vaine  
and flattering ti-  
tles giuen them,  
for as much as  
they are nothing  
efficacie then their  
names do figure  
Or, suggest.

l Or, I am by his  
grace.

Mat. 26. 17.

14. 17. 14. 17. 14. 17.

m By these simi-  
litudes he declar-  
eth that they shal  
be partakers of  
his glory: for in  
heaven we shal  
eate and drin-  
ke.

n Satan seeketh  
by all means to  
disquiet the  
Church of  
Christ, to dis-  
perse it, and so  
shake it from its  
true faith.

o It was for the  
ken, but yet not  
ouerthrown.

Mat. 26. 24. mar.

14. 17. 14. 17. 14. 17.

p By this he  
sheweth them  
that they must  
flee from great  
tribles & afflictions.

q Euen

\* Eugen with the wicked was he nombred: for douteles thofe things which are writte of me, haue an ende.

38 And they said, Lorde, beholde, here are two swordes. And he faide vnto them, It is ynough.

39 ¶ And he came out, & went (as he was wont) to the mount of Oliues: and his difciples alfo followed him.

40 ¶ And when he came to the place, he faide to them, Pray, left ye enter into tentation. And hee gate himfelfe from them, about a ftones caft, and kneeled downe, and prayed,

41 Saying, Father, if thou wilt, take away this cup from me: neuertheles, not my will, but thine be done.

42 And there appeared an Angel vnto him from heauen, comforting him.

43 But being in an agonie, he prayed more earnestly: and his fweat was like droppes of bloud, trickling downe to the ground.

44 And he rofe vp from prayer, and came to his difciples, and found them fleeping for heauines.

45 And he faide vnto them, Why fleepe ye? rife and pray, left ye enter into tentation.

46 ¶ And whyle he yet fpake, beholde a company, and hee that was called ludas one of the twelue, went before them, and came nere vnto Iefus to kiffe him.

47 And Iefus faide vnto him, ludas, betrayeft thou the Sonne of man with a kiffe?

48 Now when they which were about him, faw what would folow, they faide vnto him, Lord, fhall we fmithe with iworde?

49 And one of them smote a feruant of the hie Priest, and ftrake of his right eare.

50 Then Iefus answered, and fayde, Suffer them thus farre: and he touched his eare, and healed him.

51 Then Iefus faide vnto the hie Priests, and captaines of the Temple, and the Elders which were come to him, Be ye come out as vnto a thiefe with swordes and ftaves?

52 When I was daily with you in the Tēple, ye ftreched not forth the handes againft me: but this is your very houre, and the power of darkenes.

53 ¶ Then tooke they him, and led him, & brought him to the hie Priests house. And Peter followed afarre of.

54 ¶ And when they had kindled a fyre in the middes of the hall, and were fet down together, Peter alfo fate downe among them.

55 And a certaine maide beheld him as he fate by the fyre, and hauing wel looked on him, faide, This man was alfo with him.

56 But he denied him, faying, Woman, I know him not.

57 And after a litle while, another man faw him, and faide, Thou art alfo of them. But Peter faid, Man, I am not.

58 And about the fpace of an houre after, a certaine other affirmed, faying, Verely euen this man was with him: for he is alfo a Galilean.

And Peter faide, Man, I knowe not what thou fayeft. And immediatly while he yet fpake, the cocke crewe.

Then the Lord turned back, and looked vpon Peter: and Peter remembered the word of the Lord, how he had faide vnto him, \* Before the cocke crowe, thou fhalt denie me thrife.

And Peter went out, and wept bitterly.

¶ And the men that helde Iefus, mocked him, and ftroke him.

And whē they had blindfolded him, they smote him on the face, & asked him, faying, \* Prophefie who it is that smote thee.

And many other things blaſphemouſly fpake they againſt him.

\* And as ſonne as it was daye, the Elders of the people, and the hie Priests and the Scribes came together, and led him into their Counſel,

Saying, \* Art thou the Chriſt? tell vs. And he faide vnto them, If I telyou, ye will not beleuee it.

And if alſo I aſke you, ye will not anſwere me, nor let me go.

\* Hereafter ſhall the Sonne of man ſit at the right hand of the power of God.

Then ſaide they all, Art thou then the Sonne of God? And he faide to them, Ye ſay that I am.

Then ſaide they, What neede wee any further wimes? for wee our ſelues haue heard it of his owne mouth.

CHAP. XXIII.

Iefus is brought before Pilate and Herode. 18 Of Barabbas. 26 Of Simon the Cyrenian. 27 The women make lamentation. 33 Chriſt crucified. 34 He prayeth for his enemies. 40 Hee cometh to the thufte and many others at his death. 53 And is buried.

Then \* the whole multitude of them aroſe, and led him vnto \* Pilate.

And they began to accuſe him, faying, We haue found this man peruerſing the people, and forbidding to pay tribute to Ceſar, faying, That he is Chriſt a King.

\* And Pilate asked him, faying, Art thou the King of the Iewes? And he answered him, and ſaid, Thou ſaiſt it.

Then ſaid Pilate to the hie Priests, & to the people, I finde no fault in this man.

But they were the more fierce, faying, He moueth the people, teaching throughout al Iudea, beginning at Galile, euen to this place.

Now when Pilate heard of Galile, he asked whether the man were a Galilean.

And whē he knew that he was of Herods iuriſdictiō, he ſent him to Herod, which was alſo at Ieruſalem in thoſe dayes.

And when Herod ſaw Iefus, he was exceedingly glad: for he was deſirous to ſee him of a long ſeaſon, becauſe hee had heard many things of him, and truſted to haue ſcene ſome ſigne done by him,

Then questioned he with him of manie things: but he answered him nothing.

Ggggg ij. 10 The

Mat. 26. 34. Iohn. 18. 27.

They ſcoffed at him, becauſe the people thought he was a Prophet.

Mat. 27. 1. Mar. 15. 1. Iohn. 18. 28.

They asked not to the end that the truth might be knowne (for the thing was to maniſeſt) but for malice they bare towards Chriſt. x At his ſecond coming. y As in the ſecond place of honour & dignitie.

prayer the only way againſt temptation. v. 46. 46.

Angel. v. 43.

the greater afflictions & temptations are, the more earnestly ſhould we go againſt them. 3. 44.

Mat. 27. 31. Mar. 15. 17.

Who was the chief gouernour and had the examination of matters of life and death.

Mat. 27. 17. Mar. 15. 2. Iohn. 18. 33.

note the ſimilitude in place and manner

To rid his hands, and to gratifie Herode. Or, at that time. Of a certaine curioſitie. Or, miracle. For Chriſt came not to defend him ſelfe, neither yet would pleaſe the vaine curioſities of this tyrant.



# The people rage.

# S. Luke.

# Christ is crucified.

<sup>Or, hand,</sup>  
<sup>or, traine.</sup>

e Commonly  
this was a robe  
of honour, or ex-  
cellencie: but it  
was giuen to  
Christ in moc-  
kage.

<sup>Or, in bright co-  
lour.</sup>

Mat. 27. 28. mar. 15.  
14. ioh. 19. 2. & 19. 4

<sup>Or, by him.</sup>

f For the Ro-  
manes had giuen  
such franchises &  
liberties to the  
Iewes, which  
was but a tradi-  
tion, and not ac-  
cording to the  
word of God.

g The iudge gi-  
ueth sentence w  
Christ, before  
he condemneth  
him, whereby  
plainly appea-  
reth Iesus inno-  
cencie.

Mat. 27. 32.  
mar. 15. 27.

<sup>Or, women of Ia-  
rusalem.</sup>

h If the innocent  
be thus handled,  
what shall the  
wicked man be?  
Mat. 27. 31.  
mar. 15. 32.  
ioh. 19. 24.

- 10 The hie Priests also and Scribes stood forth, and accused him vehemently.
- 11 And Herod with his men of warre despised him, and mocked him, and arrayed him in white, and sent him againe to Pilate.
- 12 And the same daye Pilate and Herode were made friends together: for before they were enemies one to another.
- 13 ¶ Then Pilate called together the hie Priests, and the rulers, and the people,
- 14 And said vnto the, Ye haue brought this man vnto me, as one that peruerbed the people: & behold, I haue examined him before you, & haue founde no fault in this man, of those things wherof ye accuse him:
- 15 No, nor yet Herod: for I sent you to him: and lo, nothing worthy of death is done to him.
- 16 I will therefore chastise him, and let him loose.
- 17 (For of necessity he must haue let one loose vnto them at the feast.)
- 18 Then al the multitude cried at once, saying, Away with him, and deliuer to vs Barabbas:
- 19 Which for a certaine insurrection made in the citie, & murder was cast in prison.
- 20 Then Pilate spake againe to them, willing to let Iesus loose.
- 21 But they cryed, saying, Crucifie, crucifie him.
- 22 And he said vnto the the third time, But what euill hath he done? I find no cause of death in him: I will therefore chastise him, and let him loose.
- 23 But they were instant with loud voyces, and required that he might be crucified: & the voyces of them & of the hie Priests preuailed.
- 24 So Pilate gaue sentence, that it should be as they required.
- 25 And he let loose vnto them him that for insurrection & murder was cast into prison, whom they desired, and deliuered Iesus to do with him what they would.
- 26 ¶ And as they led him away, they caught one Simon of Cyrene, comming out of the field, and on him they laid the crosse, to beare it after Iesus.
- 27 And there followed him a great multitude of people, and of women, which women bewailed and lamented him.
- 28 But Iesus turned back vnto them, & said, Daughters of Ierusalem, weepe not for me, but weepe for your selues, & for your children.
- 29 For behold, the dayes will come, when men shall say, Blessed are the barren, & the wombs that neuer bare, & the paps which neuer gaue sucke.
- 30 Then shall they beginne to saye to the mountaines, Fall on vs: and to the hilles, Couer vs.
- 31 ¶ For if they do these things to a hie greene tree, what shalbe done to the dry?
- 32 ¶ And there were two others, which were euill doers, led with him to be slayne.

- 33 And when they were come to the place, which is called Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.
- 34 Then said Iesus, Father, forgive them: for they know not what they doe. And they parted his raiment, and cast lottes.
- 35 And the people stood, and beheld: & the rulers mocked him with them, saying, He saued others: let him saue him selfe, if he be the Christ, the Chosen of God.
- 36 The souldiers also mocked him, & came and offered him vineger,
- 37 And said, If thou bee the King of the Iewes, saue thy selfe.
- 38 And a superscription was also written ouer him, in Greeke letters, and in Latin, & in Hebrew, THIS IS THE KING OF THE IEWES.
- 39 ¶ And one of the euill doers, which were hanged, rayled on him, saying, if thou be the Christ, saue thy selfe and vs.
- 40 But the other answered, & rebuked him, saying, Fearst thou not God, seeing thou art in the same condemnation?
- 41 We are in deepe righteousness here: for we receiue things worthy of that wee haue done: but this man hath done nothing amisse.
- 42 And he saide vnto Iesus, Lorde, remember me, when thou comest into thy kingdome.
- 43 Then Iesus said vnto him, Verely I saye vnto thee, to day shalt thou be with me in Paradise.
- 44 ¶ And it was about the sixt houre: and there was a darkenes ouer al the land, vntill the ninth houre.
- 45 And the sunne was darkened, & the vaile of the Temple rent through the middes.
- 46 And Iesus cryed with a loude voyce, and said, Father, into thine hands I comend my spirit. And when he thus had saide, He gaue vp the ghost.
- 47 ¶ Now when the Centurion sawe what was done, he glorified God, saying, Of a surer this man was iust.
- 48 And all the people that came together to that sight, beholding the things, which were done, smote their breasts, and returned.
- 49 And al his acquaintance stood afar of, & the women that followed him from Galile, beholding these things.
- 50 ¶ And behold, there was a man named Ioseph, which was a counsellor, a good man and a iust.
- 51 He did not consent to the counsel & deed of them, which was of Arimathea, a citie of the Iewes: who also himselfe waited for the kingdome of God.
- 52 He went vnto Pilate, and asked the body of Iesus,
- 53 And tooke it downe, and wrapped it in a linnen cloth, and laid it in a tombe hewen out of a rocke, wherein was neuer man yet laid.
- 54 And that day was the Preparation, and

<sup>Or, the place of  
scanda.</sup>

i Whome God  
hath before all  
others appointed  
to be Messias:  
otherwise the  
Scriptures cal-  
leth them the  
elect of god, and  
he hath chosen  
before al begin-  
ning to life ever-  
lasting.  
k Mox with  
myrrhe and gall  
to hasten his  
death.  
l That the thing  
might be knowe  
to al nations, be-  
cause these three  
languages were  
most common.  
m The condem-  
nation which  
thou now suffer-  
est, causeth it  
thee not to seem  
God?

n Which was  
midday.

¶ Ioh. 19. 34.

o Or, captain.  
p The Roman  
Captain, who  
had charge over  
an hundred men

Mat. 27. 57. mar.  
15. 43. ioh. 19. 38.

q Or, had embraced.  
p He looked for  
the rede mer, by  
whom al should  
be restored.

q When men pre-  
pared al thinges  
the ready for I scall

That is, began  
the same eue-  
ning.

the Sabbath drewe on.

55 And the women also that followed after, which came with him from Galile, beheld the sepulchre, and how his body was laid.

56 And they returned, & prepared odours, and ointments, and rested the Sabbath day, according to the commaundement.

CHAP. XXIIII.

The women come to the grave. 12 Christ appeareth unto the two disciples that goe toward Emmaus. 36 He standeth in the middes of his disciples, and openeth their understanding in the Scriptures. 47 He giueth them a charge. 51 He ascendeth vp to heauen. 53 His disciples worshipped him, 53 And of their daily exercise.

Mat. 28. 1.  
mar. 16. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Now the first day of the weeke early in the morning, they came vnto the sepulchre, and brought the odours, which they had prepared, & certaine women with them.

2 And they found the stone rolled away from the sepulchre,

3 And went in, but founde not the body of the Lord Iesus.

4 And it came to passe, that as they were amased thereat, behold, two men suddenly stood by them in shining vestures.

5 And as they were afraid, & bowed down their faces to the earth, they said to them, Why seeke ye him that liueth, among the dead?

6 He is not here, but is risen: remember how he spake vnto you, when he was yet in Galile,

7 Saying, that the Sonne of mā must be deliuered into the hands of sinful men, & be crucified, and the third day rise againe.

8 And they remembered his words,

9 And returned from the sepulchre, and tolde all these things vnto the eluen, and to all the remnant.

10 Now it was Marie Magdalene & Ioanna, and Marie the mother of Iames, and other women with the, which tolde these things vnto the Apostles.

11 But their words seemed vnto them, as a fained thing, neither beleued they them.

12 Then arose Peter, & ran vnto the sepulchre, & looked in, & saw the linen clothes laid by them selues, and departed wondering in him selfe at that which was come to passe.

13 ¶ And beholde, two of them went that same day to a towne which was from Ierusalem about three score furlongs, called Emmaus.

14 And they talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Iesus him self drew neere, and went with them.

16 But their eyes were holden, that they could not knowe him.

17 And he said vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sad?

18 And the one (named Cleopas) answered,

and said vnto him, Art thou only a stranger in Ierusalem, and hast not knowen the thinges which are come to passe therein in these dayes?

19 And he said vnto the, What things? And they said vnto him, Of Iesus, of Nazaret, which was a Prophet, mightie in deede and in worde before God, and al the people,

20 And how the hie Priests, and our rulers deliuered him to be cōdemned to death, and haue crucified him.

21 But we trusted that it had bene he that should haue deliuered Israel, and as touching all these things, to day is the thirde day, that they were done.

22 Yea, & certaine women among vs made vs astonied, which came early vnto the sepulchre.

23 And when they founde not his bodie, they came, saying, that they had also seene a vision of Angels, which said that he was aliue.

24 Therefore certaine of them which were with vs, went to the sepulchre, and founde it euen so as the women had said, but him they sawe not.

25 Then he said vnto them, O fooles and slowe of heart to beleue al that the Prophets haue spoken,

26 Ought not Christ to haue suffered these things, and to enter into his glorie?

27 And he began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.

28 And they drew neere vnto the towne, which they went to, but hee made as though he would haue gone further.

29 But they constrained him, saying, Abide with vs: for it is towards night, and the daye is farre spent. So he went in to tarie with them.

30 And it came to passe, as he sate at table with them, he tooke the bread, and gaue thanks, & brake it, and gaue it to them.

31 Then their eyes were opened, and they knewe him: but he was taken out of their sight.

32 And they said betweene the selues, Did not our hearts burne within vs, while hee talked with vs by the way, and when he opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Ierusalem, and found the eluen gathered together, & them that were with them,

34 Which said, The Lord is risen in deede, and hath appeared to Simon.

35 Then they tolde what things were done in the way, and howe he was knowen of them in breaking of bread.

36 ¶ And as they spake these things, Iesus him self stood in the middes of them, and said vnto them, Peace be to you.

37 But they were abashed and afraid, supposing that they had seene a spirit.

38 Then hee saide vnto them, Why are ye

Gggggg iij. troubled?

f For the thing was so notorious that al men might haue knowen it.

g They vnderstood not yet what was the deuilerance that Iesus Christ purchased for vs, but looked for some worldly prosperitie.

h Infidelitie is reprovied.

Christ only is the interpreter of the scriptures for both the beginning and ending thereof direct vs to him, because he is our Saviour & is promised. Because christ did both shut their eyes and open them, hee would keepe them in suspense til his time came to manifest him selfe vnto them. According to the custome: the which maner of praying before meales they vsd to this day.

m So soone as he began to breake bread.  
Mar. 16. 14.  
iohn. 20. 19.

Angels. 2. 4.





21 And they asked him, What then? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No.  
22 Then said they vnto him, Who art thou that we may giue an answer to them that sent vs? what sayest thou of thy selfe?  
23 He said, I am the voyce of him that crieth in the wilderness, Make straight the way of the Lord, as said the Prophet Esaias.  
24 Now they which were sent, were of the Pharisees.  
25 And they asked him, and said vnto him, Why baptizest thou then, if thou be not the Christ, neither Elias, nor the Prophet?  
26 Iohn answered them, saying, I baptize with water: but there is one among you, whom ye know not.  
27 \* He it is that cometh after me, which is preferred before me, whose shoe latchet I am not worthy to vnloose.  
28 These things were done in Bethabara beyond Iordan, where Iohn did baptize.  
29 ¶ The next day Iohn seeth Iesus coming vnto him, and saith, Beholde the lambe of God, which taketh away the sinne of the worlde.  
30 This is he of whom I said, After me cometh a man, which is preferred before me: for he was before me.  
31 And I knewe him not: but because he should be declared to Israel, therefore am I come, baptizing with water.  
32 So Iohn bare recorde, saying, I sawe\* the Spirit come downe from heauen, like a doue, and it abode vpon him.  
33 And I knew him not: but he that sent me to baptize with water, he said vnto me, Vpō whom thou shalt see the Spirit come downe, and tarie stil on him, that is he which baptizeth with the holy Ghōst.  
34 And I sawe, and bare record that this is the Sonne of God.  
35 ¶ The next day, Iohn stoode againe, and two of his disciples:  
36 And he beheld Iesus walking by, & said, Behold the lambe of God.  
37 And the two disciples heard him speake, and followed Iesus.  
38 Then Iesus turned about, and sawe them follow, and said vnto them, What seeke ye? And they said vnto him, Rabbi (which is to say by interpretation, Master) where dwellest thou?  
39 He said vnto them, Come, and see. They came and sawe where he dwelt, & abode with him that daye: for it was about the tenth houre.  
40 Andrew, Simon Peters brother, was one of the two which had heard\* it of Iohn, and that followed him.  
41 The same found his brother Simon first, and said vnto him, We haue founde the Messias, which is by interpretation, the Christ.  
42 And he brought him to Iesus. And Iesus beheld him, and said, Thou art Simon the sōne of Ionathou shalt be called Cephas

which is by interpretation, a stone.  
43 ¶ The day following, Iesus would go into Galile, and found Philippe, and said vnto him, Follow me.  
44 Now Philippe was of Bethsaida, the citie of Andrew and Peter.  
45 Philippe found Nathanael, & said vnto him, We haue found him, of whom\* Moses did write in the Law, and the Prophets, Iesus of Nazaret the Sonne of Ioseph.  
46 Then Nathanael said vnto him, Can there any good thing come out of Nazaret? Philippe said to him, Come, and see.  
47 Iesus saw Nathanael coming to him, & said of him, Behold, in deede an Israelite, in whom is no guile.  
48 Nathanael said vnto him, Whence knewest thou mee? Iesus answered, & said vnto him, Before that Philip called thee, when thou wast vnder the figge tree, I saw thee.  
49 Nathanael answered, and said vnto him, Rabbi, thou art the Sonne of God: thou art the King of Israel.  
50 Iesus answered, and said vnto him, Because I said vnto thee, I saw thee vnder y figge tree, beleuest thou? thou shalt see greater things then these.  
51 And he said vnto him, Verely, verely I say vnto you, hereafter shalt ye see heauen open, & the Angels of God\* ascending, and descending vpon the Sonne of man.

CHAP. II.

¶ Christ turneth the water into wine. 14. He driveth the buyers, and sellers out of the Temple. 19. He forewarneth his death and resurrection. 23. He converteth many, and discomfitteth manie.  
1 And the third day, was there a marriage in Cana a towne of Galile, and the mother of Iesus was there.  
2 And Iesus was called also, and his disciples vnto the marriage.  
3 Now whē the wine failed, the mother of Iesus said vnto him, They haue no wine.  
4 Iesus said vnto her, Woman, what haue I to doe with thee? mine houre is not yet come.  
5 His mother said vnto the seruāts, Whatsoever he saith vnto you, do it.  
6 And there were set there, six waterpots of stone, after y maner of the purifying of the Iewes, conteyning two or three firkins a peece.  
7 And Iesus said vnto them, Fil the waterpots with water. Then they filled them vp to the brim.  
8 Then he said vnto them, Draw out now and beare vnto the gouernour of the feast. So they bare it.  
9 Now when the gouernour of the feast had tasted the water that was made wine, (for he knew not whence it was: but the seruāts, which drew the water, knew) the gouernour of the feast called the bridegrome,  
10 And said vnto him, Almé at y beginning set forth good wine, & whē men haue wel drunke, then that which is worse: but thou hast kept backe the good wine vntil now.

Gggggij.

11 This

Or, Petrus.

Gen. 22. 13. dom. 81.

Isa. 40. 10. & 42. 13.

Or 43. 8. uer. 23. 34.

Or 43. 25. & 37.

24. d. 11. 3. 4.

Y Those things

which are con-

temptible to the

world, are este-

med and prefer-

red of God: and

those things

which the world

preferreth, God

abhorreth.

this son of God. d. 34. the son of man.

Or, thou beleuest.

2 Christ openeth

heauen, & we

may haue access

to God, and ma-

keth vs fellowes

to the Angels.

Gen. 1. 3.

we must be doers of word.

4 Who vsed con-

tinuall washings

to purifie them

selues. Which

superstition He-

bien the heretike

would haue

brought into y

Church, & now

the Papists haue

receiued it.

Or, measure.

b Whereof eue-

ry one contained

15 gallons.

Or, steward.

<sup>a</sup>Or, signs.

11 This beginning of<sup>a</sup> miracles did Iesus in Cana a town of Galile, and shewed forth his glorie: and his disciples beleueed on him.

<sup>a</sup>Or, confins.

12 After that he went downe into Capernaum, he and his mother, and his brethren, & his disciples: but they continued not in many dayes there.

13 For the Iewes Pascheouer was at hand. Therefore Iesus went vp to Ierusalem.

<sup>a</sup>Mat. 21. 12. mar. 11. 15. Ioh. 8. 13.

14 And he found in the Temple those that sold oxen, and shepe; and doves, and changers of money, sitting there.

15 Then he made a scourge of small cordes, & draue them al out of the Temple with the sheepe & oxen, & powred out the chaungers money, and ouerthrowe the tables,

16 And said vnto them that sold doves, Take these things hence: make not my Fathers house, an house of merchandise.

17 And his disciples remembred, that it was written, The zeale of thine house hath eaten me vp.

<sup>a</sup>Psal. 69. 9.

<sup>a</sup> This affection was so burning in him, that it surmounted and swallowed vp all the others.

<sup>a</sup>Or, miracle.<sup>a</sup>Mat. 26. 61. & 27. 40. mar. 14. 31. & 15. 29.

18 Then answered the Iewes, and said vnto him, What<sup>a</sup> signe shewest thou vnto vs, that thou doest these things?

19 Iesus answered & said vnto them, Destroye this Temple, and in three dayes I will raise it vp againe.

20 Then said the Iewes, Fourtie & six yerres was this Temple a building, and wilt thou reare it vp in three dayes?

<sup>a</sup>Or, miracle.<sup>a</sup>Mat. 26. 61. & 27. 40. mar. 14. 31. & 15. 29.<sup>a</sup>Or, miracle.<sup>a</sup>Mat. 26. 61. & 27. 40. mar. 14. 31. & 15. 29.<sup>a</sup>Or, miracle.<sup>a</sup>Mat. 26. 61. & 27. 40. mar. 14. 31. & 15. 29.<sup>a</sup>Or, miracle.<sup>a</sup>Mat. 26. 61. & 27. 40. mar. 14. 31. & 15. 29.<sup>a</sup>Or, miracle.<sup>a</sup>Mat. 26. 61. & 27. 40. mar. 14. 31. & 15. 29.<sup>a</sup>Or, miracle.<sup>a</sup>Mat. 26. 61. & 27. 40. mar. 14. 31. & 15. 29.<sup>a</sup>Or, miracle.<sup>a</sup>Mat. 26. 61. & 27. 40. mar. 14. 31. & 15. 29.<sup>a</sup>Or, miracle.<sup>a</sup>Mat. 26. 61. & 27. 40. mar. 14. 31. & 15. 29.<sup>a</sup>Or, miracle.<sup>a</sup>Mat. 26. 61. & 27. 40. mar. 14. 31. & 15. 29.<sup>a</sup>Or, miracle.<sup>a</sup>Mat. 26. 61. & 27. 40. mar. 14. 31. & 15. 29.<sup>a</sup>Or, miracle.<sup>a</sup>Mat. 26. 61. & 27. 40. mar. 14. 31. & 15. 29.<sup>a</sup>Or, miracle.<sup>a</sup>Mat. 26. 61. & 27. 40. mar. 14. 31. & 15. 29.<sup>a</sup>Or, miracle.<sup>a</sup>Mat. 26. 61. & 27. 40. mar. 14. 31. & 15. 29.<sup>a</sup>Or, miracle.<sup>a</sup>Mat. 26. 61. & 27. 40. mar. 14. 31. & 15. 29.<sup>a</sup>Or, miracle.<sup>a</sup>Mat. 26. 61. & 27. 40. mar. 14. 31. & 15. 29.<sup>a</sup>Or, miracle.<sup>a</sup>Mat. 26. 61. & 27. 40. mar. 14. 31. & 15. 29.<sup>a</sup>Or, miracle.<sup>a</sup>Mat. 26. 61. & 27. 40. mar. 14. 31. & 15. 29.<sup>a</sup>Or, miracle.<sup>a</sup>Mat. 26. 61. & 27. 40. mar. 14. 31. & 15. 29.<sup>a</sup>Or, miracle.<sup>a</sup>Mat. 26. 61. & 27. 40. mar. 14. 31. & 15. 29.<sup>a</sup>Or, miracle.<sup>a</sup>Mat. 26. 61. & 27. 40. mar. 14. 31. & 15. 29.<sup>a</sup>Or, miracle.<sup>a</sup>Mat. 26. 61. & 27. 40. mar. 14. 31. & 15. 29.<sup>a</sup>Or, miracle.<sup>a</sup>Mat. 26. 61. & 27. 40. mar. 14. 31. & 15. 29.<sup>a</sup>Or, miracle.<sup>a</sup>Mat. 26. 61. & 27. 40. mar. 14. 31. & 15. 29.<sup>a</sup>Or, miracle.<sup>a</sup>Mat. 26. 61. & 27. 40. mar. 14. 31. & 15. 29.<sup>a</sup>Or, miracle.<sup>a</sup>Mat. 26. 61. & 27. 40. mar. 14. 31. & 15. 29.

## CHAP. III.

<sup>a</sup>Christ instructeth Nicodemus in the regeneration. 15 Of faith. 16 Of the love of God towards the world. 23 The doctrine and baptisme of Iohn, 28 And the witness that he beareth of Christ.

1 There was now a man of the Pharises named Nicodemus, a ruler of the Iewes.

2 He came to Iesus by night, and said vnto him, Rabbi, we know that thou art a teacher come from God: for no man coulde do these miracles that thou doest, except God were with him.

3 Iesus answered, and said vnto him, Verely, verely I say vnto thee: except a man be borne againe, he can not see the kingdom of God.

4 Nicodemus said vnto him, How can a man be borne which is olde? can he enter into his mothers wombe againe, & be borne?

5 Iesus answered, Verely, verely I say vnto thee, except that a man be borne of water and of the Spirit, he can not enter into

the kingdome of God.

6 That which is borne of the flesh, is flesh: & that that is borne of the Spirit, is spirit.

7 Marueile not that I said to thee, Ye must be borne againe.

8 The winde bloweth where it listeth, & thou hearest the sound thereof, but canst not tel whence it cometh, & whither it goeth: so is every man that is borne of the Spirit.

9 Nicodemus answered, & said vnto him, How can these things be?

10 Iesus answered, and said vnto him, Art thou a teacher of Israel, and knowest not these things?

11 Verely, verely I say vnto thee, we speake that we know, and testifie, that we haue seene: but ye receive not our witness.

12 If when I tel you earthly things, ye beleue not, how should ye beleue, if I shal tel you of heavenly things?

13 For no man ascendeth vp to heauen, but he that hath descended from heauen, the Sonne of man which is in heauen.

14 And as Moyses lift vp the serpent in the wilderness, so must the Sonne of man be lift vp,

15 That whosoever beleueth in him, should not perish, but haue eternal life.

16 For God so loued the world, that he hath giuen his only begotten Sonne, that whosoever beleueth in him, should not perish, but haue eueralasting life.

17 For God sent not his Sonne into the world, that he should condene y world, but that the world through him might be saued.

18 He that beleueth in him, shal not be condemned: but he that beleueth not, is condemned already, because he beleueth not in the Name of the only begotten Sonne of God.

19 And this is the condemnation, that light is come into the world, and men loued darkenes rather then light, because their deedes were euil.

20 For cuerie man that euil doeth, hateth the light, neither commeth to light, least his deedes should be reproofed.

21 But he that doeth truth, commeth to the light, that his deedes might be made manifest, that they are wrought according to God.

22 After these things, came Iesus and his disciples into the land of Iudea, & there taried with them, and baptizd.

23 And Iohn also baptizd in Enon besides Salim, because there was much water there: and they came, and were baptizd.

24 For Iohn was not yet cast into prison.

25 Then there arose a question betwene Iohns disciples & the Iewes, about purifying.

26 And they came vnto Iohn, and said vnto him, Rabbi, he that was with thee beyod Iordan, to whom thou barest witness, be-

27 That is, how they might be made cleane before God, which the writings vnder the Law did represent. 28 They were led with ambition, fearing least their master should haue lost his fame.

As the power of God is manifest by the coming of the an- so is it in changing and renewing vs, although the manner be hid from vs.

Although he was excellently learned, yet knew he not those things which the very babes in Christs schole ought to know.

Went not to teach our own inuentions.

He reprooueth him, for that he do teach things which they vnderstand not, and yet others beleue them: but Christs teaching is most certaine and knowe and men will not receiue his doctrine.

Which was after a common & grosse manner. By reason of y vniou of his Godhead with his manhood.

28. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

28. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

28. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

28. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

28. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

28. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

28. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

28. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

28. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

28. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

saythim Christ is saluation. 13. 15. 16. 17. 36.

<sup>a</sup> For he tooke not them for true disciples, as he knew by their inward thoughts, what religion souer they did pretend outwardly.

<sup>a</sup> To enter there in.

<sup>b</sup> Which thing is to be assembled and incorporate into the Church of God.

<sup>c</sup> Which is the spirituall water where the holy Ghost doeth wash vs into reuener of life,

hold, he baptizeth, & al me come to him.  
27 Iohn answered, and said, A man can receive nothing, except it be giuen him from heauen.

28 Ye your Iesues are my witnesses, that I said, 'I am not the Christ, but that I am sent before him.

29 He that hath the bride, is the bridegrome: but the friend of the bridegrome which standeth and heareth him, reioy- ceth greatly, because of the bridegromes voyce. This my ioye therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that is come from on hie, is aboue al: he that is of the earth, is of the earth, and speaketh of the earth: he that is come from heauen, is aboue al.

32 And what he hath seene and heard, that he testifieth: but no man receiuethe his testimonie.

33 He that hath receiued his testimonie, hath sealed that \* God is true.

34 For he whom God hath sent, speaketh the wordes of God: for God giueth him not the Spirit by \* measure.

35 The Father Ioueth the Sonne, and hath \* giuen al things into his hand.

36 \* He that beleueth in the Sonne, hath euertlasting life, and he that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.

deeper: from whence then hast thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the wel, and he him selfe dranke thereof, and his children, and his cattel?

13 Iesus answered, and said vnto her, Whosoever drinketh of this water, shall thirst againe:

14 But whosoever drinketh of the water that I shall giue him, shall neuer be more thirsty: but the water that I shall giue him, shall be in him a well of water, springing vp into euertlasting life.

15 The woman said vnto him, Syr, giue me of that water, that I maye not thirst, neither come hither to drawe.

16 Iesus said vnto her, Go, call thine husband, and come hither.

17 The woman answered, and said, I haue no husband. Iesus said to her, Thou hast wel said, I haue no husband.

18 For thou hast had fise husbands, and he whom thou now hast, is not thine husband: that saidest thou truly.

19 The woman said vnto him, Syr, I see that thou art a Prophet.

20 Our fathers worshipped in this mountaine, and ye say, that in \* Ierusalem is the place where men ought to worship.

21 Iesus said vnto her, Woman, beleue me, the houre commeth, when ye shall neither in this mountaine, nor at Ierusalem worship the Father.

22 Ye worship that which ye \* knowe not: we worship that which we knowe: for saluation is of the Iewes.

23 But the houre cometh, and now is, when the true worshippers shall worship the Father in spirit, and truth: for the Father requireth euen such to worship him.

24 \* God is a Spirit, and they that worship him, must worship him in spirit and truth.

25 The woman said vnto him, I know wel that Messias shall come, which is called Christ: when he is come, he wil tel vs all things.

26 Iesus said vnto her, I am he, that speake vnto thee.

27 ¶ And vpon that came his disciples, and marueiled that he talked with a woman: yet no man said vnto him, What askest thou? or why talkest thou with her?

28 The woman the left her water pot, and went her way into the cite, and said to the men,

29 Come, see a man which hath tolde me al things that euer I did: is not he the Christ?

30 Then they went out of the cite, & came vnto him.

31 ¶ In the meane while, the disciples prayed him, saying, Master, eat.

32 But he said vnto them, I haue meate to eat, that ye know not of.

33 Then said the disciples betwene them selues, Hath any man brought him meate?

34 Iesus

Man of himself unable to any good c. 3. 27.

Of the Spirit a promise. all grace. He shall neuer be dryd vp or destitute.

Till she was liuely touched with her faults, she mocked and would not heare Christ.

King 27. 29.

2. Cor. 3. 17. God being of a spirituall nature requireth a spirituall seruice, and agreeable to his nature.

Spiritual men not tied to place in the law, for the ph. but in every place they worship or pray may be offered up 1. 11.

Jesus weary.

CHAP. IIII.

The communication of Christ with the woman of Samaria. 24 His zeale toward his Father and his brethren. 29 The conversion of the Samaritans. 45 And Galileas. 47 How he healeth the ruler's sonne.

1 NOW when the Lord knew, how the Pharisees had heard, that Iesus made and baptized mo disciples then Iohn,

2 (Though Iesus himselfe baptized not: but his disciples)

3 He \* left Iudea, and departed againe into Galilee.

4 And he must needs go through Samaria.

5 Then came he to a cite of Samaria called Sychar, nere vnto the possession that \* Iacob gaue to his sonne Ioseph.

6 And there was Iacobs wel. Iesus then wearied in the iourney, sate thus on the well: it was about the \* sixt houre.

7 There came a woman of Samaria to draw water. Iesus said vnto her, Giue me drinke.

8 For his disciples were gone away into the cite, to buye meate.

9 Then said the woman of Samaria vnto him, How is it, that thou being a Iewe, askest drinke of me, which am a woman of Samaria? For the Iewes medle not with the Samaritans.

10 Iesus answered and said vnto her, If thou knewest the \* gift of God, and who it is that saith to thee, Giue me drinke, thou wouldest haue asked of him, & he would haue giuen thee \* water of life.

11 The woman said vnto him, Syr, thou hast nothing to draw with, and the well is

the man ought to worship any God further than God giueth him.

He be exal. and I este. not in his seru. The minister compared to Christ but not.

For vnto Christ was gi. the ful abun. of all grace, that we might receiue of him the conely. promise.

which was of common & a manner. reason of of his head with an hood.

to give place to their rage.

to Sychem. Gen. 33. 19. & 48. n. 14. 21. b Euen wearie as Iewes.

d For the Iewes deemed the Samaritans as wicked & prophane.

c Meaning of him selfe whom his Father had sent to conuert this woman. f Which is the gift of God in his one powerd. meate hearts by the holy. Ghost vnto e. uertlasting life. Rom. 8. 3. 1. Iohn.

Or, the lady wa.



# The Samaritans beleue.

S. Iohn.

One sicke. xxxviii. yeres healed.

I There is nothing that I hunger for more, or wherein I take greater pleasure.

Mat. p. 37. Ioh. 10. 3

m Without grudging yone at the others labour.  
Or, prouerbe.  
n Meaning the Prophets.

o The Samaritans shewed themselves willing to receiue his doctrine, who being but strangers, & scarcely knowing Christ, are a condemnation to the Iewes, and all others, which neglect Gods word when it is offered.

p That is, had right and true faith.

q Here, by his owne country he meaneth Ierusalem, and the country about

chap. 2.

r The word signifieth royall or one of the Kings court: and it seemeth, that he was one of Herods court, who was in great estimation with He rode, whom the people called King. Mar. 6. 14.  
Or, come.

Or, returning.

34 Iesus said vnto them, My meate is that I may do the wil of him that sent me, and finish his worke.

35 Say not ye, There are yet foure moneths, and then commeth haruest? Behold, I say vnto you, Lift vp your eyes, and looke on the regions: \* for they are white alreadie vnto haruest.

36 And he that reapeth, receiuethe wages, & gathereth fruite vnto life eternal, that both he that soweth, and he that reapeth, might reioyce together.

37 For herein is the saying true, that one soweth and another reapeth.

38 I sent you to reape that, whereon ye bestowed no labour: \* other men laboured, and ye are entred into their labours.

39 Now manie of the Samaritans of that citie \* beleueed in him, for the saying of the woman which testified, He hath tolde me al things that euer I did.

40 Then when the Samaritans were come vnto him, they besought him, that he would tarie with them: and he abode there two daies.

41 And manie mo<sup>r</sup> beleueed, because of his owne word.

42 And they said vnto the woman, Now we beleuee, not because of thy saying: for we haue heard him our selues; & know that this is in deede the Christ the Sauour of the world.

43 So two daies after he departed thence, and went into Galile.

44 For Iesus him selfe had \* testified that a Prophet had none honour in his owne country.

45 Then when he was come into Galile, the Galileans receiued him, which had seene al the things that he did at Ierusalem at the feast: for they went also vnto the feast.

46 And Iesus came againe into \* Cana a towne of Galile, where he had made of water wine. And there was a certeine ruler, whose sonne was sicke at Capernaum.

47 When he heard that Iesus was come out of Iudea into Galile, he went vnto him, and besought him that he would go downe, and heale his sonne: for he was euen ready to die.

48 Then said Iesus vnto him, Except ye see signes and wonders, ye wil not beleuee.

49 The ruler said vnto him, Syr, go downe before my sonne die.

50 Iesus said vnto him, Go thy way, thy sonne liueth: and the man beleueed the word that Iesus had spoken vnto him, and went his way.

51 And as he was now going downe, his seruants met him, saying, Thy sonne liueth.

52 Then enquired he of them the houre when he began to amend. And they said vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knewe, that it was the same houre in the which Iesus had said vnto him, Thy sonne liueth. And he beleueed, and al his houtholde.

54 This second miracle did Iesus againe, after he was come out of Iudea into Galile.

CHAP. V.

8 He healeth the man that was sicke eight & thirtie yeres.  
10 The Iewes accuse him. 19 Christ answereth for himselfe, and reproveth them, 32 Shewing by the testimony of his Father, 39 Of Iohn, 46 Of his workes, 49 And of the Scriptures, who he is.

1 A Fter \* that, there was a feast of the Iewes, & Iesus went vp to Ierusalem.

2 And there is at Ierusalem by \* the place of the sheepe, a \* poole called in Ebrewe<sup>b</sup> Bethesda, hauing fise porches:

3 In the which lay a great multitude of sick folke, of blind, halt, and withered, waiting for the mouing of the water.

4 For an Angell went downe at a certeine season into the poole, & troubled the water: whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoeuer disease he had.

5 And a certeine man was there, which had bene diseased eight & thirtie yeres.

6 When Iesus saw him lie, and knewe that he now long time had bene diseased, he said vnto him, Wilt thou be made whole?

7 The sicke man answered him, Syr, I haue no man, wher the water is troubled, to put me into the poole: but while I am coming, another steppeth down before me.

8 Iesus said vnto him, Rise: \* take vp thy bed, and walke.

9 And immediatly the man was made whole, and tooke vp his bed, and walked: and the same day was the Sabbath.

10 The Iewes therefore said to him that was made whole, It is the Sabbath day: \* it is not lawfull for thee to cary thy bed.

11 He answered them, He that made mee whole, he said vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which said vnto thee, Take vp thy bed, & walke?

13 And he that was healed, knew not who it was: for Iesus had conueyed him selfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, and said vnto him, Behold, thou art made whole: \* sinne no more, least a worse thing come vnto thee.

15 The man departed, and tolde the Iewes that it was Iesus, which had made him whole.

16 And therefore the Iewes did persecute Iesus, & sought to slay him, because he had done these things on the Sabbath day.

17 But Iesus answered them, My Father worketh hitherto, and I worke.

18 Therefore the Iewes sought the more to kill him: not onely because he had broken the Sabbath: but said also that God was \* his Father, and made him selfe equal with God.

19 Then answered Iesus, & said vnto them, Verely, verely I say vnto you, The Sonne can do nothing of him selfe, saue that he seeth y Father do. for whatsoeuer things he

Leuit. 13. 45. 46.

Or, The shepe marker.

a Where the sheepe were washed, that should be sacrificed.

b Which signifieth the house of pouring out, because the water ran out by conduites.

c This was, to the end that the miracle might be for euident, if no man could speake against it.

1er. 17. 34.

d The afflictions that we endure, are chastisements for our finnes.

e That is, proper and peculiar to him alone.

f It was lawfull for all Israel to call God their father, Exod. 4. 22, but because Christ did attribute to him selfe, he had power ouer all things, and wrought in his Father, id, they gathered y

Christ did not onely make him selfe the Sonne of God, but also equal with him.

Mat. 27. 10. In the Prophets.

Mat. 4. 23.

Mat. 27. 10.

Mat. 27. 10.

Angell. c. 5. 4.

for the 33. 41. 50.

The Lord, as here he findeth, will ingratiate with him, by to each of 2. 3. 4. 5. 6.

The Samaritans conuersed to Christ, to the labour of this world. The faith & religion of Iudaea, is not grounded upon y bestowing of any money, but upon Gods word only.

did thus to the end that the members of the church might be perfect.

faith.

he doeth, the same things doeth the Sonne also.

20 For the Father loueth the Sone, & sheweth him all things, whatsoeuer he him selfe doeth, and he wil shew him greater works then these, that ye should marueile.

21 For likewise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he wil.

22 For the Father iudgeth no man, but hath committed all iudgement vnto the Sonne,

23 Because that all men should honour the Sone, as they honour the Father: he that honoureth not the Sone, the same honoureth not the Father, which hath sent him.

24 Verely, verely I say vnto you, he that heareth my word, and beleueeth in him that sent me, hath euermore life, and shal not come into cōdemnation, but hath passed from death vnto life.

25 Verely, verely I say vnto you, the houre shal come, and now is, when the dead shal heare the voyce of the Sonne of God: and they that heare it, shal liue.

26 For as the Father hath life in himselfe, so likewise hath he giuen to the Sonne to haue life in him selfe,

27 And hath giuen him power also to execute iudgement, in that he is the Sonne of man.

28 Marueile not at this: for the houre shal come in the which all that are in the graues, shal heare his voyce.

29 And they shal come forth, \* that haue done good, vnto the resurrection of life: but they that haue done euil, vnto the resurrection of condemnation.

30 I can do nothing of mine owne selfe: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne wil, but the wil of the Father who hath sent me.

31 If I should beare witness of my selfe, my witness were not true.

32 There is another that beareth witness of me, and I know that the witness, which he beareth of me, is true.

33 \* Ye sent vnto Iohn, and he bare witness vnto the trueth.

34 But I receiue not the record of man: neuertheless these things I say, that ye might be sauēd.

35 He was a burning, and a shining candle: and ye would for a season haue reioyced in his light.

36 But I haue greater witness then the witness of Iohn: for the workes which the Father hath giuen me to finishe, the same workes that I do, beare witness of me, that the Father sent me.

37 And the \* Father him selfe, which hath sent me, \* beareth witness of me. Ye haue not heard his voyce at any time, \* neither haue ye seene his shape.

38 And his word haue ye not abiding in you: for whom he hath sent, him ye beleue not.

39 \* Search the Scriptures: for in them ye thinke to haue eternal life, and they are they which testifie of me.

40 But ye wil not come to me, that ye might haue life.

41 I receiue not praise of men.

42 But I knowe you, that ye haue not the loue of God in you.

43 I am come in my Fathers name, and ye receiue me not: if \* another shal come in his owne name, him wil ye receiue.

44 How can ye beleuee, which \* receiue \* honour one of another, and seeke not the honour that cometh of God alone?

45 Do not thinke that I wil accuse you to my Father: there is one that \* accuseth you, euen Moses, in whom ye trust.

46 For had ye beleueed Moses, ye would haue beleueed me: \* for he wrote of me.

47 But if ye beleue not his writings, how shal ye beleue my wordes?

iudgement, then \* virgine Marie & the Saints, vpon whom now they call: but whoeuer doeth accuse the reprobate, Christ & their owne conscience shal condemne them. Gen. 3. 15. & 22. 18. & 48. 10. & 49. 10.

CHAP. VI.

10 Iesus feedeth five thousand men with five loaves & two fishes. 15 He departeth away, that they should not make him King. 16 He reprimandeth the fleshy hearers of his wordes. 21 The carnal are offended at him. 63 The flesh profiteth not.

1 After these things, Iesus went his way ouer the \* sea of Galilee, or of \* Tiberias.

2 And a great multitude followed him, because they saw his miracles, which he did on them that were diseased.

3 Then Iesus went vp into a mountaine, and there he sate with his disciples.

4 Now the Passeouer, a \* feast of the Iewes, was nere.

5 \* Then Iesus lift vp his eyes, and seeing that a great multitude came vnto him, he said vnto Philip, Whence shal we buye bread, that these might eat?

6 (And this he said to proue him: for he him selfe knew what he would do)

Philip answered him, \* Two hundred peny worth of bread is not sufficient for them, that euery one of them may take a litle.

8 Then said vnto him one of his disciples, Andrew, Simon Peters brother,

9 There is a litle boye here, which hath five barlie loaves, and two fishes: but what are they among so many?

10 And Iesus said, Make the people sit downe. (Nowe there was much grasse in that place) Then the men sate downe in number, about five thousand.

11 And Iesus tooke the bread, and \* gaue thanks, & gaue to the disciples, & the disciples to them that were set downe: & likewise of the fishes as much as they would.

12 And whē they were satisfied, he said vnto his disciples, Gather vp the broken meate which remaineth, that \* nothing be lost.

13 Then they gathered it together, and filled twelue baskets with the broken meate of the five barlie loaves, which remained vnto them that had eaten.

14 Then the men when they had seene the miracle that Iesus did, said, This is of a trueth the Prophet that should come

p The people are more ready to receiue false Prophet, then Iesus Christ.

q Vaine glorie is a great let for a man to come to God.

Chap. 12. 43.

r As Moses shall accuse the that trust in him: so they shall haue no greater enemies at the day of

a most comfortable promise. v. 24. 25.

a Called the lake of Gennesareth.

b Tiberias, Bethsaida, & Capernaum were on this side the lake in respect of Galilee: but it is here said that he went ouer, because there were diuers crickets and turnings, ouer the which men ferried.

Leuit. 25. 5. den. 16. 2

Mat. 13. 16. mar. 6.

37 Luk. 9. 13.

c This summe amounteth to about five pound sterling.

d Prayer and thanksgiving do sanctifie our meates, where-with we are not filled.

e The abundant store of Gods gifts ought not to make vs prodigal to waste them.

into

# To seeke Christ for the bellie.

# S. Iohn.

# Who cometh to Christ.

promise. v. 37. 37. 40.

into the worlde.

f They imagined an earthly kingdome without the testimony of Gods word, so that by this meanes his spirituall kingdome should haue bene abolished.

Mat. 12. 21. Mat. 6.

g Ouer a corner of the lake. h Whereof eight make a mile.

Represente of Christ with away all from.

i Wherefore it must needs follow that Christ passed miraculously.

k This was not straight ouer the lake from side to side, but ouer a cricke, or arme off lake, which saued much labour to them & should haue gone about by land.

l Which nourisheth and augmenteth our faith.

Chap. 1. 32. Mat. 3.

m For when he appointed him to be Mediator, he set his marke and seale in him to be the only one to reconcile God and man together.

n Such as be acceptable vnto God.

1. Iohn. 3. 3.

Exe. 16. 14.

Num. 11. 7.

Psal. 78. 25.

Wisd. 16. 20.

o He compareth Moses with the Father, as I Manna with Christ, who feedeth vs into euertlasting life, 1. Cor. 10. 3.

15 When Iesus therefore perceiued that they would come, and take him to make him a King, he departed againe into a mountaine himselfe alone.

16 ¶ When euen was now come, his disciples went downe vnto the sea,

17 \* And entred into a ship, & went ouer the sea towards Capernaum: & now it was darke, and Iesus was not come to them.

18 And the sea arose with a great winde that blew.

19 And when they had rowed about fise & twentie, or thirtie furlongs, they saw Iesus walking on the sea, and drawing nere vnto the ship: so they were afraid.

20 But he said vnto them, It is I: be not afraid.

21 Then willingly they receiued him into the ship, and the ship was by and by at the land, whither they went.

22 ¶ The day following, the people which stode on the other side of the sea, saw that there was none other ship there, saue that one, wherinto his disciples were entred, and that Iesus went not with his disciples in y ship, but that his disciples were gone alone,

23 And that there came other shippes from Tiberias nere vnto the place where they ate the bread, after the Lord had giuen thanks.

24 Now when the people saw that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus.

25 And when they had found him on the other side of the sea, they said vnto him, Rabbi, when camest thou hither?

26 Iesus answered them, and said, Verely, verely I say vnto you, ye seeke me not, because ye saw the miracles, but because ye ate of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for the meat that endureth vnto euertlasting life, which the Sonne of man shal giue vnto you: for him hath \* God the Father sealed.

28 Then said they vnto him, What shal we do, that we might worke the \* workes of God?

29 Iesus answered, and said vnto them, \* This is the worke of God, that ye beleue in him, whom he hath sent.

30 They said therefore vnto him, What signe shewest thou the, that we may see it, and beleue thee: what doest thou worke?

31 \* Our fathers did eat Manna in the desert, as it is written, He gaue them bread from heauen to eat.

32 Then Iesus said vnto the, Verely, verely I say vnto you, \* Moses gaue you not bread from heauen, but my Father giueth you the true bread from heauen.

33 For the bread of God is he which cometh downe from heauen, and giueth life vnto the worlde.

34 Then they said vnto him, Lord, euer-

more giue vs this bread.

35 And Iesus said vnto them, I am the bread of life: he that cometh to me, shal not hunger, and \* he that beleueeth in me, shal neuer thirst.

36 But I said vnto you, that ye also haue seene me, and beleue not.

37 Al \* that the Father giueth me, shal come to me: and him that cometh to me, I cast not away.

38 For I came downe from heauen, not to domine ouer wil, but his wil which hath sent me.

39 And this is the Fathers wil which hath sent me, that of al which he hath giuen me, I should lose nothing, but should raise it vp againe at the last day.

40 And this is the wil of him that sent me, that euerie man which seeth the Sonne, & beleueeth in him, should haue euertlasting life: and I wil raise him vp at the last day.

41 The Iewes then murmured at him, because he said, I am the bread, which is come downe from heauen.

42 And they said, \* Is not this Iesus the sonne of Ioseph, whose father & mother we know? how then saith he, I came downe from heauen?

43 Iesus then answered, and said vnto them, Murmure not among your selues.

44 No man can come to me, except the Father, which hath sent me, draw him: and I wil raise him vp at the last day.

45 It is written in the \* Prophets, And they shal be al taught of God. Euerie man therefore that hath heard, and hath learned of the Father, cometh vnto me.

46 \* Not that any man hath seene the Father, saue he which is of God, he hath seene the Father.

47 Verely, verely I say vnto you, He that beleueeth in me, hath euertlasting life.

48 I am the bread of life.

49 \* Your fathers did eat Manna in the wilderness, & are dead.

50 This the bread, which cometh downe from heauen, that he which eateth of it, should not die.

51 I am the \* liuing bread, which came downe from heauen: if any man eat of this bread, he shal liue for euer: and the bread that I wil giue, is my flesh, which I wil giue for the life of the world.

52 Then the Iewes stroue among them selues, saying, How can this man giue vs his flesh to eat?

53 Then Iesus said vnto them, Verely, verely I say vnto you, Except ye eate the flesh of the Sonne of man, & drinke his blood, ye haue \* no life in you.

54 Whosoever \* eateth my flesh, and drin- keth my blood, hath eternal life, and I wil raise him vp at the last day.

55 For my flesh is meat in deede, and my blood is drinke in deede.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the liuing Father hath sent me, so liue I by

Eccle. 24. 29. p He shall want spirituall nourishment.

q God doeth regenerate his elect, and causeth them to obey Gospel.

Mat. 27. 19.

r That is, or beleue in me. f By lightning his heart with his holy Spirit.

Mat. 11. 27.

Em. 16. 25. t Then there is no foudle that can nourish our soules, but Iesus Christ.

x Where Christ is not there, death reigneth.

1. Cor. 15. 55. y As our bodies are furnished with meat and drink.

z To eat y flesh of Iesus Christ.

z To eat y flesh of Christ and drinke his blood is to dwell in Christ, and to haue Christ dwelling in vs.



1 by the Father, and he that eateth me, e-  
uen he shall liue by me.

58 This is the bread which came downe fro  
heauen: not as your fathers haue eaten  
Manna, and are dead. He that eateth of  
this bread, shall liue for euer.

59 These things spake he in the Synagogue,  
as he taught in Capernaum.

60 Many therefore of his disciples ( when  
they heard this) saide, This is an hard say-  
ing: who can hear it?

61 But Iesus knowing in him selfe, that his  
disciples murmured at this, said vnto the,  
Doeth this offend you?

62 What then if ye should see the Sonne of  
man ascende vp \* where he was before?

63 It is the Spirit that quickeneth: the flesh  
profiteth nothing: the words that I speak  
vnto you, are spirit and life.

64 But there are some of you that beleue  
not: for Iesus knewe from the beginning,  
which they were that beleueed not, and  
who should betraye him.

65 And he sayde, Therefore said I vnto you,  
that no man can come vnto me, except it  
be giuen vnto him of my Father.

66 From that time, many of his disciples  
went backe, & walked no more with him.

67 Then sayd Iesus to the twelue, Wil ye al-  
so go away?

68 Then Simō Peter answered him, Master,  
to whom shal we go? Thou hast the words  
of eternall life:

69 And we beleuee and know that thou art  
the Christ the Sonne of the liuing God.

70 Iesus answered them, Haue not I \* chosen  
you twelue, and \* one of you is a deuill?

71 Now he spake it of Iudas Iscariot \* some  
of Simon: for he it was that should betray  
him, though he was one of the twelue.

CHAP. VII.

6 Iesus reprehendeth the ambition of his cousins. 12 There are  
diuers opinions of him among the people. 17 He sheweth  
howe to know the truth. 20 The iudges do vnto  
him. 47 The Pharisee rebuke the officers because they  
haue not taken him, 22 And chide with Nicodemus  
for taking him part.

1 After these things, Iesus walked in Ga-  
lilee, and would not walke in Iudea: for  
the Iewes sought to kill him.

2 Now the Iewes \* \* feast of the Taberna-  
cles was at hand.

3 His brethren therefore sayde vnto him,  
Depart hence, and go into Iudea, that thy  
disciples may see thy workes that thou  
doest.

4 For there is no man that doth any thing  
secretly, and hee him selfe seeketh to bee  
\* famous. If thou doest these things, shewe  
thy selfe to the world.

5 For as yet his brethren beleueed not in him.

6 Then Iesus saide vnto them, My time is  
not yet come: but your time is alway ready.

7 The world can not hate you: but me it  
hath, because I testifie of it, that the  
workes thereof are euill.

8 Go ye vp vnto this feast: I will \* not go  
vp yet vnto this feast: for my time is not  
yet fulfilled.

9 ¶ These things he saide vnto them, and  
abode still in Galilee.

10 But as soone as his brethren were gone  
vp, then went he also vp vnto the feast, not  
openly, but as it were privately.

11 Then the Iewes sought him at the feast,  
and said, Where is hee?

12 And much murmuring was there of him  
among the people. Some said, He is a good  
man: other said, Naye: but he deceiueth the  
people.

13 Howbeit no man spake openly of him for  
feare of the \* Iewes.

14 Now when half the feast was done, Ie-  
sus went vp into the Temple and taught.

15 And the Iewes marueiled saying, Howe  
knoweth this man the \* Scriptures, seeing  
that he neuer learned?

16 Iesus answered them and sayde, My do-  
ctrine is not \* mine, but his that sent me.

17 If any man wil do his wil, he shall know of  
the doctrine, whether it bee of God, or  
whether I speak of my selfe.

18 He that speaketh of himselfe, seeketh  
his owne glorie: but hee that seeketh his  
glorie that sent him, the same is true, and  
no \* vnrighteousnes is in him.

19 \* Did not Moses giue you a Law, and yet  
none of you keepeth the Law? \* Why go  
ye about to kill me?

20 The \* people answered, and saide, Thou  
hast a deuill: who goeth about to kill thee?

21 Iesus answered, and said to them, I haue  
done one worke, and ye all \* marueile.

22 \* Moses therefore gaue vnto you circum-  
cision, ( not because it is of Moses, but of  
the \* fathers ) and ye on the Sabbath daye  
circumcise a man.

23 If a man on the Sabbath receiue circum-  
cision, that the Lawe of Moses should not  
be broken, be ye angrie with me, because  
I haue made a man euery whit whole on  
the Sabbath day?

24 \* Iudge not according to the appearance, but  
Iudge righteous iudgements.

25 ¶ Then said some of them of Ierusalem,  
Is not this he, whom they go about to kill?

26 And beholde, he speaketh \* openly, and  
they say nothing to him: doe the rulers  
know in deed that this is the very Christ?

27 Howbeit we know this man whence hee  
is: but when the Christ cometh, no man  
shall knowe whence he is.

28 ¶ Then cryed Iesus in the Temple as he  
taught, saying, Ye \* both knowe me, and k He speaketh  
knowe whence I am: yet am I not come of this, as it were  
my selfe, but he that sent me, is true, whom  
ye knowe not.

29 But I know him: for I am of him, and he  
hath sent me.

30 Then they sought to take him, but no  
man laid hands on him, because his houre  
was not yet come.

31 Nowe many of the people \* beleueed in  
him, & said, When the Christ cometh, will  
he doe mo miracles then this man hath  
done?

32 The Pharisees heard that the people mur-  
mured saich,

Christ called a Decei-  
uer. 12. and said to  
Iudas a Deuill. 12. 20.  
c. 8. 48. 52.

d These were  
the heades of the  
people who did  
enue Christ.

Or, Iesus;

the flesh profiteth no-  
thing. c. 6. 63.

e In that, that  
he is man. euery.

A promise.

f By this marke  
we may knowe  
whether the do-  
ctrine be of God  
or of man.  
g Nothing  
counterfait or vn-  
true.  
Exod. 34. 3.  
h p. 118.

The disciples an-  
swered Christ saying  
son of god. c. 6. 63.

i Because I did  
it on the Sabbath  
day.  
Leu. 12. 3.  
Gm. 17. 16.

Deu. 1. 18.

Or, freely.

I They were  
well minded to  
heare him:  
which prepara-  
tion is here cal-  
led (although  
improperly)

Water of life. Nicodemus counfel.

S. Iohn.

The woman taken in adulterie.

m He sheweth vnto them that they haue no power ouer him till the time come that his Father hath ordeined.

Chap. 13. 33.

Or, shall be.

Greeke, dispreise. Among the Iewes which were scattered here and there among the Gentiles.

Leuit. 23. 36.

o The true way to come to Christ, is by faith.

Deut. 10. 15.

p Which shall neuer drie vp.

Ier. 17. 13.

q These were the visible graces which were given to the Apostles after his ascension.

r They looked for some notable Prophet besides the Messias.

Chap. 1. 21.

Mich. 5. 2. Mat. 2. 6.

f Wherein appareth the mightie power of Christs word against his enemies.

e They alledge the authoritie of man against Gods authority.

Chap. 9. 2.

Deut. 7. 2. & 19. 15.

mured these things of him, & the Pharises and hie Priests sent officers to take him.

33 Then said Iesus vnto them, Ye can 1<sup>st</sup> a litle while with you, and then goe I vnto him that sent me.

34 \* Ye shall seeke me, and shall not finde me, and where I am, can ye not come.

35 Then said the Iewes among them felues, Whither wil he go, that we shall not finde him? Will he go vnto them that are<sup>u</sup> dispersed among the<sup>v</sup> Grecians; and teache the Grecians?

36 What saying is this that he said, Ye shall seeke me, & shall not finde me? and where I am, can ye not come?

37 Now in the last & great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come vnto me, and drinke.

38 He that belieueth in me, as saith the Scripture, out of his bellie shall flowe riuers of water<sup>o</sup> of life.

39 (\* This spake he of the Spirit which they that beleue in him, should receiue: for the holy Ghost was not yet given, because that Iesus was not yet glorified)

40 So many of the people, when they heard this saying, saide, Of a trouth this is the Prophet.

41 Other said, This is the Christ: and some said, But shall Christ come out of Galile?

42 Saith not the Scripture that the Christ shall come of the seede of Dauid, and out of the towne of Beth-lehem, where Dauid was?

43 So was there dissension among the people for him.

44 And some of them woulde haue taken him, but no man laid hands on him.

45 Then came the officers to the high Priests and Pharises, and they sayd vnto them, Why haue ye not brought him?

46 The officers answered, Neuer man spake like this man.

47 Then answered them the Pharises, Are ye also decciued?

48 Doeth any of the rulers, or of the Pharises beleue in him?

49 But this people, which knowe not the Lawe, are cursed.

50 Nicodemus saide vnto them, (\* he that came to Iesus by night, and was one of them.)

51 Doeth our Lawe iudge a man before it heare him, & knowe what he hath done?

52 They answered and saide vnto him, Art thou also of Galile? Search and looke: for out of Galile cometh no prophet.

53 And cuncti ueniunt in his owne house.

CHAP. VIII.

31 Christ telleth her that she was taken in adulterie. 32 He is the light of the world. 33 He sheweth from whence he is come, whither he goeth. 34 Who are free, and who are bond. 35 Of free men and slaves, and their reward. 36 He despoileth his enemies; 37 And being persecuted, withdraweth him selfe.

1 And Iesus went vnto the mount of Oliues,

2 And early in the morning came againe

into the Temple, & al the people came vnto him, and he fate down, & taught them.

3 The Scribes, & the Pharises brought vnto him a woman, taken in adulterie, and set her in the middes,

4 And said vnto him, Master, this woman was taken in adulterie, in the verie act.

5 Now Moses in the Law commanded vs, that such should be stoned: what saist thou therefore?

6 And this they sayde to tempt him, that they might haue whereof to<sup>a</sup> accuse him. But Iesus stouped down, and with his finger wrote on the ground.

7 And while they continued asking him, he lift him selfe vp, and saide vnto them, Let him that is among you without sinne, cast the first stone at her.

8 And againe he stouped downe, & wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the middes.

10 When Iesus had lift vp him selfe againe, and sawe no man, but the woman, he sayde vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus sayd, Neither doe I condemne thee: go and sinne no more.

12 Then spake Iesus againe vnto them, saying, I am the light of the world: he that followeth me, shall not walke in darkenes, but shall haue the light of life.

13 The Pharises therefore saide vnto him, Thou bearest record of thy selfe: thy record is not true.

14 \* Iesus answered, and saide vnto them, Though I beare record of my selfe, yet my recorde is true: for I know whence I came & whither I go: but ye cannot tel whence I come, and whither I go.

15 Ye iudge after the flesh: I iudge no man.

16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father, that sent me.

17 And it is also written in your Law, \* that the testimonie of two men is true.

18 I am<sup>b</sup> one that beare witness of my selfe, and the Father that sent me, beareth witness of me.

19 Then said they vnto him, Where is thy Father? Iesus answered, Ye neither knowe me, nor my Father. If ye had known me, ye should haue known my Father also.

20 These wordes spake Iesus in the<sup>c</sup> treasure, as he taught in the Temple, and no man laid hands on him: for his houre was not yet come.

21 Then sayde Iesus againe vnto them, I go my way, and ye shall seeke me, and shall die in your<sup>d</sup> sinnes. Whither I go, can ye not come.

22 Then said the Iewes, Wil he kil him selfe because he saith, Whither I go, can ye not come?

a Either for breaking the law if he did delate her, or of ignorance, and innocencie, if he did condempne her. Deut. 17. 7.

b Iesus would not meddle, but with that which did appertaine to his office, to wit, to bring sinners to repentance: & therefore did not abolish the Law against adulterers. Chap. 1. 4. & 9. 4.

c Or, laudably. Or, just.

d That which Christ doth declare vnto the their stubbornness & faith that being God he beareth witness to his humane nature.

e Likewise doth God the father witness the same which are two distinct persons, though but one God.

f In J he came from his father, he sheweth that he is not only man, but God also.

g He would not iudge rashly as they did. Deut. 17. 4. & 19. 15. Mat. 23. 4. Luc. 12. 4.

h Which sheweth that to be verie God, and man.

i That is, the place where the vessel and other things belonging to the Temple, were kept.

k Because of their rebellion wherein they did persevere.

He that heareth  
the difference  
betweene the  
Gospel, and the  
subtil wit of  
man.

For, from the begin  
ning men that I  
saw came you.  
That is, who  
he was, whence  
he was, and why  
he came into this  
world.

Their ende-  
uours and pra-  
ises whereby  
they thinke to  
destroy him, shall  
serue to exalt  
and magnifie his  
glory.

Not to be-  
lieue in him, but  
to be conuicted,  
to wit, the  
Messias.

For we were  
blinde to sinne.  
These were  
not the bele-  
uings, but the  
mockers that  
answered thus.

Hee graunteeth  
their sayings in  
such sort, that  
he sheweth vnto  
them that their  
owne deedes  
prooue them liars.

Which were  
his obedience,  
charitie & such  
good workes  
which proceeded  
of faith.

That is, the  
difference where-  
betweene the  
Gospel, and the  
subtil wit of  
man.

For you are  
small and can  
not vnderstand  
spiritual things.

23 And he said vnto them, 'Ye are from be-  
neath: I am from aboue: ye are of this  
world: I am not of this world.

24 I sayd therefore vnto you, That ye shall  
die in your sinnes: for except ye beleue,  
that I am he, ye shall die in your sinnes.

25 Then said they vnto him, Who art thou?  
And Iesus saide vnto the, "Euen the same  
thing that I saide vnto you "from the be-  
ginning.

26 I haue many things to saye, and to iudge  
of you: but he that sent me, is true, and the  
things that I haue heard of him, those  
speake I to the world.

27 They vnderstoode not that hee spake to  
them of the Father.

28 Then sayde Iesus vnto them, When ye  
haue I lift vp the Sonne of man, then shall  
ye know that I am "he, and that I do no-  
thing of my selfe, but as my Father hath  
taught me, so I speake these things.

29 For he that sent me, is with me: the Fa-  
ther hath not left me alone, because I do  
alwayes those things that please him.

30 ¶ As he spake these things, many beleue-  
wed in him.

31 Then saide Iesus to the Iewes which be-  
leued in him, If ye continue in my word,  
ye are verely my disciples,

32 And shall know the truth, and the truth  
shall make you free.

33 They answered him, "We be Abrahams  
seede, & were neuer bond, so any mā: why  
sayest thou then, Ye shall be made free?

34 Iesus answered them, Verely, verely I say  
vnto you, that whosoever committeth  
sinne, is the "seruant of sinne.

35 And the seruāt abideth not in the house  
for euer: but the Sonne abideth for euer.

36 If the Sonne therefore shall make you  
free, ye shall be free in deede.

37 I know that ye are Abrahams seede, but  
ye seeke to kill me, because my word hath  
no place in you.

38 I speake that which I haue seene with my  
Father: and ye doe that which yee haue  
seene with your father.

39 They answered, and saide vnto him, A-  
braham is our father. Iesus said vnto them,  
If ye were Abrahams children, ye would  
do the "workes of Abraham.

40 But now ye go about to kill mee, a man  
that haue tolde you the truth, which I  
haue heard of God: this did not Abrahā.

41 Ye do the workes of your father. Then  
said they to him, We are not borne of for-  
nication: wee haue one Father, which is  
God.

42 Therefore Iesus said vnto them, If God  
were your Father, then would ye loue me:  
for I proceeded forth, and came fro God,  
neither came I of my selfe, but he sent me.

43 Why do ye not vnderstand my talke? be-  
cause ye can not "heare my word.

44 "Ye are of your father the deuill, and the  
lusts of your father ye wil do: he hath bin  
a murderer: "from the beginning, and "a-  
bode not in the truth, because there is

no trueth in him. When he speaketh a lie,  
then speaketh hee of his "own: for he is a  
liar, and the father thereof.

45 And because I tell you the truth, ye be-  
leeue me not.

46 Which of you can rebuke me of sinne? &  
if I say "truth, why do ye not beleue me?

47 "He that is of God, heareth gods words:  
ye therefore heare them not, because ye  
are nor of God.

48 Then answered the Iewes, and said vnto  
him, Saye we not well that thou art a Sa-  
maritan, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I  
honour my Father, and ye haue disho-  
noured me.

50 And I seeke not mine owne praye: but  
there is one that seeketh it, and "iudgeth.

51 Verely, verely I say vnto you, If a man  
keepe my word, he shall neuer "see death.

52 Then said the Iewes to him, Now knowe  
wee that thou hast a deuill. Abraham is  
dead, and the Prophets, and thou sayest, If  
a man keepe my word, he shall neuer taste  
of death.

53 Art thou greater then our father Abra-  
ham, which is dead? and the Prophets  
are dead: whom makest thou thy selfe?

54 Iesus answered, If I honour any selfe, mine  
honour is nothing worth: it is my Father  
that honoureth me, whom ye say, that he  
is your God.

55 Yet ye haue not known him: but I know  
him, and if I should say I know him not, I  
should be a liar like vnto you: but I knowe  
him, and keepe his word.

56 Your father Abraham reioyced to see my  
"day, and he sawe it, and was glad.

57 Then said the Iewes vnto him, Thou art  
not yet fiftie yere olde, and hast thou seen  
Abraham?

58 Iesus said vnto them, Verely, verely I saye  
vnto you, before Abraham was, "I am.

59 "Then tooke they vp stones, to cast at  
him, but Iesus hid him selfe, and went out  
of the Temple ||.

## CHAP. IX.

1 Of him that was borne blinde. 11 The confession of him  
that was borne blinde. 39 To what blinde men Christ  
giueth sight.

1 And as Iesus passed by, he sawe a man  
which was blinde from his birth.

2 And his disciples asked him, saying, Ma-  
ster, who did sinne, this man, or his pa-  
rents, that he was borne blinde?

3 Iesus answered, "Neither hath this man  
sinned, nor his parents, but that the workes  
of God should be shewed on him.

4 I must worke the workes of him that sent  
me, while it is "day: the night commeth  
when no man can worke.

5 As long as I am in the worlde, "I am the  
light of the worlde.

6 As soon as he had thus spoken, he "spat  
on the grounde, and made clay of the  
spittle, and anointed the eyes of the blinde  
with the clay,

7 And said vnto him, Go wash in the poole  
H h h h h ij. of

According to  
his wont and cus-  
tome.

1 John 4. 4.

as a signe of the child of  
God is to beare his good.

a promise.

Who will re-  
uenge the in-  
iurie that you  
doe against me,  
or rather against  
him.  
For the faith-  
ful euen in death  
see life.

For I haue said  
that I am the light  
of the world.

Which was to  
see the coming  
of Christ in the  
flesh: which  
thing Abraham  
saw far of with  
the eyes of faith,  
Ebr. 11. 10.  
b Not onely  
God, but the  
Mediatour be-  
tweene God and  
man, appoynted  
before eternitie  
Chap. 1. 3. 11.

the son of Adam  
for Adam 2. 30.

And he pas-  
sed through the  
middles of them  
and so went his  
way.

such as every man  
nature, till he be  
taken.

A God doeth not  
alwayes punish  
men for their  
sinnes.

b When oppor-  
tunitie and the  
season serueth.  
Chap. 1. 3. 11.  
c This was not  
for any vertue  
that was in the  
earth, in the peo-  
ple, or in the  
clay to make one  
free: but it onely  
pleased him to  
use these signes  
and meanes.

in outward respec-  
t to the Lord  
to show his power  
to be the greater



The Pharises and he that was blinde.

S. Iohn.

Who see or are blinde,

2 Hereby was prefigured the Messias, who should be sent vnto them.

of Siloam (which is by interpretation, Sent) He went his way therefore, & washed, and came againe seeing.

8 Now the neighbours and they that had seene him before, when he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: and others said, He is like him: but he him selfe said, I am he.

10 Therefore they said vnto him, How were thine eyes opened?

11 He answered, and said, The man that is called Iesus, made clay, and anointed mine eyes, and said vnto me, Go to the poole of Siloam and wash. So I went and washed, & receiued sight.

12 Then they saide vnto him, Where is he? He said, I cannot tell.

13 They brought to the Pharises him that was once blind.

14 And it was the Sabbath day, when Iesus made the clay, and opened his eyes.

15 The againe the Pharises also asked him, howe he had receiued sight. And he saide vnto them, He laide clay vpon mine eyes, and I washed, and do see.

16 Then saide some of the Pharises, This mā is not of God, because he keepeth not the Sabbath day. Others said, Howe can a man that is a sinner, do such miracles? and there was a dissension among them.

17 Then spake they vnto the blind againe, What saist thou of him, because hee hath opened thine eyes? And he saide, He is a Prophet.

18 Then the Iewes did not beleue him (that he had bene blinde, and receyued his sight) vntill they had called the parentes of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whom ye say was borne blinde? How doeth he now see then?

20 His parentes answered them, and sayde, We knowe that this is our sonne, and that he was borne blinde:

21 But by what meanes he nowe seeth, we knowe not: or who hath opened his eyes, can we not tell: he is olde ynough: aske him: he shal answer for him selfe.

22 These wordes spake his parentes, because they feared the Iewes: for the Iewes had ordained already, that if any man did confesse that he was the Christ, he should be excommunicate out of the Synagogue.

23 Therefore saide his parentes, He is olde ynough: aske him.

24 Then againe called they the mā that had bin blind, & said vnto him, Giue glory vnto God: we know that this mā is a sinner.

25 Then he answered, and said, Whether he be a sinner or no, I can not tel: one thing I know, that I was blinde, and now I see.

26 Then said they to him againe, What did he to thee? how opened he thine eyes?

27 He answered them, I haue tolde you alreadie, and ye haue not heard it: wherefore would ye heare it againe? wil ye also be his disciples?

28 Then checked they him, & said, Be thou

his disciple: We be Moses disciples.

29 We know that God spake with Moses: but this man we know not from whence he is.

30 The man answered, and said vnto them, Doubtles, this is a marueilous thing, that ye knowe not whence he is, and yet he hath opened mine eyes.

31 Nowe we knowe that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.

32 Since the world began was it not heard that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, hee coulde haue done nothing.

34 They answered, and said vnto him, Thou art altogether borne in sinnes, and doest thou teach vs: so they cast him out.

35 Iesus heard that they had cast him out: & when he had found him, he said vnto him, Doeest thou beleue in the Sonne of God?

36 He answered, and said, Who is he, Lord, that I might beleue in him?

37 And Iesus said vnto him, Both thou hast seene him, & he it is that talketh with thee.

38 Then he said, Lord, I beleuee, and worshipped him.

39 And Iesus said, I am come vnto iudgement into this world, that they which see not, might see: and that they which see, might be made blinde.

40 And some of the Pharises which were with him, heard these things, and said vnto him, Art we blinde also?

41 Iesus said vnto them, If ye were blinde, ye should not haue sinned: but now ye say, We see: therefore your sinne remaineth, not so much in fault.

CHAP. X.

1 Christ is the true shepheard, & the doer. 29 Discern the opinions of Christ. 34 He is asked if he be Christ. 35 His workes declare that he is God. 36 The Princes call gods.

Verely, verely I say vnto you, He that entreteth not in by the doore into the sheepfold, but climeth vp on another waye, he is a thiefe and a robber.

But he that goeth in by the doore, is the shepheard of the sheepe.

To him the porter openeth, & the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out.

And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe folow him: for they know his voyce.

And they will not followe a stranger, but they flee from him: for they know not the voyce of strangers.

This parable spake Iesus vnto them: but they vnderstode not what thinges they were which he spake vnto them.

Then said Iesus vnto them againe, Verely, verely I say vnto you, I am the doore of the sheepe.

All that euer came before mee, are theeves and robbers: but the sheepe did not heare them.

I am the doore: by me if any man enter in, he shal be saued, & shall go in and go out, and sure of his life.

2 They durst not speake the truth for feare they should be excommunicate 6 That is, Consider that no- thing is hid frō God: therefore tel vs the truth that God may be glorified thereby Ios. 7. 29. 1. Sam. 6. 5.

8 He spake this in mockerie. 11 They thought either to driue him from the truth, or to make him swaue by their oft times examining him: which practise Satans members euer do obserue in examining Christians.

12 He derideth their wilful malice and ignorance.

k They doubted not of his country or parent, but of his office and authority. 1 Or, wicked men, cotemners of God, and such as delight in sinne

m As all shew- shed he fel down and worshipped him. n Meaning, with rule and authority, to make the poore blinde to see, and the proude seers blinde. Chap. 3. 17. & 19. o You should not be so much in fault.

a That is, there is mutual agreement and consent of faith between the peo- ple and the sheepe.

b He meaneth all the false Prophets, who led not me to Christ but from him. c He shall be and sure of his life.

and finde pasture.

10 The thiefe cometh not, but for to steale, and to kill, and to destroye: I am come that they might haue life, and haue it in abundance.

11 \* I am the good shepheard: the good shepheard giueth his life for his sheepe.

12 But an hireling, and he which is not the shepheard, neither the sheepe are his own, seeth the wolfe comming, and he leaueh the sheepe, and fleeth, and the wolfe catcheth them, and scattereth the sheepe.

13 So the hireling fleeth, because he is an hireling, and careth not for the sheepe.

14 I am the good shepheard, and knowe mine, and am known of mine.

15 \* As the Father knoweth me, so knowe I the Father: and I laye downe my life for my sheepe.

16 \* Other sheepe I haue also, which are not of this folde: them also must I bring, and they shal heare my voyce: and there shal be one shepefolde, and one shepheard.

17 \* Therefore doeth my Father loue me, because I lay downe my life, that I might take it againe.

18 No man taketh it from me, but I laye it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this \* commandment haue I receiued of my Father.

19 ¶ Then there was a diffension againe among the Iewes for these sayings.

20 And many of them said, He hath a deuill, and is madde: why heare ye him?

21 Others said, These are not the wordes of him that hath a deuill: can the deuill open the eyes of the blinde?

22 And it was at Ierusalem the \* feast of the \* Dedication, and it was winter.

23 And Iesus walked in the Temple, in \* Solomons porche.

24 Then came the Iewes round about him, and said vnto him, Howe long doest thou \* make vs doute? If thou be the Christ, tell vs plainly.

25 Iesus answered them, I tolde you, and ye beleue not: the workes that I do in my Fathers Name, they beare witness of me.

26 But ye beleue not: for ye are not of my sheepe, as I said vnto you.

27 My sheepe heare my voyce, and I knowe them, and they followe me,

28 And I giue vnto them eternall life, and they shall neuer perishe, neither shall any plucke them out of mine hand.

29 My Father which gaue them me, is \* greater then al, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 \* Then the Iewes againe tooke vp stones, to stone him.

32 Iesus answered them, Many good workes haue I shewed you from my Father: for which of these workes do ye stone me?

33 The Iewes answered him, saying, For the good worke we stone thee not, but for

blasphemie, and that thou being a man, makest thy selfe God.

34 Iesus answered them, Is it not written in your Law, \* I said, ye are \* gods?

35 If he called them gods, vnto whom the word of God was given, and the Scripture can not be broken,

36 Say ye of him, whome the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Sonne of God?

37 If I do not the workes of my Father, beleue me not.

38 But if I do, then though ye beleue not me, yet beleue the workes, that ye may knowe and beleue, that the Father is in me, and I in him.

39 Againe they went about to take him: but he escaped out of their hands,

40 And went againe beyond Iordan, into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, and sayde, Iohn did \* no miracle: but all things that Iohn spake of this man, were true.

42 And many beleued in him there.

CHAP. XI.

\* Christ raiseth Lazarus from death. 47 The high Priests and Pharisees gather a counsell against him. 50 Caaphas prophesie. 54 Christ getteth him out of the waye.

1 And a certaine man was sicke, named Lazarus of Bethania, the towne of Marie, and her sister Martha.

2 (And it was that \* Marie which anointed the Lorde with ointment, and wiped his feete with her heare, whose brother Lazarus was sicke.)

3 Therefore his sisters sent vnto him, saying, Lorde, behold, he whom thou louest, is sicke.

4 When Iesus heard it, he said, This sicknes is not \* vnto death, but for the glorie of God, that the Sonne of God might be glorified thereby.

5 ¶ Now Iesus loued Martha, & her sister, and Lazarus.

6 And after he had heard that he was sick, yet abode he two dayes still in the same place where he was.

7 Then after that, said he to his disciples, Let vs go into Iudea againe.

8 The disciples said vnto him, Master, the Iewes lately sought to \* stone thee, and dost thou go thither againe?

9 Iesus answered, Are there not \* twelue houres in the daye? if a man walke in the daye, he stumbleth not, because he seeth the light of this worlde.

10 But if a man walke in the night, he stumbleth, because there is no light in him.

11 These things spake he, and after he said vnto them, Our friend Lazarus sleepeh: but I go to wake him vp.

12 Then said his disciples, Lorde, if he sleepe, he \* shal be safe.

13 Howbeit, Iesus spake of his death: but they neede.

Tsal. 82. 6. n Meaning of Princes and Rulers, who for their office sake are called gods, and are made here in earth as his Lieutenants: wherefore if this noble title be giuen to mā, much more it appertaineth to him that is the Sonne of God equall with his Father

o Whereby they gathered that Christ was more excellent then Iohn

Chap. 12. 3. mat. 26. 7.

For although he died, yet being restored to life, it was almost no death in comparison.

Chap. 7. 30. & 8. 19. & 10. 31.

b He that walketh in his vocation, and hath the light of God for his guide, he is not in danger of death to feare no dangers. The day also, both sommer & winter was with the Iewes diuided into xii. houres. c They labored to slaye Christ from going into Iudea, as though there had bene no neede.

son of God.

Marthaes confession.

S. Iohn.

Lazarus raised. Caiaphas propheticall

*Or, summing  
leepe.*

they thought that hee had spoken of the  
naturall sleepe.

14 Then said Iesus vnto them plainly, La-  
zarus is dead.

15 And I am glad for your sakes, that I was  
not there, that ye may beleue: but let vs  
go vnto him.

*d Which signi-  
feth in our con-  
gure, a twinne in  
birth.*

16 Then said Thomas (which is called <sup>d</sup>Di-  
dymus) vnto his fellowe disciples, Let vs  
also go, that we may die with him.

17 ¶ Then came Iesus, & found that he had  
lien in the graue four dayes already.

18 (Now Bethania was nere vnto Ierusalē,  
about <sup>e</sup> fiftene furlongs of.)

19 And many of the Iewes were come to  
Martha and Marie to comfort them for  
their brother.

20 Then Martha, when she heard that Iesus  
was comming, went to meete him: but  
Marie sate still in the house.

21 Then saide Martha vnto Iesus, Lorde, if  
thou haddest bene here, my brother had  
not bene dead.

22 But nowe I know also, that whatsoever  
thou askest of God, God will giue it thee.

23 Iesus said vnto her, Thy brother shal rise  
again.

24 Martha saide vnto him, I knowe that he  
shall rise againe in the resurrection at the  
last day.

25 Iesus said vnto her, I am the resurrectio  
and the life: hee that beleueeth in mee,  
though he were dead, yet shall he liue.

26 And whosoever liueth, and beleueeth in  
me, shall neuer die. Beleuest thou this?

27 She said vnto him, Yea, Lord, I beleue  
that thou art the Christe the Sonne of  
God, which should come into the worlde.

28 ¶ And when she had so said, she went her  
way, and called Marie her sister secretly,  
saying, The Master is come, and calleth  
for thee.

29 And whē she heard it, she arose quickly,  
and came vnto him.

30 For Iesus was not yet come into the  
towne, but was in the place where Martha  
met him.

31 The Iewes then which were with her in  
the house, and comforted her, when they  
sawe Marie, that she rose vp <sup>h</sup> hastily, and  
went out, followed her, saying, She goeth  
vnto the graue, to weepe there.

32 Then when Marie was come where Ie-  
sus was, and sawe him, she fel downe at his  
feete, saying vnto him, Lord, if thou hadest  
bene here, my brother had not bene  
dead.

33 When Iesus therefore sawe her weepe,  
and the Iewes also wepe which came with  
her, he <sup>i</sup> grieved in the spirit, and was  
troubled in him selfe,

34 And said, Where haue ye laid him? They  
said vnto him, Lord, come, and see.

35 And Iesus wept.

36 Then said the Iewes, Beholde, howe he  
loued him.

37 And some of them said, Could not hee,  
which opened the cies of the blind, haue

made also, that this man should not haue  
died?

38 Iesus therefore againe grieved in him  
selfe, and came to the graue. And it was a  
caue, and a stone was laid vpon it.

39 Iesus said, Take ye away the stone. Mar-  
tha the sister of him that was dead, saide  
vnto him, Lord, he stinketh already: for  
he hath bene dead four dayes.

40 Iesus said vnto her, Said I not vnto thee,  
that if thou diddest beleue, thou shouldest  
see the <sup>i</sup> glorie of God?

41 Then they tooke away the stone *from the*  
place where the dead was laid. And Iesus  
lift vp his eyes, and said, Father, I thanke  
thee, because thou hast heard me.

42 I knowe that thou hearest me alwayes,  
but because of the people that stand by, I  
said it, that they may beleue, that thou  
hast sent me.

43 As he had spoken these things, he cryed  
with a loude voyce, Lazarus, come  
forth.

44 Then he that was dead, came forth,  
bound hand and foote with bands, and his  
face was bound with a napkin. Iesus saide  
vnto them, Looke him, and lette him  
go.

45 ¶ Then many of the Iewes, which came  
to Marie, and had seene the things, which  
Iesus did, beleueed in him.

46 But some of them went their way to the  
Pharises, and tolde them what things Ie-  
sus had done.

47 Then gathered the hie Priests, and the  
Pharises a counsell, and said, What shal we  
doe? For this man doeth manie mira-  
cles.

48 If <sup>m</sup> we let him thus alone, al men will be-  
leuee in him, and the Romanes will come  
and take away both our place, and the na-  
tion.

49 The one of them named Caiaphas, which  
was the hie Priest that same yere, said vn-  
to them, Ye perceyue nothing at all,

50 Nor yet do you consider that it is expedi-  
ent for vs, that one man die for the peo-  
ple, and that the whole nation perishe  
not.

51 This spake he not of him selfe: but being  
hie Priest that same yere, he <sup>o</sup> propheci-  
ed that Iesus shoulde dye for the nati-  
on:

52 And not for the nation only, but that he  
shoulde gather together in one the chil-  
dren of God, which were scattered.

53 Then from that day forth they consuled  
together, to put him to death.

54 Iesus therefore walked no more openly  
among the Iewes, but went thence vnto  
a countrey nere to the wildernes, into a  
citie called Ephraim, and there continued  
with his disciples.

55 ¶ And the Iewes Passeouer was at hand,  
and many went out of the countrey vp to  
Ierusalem before the Passeouer, to <sup>p</sup> pu-  
rifie them selues.

56 Then fought they for Iesus, and spake  
among

*that is, they said: for  
they thought y<sup>e</sup> Iesus  
would haue him, not any  
be gotten & from. v. 3.*

*shee note that faith  
is in order perfect in this  
ch. v. 32*

*comfortable promise.*

*son of God.*

*h Wherein she  
declared her af-  
fection and reue-  
rence that she  
bare to Christ.*

*i For compas-  
sion: for he felt  
our miserie, as  
though he suf-  
fered the like.*

*k We reade not  
that his affec-  
tions were in ex-  
cess: but that he  
kept no measure,  
as we do in our  
sorowes, ioyes  
and other affecti-  
ons.*

*Iesus wept.*

*l That is, a mi-  
racle whereby  
Gods Name  
should be glori-  
fied.*

*m They resist  
God, thinking  
to hinder his  
worke by their  
owne policies.*

*n Or, for the  
present time.*

*o God made  
him to speake,  
neither coulde  
his impietie let  
Gods purpose,  
who caused this  
wicked man end  
as he did Balam  
to be an instru-  
ment of the holy  
Ghost.*

*p Because they  
thought thereby  
to make them-  
selues more ho-  
ly against they  
should cate the  
Passeouer: but  
they were not  
commanded by  
God to vif this  
ceremonie.*





# Christ the light.

# S. Iohn.

# Christes example.

Isa. 6. 9.

mat. 13. 14.

mar. 4. 13.

luk. 8. 10.

act. 13. 26.

rom. 11. 8.

n By deliuering them from their miseries, and giuing them true felicitie.

\* Or, excommunicate.

Chap. 5. 44.

o To be esteemed of men.

Chap. 3. 19. & 3. 39.

Chap. 3. 17.

\* Or, condemn.

\* Or, condemn.

\* Or, condemneth.

Mar. 16. 16.

p For that day shall be the approbation of the Gospell.

Mat. 26. 2.

mar. 14. 1.

luk. 22. 1.

a Because he sawe the danger great which was toward the, therefore he toke the greater care for them.  
b Which was the eating of the Pasche.

cause that Esaias saith againe,

40 \* He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor vnderstand with their hearts, and should bee conuerted, and I should heale them.

41 These things said Esaias when hee sawe his glory and spake of him.

42 Neuertheles euen among the chiefe rulers many beleueed in him: but because of the Pharises, they did not confesse him least they should be cast out of the Synagogue.

43 \* For they loued the \* praise of me, more then the praise of God.

44 And Iesus cryed, and said, He that beleueeth in me, beleueeth not in mee, but in him that sent me.

45 And he that seeth me, seeth him that set me.

46 I \* am come a light into the world, that whosoever beleueeth in me, should not abide in darkenes.

47 \* And if any man heare my words, & beleuee not, I iudge him not for I came not to iudge the world, but to saue y world.

48 He that refuseth me, and receiueeth not my words, hath one that iudgeth him: \* the word that I haue spokē, it shal iudge him in the last day.

49 For I haue not spoken of my selfe: but the Father, which sent me, he gaue me a commandement what I should saye, and what I should speake.

50 And I knowe that his commaundement is life euerlasting: the things therefore that I speake, I speake them so as the Father said vnto me.

## CHAP. XIII.

3 Christ washeth the disciples feete, 14 Exhorting them to humilitie and charitie. 21 Telleth them of Iudas the traitour, 24 And commaundeth them earnestly to loue one another. 38 He forewarneth of Peters deniall.

1 **N**Ow before the feast of the Pascheouer, when Iesus knew that his houre was come, that hee should departe out of this world vnto the Father, forasmuch as hee loued his owne which were in the world, vnto the ende he \* loued them.

2 And when supper was done, (and that the deuill had now put in the heart of Iudas Iscariot, Simons sonne, to betray him)

3 Iesus knowing that the Father had giue all things into his hands, and that he was come from God, and went to God,

4 He riseth from supper, and layeth aside his upper garments, and tooke a towel, & girded him selfe.

5 After that, he poured water into a basin, and began to washe the disciples feete, & to wipe them with the towel, wherewith he was girded.

6 Then came he to Simon Peter, who said to him, Lord, dost thou wash my feete?

7 Iesus answered and said vnto him, What I do, thou knowest not now: but thou shalt know it hereafter.

8 Peter said vnto him, Thou shalt neuer

washe my feete. Iesus answered him, If I wash thee not, thou shalt haue no parte with me.

9 Simon Peter said vnto him, Lord, not my feete onely, but also the handes and the head.

10 Iesus said to him, He that is washed, needeth not, saue to wash his feete, but is cleane euery whit: and ye are \* cleane, but not all.

11 For he knewe who should betraye him: therefore said he, Ye are not all cleane.

12 ¶ So after he had washed their feete, & had take his garments, and was set down againe, he said vnto them, Know ye what I haue done to you?

13 Ye call me Master, and Lord, and ye say well: for so am I.

14 If I then your Lorde, and Master, haue washed your feete, ye also ought to wash one anothers feete.

15 For I haue giuen you an example, that ye should do, euen as I haue done to you.

16 Verely, verely I say vnto you, \* The seruant is not greater then his master, neither the ambassadour greater then hee that sent him.

17 If ye knowe these things, blessed are ye, if ye do them.

18 ¶ I speake not of you all: I knowe whom I haue chosen: but it is that the Scripture might be fulfilled, \* He that eateth bread with me, hath lift vp his heele against me. 19 From henceforth tell I you before it come, that when it is come to passe, yee might beleuee that I am he.

20 \* Verely, verely I say vnto you, If I sende any, he that receiueeth him, receiueeth me, and he that receiueeth me, receiueeth him that sent me.

21 When Iesus had said these things, hee was troubled in y Spirit, and testified, & saide, Verely, verely I say vnto you, that one of you shal betray me.

22 \* Then the disciples looked one on another, douting of whome he spake.

23 Nowe there was one of his disciples, which leaned on Iesus bosome, whome Iesus loued.

24 To him beckened therefore Simon Peter, that he should aske who it was of whome he spake.

25 He then, as he leaned on Iesus brest, said vnto him, Lord, who is it?

26 Iesus answered, He it is, to whome I shall giue a soppe, when I haue dipped it: and he wet a soppe, and gaue it to Iudas Iscariot, Simons sonne.

27 And after the soppe, Satan entred into him. Then said Iesus vnto him, That thou doest, do quickly.

28 But none of them that were at table, knew, for what cause he spake it vnto him.

29 For some of them thought because Iudas had the bagge, that Iesus had said vnto him, Buy those things that we haue need of against the feast: or y he shoulde giue some thing to the poore.

30 Assoone

And make thee cleane from thy times.

That is, to be continually purged of his corrupt affections & worldly cares which remaine daily in vs.

c To serue one another.

Chap. 1. 20. mat. 20. 26. luk. 9. 30.

¶ Iudas the traitour, who was one of the twelve, and who had betrayed Iesus.

¶ For very honour and indignation of such an abominable acte, as Iudas should commit.

¶ He did openly affirme.

¶ Satan took full possession of him.

30 As soone then as hee had receiued the soppe, he went immediatly out, and it was night.

31 ¶ When hee was gone out, Iesus saide, Nowe is the Sonne of man glorified, & God is glorified in him.

32 If God be glorified in him, God shal also glorifie him in him selfe, and shal straight way glorifie him.

33 Lide children, yet a lide while am I with you: yee shall seeke me, but as I said vnto the Iewes, Whither I goe, can yee not come: also to you say I now,

34 ¶ A newe commandement giue I vnto you, that yee loue one another: as I haue loued you, that ye also loue one another.

35 By this shall all men knowe that yee are my disciples, if ye haue loue one to another.

36 Simon Peter said vnto him, Lord, whither goest thou? Iesus answered him, Whither I go, thou canst not followe me now: but thou shalt followe me afterwards.

37 Peter said vnto him, Lord, why can I not followe thee now? I will lay down my life for thy sake.

38 Iesus answered him, Wilt thou lay down thy life for my sake? Verely, verely I saye vnto thee, The cocke shal not crowe, till thou haue denied me thrise.

## CHAP. XIII.

¶ He armeth his disciples with consolation against trouble. 8. He ascendeth into heauen to prepare vs a place. 6. The way, the truth, and the life. 10. The Father & Christ one. 13. How we should pray. 23. The promise vnto them that keepe his word.

1 And he saide to his disciples, Let not your heart be troubled: yee belecue in God, beleue also in me.

2 In my Fathers house are many dwelling places: if it were not so, I woulde haue told you: I goe to prepare a place for you.

3 And though I go to prepare a place for you, I wil come againe, and receiue you vnto my selfe, that where I am, there may ye be also.

4 And whither I go, ye know, and the way ye know.

5 Thomas said vnto him, Lord, we know not whither thou goest: how can we then know the way?

6 Iesus said vnto him, I am the Way, and the Truth, and the Life. No man cometh vnto the Father, but by me.

7 If yee had knowne me, ye shoulde haue knowne my Father also: and from henceforth ye knowe him, and haue seene him.

8 Philippe said vnto him, Lord, shewe vs thy Father, and it sufficeth vs.

9 Iesus said vnto him, I haue bene so long time with you, and hast thou not knowne me, Philippe? he that hath seene me, hath seene my Father: how then sayest thou, Shewe vs thy Father?

10 Beleuest thou not, that I am in the Father, and the Father is in me? the words that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, he doeth the workes.

11 Beleue me, that I am in the Father, and the Father in me: at the least, beleue me for the very workes sake.

12 Verely, verely I say vnto you, he that beleueth in me, the workes that I do, hee shall doe also, and greater then these shal he do: for I go vnto my Father.

13 ¶ And whatsoever ye aske in my Name, that will I doe, that the Father maye be glorified in the Sonne.

14 If ye shal aske any thing in my Name, I wil do it.

15 If yee loue me, keepe my commandements,

16 And I will pray the Father, and he shall giue you another Comforter, that hee may abide with you for euer,

17 Euen the Spirit of truth, whome the worlde can not receiue, because it seeth him not, neither knoweth him: but yee knowe him: for he dwelleth with you, & shal be in you.

18 I will not leaue you comfortles: but I will come to you.

19 Yet a lide while, and the worlde shall see me no more, but ye shall see me: because I lue, ye shal lue also.

20 At that daye shall yee knowe that I am in my Father, and you in mee, and I in you.

21 He that hath my commandements, and keepeth them, is he that loueth me: and hee that loueth me, shall be loued of my Father: and I wil loue him, and will shewe mine owne selfe to him.

22 Iudas saide vnto him (not Iscariot) Lorde, What is the cause that thou wilt shewe thy selfe vnto vs, and not vnto the worlde?

23 Iesus answered, and said vnto him, If any man loue me, hee will keepe my wordes, and my Father will loue him, and we will come vnto him, and will dwell with him.

24 He that loueth me not, keepeth not my wordes, and the worde which yee heare, is not mine, but the Fathers which sent me.

25 These things haue I spoken vnto you, being present with you.

26 But the Comforter, which is the holie Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, which I haue told you.

27 ¶ Peace I leaue with you: my peace I giue vnto you: not as the worlde giueth, giue I vnto you. Let not your heart be troubled, nor feare.

28 Yee haue heard howe I said vnto you, I go away, and wil come vnto you. If ye loued me, ye woulde verely reioyce, because I said, I go vnto the Father: for my Father is greater then I.

For the very fulner of the disuinitie remaineth in Christ.

In that, that he is man.

h who declareth his maiestie and vertue by his doctrine and miracles.

This is referred to the whole body of the Church, in which this vertue of Christ doeth shine & remains for euer.

Chap. 16. 23.

mat. 2. 7.

mar. 1. 19.

iam. 1. 5.

I haue comforted you whilst I was with you, but henceforth the holie Ghost shal comfort you, & preserue you.

I so called, because he worketh in vs the truth.

Which thing he doeth by the vertue of his Spirit.

He shall sensibly feele that grace of God abideth in him.

But the brother of Iames.

Whereby he aduerteth the not to haue respect to the worlde, lest they should be drawn backe by euill example.

That is, not his alone: for he had nothing separate from his Father.

Al comfort & prosperitie.

In that, that Christ is become man to be Mediator betweene

29 And God and vs.



**Satan** executeth his rage and tyranny by the permission of God. In Satan shal faile me with all his force, but he shall not finde in me which he looketh for: for I am that innocent lambe with out spot.

- 29 And now he haue I spoken vnto you, before it come, that whe it is come to passe, ye might beleue.
- 30 Hereafter will I not speake many things vnto you: for the prince of this worlde commeth, and hath nought in me.
- 31 But it is that the worlde may knowe that I loue my Father: and as the Father hath commanded me, so I do. Arise, let vs goe hence.

CHAP. XV.

*The sweet consolation, and mutuall loue betwene Christ and his members vnder the parable of the vine. 18 Of their common afflictions and persecutions. 26 The Office of the holy Ghost, and the Apostles.*

Mat. 13. 13.

Chap. 13. 10.

a We can bring forth no fruit, except we be ingrafted in Christ

b We must be rooted in Iesus Christ by faith, which commeth of the word of God. e So that ye follow Gods word which ye comprehend by faith d Wherewith I loue you.

c Perfect and entic. Chap. 13. 14. 1. Ihes. 1. 9. 1. Ioh. 3. 11. and 4. 24.

f So that there is nothing omitted that is necessary for vs, and concerning our saluation. Mat. 23. 13.

- 1 I Am the true vine, and my Father is an husbandman.
- 2 \* Euery branche that beareth not fruit in me, he taketh away: and euery one that beareth fruit, he purgeth it, that it may bring forth more fruit.
- 3 \* Now are ye cleane through the word, which I haue spoken vnto you.
- 4 Abide in me, and I in you: as the branche can not beare fruit of it selfe, except it abide in the vine, no more can ye, except ye abide in me.
- 5 I am the vine: ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me can ye do nothing.
- 6 If a man abide not in me, he is cast forth as a branche, and withereth: and men gather them, and cast them into the fire, and they burne.
- 7 If ye abide in me, and my wordes abide in you, aske what ye will, and it shalbe done to you.
- 8 Herein is my Father glorified, that ye beare much fruit, and be made my disciples.
- 9 As the Father hath loued me, so haue I loued you: continue in my loue.
- 10 If ye shall keepe my commandments, ye shall abide in my loue, as I haue kept my Fathers commandments, and abide in his loue.
- 11 These thinges haue I spoken vnto you, that my ioy might remaine in you, & that your ioye might be full.
- 12 \* This is my comendement, that ye loue one another, as I haue loued you.
- 13 Greater loue then this hath no man, when any man bestoweth his life for his friendes.
- 14 Ye are my friends, if ye do whatsoever I command you.
- 15 Henceforth, call I you not seruants: for the seruant knoweth not what his master doeth: but I haue called you friends: for all things which I haue heard of my Father, haue I made known to you.
- 16 Ye haue not chosen me, but I haue chosen you, and ordered you, that ye goe and bring forth fruit, & that your fruit remaine, that whatsoever ye shal aske of the Father in my Name, he may giue

- it you.
- 17 These thinges commande I you, that ye loue one another.
- 18 If the worlde hate you, ye knowe that it hated me before you.
- 19 If ye were of the worlde, the worlde would loue his owne: but because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you.
- 20 Remember the worde that I said vnto you, \* The seruant is not greater then his master. \* If they haue persecuted me, they will persecute you also: if they haue kept my worde, they will also keepe yours.
- 21 But all these thinges wil they do vnto you for my Names sake, because they haue not known him that sent me.
- 22 If I had not come and spoken vnto them, they should not haue had sinne: but now haue they no cloke for their sinne.
- 23 He that hateth me, hateth my Father also.
- 24 If I had not done workes among them which none other man did, they had not had sinne: but now haue they both seene, and haue hated both me, and my Father.
- 25 But it is that the word might be fulfilled, that is written in their Lawe, \* They hated me without a cause.
- 26 But when the Comforter shal come, who I wil sende vnto you from the Father, even the Spirit of truth, which proceedeth of the Father, he shall testifie of me.
- 27 And ye shall wimes also, because ye haue bene with me from the beginning.

CHAP. XVI.

*He putteth them in remembrance of the crosse, and of their owne infirmities to come. 7 And therefore doeth comfort them with the promise of the holy Ghost. 16 Of the coming againe of Christ. 17 Of his ascension. 23 To take in the name of Christ. 23 Peace in Christ, and in the world of affliction.*

- 1 These thinges haue I said vnto you, that ye should not be offended.
- 2 They shall excommunicate you: yea, a time shall come, that who soeuer killeth you, wil thinke that he doth God seruice.
- 3 And these thinges wil they doe vnto you, because they haue not knowe the Father, nor me.
- 4 But these thinges haue I tolde you, that when the houre shal come, ye might remember, that I tolde you them. And these thinges said I not vnto you from the beginning, because I was with you.
- 5 But now I goe my waye to him that sent me, and none of you asketh me, Whither goest thou?
- 6 But because I haue said these thinges vnto you, your hearts are full of sorow.
- 7 Yet I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter wil not come vnto you: but if I depart, I wil send him vnto you.

a And to shewe

greek, you

out of the Syn-

agogs.

b He bare with them because they were but weakling. For if you did consider, ye would reioyce.

10. convince. 8 And when he is come, hee will <sup>d</sup>reprove the worlde of sinne, and of righteoufnes, and of iudgement.

9 Of <sup>e</sup> sinne, because they beleuee not in me:

10 Of righteoufnes, because I go to my Father, and ye shall see me no more:

11 Of <sup>e</sup> iudgement, because the prince of this world is iudged.

12 I haue yet <sup>a</sup> manie thinges to saye vnto you, but ye can not beare them now.

13 Howbeit, when he is come which is the Spirit of truth, he will leade you into all truth: for he shall not speake of himself, but whatsoever hee shall heare, shall hee speake, and he will shewe you the thinges <sup>to</sup> come.

14 He shall glorifie me: for he shall receiue of mine, and shall shew it vnto you.

15 All thinges that the Father hath, are mine: therefore said I, that he shall take of mine, and shew it vnto you.

16 <sup>a</sup> A little while, and ye shall not see me: & againe a little while, and ye shall see me: for I go to my Father.

17 Then said <sup>some</sup> of his disciples among themselves, What is this that he saith vnto vs, A little while, and ye shall not see me, and againe, a little while, and ye shall see me, and, For I go to my Father?

18 They said therefore, What is this that he saith, A little while? we know not what he saith.

19 Now Iesus knewe that they would aske him, and said vnto them, Doe ye enquire among your selues, of that I said, A little while, and ye shall not see me: and againe, a little while, and ye shall see me?

20 Verely, verely I say vnto you, that ye shall weepe and lament, and the world shall reioyce: and ye shall sorowe, but your sorowe shall be turned to ioye.

21 A woman when she travaileth, hath sorowe, because her houre is come: but as sone as she is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the world.

22 And ye now therefore are in sorow: but I will see you <sup>againe</sup>, and your heartes shall reioyce, and your ioye shall <sup>be</sup> no man take from you.

23 And in that day shall ye aske me <sup>nothing</sup>. Verely, verely I say vnto you, what soeuer yee shall aske the Father in my Name, he will giue it you.

24 Hitherto haue ye asked <sup>nothing</sup> in my Name: aske, & ye shall receiue, that your ioye may be full.

25 These thinges haue I spoken vnto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shew you plainly of the Father.

26 At that day shall ye aske in my Name, & in the grace of the holy Ghost. <sup>o</sup> For ye shall haue persie knowledge, and shall no more doubt, as you were wont. Chap. 14. 13. mat. 7. 7. In respect of that, that you shall obtaine, if you aske in faith.

I say not vnto you, that I will <sup>a</sup> pray vnto the Father for you.

27 For the Father him selfe loueth you, because ye haue loued me, <sup>a</sup> and haue beleueed that I came out from God.

28 I am come out from the Father, & came into the world: againe I leaue the world, and go to the Father.

29 His disciples saide vnto him, Lo, nowe speakest thou plainly, and thou speakest no parable.

30 Nowe knowe we that thou knowest all thinges, & needest not that any man should aske thee. By this we beleuee, that thou art come out from God.

31 Iesus answered them, Doe you beleuee now?

32 <sup>a</sup> Beholde, the houre commeth, and is already come, that ye shall be scattered euery man into his owne, and shall leaue me alone: but I am not <sup>a</sup> alone: for the Father is with me.

33 These thinges haue I spoken vnto you, that in me ye might haue peace: in the world ye shall haue affliction, but be of good confort: I haue ouercome the world.

CHAP. XVII.

The prayer of Iesus vnto his Father, both for him selfe and his Apostles, & also for all such as receiue the truth.

1 These things spake Iesus, & lift vp his eyes to heauen, and said, Father, the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,

2 <sup>a</sup> As thou hast giuen him <sup>a</sup> power ouer all flesh, that he should giue eternall life to all <sup>a</sup> them that thou hast giuen him.

3 And this is life eternall, that they know thee to be the onely very God, & whome thou hast sent, Iesus <sup>a</sup> Christ.

4 I haue <sup>a</sup> glorified thee on the earth: I haue finished the worke which thou gauest me to do.

5 And now glorifie me, thou Father, with thine owne selfe, with the glorie which I had with thee before the world was.

6 I haue declared thy name vnto the men which thou gauest me out of the worlde: <sup>a</sup> thine they were, and thou gauest them me, and they haue kept thy worde.

7 Now they know that all thinges whatsoever thou hast giuen me, are of thee.

8 For I haue giuen vnto them the wordes, which thou gauest me, and they haue receiued them, <sup>a</sup> & haue knowne surely that I came out from thee, and haue beleued that thou hast sent me.

9 I pray for them: I pray not for the world, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And nowe am I no more in the worlde, but these are in the world, and I come to thee. Holy Father, keep the in thy Name, even them whome thou hast giuen mee, that they may be <sup>a</sup> one, as we are.

12 While I was with them in the worlde, I kept them in thy Name: those that thou gauest

q Christ denieth not that he is the Mediatour, but sheweth that they shall obtaine their requests without difficultie or any paine.

Chap. 17. 8.

Mat. 26. 39.

Mar. 14. 32.

r Although m<sup>s</sup> forsake Christ, yet is he no whis diminished: for hee and his Father are one. (We haue rest and comfort when we are truly grafted in Christ.)

Mat. 28. 18.

a Christ hath all rule and dominion ouer men, b Which are the elect. c That is, that they acknowledge both the Father and the Sonne to be very God. d Aswell by doctrine as by miracles.

e Our election standeth in the good pleasure of God, which is the onely foundation, and cause of our saluation, and is declared to vs in Christ, through whom we are iustified by faith and sanctified. Rom. 8. 19. Eph. 1. 4. Chap. 16. 27. f That is, the reprobate.

a promise. c. 16. 28. 24.

faith.

against troublous distractions.

Christ is our true peace amidst all the afflictions of this world.

Christ prayer.

the knowledge of God in the world is eternall life, which is the assurance of.

a promise that the sorrow of the world shall be turned into ioy. c. 16. 20. 22.

Christ no more in the world, therefore he is in the papie, substantiated.

# Christes prayer.

h He was so cal-  
led, not onely  
for that he peri-  
shed, but because  
God had ap-  
pointed an d or-  
deined him to  
this end. Act. 1.  
16. & 4. 27.  
Psal. 109. 7.  
i But are separa-  
ted by the Spirit  
of regeneration.

"Or, consecrate this  
to thy selfe.  
k Renew them  
with thine hea-  
uently grace,  
that they onely  
may seeke thy  
will.  
l Which thing  
declareth that  
Christs holines  
is ours.

m That the infi-  
dels may by ex-  
perience be con-  
uicted to cōfesse  
my glory.  
n I haue shewed  
them the exam-  
ple and paterne  
of perit felicity.

o That they may  
professe, and grow  
vp in such sort,  
that in the end  
they may enioy  
the eternall glo-  
ry with me.

p For without  
him we cannot  
comprehend the  
loue wherewith  
God loueth vs.

a Which was  
a deepe valley  
through the  
which a streame  
ran after a great  
raine.  
1. King. 15. 13. mat.  
26. 36. mark. 14. 32.  
lu. 22. 39.  
Mat. 26. 47. m. w.  
24. 43. lu. 22. 47.  
b The which he  
had obtained of  
the gouernour  
of the Temple.

gaueſt me, haue I kept, and none of them  
is loſt, but the \* childe of perdition, that  
the \* Scripture might be fulfilled.

13 And now come I to thee, & theſe things  
ſpeake I in y world, that they might haue  
my ioye fulfilled in them ſelues.

14 I haue giuen them thy worde, and the  
worlde hath hated them, becauſe they  
are not of the worlde, as I am not of the  
worlde.

15 I pray not that thou ſhouldeſt take them  
out of the world, but that thou kepe them  
from euill.

16 They are not of the worlde, as I am not  
of the worlde.

17 \* Sanctifie them with thy trueth: thy  
word is trueth.

18 As thou diddeſt ſend me into the world,  
ſo haue I ſent them into the world.

19 And for their ſakes ſanctifie I my ſelfe,  
that they alſo may be ſanctified through  
the trueth.

20 I pray not for theſe alone, but for them  
alſo which ſhall belecue in me, through  
their word,

21 That they all may be one, as thou, O Fa-  
ther, art in me, & I in thee: euen that they  
may be alſo one in vs, that y world may  
belecue that thou haſt ſent me.

22 And the glorie that thou gaueſt me, I  
\* haue giuen them, that they may be one,  
as we are one,

23 I in them, and thou in me, that they may  
be made perſite in one, & that the worlde  
may know, that thou haſt ſent me, & haſt  
loued them, as thou haſt loued me.

24 \* Father, I wil that they which thou haſt  
giuen me, be \* with me euen where I am,  
that they may beholde my glorie, which  
thou haſt giuen me: for thou loueſt me  
before the foundation of the world.

25 O righteous Father, the world alſo hath  
not known thee, but I haue knowe thee,  
and theſe haue knowen, that thou haſt  
ſent me.

26 And I haue declared vnto the thy Name,  
and wil declare it, that the loue wherewith  
thou haſt loued me, may be in them,  
and I in them.

## CHAP. XVIII.

3 *Chriſt is betrayed. 6 The wordes of his mouth ſmite  
the officers to the grounde. 10 Peter ſmiteth of Mal-  
chus eare. 13 Ieſus is brought before Annas and Cai-  
aphas, 25 VVhere Peter denieth him. 36 He telleth Pi-  
late what his kingdom is.*

1 **W**Hen Ieſus had ſpoke theſe things,  
he went forth with his diſciples o-  
uer y brooke \* Cedron, where was a gar-  
den, into the which he entred, and his  
diſciples.

2 And Iudas which betrayed him, knewe  
alſo the place: for Ieſus oft times reſorted  
thither with his diſciples.

3 \* Iudas then after he had receiued a  
bad of men & officers of the hie Priests,  
and of the Phariſes, came thither with la-  
ternes, and torches, and weapons.

4 Then Ieſus, knowing all things y ſhould  
come vnto him, went forth and ſaid vnto

them, Whom ſeeke ye?

5 They answered him, Ieſus of Nazaret.  
Ieſus ſaid vnto them, I am he. Nowe Iu-  
das alſo which betrayed him, ſtoode with  
them.

6 Aſſoone then as he had ſaid vnto them, I  
am he, they went backwardes, and fell to  
the ground.

7 Then he asked the againe, Whom ſeke  
ye? And they ſaid, Ieſus of Nazaret.

8 Ieſus answered, I ſaid vnto you, that I am  
he: therfore if ye ſeeke me, let theſe go  
their way,

9 *This was that the worde might be fulfil-  
led which he ſpoke, \* Of them which  
thou gaueſt me, haue I loſt none.*

10 Then Simo Peter hauing a ſword, drew  
it, & ſmote the hie Priests ſeruant, & cut  
of his right eare. Now the ſeruants name  
was Malchus.

11 Then ſaid Ieſus vnto Peter, Put vp thy  
ſword into the ſheath: ſhal I not drinke of  
the cup which my Father hath giuen me?

12 Then the bande and the captaine, and  
the officers of the Iewes tooke Ieſus, and  
broude him,

13 And led him away to \* Annas firſt (for  
he was father in lawe to Caiaphas, which  
was the hie Priſt \* that ſame yere)

14 \* And Caiaphas was he, that gaue coun-  
ſel to the Iewes, that it was expedient that  
one man ſhould dye for the people.

15 ¶ Now Simon Peter followed Ieſus, &  
an other diſciple, and that diſciple was  
knowne of the hie Priſt: therfore he  
went in with Ieſus into the hall of the hie  
Priſt.

16 But Peter ſtoode at the dore without.  
Then went out the other diſciple which  
was knowne vnto the hie Priſt, & ſpoke  
to her that kept the dore, and brought in  
Peter.

17 Then ſaid the maide that kept the dore,  
vnto Peter, Art not thou alſo one of this  
mans diſciples? He ſaid, I am not.

18 And the ſeruants and officers ſtoode  
there, which had made a fire of coles for  
it was colde, and they warmed the ſelues.  
And Peter alſo ſtoode among them, and  
warmed him ſelfe.

19 ¶ The hie Priſt then asked Ieſus of his  
diſciples, and of his doctrine.

20 Ieſus answered him, I ſpoke openly to  
the worlde: I euer taught in y Synagogue  
and in the Temple, whither the Iewes  
reſorte continually, and in ſecret haue I  
ſaid nothing.

21 Why aſkeſt thou me? aſke them which  
heard me what I ſaid vnto them: behold,  
they knowe what I ſayd.

22 When he had ſpoke theſe things, one  
of the officers which ſtoode by, ſmote Ie-  
ſus with his rod, ſaying, Anſwereſt thou  
the hie Priſt ſo?

23 Ieſus answered him, If I haue euill ſpo-  
ken, beare witnes of the euill: but if I haue  
well ſpoken, why ſmiteſt thou me?

24 \* Nowe Annas had ſent him bounde  
vnto co him.

Chap. 17. 12.  
c He both ſpa-  
reth their bod-  
ies and alſo ſa-  
ueth their ſoules.

Luk. 22. 30.  
d Who firſt  
Chriſt vnto Cai-  
aphas the hie  
Priſt bound.  
e Although  
this office was  
for terme of life  
by Gods ordi-  
nance, yet the  
ambition and di-  
ſſenſion of the  
Iewes cauſed the  
Romans from  
time to time  
to change it  
either for bribes  
or fauour.  
Chap. 21. 14.  
Mat. 26. 3. 100.  
14. 54. 14. 54.

f That is, freely,  
ly, and plainly.

g After that  
Caiaphas had  
firſt ſet them  
vnto co him.



vnto Caiaphas the hie Priest)

25 \* And Simon Peter stood and warmed him selfe, and they said vnto him, Art not thou also of his disciples? Hee denied it, & said, I am not.

26 One of the seruants of the hie Priest, his cousin whose eare Peter smote of, sayde, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediately the cocke crewe.

28 ¶ Then led they Iesus fro Caiaphas into the common hall. Now it was morning, & they themselues went not into the common hall, lest they should be defiled, but that they might eat the Pascheouer.

29 Pilate then went out vnto them, and said, What accusation bring ye against this man?

30 They answered and said vnto him, If hee were not an euill doer, we would not haue deliuered him vnto thee.

31 Then saide Pilate vnto them, Take he ye him, and iudge him after your owne Law. Then the Iewes sayd vnto him, It is not lawfull for vs to put any man to death.

32 ¶ It was that the worde of Iesus might be fulfilled which he spake, signifying what death he should die.

33 ¶ So Pilate entred into the common hall again, and called Iesus, and said vnto him, Art thou the King of the Iewes?

34 Iesus answered him, Saist thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered, Am I a Iewe? Thine owne nation, and the hie Priests haue deliuered thee vnto me. What hast thou done?

36 Iesus answered, My kingdome is not of this worlde: if my kingdome were of this worlde, my seruants woulde surely fight, that I should not be deliuered to Iewes: But now is my kingdome not from hence.

37 Pilate then saide vnto him, Art thou a King then? Iesus answered, Thou saist that I am a King: for this cause am I borne, and for this cause came I into the worlde, that I should beare witnes vnto the trueth: euery one that is of the trueth, heareth my voyce.

38 Pilate saide vnto him, What is trueth? And when he had said that, he went out againe vnto the Iewes, & said vnto them, I finde in him no cause at all.

39 ¶ But you haue a custome, that I should deliuer you one loofe at the Pascheouer: will ye then that I loose vnto you the King of the Iewes?

40 ¶ Then cryed they all againe, saying, Not him, but Barabbas: nowe this Barabbas was a murtherer.

CHAP. XIX.

¶ When Pilate could not assuage the rage of the Iewes against Christ, he deliuereth him up with his superscription to be hanged betwene two thieves. 23 They cast lottes for his garments. 26 He commendeth him to the Iewes. 28 Callest for drinke, 33 Dryeth, and his side is pierced, and taken downe from the crosse. 38 He is buried.

1 Then \* Pilate tooke Iesus and scourged him.

2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment.

3 And said, Haile, King of the Iewes. And they smote him with their rodde.

4 Then Pilate went forth againe, and said vnto them, Beholde, I bring him forth to you, that ye may knowe, that I finde no faulte in him at all.

5 Then came Iesus forth wearing a crown of thornes, and a purple garment. And Pilate said vnto them, Behold the man.

6 Then when the hie Priests and officers sawe him, they cried, saying, Crucifie, crucifie him. Pilate said vnto them, Take ye him and crucifie him: for I finde no faulte in him.

7 The Iewes answered him, Wee haue a lawe, and by our lawe he ought to dye, because hee made him selfe the Sonne of God.

8 ¶ When Pilate then heard that worde, he was the more afraide,

9 And went againe into the common hall and said vnto Iesus, Whence art thou? But Iesus gaue him none answer.

10 Then said Pilate vnto him, Speakest thou not vnto mee? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater sinne.

12 From thence forth Pilate sought to loose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cefars friend: for whosoeuer maketh him selfe a King, speaketh against Cesar.

13 ¶ When Pilate heard that worde, hee brought Iesus forth, and sate downe in the iudgement seate in a place called the Paucement, and in Hebrew, Gabbatha.

14 And it was the Preparatiō of the Pascheouer, and about the sixt houre: and hee said vnto the Iewes, Behold your King.

15 But they cryed, Away with him, away with him, crucifie him. Pilate saide vnto them, Shall I crucifie your King? The hie Priests answered, Wee haue no King but Cesar.

16 Then deliuered he him vnto them, to be crucified. ¶ And they tooke Iesus, and led him away.

17 And he bare his crosse, and came into a place named of dead mens Skulles, which is called in Hebrew, Golgotha:

18 Where they crucified him, & two other with him, on either side one, and Iesus in the middes.

19 ¶ And Pilate wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARET THE KING OF THE IEWES.

20 This title then read many of the Iewes: liliij. j. fox

Mat 27.27.

mar. 15.16.

a He thought to haue pacified the furie of the Iewes by some indifferent correction.

b He spake in mockerie, because Christ called him selfe King.

c Christ was in deede the Sonne of God, & therefore might iustly call him selfe without breach of the Lawe: wherefore their coloured accusation was falsely applied.

d Hereby he sheweth him, & heought not to abuse his office and authority.

an Hypocritical corrupt iudge, rather than a man of iustice.

e A place some what high and raised vp. f Which was midday.

to here priuie & priest are committ the people to force be ancher

Mat. 27.32. mar. 15.21. Luke. 23.26.

g Which was place of execution.

to intimate that the vertue of his name extended it selfe as well to the full before as to the full after that came after both to Jew & Gentile

# Christ's side perced.

# S. Iohn.

# His burial and resurrection

h Because all nations might vnderstande it.

for the place where Iesus was crucified, was neere to the citie: and it was written in <sup>b</sup> Hebrew, Greeke, and Latin.

21 Then said the hie Priests of the Iewes to Pilate, Write not, The King of the Iewes, but that he said, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

Mat. 27. 35.  
mar. 15. 24.  
luke. 23. 34.

23 ¶ Then the \* souldiers, when they had crucified Iesus, tooke his garmets, & made foure partes, to euery souldier a parte, and his coate: & the coate was without seame, wouen from the top throughout.

i That which was prefigured in Dauid, was accomplished in Iesus Christ. Psalms. 22. 18.

24 Therefore they said one to another, Let vs not deuide it, but cast lots for it, whose it shall be: This was that the <sup>i</sup> Scripture might be fulfilled, which saith, \* They parted my garmets among them, and on my coate did cast lottes. So the souldiers did these things in deede.

\* Or, Cleopas.

25 ¶ Then stood by the crosse of Iesus his mother, and his mothers sister, Marie the wife of Cleopas, and Marie Magdalene.

26 And when Iesus sawe his mother, and the discipule standing by, whom he loued, he said vnto his mother, Woman, behold thy sonne.

27 Then said he to the discipule, Behold thy mother: and from that houre, the discipule tooke her home vnto him.

¶ Ioh. 19. 22.

28 ¶ After, when Iesus knewe that all things were performed, that the <sup>\*</sup> Scripture might be fulfilled, he said, I thirst.

29 And there was set a vessell full of vinegre: and they filled a sponge with vinegre, and <sup>k</sup> put it about <sup>an</sup> Hyssope stalke, and put it to his mouth.

k Or fastened it vpon an Hyssop stalke.

30 Now when Iesus had receiued of the vinegre, he said, <sup>m</sup> It is finished, and bowed his head, and gaue vp the ghost.

31 The Iewes then (because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath day: for that Sabbath was an <sup>n</sup> hie day) besought Pilate that their legges might be broken, and that they might bee taken downe.

l It may appeare that the crosse was not hie, seeing a man might reach Christes mouth with an Hyssop stalke, which as appeareth, 1. King. 4. 33 was the lowest among herbes, as cedar was hieft among trees.

32 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and sawe that he was dead already, they brake not his legges.

m Mans saluatio is perfected by <sup>n</sup> onely sacrifice of Christ: and all the ceremonies of <sup>o</sup> Law are ended.

34 But one of the souldiers with a speare perced his side, & forthwith came there out bloud and water.

n Because <sup>o</sup> day of the Passouer fel on the Sabbath day.

35 And he that sawe it, bare recorde, and his recorde is true: and he knoweth that he saith true, that ye might beleue it.

o Which declarereth that he was dead in deede as he rose againe fro death to life. Exod. 12. 46.

36 For these thinges were done, that the <sup>\*</sup> Scripture should be fulfilled, Not a bone of him shalbe broken.

¶ Zach. 13. 30.

37 And againe another Scripture sayeth, \* They shall see him whome they haue thrust through.

p That is to say, before Christ's death, but now he declarereth him selfe manifestly.

38 ¶ And after these thinges, Ioseph of Arimathea (who was a discipule of Iesus, but secretly for feare of the Iewes) besought

Pilate that he might take downe the body of Iesus. And Pilate gaue him licence. He came then and tooke Iesus bodie.

39 And there came <sup>q</sup> also Nicodemus (which first came to Iesus by night) and brought of myrrhe and aloes mingled together about an hundreth pounce.

Chap. 10.

40 ¶ Then tooke they the body of Iesus, and wrapped it in linen clothes with the <sup>q</sup> o- dours, as the maner of the Iewes is to burie.

q This honours a burial was as a preparation & entrie vnto the resurrection.

41 And in that place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was neuer man yet laid.

42 There then layd they Iesus, because of the Iewes Preparation day, for the sepulchre was nere.

## CHAP. XX.

¶ Marie Magdalene cometh to the sepulchre. 3 So do Peter and Iohn. 12 The two Angels appeare. 17 Christ appeareth to Marie Magdalene, 18 And to all his disciples. 25 The incredulitie of Thomas. 28 His confession.

¶ Now <sup>r</sup> the first day of the weeke came Marie Magdalene, early when it was yet <sup>r</sup> darke, vnto the sepulchre, and sawe the stone taken away from the tombe.

Mar. 16. 1.

2 Then she ranne, and came to Simon Peter, and to the other discipule whom Iesus loued, and said vnto them, They haue taken away the Lorde out of the sepulchre, and we knowe not where they haue layde him.

r She departed from home before day, and came thither about the same rising. Mar. 16. 2.

3 Peter therefore went forth, and the other discipule, and they came vnto the sepulchre.

4 So they ranne both together, but the other discipule did outrunne Peter, & came first to the sepulchre.

5 And he stopted downe, and sawe the linen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and sawe the linen clothes lye,

7 And the <sup>s</sup> kerchiefe that was vpon his head, not lying with the linen clothes, but wrapped together in a place by it selfe.

Or, napkin.

8 Then went in also the <sup>t</sup> other discipule, which came first to the sepulchre, and he sawe it, and beleued:

t That is, Iohn which wrote this Gospel. c He beleued that Christ's bodie was taken away, according as Marie reported.

9 For as yet they knewe not the Scripture, That he must rise againe from the dead.

10 And the disciples went away againe vnto their <sup>u</sup> owne home.

11 ¶ But Marie stood without at the sepulchre weeping: and as she wept, she bowed her selfe into the sepulchre,

u Or, to their own home.

12 And sawe two Angels in whire, sitting, the one at the head, and the other at the feete, where the bodie of Iesus had laine.

13 And they saide vnto her, Woman, why weepest thou? She sayd vnto them, They haue taken away my Lorde, and I knowe not where they haue laid him.

14 When she had thus said, she turned her selfe backe, and sawe Iesus standing, and knewe

¶ Mar. 16. 5.

knewe not that it was Iesus.

15 Iesus saith vnto her, Woman, why weepest thou? whom seekest thou? She supposing that he had bene the gardener, said vnto him, Syr, if thou hast borne him hence, tell me where thou hast laide him, and I will take him away.

16 Iesus saith vnto her, Marie. She turned her selfe, and saide vnto him, Rabboni, which is to say, Master.

17 Iesus saith vnto her, Touch me not: for I am not yet ascended to my Father, but go to my brethren, and say vnto them, I ascend vnto my Father, and to your Father, and to my God, and your God.

18 Marie Magdalene came & tolde the disciples that she had seene the Lorde, and that he had spoken these things vnto her.

19 ¶ The same day then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stood in the middes, and said to them, Peace be vnto you.

20 And when he had so said, he shewed vnto them his hands, and his side. Then were the disciples glad when they had seene the Lord.

21 Then said Iesus to them againe, Peace be vnto you: as my Father sent me, so send I you.

22 And when he had said that, he breathed on them, and said vnto them, Receiue the holy Ghost.

23 ¶ Whoso euer sinnes ye remitte, they are remitted vnto the: and whoso euer sinnes ye reteine, they are reteined.

24 ¶ But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

25 The other disciples therefore saide vnto him, We haue seene the Lord: but he said vnto them, Except I see in his handes the print of the nailes, and put my finger into the print of the nailes, & put mine hand into his side, I will not beleuee it.

26 ¶ And eight dayes after againe his disciples were within, & Thomas with them. Then came Iesus, when the doores were shut, and stood in the middes, and saide, Peace be vnto you.

27 After, said he to Thomas, Put thy finger here, and see mine handes, and put forth thine hand, and put it into my side, and be not faithles, but faithfull.

28 Then Thomas answered, and sayd vnto him, Thou art my Lord, and my God.

29 Iesus saide vnto him, Thomas, because thou hast seene me, thou beleuest: blessed are they that haue not seene, & haue beleueed.

30 ¶ And many other signes also did Iesus in the presence of his disciples, which are not written in this booke.

31 But these thinges are written, that ye might beleue, that Iesus is the Christ the Sonne of God, and that in beleueing ye might haue life through his Name.

## CHAP. XXI.

Christ appeareth to his disciples againe. 15 He commaundeth Peter earnestly to feede his sheepe. 18 He forewarneth him of his death. 25 Of Christes manifeste miracles.

After these thinges, Iesus shewed him selfe againe to his disciples at the sea of Tiberias: and thus shewed he him selfe, saith.

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the sonnes of Zebedeus, and two other of his disciples.

3 Simon Peter saide vnto them, I go a fishing. They said vnto him, We also wil go with thee. They went their way, and entered into a ship straight way, & that night caught they nothing.

4 But when the morning was now come, Iesus stood on the shore: neuertheless the disciples knewe not that it was Iesus.

5 Iesus then said vnto them, Syrs, haue ye any meate? They answered him, No.

6 Then he said vnto them, Cast out the net on the right side of the shippe, & ye shall finde. So they cast out, and they were not able at all to drawe it, for the multitude of fishes.

7 Therefore said the disciple whom Iesus loued, vnto Peter, It is the Lorde. When Simon Peter heard that it was the Lorde, he girded his coate to him (for he was naked) and cast him selfe into the sea.

8 But the other disciples came by shippe (for they were not farre from land, but about two hundredth cubites) and they drewed the net with fishes.

9 Asone then as they were come to land, they sawe hoate coales, & fish laid thereon, and bread.

10 Iesus said vnto them, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped forth & drewed the net to lande, full of great fishes, an hundredth, fiftie & three: and albeit there were so many, yet was not the net broken.

12 Iesus said vnto them, Come, and dyne. And none of the disciples durst aske him, Who art thou, seeing they knewe that he was the Lord.

13 Iesus then came, and tooke bread, and gaue them, and fish likewise.

14 This is now the third time that Iesus shewed him selfe to his disciples, after that he was risen againe from the dead.

15 ¶ So when they had dined, Iesus saide to Simon Peter, Simon sonne of Iona, louest thou me more then these? He said vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Feede my lambes.

16 He said to him againe the second time, Simon the sonne of Iona, louest thou me? He said vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Feede my sheepe.

17 He said vnto him the third time, Simon, thou art a rocke, Christ causeth him by these three times confelling, to wipe away the shame of his three times denying.

Or, lake of Gennes. 4 to his disciples at the sea of Tiberias.

Or, Children.

Albeit they knewe him not, yet they followed his counsel, because they had al night taken paines in vaine. It was some linen garment, which fishers used to weare, which being trusted vnto him, covered his nether partes, & also letted not his swimming.

The minister cannot well teach his congregation, except he loue Christ effectually, which loue is not in them that feede not the flocke. Because Peter should be established in his office of an Apostle, Christ causeth him by these three times confelling, to wipe away the shame of his three times denying.

our Lord appro-  
eth Peter to Mary  
15. 16.

4 to his disciples at the  
sea of Tiberias.

2 to his disciples at the  
sea of Tiberias.

3 to his disciples at the  
sea of Tiberias.

+ that is more than  
rite and ship and fish  
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himself. Do not  
the place in his  
John 15. 16. May 25. 1653.



the sonne of Iona, louest thou me? Peter was sorie because he said to him the third time, Louest thou me: and said vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus said vnto him, Feede my sheepe.

18 Verely, verely I saye vnto thee, When thou wast yong, thou girdedst thy self, and walkedst whither thou wouldest; but when thou shalt bee olde, thou shalt stretche forth thine handes, & another shall gird thee, and leade thee whither thou wouldest not.

19 And this spake hee, signifying by what death he should glorifie God. And when he had said this, he said to him, Followe me.

20 Then Peter turned about, and sawe the disciple whom Iesus loued, following, which had also leane on his breast at supper, and had said, Lord, which is he

that betrayeth thee?

21 When Peter therefore sawe him, he said to Iesus, Lord, what shall this man doe?

22 Iesus said vnto him, If I will that he tarie till I come, what is it to thee? followe thou me.

23 Then went this worde abroade among the brethren, that this disciple should not dye. Yet Iesus said not to him, He shall not dye: but if I will that he tarie till I come, what is it to thee?

24 This is that disciple, which testifieth of these things, and wrote these things, and we know that his testimonie is true.

25 \* Now there are also many other things which Iesus did, the which if they should be written euerie one, I suppose the world could not containe the bookes that should be written, Amen.

therefore that we haue so much as is necessarie, we ought to content our selues and praise his mercie.

\* In steade of a girdle, thou shalt be tyed w bands & corder: & whereas now thou goest at libertie, then thou shalt be drawen to punishment when thy flesh shall after a sort resist.

Chap. 1. 3.

# THE ACTES OF THE HOLIE APOSTLES, WRITTEN BY LVKE THE EVANGELISTE.

## THE ARGVMENT.

Christ, after his ascension, performed his promise to his Apostles, and sent them the holy Ghost, declaring thereby, that he was not onely mindefull of his Church, but would be the head and maine reiner thereof for euer. Wherein also his mightie power appeareth, who notwithstanding that Satan and the world resisted neuer so much against this noble worke, yet by a few simple men of no reputation, replenished all the world with the sounde of his Gospel. And here in the beginning of the Church, and in the increase thereof, we may plainly perceiue the practise and malice which Satan continually vsesh to suppress, and overthrowe the Gospel: he raiseth conspiracies, tumultes, commotions, persecutions, slanders and all kinde of crueltie. Againe we shall here behold the prouidence of God, who overthroweth his enemies enterprises, deliuereth his Church from the rage of tyrants, strengtheneth, and encourageth his most valiantly & constantly to followe their capitaine Christ, leauing as it were by this historie a perpetuall memorie to the Church, that the crosse is so ioyned with the Gospel, that they are fellowes inseparable, and that the end of one affliction, is but the beginning of an other. Yet neuertheles God turneth the troubles, persecutions, imprisonings and sensations of his, to a good issue, giuing them as it were, in forrowe, ioye: in bonds, freedome: in prison, deliuerance: in trouble, quietnes: in death, life. Finally, this booke containeth many excellent sermons of the Apostles and disciples, as touching the death, resurrection, and ascension of Christ. The mercie of God. Of the grace, and remission of sinne through Iesus Christ. Of the blessed immortallitie. An exhortation to the ministers of Christes flocke. Of repentance, and feare of God, with other principall pointes of our faith: so that this onely historie in a manner may be sufficient to instruct a man in all true doctrine and religion.

### CHAP. I.

7 The wordes of Christ and his Angels to the Apostles. 9 His ascension. 14 Wherein the Apostles are occupied till the holy Ghost be sent. 26 And of the election of Matthias.



HAVE made the former treatise, O theophilus, of all that Iesus began to do, and teach,

Vntil the day, that he was taken vp, after that hee through the holy Ghost, had giuen commaundementes vnto the Apostles, whome he

had chosen:

3 To whome also hee presented him selfe aliae after that hee had suffred, by many infallible tokens, being seene of them by the space of fourtie dayes, and speaking of those things which appertain to the kingdom of God.

4 And when he had gathered them together, hee commanded them, that they should not departe from Ierusalem, but to wait for the promise of the Father, which said he, ye haue heard of me.

5 \* For Iohn in deede baptized with water, but ye shalbe baptized with the holy Ghost within these fewe dayes.

6 When they therefore were come together, they asked of him, saying, Lord, wilt

and 19. 4. f That is, with those spirituall graces which Iesus giueth by his Spirit.

a Whereby is ment Christs doctrine, & his miracles declared for the confirmation of the same.

b To preach the Gospel.

c Whoas they were called by God, so had they their consciences assured by his holy Spirit.

d Whereby God reigne in v. Because they should be witnesses of his ascension. Luke 24. 48. iohn. 1. 3. 6. Mat. 28. 19. Luke 24. 49. iohn. 1. 3. 6. chap. 2. 2. and 11. 16.



## The day of the Lorde.

## The Actes.

## The conscience pricketh.

fallen, be this known vnto you, and hearken vnto my wordes.

15 For these are not drunken, as ye suppose, since it is but the third houre of the daye.

16 But this is that, which was spoken by the Prophet \* Ioei,

17 And it shalbe in the last dayes, saith God, I wil powre out of my spirit vp6 all<sup>m</sup> flesh, and your sonnes, and your daughters shall prophesie, and your young men shall see visions, and your<sup>a</sup> olde men shall dreame dreames.

18 And on my seruants, and on mine handmaidens I will<sup>o</sup> powre out of my Spirit in those dayes, and they shall prophesie.

19 And I will shewe wonders in heauen aboue, and tokens in the earth beneath, bloud, and fire, and the vapour of smoke.

20 \* The<sup>a</sup> Sunne shalbe turned into darke-nes, & the Moone into bloud, before that great and notable day of the Lord come.

21 And it shalbe, \* that whosoever shall call on the<sup>a</sup> Name of the Lord, shalbe saved.

22 Ye men of Israel, heare these wordes, Iesus of Nazaret, a man approued of God among you with great workes, and wonders, and signes, which God did by him in the mids of you, as yee your selues also knowe:

23 Him, I say, haue ye taken by the hands of the wicked, being deliuered by the<sup>a</sup> deter- minate counsell, and foreknowledge of God, and haue crucified and slaine:

24 Whom God hath raised vp, and looked the<sup>a</sup> sorowes of death, because it was vn- possible that he should be holden of it.

25 For Dauid saith concerning him, \* I be- held the Lord alwayes before me: for he is at my<sup>a</sup> right hand, that I should not be shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shall rest in hope,

27 Because thou wilt not leaue my<sup>a</sup> soule in graue, neither wilt suffer thine holy one to see corruption.

28 Thou hast shewed me the<sup>a</sup> wayes of life, and shalt make me full of ioye with thy countenance.

29 Men and brethren, I may boldly speake vnto you of the Patriarke Dauid, \* that he is both dead and buried, and his sepulchre remaineth with vs vnto this day.

30 Therefore, seeing hee was a<sup>a</sup> Prophet, and knewe that God had<sup>a</sup> sworne with an oth to him, that of the fruite of his loynes he would raise vp Christ concerning the flesh to set him vpon his throne,

31 He knowing this before, spake of the re- surrection of Christ, that his<sup>a</sup> soule should not be left in<sup>a</sup> graue, neither his flesh should see corruption:

32 Therefore, being thus armed, hee went into the Temple, and stood in the mids of the people, saying, Men of Israel, heare these wordes.

33 Since then that he by the<sup>a</sup> bright hand of God hath bene exalted, and hath recei- ued of his Father the promes of the holy Ghost, he hath shed forth this which ye now see and heare.

34 For Dauid is not ascended into heauen, but he saith, \* The Lord said to my Lord, Sit at my right hand,

35 Vntill I make thine enemies thy foot- stooles.

36 Therefore, let all the house of Israel knowe for a suretie, that God hath made him both Lord, & Christ, this Iesus, of whom ye haue crucified.

37 Now when they heard it, they were pricked in their hearts, and saide vnto Peter & the other Apostles, Men and brethren, What shal we do?

38 Then Peter said vnto them, Amend your liues, and be baptized euery one of you in the Name of Iesus Christ for the remis- sion of sinnes: and ye shall receiue the gift of the holy Ghost.

39 For the promes is made vnto you, and to your children, and to all that are as farre of, euen as many as the Lorde our God shall call.

40 And with many other wordes hee be- sought & exhorted them, saying, Save your selues from this froward generation.

41 The they that gladly receiued his word, were baptized: and the same day, there were added to the Church about three thousand<sup>a</sup> soules.

42 And they continued in the Apostles do- ctrine, and fellowship, and breaking of bread, and prayers.

43 And there came vpon euery soule: and many wonders and signes were done by the Apostles.

44 And al that beleued, were in one place, and had all things<sup>a</sup> common.

45 And they sold their possessions & goods, and parted them to all men, as euery one had neede.

46 And they continued daily with one ac- corde in the Temple, \* and breaking bread at home, did eate their meat to- gether with gladnes and singlenes of heart,

47 Praying God, & had fauour with all the people: & the Lord added to the Church<sup>a</sup> from day to day, such as should be saved.

48 And all these things came to passe in Ierusalem. And the multitude of the people in- creased exceedingly in Ierusalem.

49 And there arose of the people of Is- rael certain sort, who were called Hae- reticks, the same which in Greek are called Schismatics.

50 Whose chief saye was, that it was neede that euery man should be circumcised, and that they should keepe the Lawe of Moyses.

51 And they troubled the people, saying, We haue receiued of the Lord, that we should keepe the Lawe of Moyses, and to be circumcised.

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from his mothers wombe, was caried, whom they laid daily at the gate of the Temple called Beautifull, to aske almes of them that entred into the Temple.

Who seeing Peter and Iohn, that they would enter into the Temple, desired to receiue an almes.

4 And Peter earnestly beholding him with Iohn, said, Looke on vs.

5 And he gaue heede vnto them, trusting to receiue some thing of them.

6 Then said Peter, Siluer and gold haue I none, but such as I haue, that giue I thee: In the Name of Iesus Christ of Nazaret rise vp, and walke.

7 And he tooke him by the right hand, & lift him vp, and immediately his feete and ancle bones receiued strength.

8 And he leaped vp, stood, & walked, and entred with them into the Temple, walking and leaping, and praising God.

9 And all the people saw him walke, and praising God.

10 And they knew him, that it was hee which sat for the almes at the Beautifull gate of the Temple: and they were amazed, and sore astonied at that which was come vnto him.

11 And as the creeple which was healed, held Peter and Iohn, all the people ran amazed vnto them in the porche which is called Solomons.

12 So when Peter saw it, he answered vnto the people, Ye me of Israel, why marueile ye at this? or why looke ye so steadfastly on vs, as though by our owne power or godlines, we had made this man go?

13 The God of Abraham, and Isaac, & Iacob, the God of our fathers hath glorified his Sonne Iesus, whom ye betrayed, and denied in the presence of Pilate, when he had iudged him to be deliuered.

14 But ye denied the holy one and the iust, and desired a murderer to be giuen you,

15 And killed the Lord of life, whome God hath raised from the dead, whereof wee are witnesses.

16 And his Name hath made this man sound, whom ye see, and knowe, through faith in his Name: and the faith which is by him, hath giuen to him this disposition of his whole bodie in the presence of you all.

17 And now brethren, I know that through ignorance ye did it, as did also your gouernours.

18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.

19 Amend your liues therefore, & turne, that your finnes may bee put away, when the time of refreshing shall come from the presence of the Lord.

20 And he shall send Iesus Christ, which before was preached vnto you.

21 Whome the heauen must containe vn-

til the time that all things be restored, which God had spoken by the mouth of all his holy Prophets since the world began.

22 For Moses said vnto the Fathers, The Lord your God shall raise vp vnto you a Prophet, even of your brethren like vnto me: ye shall heare him in all things, whatsoever he shall say vnto you.

23 For it shalbe that euery person which shall not heare that Prophet, shalbe destroyed out of the people.

24 Also all the Prophets from Samuel, and thenceforth as many as haue spoke, haue likewise foretold of these dayes.

25 Ye are the children of the Prophets, & of the covenant, which God hath made vnto our fathers, saying to Abraham, Iuen in thy seedes shall all the kindreds of the earth be blessed.

26 First vnto you, hath God raised vp his Sonne Iesus, & him he hath sent to bless you, in turning euery one of you from your iniquities.

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40 And he shall send Iesus Christ, which before was preached vnto you.

41 Whome the heauen must containe vn-

Which is begun & continueth: but the full accomplishment and perfection is deferred to the last day.

Deut. 18.15. chap. 7.37.

Of the stocke of Abraham.

Because they came of the same nation, & therefore were heires of the same promises which appertained to the whole bodie of the people.

Gen. 12.3. Gal. 3.1. p Both Iewes and Gentile.

None are blessed but in Christ.

So that our regeneration and newnes of life is included vnder this blessing.

It is to be thought, that this was the captaine of the Romanes garison.

The Sadduces were great enemies to this doctrine.

The whole Church was increased to this number.

By whose authority or commandment?

For he could not haue so spoken of him selfe.

Iudges ought not to condemne but approue and commend that which is well done.

Plal. 118.22. 1. Cor. 12.13.

Meaning Priests, Elders, & gouernours.

For to uphold the weight and force of the building.

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Meaning Priests, Elders, & gouernours.

Letter by Iohn the Baptist to the church. 6. 7. 8.

There are many that so much as they will, in the possession of the church, we must have a steward, according to the dictum of the scriptures. Luk. 12. 12.

1. Cor. 12. 13.

Repentance. c. 3. 13.

then not in the gift. Eue Karist. c. 3. 21.

## The Apostles prayer.

## The Actes.

## Lying vnto the holy Ghost

i That is, none  
other cause or  
meane.

12 Neither is there saluation in any other:  
for among men there is giuen none o-  
ther name: vnder heauen, whereby wee  
must be laued.

13 Now when they saw the boldenes of Pe-  
ter & Iohn, & vnderstoode that they were  
vnlearned me & without knowledge, they  
marueiled, and knew them, that they had  
bene with Iesus:

14 And beholding also the man which was  
healed standing with them, they had no-  
thing to say against it.

15 Then they commaunded them to go a-  
side, out of the Counsell, and \* conferred  
among them selues,

16 Saying, What shall we do to these men?  
for surely a manifest signe is done by the,  
& it is openly knowne to all them that  
dwell in Ierusalem: and we can not deny  
it.

17 But that it be noised no farther among  
the people, let vs threaten & charge the,  
that they speake hence forth to no man  
in this Name.

18 So they called them, and commaunded  
them, that in no wise they should speake  
or teach in the Name of Iesus.

19 But Peter & Iohn answered vnto them,  
and said, Whether it be right in the sight  
of God, to obey you rather then God,  
iudge ye.

20 For wee can not but speake the thinges  
which we haue \* seene and heard.

21 So they \* threatened them, and let them  
go, & found nothing how to punish them,  
because of the people: for al men praised  
God for that which was done.

22 For the man was aboute fourtie yere old:  
on whome this miracle of healing was  
shewed.

23 Then as soon as they were let goe, they  
came to their \* fellowes, and shewed all  
that the hie Priests and Elders had saide  
vnto them.

24 And when they heard it, they liue vp their  
voyses to God with one accord, and said,  
O Lord, thou art \* God which hast made  
the heauen and the earth, the sea, and al  
things that are in them.

25 Which \* by the mouth of thy seruant  
Dauid hast said, \* Why did the Gentiles  
rage, & the people imagine vaine things?

26 The Kings of the earth assembled, and  
the rulers came together against the  
Lord, and against his Christ.

27 For \* douteles, against thine holy Sonne  
Iesus, whom thou haddest \* anointed, both  
Herod and Pontius Pilate, with the Gen-  
tiles & the people of Israel gathered the  
selues together,

28 To do whatsoever thine \* hand, and thy  
\* counsell had determined before to bee  
done.

29 And now, O Lord, behold their \* threat-  
nings, & \* graunt vnto thy seruantes with  
all boldenes to speake thy word,

30 So that thou stretch forth thine hand, \*  
healing, and signes, and wonders may be

done by the Name of thine holy Sonne  
Iesus.

31 And when as they had prayed, the place  
was shakē where they were assembled to-  
gether, and they were all \* filled with the  
holy Ghost, and they spake the worde of  
God \* boldly.

32 And the multitude of them that beleue-  
d, were of one heart, and of one \* soule:  
neither any of them saide, that any thing  
of that which he possessed, was his \* owne,  
but they had al things \* common.

33 And with great power gaue the Apo-  
stles witness of the resurre \* ction of the Lord  
Iesus: and great grace was vpon them all.

34 Neither was there any smog them, that  
\* lacked: for as many as were possessours  
of lands or houses, sold them, & brought  
the price of the things that were sold,

35 And laied it downe at the Apostles feet,  
& it was distributed vnto euery man, \* ac-  
cording as he had neede.

36 Also Ioses, which was called of the Apo-  
stles, Barnabas (that is by interpretation  
the sonne of consolacion) being a Leuite,  
& of the countrey of Cyprus,

37 Where as he had land, sold it, & brought  
the money, & laied it downe at the Apo-  
stles feet:  
\* were not alike deuised among al, but as euerie man had want, so was  
his necessitie moderately relieved.

### CHAP. V.

The hypocrisy of Ananias and Sapphira is punished. 18  
Miracles done by the Apostles. 17 They are taken,  
but the Angel of God bringeth them out of prison. 19  
Their bold confession before the counsell. 20 Their confes-  
sion of Gamaliel. 21 The Apostles are beat and raised in  
trouble.

1 **B**Ut a certeine man named Ananias, w  
Sapphira his wife, sold a possession,  
2 And \* kept away part of the price, his a which signi-  
wife also being of counsell, & brought a ed their sac-  
certeine part, and laied it downe at the A- ledge, distrust,  
postles feete. hypocrite.

3 Then saide Peter, Ananias, why hath Satā  
filled thine heart, that thou shouldst lye  
vnto the holy \* Ghost, & keepe away part  
of the price of the possession?

4 Whiles it remained, \* appertained it not  
vnto thee: & after it was sold, was it not in  
thine owne \* power? howe is it that thou  
hast conceited this thing in thine heart?  
thou hast not lied vnto men, but vnto  
God.

5 Now when Ananias heard these words,  
He fell downe, & gaue vp the ghost. The  
great feare came on all them that  
heard these thinges.

6 And the yong men rose vp, & tooke him  
vp, and caried him out, and buried him.

7 And it \* came to passe about the space of  
three houres after, that his wife came in,  
ignorant of that which was done.

8 And Peter saide vnto her, Tell me, solde  
ye the land for so much? And she saide,  
Yea, for so much.

9 Then Peter saide vnto her, Why haue ye  
agreed

k The wicked  
still rage against  
Christ, though  
their owne con-  
science do con-  
demne them.

l They gaue co-  
mendment to  
preach Christ  
no more.

m They prefferre  
their authoritie  
to the ordinance  
of God.

n To the intent  
that we shoulde  
beare witness, &  
preach them.

o God hath put  
a ring through  
the wickednes  
so that he saith  
them from their  
mischieuous  
purposes.

p To encourage  
one another, and  
to glorifie God.

q They ground  
their prayers vp-  
on Gods promes  
who had assu-  
red he would  
enlarge the king-  
dome of Christ.

r This is the ve-  
rifying of the  
prophecie.

s And appointed  
to be King.

t Power, and ius-  
tice.

u All things are  
done by the force  
of Gods pur-  
pose according  
to the decree of  
his will. Ephe.

x Alwaies their  
rage and malice  
which they en-  
terprife against  
thee.

y They seeke  
not how to liue  
at ease, but wher  
by they may  
most glorifie  
God.

This was a  
figue of Gods  
presence and the  
performance of  
his promes.

a This boldnes  
and confidence  
declared y their  
prayer tooke ef-  
fect.

b Of ostentat-  
ion, wil, confes-  
sion, and affec-  
tion.

c Their brethren  
were so ioyous  
in God, that be-  
ing al members  
of one body, they  
could not suffer  
their fellowes  
to be destitute.

d As the Apo-  
stles suffered  
none to lacke, so  
S. Paul comma-  
ndeth that no  
loyterers be  
maintained.

e The good  
man had want, so  
was his necessi-  
tie moderately re-  
lieued.

f Who moued  
thine heart to  
fel thy posses-  
sion whereas thou  
turnest part to  
another use, and  
God did not see  
thy dissimulation.

g His time there  
fore was so  
much greater in  
that he comma-  
nded willingly.

d Then no man  
was compelled  
to sell his posses-  
sions, nor to put  
his money to the  
common use.

e Because that  
God so disposeth  
it.

f Because that  
God so disposeth  
it.

g Because that  
God so disposeth  
it.

h Because that  
God so disposeth  
it.

i Because that  
God so disposeth  
it.

j Because that  
God so disposeth  
it.

agreed together, to tempt the Spirit of the Lord: behold, the feet of them which haue buried thine husband, are at the dore and shal carie thee out.

10 Then the fell downe a straight way at his feet, & yelded vp the ghost: & the yong men came in, and found her dead, and carryed her out, and buried her by her husband.

11 And great feare came on al the Church, & on as many as heard these things.

12 Thus by the hands of the Apostles were many signes & wonders shewed among the people (and they were al with one accord in Solomons porche.

13 And of the other durst no man ioyne him selfe to them: neuertheles the people magnified them,

14 Also the number of them that beleued in the Lord, both of men & women, grew more and more)

15 In so much that they brought the sicke into the streetes, & laid them on beddes, & couches, that at the least way the shadow of Peter, wher he came by, might shadow some of them.

16 There came also a multitude out of the cities round about vnto Ierusalem, bringing sicke folkes, & the which were vexed with vnclean spirits, who were al healed.

17 ¶ Then the chiefe Priest rose vp, and all they that were with him (which was the sect of the Sadduces) and were full of indignation,

18 And laid hands on the Apostles, & put them in the common prison.

19 But the Angell of the Lord, by night opened the prison dores, & brought them forth, and said,

20 Go your way, and stand in the Temple, & speake to the people all the words of this life.

21 So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Priest came, & they that were with him, & called the Counsell together, & al the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, & found them not in the prison, they returned and tolde it,

23 Saying, Certainely we found the prison shut as sure as was possible, and the keepers standing without before the dores: but when we had opened, wee founde no man within.

24 Then when the chiefe Priest, & the captaine of the Temple, and the hie priestes heard these things, they doubted of them, whereunto this would grow.

25 Then came one & shewed them, saying, Behold, the men that ye put in prison, are standing in the Temple, and teache the people.

26 Then went the captaine with the officers, and brought them without violence

(for they feared the people, lest they should haue bene stoned)

27 And when they had brought them, they set them before the Counsell, & the chiefe Priest asked them,

28 Saying, Did not we straitly commaund you, that yee shoulde not teach in this Name? and behold, ye haue filled Ierusalem with your doctrine, & ye would bring this mans blood vpon vs.

29 Then Peter & the Apostles answered, & said, We ought rather to obey God then men.

30 The God of our fathers hath raised vp Iesus, whome ye slew, and hanged on a tree.

31 Him hath God lift vp with his right had, to be a prince and a Saviour, to giue repentance to Israel, and forgiveness of sinnes.

32 And we are his witnessse concerning these things which we say: yea, & the holy Ghost, whome God hath giuen to them that obey him.

33 Now when they heard it, they brast for anger, and consulted to slay them.

34 Then stood there vp in y counsel a certain Pharise named Gamaliel, a doctour of the Law, honoured of al y people, & commaunded to put the Apostles forth a litle space.

35 And said vnto them, Men of Israel, take heede to your selues, what ye intende to do touching these men.

36 For before these times, rose vp Theudas boasting himselfe, to whom resorted a number of men, about a foure hundred, who was slaine: & they all which obeyed him, were scatted, & brought to nought.

37 After this man, arose vp Iudas of Galilee, in the dayes of the tribute, & drew away much people after him: he also perished, and al that obeyed him, were scatted abroad.

38 And nowe I say vnto you, refrain your selues from these men, & let them alone: for if this counsel, or this work be of men, it will come to nought:

39 But if it be of God, ye can not destroy it, lest ye be found euen fighters against God.

40 And to him they agreed, and called the Apostles: & when they had beaten them, they commaunded that they shoulde not speake in the Name of Iesus, & let the go.

41 So they departed from the Counsell, rejoicing, that they were counted worthy to suffer rebuke for his Name.

42 And dayly in the Temple, & from house to house they ceased not to teach, and preach Iesus Christ.

CHAP. VI.

Seven Deacons are ordained in the Church. 3 The graces and miracles of Steven, whome they accused falsely.

And in those dayes, as the number of the disciples grewe, there arose a murmuring of the Grecians towards the Hebrewes, because their widowes were Hebrewes.

on showe of T-d  
y one school  
to some shil  
do min

and I  
mellong eand  
y one school  
to some shil  
do min

o He accuseth  
them of rebellio  
and sedition  
p And to make

vs guiltie of  
Christes death.  
q When they  
command, or  
forbid vs anie  
thing contrarie  
to the word of  
God.

Meaning, that  
he is the Media  
tor and onely  
meane betwene  
God and man.

That is, Christ

This Theudas  
was aboute thie  
yeres before  
him, of whome  
Iosephus men  
cioneth, lib. 2.  
Antiq. chap. 4.  
that was after  
the death of He  
rode the great,  
when Archelaus  
his sonne was at  
Rome, at what  
time Iudea was  
full of insurrecti  
ons: so that it is  
not fure to giue  
credit to Eusebi  
us in this point.  
u Of him mar  
keth mencion  
Iosephus, lib. 18  
where he spea  
keth of the tax  
ing, Luke. 2. 1.

x He groundeth  
vpon good prin  
ciples, but he  
doubteth of the  
qualitie of the  
cause, neither  
dare affirme whe  
ther it be good  
or bad: wherein  
appeareth he  
was but a world  
ling.

another addition  
of 18. & scourging  
of him.

Angell. 2. 19  
the Angell is made  
miserable, and  
god of grace

19. 19  
Note the danger of following  
false teachers.

to fight against the  
y the faithfull maintain  
therein, in to fight against  
his himselfe

the saints misse in the  
craft of Christ.



b They were no  
looked vnto in  
distribution of  
almes.

c That is, to  
make prouision  
for maintenance  
of y<sup>e</sup> poore, foras-  
much as they  
were not able to  
saistie both the  
offices.

d He ioyneth  
faith w<sup>th</sup> the other  
gifts of the holy  
Ghoſt.

Chap. 21. 2.

e Meaning one y<sup>e</sup>  
was turned to y<sup>e</sup>  
Iewish religion.

f This ceremonie  
of Iewes obserued  
in ſolemne ſacri-  
fices, Leui. 3. 2. &  
also in prayer and  
priuate bleſ-  
ſings, Gen. 48. 14.

g Like wiſe in y<sup>e</sup> pri-  
mitiue Church  
it was vſed, ei-  
ther when they  
made miniſters,

or gaue the gifts  
of y<sup>e</sup> holy Ghoſt:  
which gifts be-  
ing now taken a-  
way, the ceremonie  
muſt ceaſe.

h That is, to the  
Gospell, which is  
received by faith.

i Or college: di-  
uers nations had  
colleges at Ieru-  
ſale, wherein  
their youth was  
inſtructed, as we  
ſee in vniuerſi-  
ties.

j That is, inſtru-  
cted & ſet forth  
faſe witneſſes: &  
thus malice ſee-  
keth faſe ſhiftes  
when trueth ſai-  
keth her.

k They ſpeake  
this in contempt  
of Not onely a cer-  
taine confidence,  
but alſo great  
maieſtie appea-  
ring in him.

l Not onely a cer-  
taine confidence,  
but alſo great  
maieſtie appea-  
ring in him.

m He ſpeaketh here  
of Meſopotamia, as  
it containeth  
Babylon and Chaldea  
in it. Gen. 12. 1.

n He ſpeaketh here  
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y He ſpeaketh here  
of Meſopotamia, as  
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Babylon and Chaldea  
in it. Gen. 12. 1.

z He ſpeaketh here  
of Meſopotamia, as  
it containeth  
Babylon and Chaldea  
in it. Gen. 12. 1.

were neglected in the daily miniſtring.

2 Then the twelue called the multitude of  
the diſciples together, and ſaid, It is not  
meet that we ſhoulde leaue the worde  
of God to ſerue the tables.

3 Wherefore brethren, looke ye out among  
you ſeuē men of honeſt reporte, & full of  
the holy Ghoſt, & of wiſedome, which we  
may appoint to this buſineſſe.

4 And we will giue our ſelues continually  
to prayer, and to the miniſtration of the  
worde.

5 And the ſaying pleaſed the whole multi-  
tude: and they choſe Steuen a man full of  
faith & of the holy Ghoſt, & Philippe,  
& Prochorus, and Nicanor, and Timon,  
& Parmenas, and Nicolas a proſelyte of  
Antiochia.

6 Which they ſet before the Apoſtles: and  
they prayed, and layed their handes on  
them.

7 And the word of God increaſed, and the  
number of the diſciples was multiplied  
in Ieruſalem greatly, and a great cōpany  
of the Priests were obedient to y<sup>e</sup> faith.

8 ¶ Now Steuen full of faith and power,  
did great wonders and miracles among  
the people.

9 Then there aroſe certaine of the Syna-  
gogue, which are called Libertines, & Cy-  
renians, & of Alexandria, and of them of  
Cilicia, and of Aſia, and diſputed with  
Steuen.

10 But they were not able to reſiſt the wiſe-  
dome, & the Spirit by the which he ſpake.

11 Then they ſuborned men, which ſaid,  
We haue heard him ſpeake blaſphemous  
words againſt Moſes, and God.

12 Thus they moued the people and the  
Elders, & the Scribes: and running vpon  
him, caught him, and brought him to the  
Counſell.

13 And ſet forth faſe witneſſes, which ſaid,  
This man ceaſeth not to ſpeake blaſphemous  
words againſt this holy place, and the  
Law.

14 For we haue heard him ſay, that this  
Ieſus of Nazaret ſhall deſtroy this place,  
and ſhall change the ordinances, which  
Moſes gaue vs.

15 And as all that ſate in the Counſell, look-  
ed ſtedfaſtly on him, they ſawe his face  
as it had bene the face of an Angell.

## CHAP. VII.

1 Steuen maketh anſwers by the Scriptures to his accu-  
ſers. 31 He rebuketh the hardened Iewes, 37 And  
is ſtoved to death. 38 Saul keepeth the ſeruitours  
cloſeth.

1 Then ſaid the chiefe Prielt, Are theſe  
things ſo?

2 And he ſaid, Ye mē, brethren & fathers,  
hearken. The God of glory appeared  
vnto our father Abraham, while he was  
in Meſopotamia, before hee dwelt in  
Charran,

3 And ſaid vnto him, Come out of thy  
country, and from thy kinned, & come  
into the land, which I ſhall ſhew thee.

4 Then came he out of the land of the Chal-  
deans, & dwelt in Charrā. And after that  
his father was dead, God brought him firſt  
thence into this lande, wherein ye now  
dwell,

5 And he gaue him none inheritance in it,  
no, not the breadth of a foote: yet he pro-  
miſed that he would giue it to him for a  
poſſeſſion, & to his ſeede after him, when  
as yet he had no childe.

6 But God ſpake thus, that his ſeed ſhould  
be a ſoiourner in a ſtrange land, and that  
they ſhould keepe it in bondage, and en-  
treat it euill foure hundred yeres.

7 But the nation to whome they ſhall bee  
in bondage, will I iudge, ſaith God: and  
after that, they ſhall come forth & ſerue  
me in this place.

8 ¶ He gaue him alſo the couenant of circum-  
ciſion: and ſo Abraham begate Isaac,  
& circumciſed him the eight day: & Isaac  
begate Jacob, and Iacob the twelue Patri-  
arkes.

9 And the Patriarkes moued with enuie  
ſold Ioseph into Egypt: but God was  
with him,

10 And deliuered him out of all his afflictions,  
& gaue him fauour and wiſdome in the  
ſight of Pharaō King of Egypt, who  
made him gouernour ouer Egypt, & ouer  
his whole houſe.

11 ¶ Then came there a famine ouer al the  
land of Egypt & Canaā, & great affliction,  
that their fathers found no ſuſtenance.

12 But when Iacob heard that there was  
corne in Egypt, he ſent our fathers firſt.

13 ¶ And at the ſecond time, Ioseph was  
known of his brethré, & Iosephs kinned  
was made known vnto Pharaō.

14 Then ſent Ioseph & cauſed his father to  
be brought, & al his kinned, euen three  
ſcore and ſiftene ſoules.

15 So Iacob went down into Egypt, and  
he dyed, and our fathers,

16 And were remoued into Sychem, and  
were put in the ſepulchre, that Abraham  
had bought for money of the ſonnes of  
Emor, ſonne of Sychem.

17 But when the time of the promes drew  
nere, which God had ſworne to Abraham,  
the people grewe and multiplied in E-  
gypt,

18 Till another King aroſe, which knew not  
Ioseph.

19 The ſame dealt ſubtilly with our kin-  
red, & euill treated our fathers, & made  
them to caſt out their yong children, that  
they ſhould not remaine aliue.

20 ¶ The ſame time was Moſes borne, and  
was acceptable vnto God, & was nour-  
iſhed vp in his fathers houſe three mo-  
neths.

21 And when hee was caſt out, Pharaos  
daughter tooke him vp, & nourished him  
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22 And Moſes was learned in all the wiſe-  
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22 And Moſes was learned in all the wiſe-  
dome

dome of the Egyptians, and was mightie in wordes and in deedes.

23 Now when he was full fourty yere olde, it came into his heart to visit his brethre, the children of Israel.

24 \* And when he sawe one of them suffer wrong, he defended him, & auenged his quarrel that had the harme done to him, & smote the Egyptian.

25 For hee supposed his brethren would haue vnderstand, that God by his hand should giue them deliuerance: but they vnderstood it not.

26 \* And the next day, he shewed him selfe vnto them as they stroue, & would haue set them at one againe, saying, Sirs, ye are brethre: why do ye wróg one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kil me, as thou didest the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Madian, where he begate two sonnes.

30 And when fourtie yeres were expired, there appeared to him in the \* wildernes of mount Sina, an Angell of the Lord in a flame of fire, in a bush.

31 And when Moses saw it, he wondred at the sight: and as he drew nere to consider it, the voyce of the Lord came vnto him, saying,

32 I am the God of thy fathers, the God of Abraham, & the God of Isaac, & the God of Jacob. Then Moses trembled, and durst not behold it.

33 Then the Lord said to him, \* Put of thy shooes from thy feet: for y place where thou standest, is holy ground.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, & I haue heard their groining, and am come down to deliuer them: and nowe come, and I will send thee into Egypt.

35 This Moses whom they forsoke, saying, Who made thee a prince & a iudge? the same God sent for a prince, & a deliuerer by the hands of the Angell, which appeared to him in the bush.

36 He \* brought them out, doing wóders, & miracles in the land of Egypt, & in the red sea, and in the wildernes \* fourtie yeres.

37 This is that Moses, which said vnto the children of Israel, \* A \* Prophet shall the Lord your God raise vp vnto you, *euen* of your brethren, like vnto me: him shal ye heare.

38 \* Thus is he that was in the Congregation in the wildernes with the \* Angell, who spake to him in mount Sina, and vnto our fathers, who receiued the \* liuely oracles to mee vnto vs.

39 To whome our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt,

40 Saying vnto Aaron, \* Make \* vs gods

that may go before vs: for \* we know not what is become of this Moses that brought vs out of the land of Egypt.

41 And they made a calfe in those dayes, & offered sacrifice vnto the idole, & reioyced in the workes of their owne hands.

42 Then God turned himselfe away, and \* gaue them vp to serue the host of heauen, as it is written in the booke of the Prophets, \* O house of Israel, haue ye offered to me slaine beasts & sacrifices by y space of fourty yeres in the wildernes?

43 And ye \* tooke vp the tabernacle of \* Moloch, & the starre of your god Remphan, figures, which ye made to worship them: therefore I wil cary you away beyond Babylon.

44 Our fathers had the tabernacle of \* wittnes in the wildernes, as hee had appointed, speaking vnto \* Moses, that he should make it according to the facion that hee had seene.

45 Which tabernacle also our fathers receiued, and brought in with \* Iesus into the possession of the Gentiles, which God draue out before our fathers, vnto the dayes of Dauid:

46 \* Who found fauour before God, & desired that he might \* finde a tabernacle for the God of Iacob.

47 \* But Solomon built him an house.

48 Howbeit the most High \* dwelleth not in temples made with hands, as sayeth the \* Prophet,

49 Heauen is my throne, and earth is my footstole: what \* house will ye build for which abused y me, saith the Lorde? or what place is it that I should rest in?

50 Hath not mine had made al these things?

51 \* Ye stiffnecked and of vncircumcised hearts & eares, ye haue alwayes resisted the holy Ghost: as your fathers did, so do you.

52 Which of the Prophets haue not your fathers persecuted? & they haue slaine them, which shewed before of the coming of that \* Iust, of whome ye are now the betrayers and murderers,

53 \* Which haue receiued the Law by the ordinance of Angels, & haue not kept it.

54 But when they heard these things, their hearts brast for anger, and they gnashed at him with their teeth.

55 But he being ful of the holy Ghost, looked stedfastly into heauē, & saw the glory of God, and Iesus standing at the right hand of God,

56 And said, Behold, I see the heauens opē, and the Sonne of man standing at the right hand of God.

57 Then they gaue a shout with a loude voyce, & stopped their eares, & \* ran vp on him al at once,

58 And cast him out of the citie, & stoned him: & the \* wittneses laid downe their clothes at a yong mā seete, named Saul.

59 And they stoned Steuen, who called on God, & said, Lord Iesus, receiue my spirit.

Yet they knew he was absēt for their commoditie, and so would shortly returne and bring them the Law.

As the sunne, moone & other starres, Deut. 17.3.

Your fathers began in wildernes to contemne mine ordinances, & you now far passe them in impietie.

And caried is vpon your shoulders. They ought to haue bene content w this covenant only, & not to haue gone after their lewde fantasies.

Exod. 24.40. Heb. 8.1. 10.3.14.

1 Sam. 3.14. Psalm. 89.31. 2 Sam. 7.3. Psalm. 132.5.

1 Chron. 17.22. King 6.1. Chap. 17.24.

He reproveth the grosse dulnes of y people, in y they would haue contained it within the temple.

God can not be contained in anie space of place.

1 Cor. 13.1. 2 Cor. 4.6. 2 Which neither forsake your old wickednes, nor so much as heare when God speaketh to you, but still rebel.

Which is Iesus Christ, who is not only iust for his innocencie, but because al true iustice cometh of him.

Exod. 16.13. By their ministrie or officie.

And reigning in his flesh, where in he had suffered.

This was done offuriously violence, and by no forme of iustice.

Chap. 7.59.

Christ: v. 32.

resisting the spirit.

see the malice of the Jews against the first and seruants of God.

a heavenly vision

This fire represented the furnace of affliction, wherein the people of God were. I sent this Angel called him selfe God, it declared that he was Christ the Mediator, who is the eternal God. In signe of remembrance, read Exod. 3.5.

Exod. 7.1. 19.17. 14.10. 16.1. 24.1. 25.1. 26.1. 27.1. 28.1. 29.1. 30.1. 31.1. 32.1. 33.1. 34.1. 35.1. 36.1. 37.1. 38.1. 39.1. 40.1.

Heproueth that Christ is y end of the Law & the Prophets.

Exod. 1.1. 2.1. 3.1. 4.1. 5.1. 6.1. 7.1. 8.1. 9.1. 10.1. 11.1. 12.1. 13.1. 14.1. 15.1. 16.1. 17.1. 18.1. 19.1. 20.1. 21.1. 22.1. 23.1. 24.1. 25.1. 26.1. 27.1. 28.1. 29.1. 30.1. 31.1. 32.1. 33.1. 34.1. 35.1. 36.1. 37.1. 38.1. 39.1. 40.1.

Moses was y Angel or Christ minister, and a guide in the fathers.

By oracles is meant y sayings of God spake to Moses.

Figures, or testimonies of the presence of God.

## Philippe. Simon Magus.

Mat. 5. 44.  
Luk. 23. 34.  
1 Cor. 13.

## The Actes.

## Of the Eunuch.

60 And he kneeled downe, and cryed with a loude voyce, \* Lord, lay not this sinne to their charge. And when hee had thus spoken, he slept.

## C H A P. VIII.

1 Steuen is lamented and buried. 2 The rage of the Iewes and of Sas against them. 3 The faithfull scattered, preach here and there. 4 Samaria is seduced by Simo the forcerer, but was converted by Philippe, & confirmed by the Apostles. 5 The comensnes and hypocrisie of Simon, 6 And conversion of the Eunuche.

1 **A**ND Saul consented to his death, & at that time, there was a great persecution against the Church which was at Ierusalem, and they were all scattered abroad through the regions of Iudea and of Samaria, except the Apostles.

2 Then certaine men fearing God, \* caryed Steuen among them, *so be buried*, & made great lamentation for him.

3 But Saul made hauocke of the Church, and entred into euery house, & drew out both me & womē, & put the into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 Then came Philippe into the citie of Samaria, and preached Christ vnto the.

6 And the people gaue heede vnto those things which Philippe spake, with one accord, hearing, and seeing the miracles which he did.

7 For vnclane spirits crying with a loude voyce, came out of many that were possessed of them: & many taken with palsies, & that halted, were healed.

8 And there was great ioy in that citie.

9 And there was before in the citie a certain man called Simon, which vsed witchcraft, & bewitched the people of Samaria, saying, that he him selfe was some great man.

10 To whome they gaue heede from the least to the greatest, saying, This man is the great power of God.

11 And they gaue heede vnto him, because that of long time he had bewitched the with forceries.

12 But as soon as they beleued Philippe, which preached the things that concerned the kingdome of God, & the Name of Iesus Christ, they were baptized both men and women.

13 Then Simon him selfe beleued also & was baptized, & continued with Philippe; and wondred, when he sawe the signes & great miracles which were done.

14 Now when the Apostles, which were at Ierusalem, heard say, that Samaria had receiued the word of God, they sent vnto them Peter and Iohn.

15 Which when they were come downe, prayed for them, that they might receiue the holy Ghost.

16 For as yet, he was come down on none of them, but they were baptized only in the Name of the Lord Iesus)

17 Then laid they their hands on them, & they receiued the holy Ghost.

18 And when Simon sawe, that through laying on of the Apostles handes the holy Ghost was giuen, hee offered them money,

19 Saying, Giue mee also this power, that on whome soeuer I lay the hands, he may receiue the holy Ghost.

20 Then said Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may bee obtained with money.

21 Thou hast neither parte nor fellowship in this busines: for thine heart is not right in the sight of God.

22 Repent therefore of this thy wickednes, and pray God, that if it be possible, the thought of thine heart may be forgiven thee.

23 For I see that thou art in the gall of bitterness, and in the bond of iniquitie. \* Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye haue spoken, come vpon me.

24 So they, when they had testified and preached the word of the Lorde, returned to Ierusalem, and preached the Gospel in many townes of the Samaritans.

25 The Angel of the Lord spake vnto Philippe, saying, Arise, and go towards the South vnto the way that goeth down from Ierusalem vnto Gaza, which is waste.

26 And he arose & went on: and beholde, a certaine Eunuch of Ethiopia, Candaces the Queene of the Ethiopians chief Gouernour, who had the rule of all her treasure, & came to Ierusalem to worship: And as he returned sitting in his charet, he read Esaus the Prophet.

27 Then the Spirit said vnto Philippe, Go nere & ioyne thy selfe to yonder charet.

28 And Philippe ranne thither, and heard him read the Prophet Esaus, & said, But vnderstandest thou what thou readest?

29 And he said, How can I, except I had a guide? And he desired Philippe, that hee would come vp and sit with him.

30 Now the place of the Scripture which he read, was this, \* He was led as a sheepe to the slaughter: & like a lambe donne before his shearer, so opened he not his mouth.

31 In his humilitie his iudgement hath bene exalted: but who shall declare his generation? for his life is taken from the earth.

32 Then the Eunuch answered Philippe, & said, I pray thee of whome speaketh the Prophet this? of him selfe, or of some other man?

33 Then Philippe opened his mouth, and began at the same Scripture, & preached vnto him Iesus.

suffed, was the beginning of his glorie. That is, how long his age shal endure: for being risen from death, death shal no more reigne, neither shal his kingdome euer haue end: or els we may take generation, for his Church which neuer shal haue end: for now they sit in heavenly places w Christ their head, as Ephe. 2. 6. And he now reigneth in heaue. t He declared at length this matter of so great importance

a From the place where he was stoned.

b When the Church is depriued of anie worshipping member, there is iust cause of sorrow: and note that here is no mention of anie reliques or prayers for the dead, or worshipping.

c The conversion of Samaria was as it were the first fruites of calling of the Gentiles.

d This declareth how much more we are inclined to follow the illusions of Satan, then the truth of God. e This is a craft of Satan, to conceal his illusions vnder the name of God.

f The maiestie of Gods word forced him to confesse the truth: but yet was he not regenerate therefore.

g Meaning the particular gifts of the holie Spirit.

h They had onely receiued the common grace of adoption and regeneration which are offered to all faithful in baptism, and as yet had not receiued the gift to speake in diuers languages, and to do miracles.

i Thou art not worthy to be of the number of the faithful.

k That is, turne away from thy wickednes.

l Hereby he would make him to feele his sinne, and not that he doubted of Gods mercies, if he could repent. m Or thine heart is full of despitifull malice, and deuillish poison of impietie, so now Satan hath thee tyed as captiue in his bands.

Deut. 32. 1.

n After that Alexander had destroyed it, it was not much peopled, as it was before, & therefore in respect was a waste.

o Eunuche signifies him that is gelded: but because in the East partes great affaires were committed to such, it came in vse for noble men were called Eunuches, although they were not gelded.

p Also a manner of sciers and seruants that were put to credit or necessarie affaires, were called by this name, as Isa. 39. 7.

q Albert Christ was in graue and in deaths bands, feeling also his Fathers anger against sinne, yet he brake the bands of death and was exalted.

r Act. 2. 24.

s The punishment which he



36 And as they were on their way, they came into a certain water; and the Eunuch said, See, here is water: what doeth the Lord say to me, that I should be baptized?

37 And Philippe said vnto him; If thou beleeuest with all thine heart, thou maist. Then he answered, and said; I beleeue that Iesus Christ is the Sonne of God.

38 Then he commanded the chariot to stand still; and they went downe both into the water, both Philippe and the Eunuch, & he baptized him.

39 And as soon as they were come vp out of the water, the Spirit of the Lord caught away Philippe, that the Eunuch saw him no more: so he went on his waye rejoicing.

40 But Philippe was found at Azotus, and he walked to and fro preaching in all the cities, till he came to Caesarea.

CHAP. IX.

1 And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went vnto the high Priest, and desired of him letters to Damascus to the Synagogues; that if he founde any that were of that way (either men or women) he might bring them bounde vnto Ierusalem.

2 Nowe as he journeyed, he came to passe thar as he was come neere to Damascus, & suddenly there shined round about him a light from heauen.

3 And he felte to the earth, & heard a voyce, saying to him, Saul, Saul, why persecutest thou me?

4 And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is hard for thee to kicke against prickes.

5 He was then trembling and astonied, said, Lord, What wilt thou that I do? And the Lord said vnto him, Arise and go into the citie, & it shall be tolde thee what thou shalt do.

6 The men also which journeyed with him, stood amazed, hearing his voyce, but seeing no man.

7 And Saul arose from the ground, and opened his eyes, but saw no man. Then led they him by the hande, and brought him into Damascus.

8 Where he was three daies without sight, and neither ate nor dranke.

9 And there was a certaine discipule at Damascus named Ananias, and to him saide the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

10 Then the Lord said vnto him, Arise, and go into the street which is called Straight, and see to the house of Iudas after one called Saul of Tarsus; for behold, hee prayeth, and hath set a face to see him.

11 (And he saw in a vision a man named Ananias comming in to him, and putting his hands on him, that he might receiue his sight.)

12 Then Ananias answered, Lord, I haue heard by many of this man, howe much euill he hath done to thy Saints at Ierusalem.

13 Moreover here he hath authoritie of the high Priests, to binde at what call on thy Name.

14 The Lord said vnto him, Go thy way: for hee is a chosen vessel vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Israel.

15 For I will shewe him, howe many things he must suffer for my Names sake.

16 Then Ananias went his way, and entred into the house, and put his hands on him, and said, Brother Saul, the Lord hath sent me (even Iesus that appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, & be filled with the holy Ghost.

17 And immediately there fell from his eyes as it had bene scales, and suddenly he receiued sight, and arose, and was baptized.

18 And receiued meate, and was strenghtened. So was Saul certaine dayes with the disciples which were at Damascus.

19 And straight way he preached Christ in the Synagogues, that hee was the Sonne of God.

20 So that all that heard him, were amazed, and said, Is not this he, that destroyed the which called on this Name in Ierusalem, and came hither for that intent, that he should bring them bounde vnto the high Priests?

21 But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, confirming, that this was the Christ.

22 And after that many dayes were fulfilled, the Iewes tooke counsell together, to kill him.

23 But their laying awayt was knowne of Saul: now they watched the gates day and night, that they might kill him.

24 Then the disciples tooke him by night, and put him through the wall, and let him downe in a basket.

25 And when Saul was come to Ierusalem, he assayed to ioine him selfe with the disciples: but they were all afraid of him, & beleued not that he was a discipule.

26 But Barnabas tooke him, & brought him to the Apostles, and declared to them, how he had seene the Lord in the way, & that he had spoken vnto him, and how he had spoken boldly at Damascus in the Name of Iesus.

27 And he was conversant with them at Ierusalem, And spake boldly in the Name of the Lord Gospel.

A wortheier vnt of God and endued with excellent graces a bone of others.

To beare me witness, and set forth my glorie

The Lot of Gods people in affliction

from Jerusalem

Proouing by the conference of the Scriptures

That was after three yerres, that he had remayned at Damascus, and in the countie about Gal. 1.18.

The Governour at their request appointed a watche as he declared to the Corinthians.

Graces went in with Peter and James, Gal. 1.19.

Making open profession of the Lord Gospel.

Kkkkk j.

The dead raised.

The Acts.

1. Peter's vision.

p Which were  
Jewes, but so cal-  
led because they  
were dispersed  
through Grecia  
and other coun-  
treys.  
q Because it  
was his owne  
countrie, and  
there he might  
haue some au-  
thoritie.

Lord Iesus, & spake and disputed with the  
Grecians, but they went about to slay him.

30 But when the brethren knewe it, they  
brought him to Cesarea, & sent him forth

31 Then had the Churches rest throughout all  
Iudea, and Galile, and Samaria, and were  
edified, & walked in the feare of the Lord,  
and were multiplied by the comfort of the  
holy Ghost.

32 And it came to passe, as Peter walked  
throughout al quarters, he came also to the  
Saintes which dwelt at Lydda.

33 And there he founde a certaine man, na-  
med Aeneas, which had kept his bed eight  
yeres, and was sicke of the palse.

34 Then layde Peter vnto him Aeneas,  
Iesus Christ maketh thee whole; arise, and  
make vp thy bedde. And he arose imme-  
diately.

35 And all that dwelt at Lydda & Saron,  
sawe him, and turned to the Lord.

36 There was also at Ioppa a certaine woman  
a disciple named Tabitha (which by inter-  
pretation is called Dorcas) shee was full  
of good works and almes which shee did.

37 And it came to passe in those dayes, that  
she was sicke and dyed: & when they had  
washed her, they layde her in an vpper  
chamber.

38 Nowe for as much as Lydda was neere to  
Ioppa, & the disciples had heard that Pe-  
ter was there, they sent vnto him twome,  
desiring that he would not delay to come  
vnto them.

39 Then Peter arose and came with them:  
and when he was come, they brought him  
into the vpper chamber, where all the wi-  
dowes stood by him weeping, & shewing  
the coates and garmentes, which Dorcas  
made, while she was with them.

40 But Peter put them all forth, and knee-  
led downe, and prayed, and turned him to  
the bodie, and said, Tabitha, arise. And she  
opened her eyes, and when she sawe Pe-  
ter, saie vp.

41 Then he gaue her the hand and lift her  
vp, and called the Saintes and widowes,  
and restored her aliae.

42 And it was knowne throughout al Ioppa,  
and many beleued in the Lord.

43 And it came to passe that he taried many  
daies in Ioppa with one Simon a tanner.

CHAP. X.

1 Cornelius admira-  
ble by the Angels. 7 He sendeth to  
Ioppa. 11 The vision that Peter sawe: 17 Howe he  
was sent to Cornelius. 22 The Gentiles also receive the  
Spirit, and are baptised.

1 Furthermore there was a certaine man  
in Cesarea called Cornelius, a captain  
of the band called the Italian band,

A deuout man, and one that feared God  
with all his household, which gaue much  
alms to the people, and prayed God co-  
ntinually.

3 He sawe in a vision evidently (about the  
ninth houre of the daye) an Angel of God  
comming in to him, and saying vnto him,  
Cornelius.

But when he looked on him, he was afraid,  
and said, What is it, Lord? And he said vn-  
to him, Thy prayers and thine almes are  
come vp into remembrance before God.

54 Now therefore send men to Ioppa, & cal-  
for Simon, whose surname is Peter.

61 He lodged with one Simon a tanner,  
whose house is by the sea side: he shall  
tell thee what thou oughtest to do.

7 And when the Angel which spake vnto  
Cornelius was departed, he called two of  
his seruants, & a souldier that feared God,  
one of them that waited on him;

8 And told them all things, & sent them to  
Ioppa.

9 On the morowe as they went on their  
journey, & drew neere vnto the citie, Pe-  
ter went vp vpon the house to pray, about  
the sixth houre.

10 Then waxed he an hungered, and would  
haue eate: but while they made some thing  
readie, he fell into a trance.

11 And he sawe heauen opened, and a cer-  
taine vessel come down vnto him, as it had  
been a great sheete, knit at the foure cor-  
ners, and was let downe to the earth.

12 Wherein were all manner of foure footed  
beastes of the earth, and wilde beasts and  
creeping things, and foules of the heauē.

13 And there came a voyce to him, Arise,  
Peter: kill, and eate.

14 But Peter said, Not so, Lords: for I haue  
never eaten any thing that is polluted, or  
vncleane.

15 And the voyce spake vnto him againe the  
second time. The thinges that God hath  
purified, pollute thou not.

16 This was, so done thrise: and the vessel  
was drawn vp againe into heauen.

17 Now while Peter doubted in him selfe  
what this vision which he had seen meant,<  
behold, the men which were sent from  
Cornelius, had inquired for Simons house,  
and stood at the gate,

18 And called, and asked, whether Simon,  
which was surnamed Peter, were lodged  
there.

19 And while Peter thought on the vision,  
the Spirit said vnto him, Behold, three me  
seeke thee.

20 Arise therefore, and get thee down, & go  
with them, & doute nothing: for I haue  
sent them.

21 Then Peter went downe to the men,  
which were sent vnto him frō Cornelius,  
and said, Behold, I am he whom ye seeke:  
what is the cause wherefore ye are come?

22 And they saide, Cornelius the captain,  
a iust man, and one that feareth God, and  
of good report among al the nation of the  
Iewes, was warned from heauen by an ho-  
ly Angel, to sende for thee into his house,  
and to heare thy wordes.

23 Then called he the men, & lodged them,  
the next day, Peter went forth with the, & cer-  
taine brethren frō Ioppa accompanied him.

24 And the day after, they entred into Ce-  
sarea. Now Cornelius waited for them, &  
had

b That is, God  
did accept them  
whereof it fol-  
loweth, that the  
faithfull are im-  
possible to  
please God.

c He shal speake  
words vnto thee  
whereby thou  
shalt be saved,  
and all thine  
household.

d Which was  
midday.

e As camels,  
horses, dogs, ox-  
en, sheepe, swine  
and such like  
which man non-  
rileth for his  
vse.

f Or, common.

g In takinge  
way the differ-  
ence between  
cleane beastes &  
uncleane he shew-  
eth there is no  
difference be-  
twixt the Iewes  
and Gentiles.

h Take it not  
for polluted and  
impure.

i The true  
science which  
procedeth of  
faith, ought not  
to be without doubt  
or questioning.

j Or, Peter.

Or, truste thy  
couch together.

r Meaning, the  
greatest part.

f A place so cal-  
led, and not a ci-  
tie.

t That is, a dere,  
or, roe bucke.

Or, rich.

u To the intent  
they might bu-  
rie her after-  
ward: for this  
was their cus-  
tome.

x For the was  
restored to life,  
rather than o-  
thers might  
haue occasion  
to beleue, and  
glorifie God, the  
for her owne  
saie.

Or, curin.

a Who had for-  
saken all super-  
stitions and gaue  
himselfe to the  
true seruice of  
God.

Angl.

Angl.

Angl.

Angl.

Angl.

Angl.

Angl.

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Angl.

Angl.

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Angl.

Angl.

Angl.

Angl.

Angl.

Angl.

that is, God

accept them  
not in fol-  
ut y he hat  
store it is  
fible to  
e God.  
that speake  
r into the  
thy thou  
be saue  
all thine  
which was  
ay.

camel,  
dog, ox,  
repe, swine  
che like  
man now  
for his

taking  
the diffe-  
between  
beaster &  
he thew  
circum-  
cise be-  
the few  
entiles,  
ke it not  
polluted

the true  
which  
doth  
ought  
about  
effusion

I meaning  
the reconcil-  
between  
God &  
man through  
Christ Iesus,  
1st 2.14.  
2nd 2.14.  
3rd That is, en-  
dred him with  
graces & gifts  
done to others.

1st 2.14.  
2nd 2.14.  
3rd 2.14.

had called together his kinsmen, and special friends.

25 And it came to passe as Peter came in, that Cornelius met him, and fell downe at his feete, and worshipped him.

26 But Peter tooke him vp, saying, Stand vp: for euen I my selfe am a man.

27 And as he talked with him, he came in, & found many that were come together.

28 And he said vnto them, Ye knowe that it is an vnlawfull thing for a man that is a Iewe, to companie or come vnto one of another nation: but God hath shewed me, that I should not call any man polluted, or vncleane.

29 Therefore came I vnto you without saying nay, when I was sent for. I aske therefore, for what intent haue ye sent for me?

30 Then Cornelius said, Foure daies ago, about this houre, I fasted, and at the ninth houre I prayed in mine house, and behold, a man stood before mee in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Ioppa, and cal for Simo, whose surname is Peter (hee is lodged in the house of Simon a tanner by the sea side) who when he commeth, shall speake vnto thee.

33 Then sent I for thee immediately, & thou hast wel done to come. Now therefore are we all here present before God, to heare all thinges that are commanded thee of God.

34 Then Peter opened his mouth, and sayd, Of a truth I perceiue, that God is no acceptor of persones.

35 But in euery nation he that feareth him, and worketh \* righteousnes, is accepted with him.

36 Ye knowe the word which God hath sent to the children of Israel, preaching peace by Iesus Christ, which is Lord of all.

37 Euen the worde which came through all Iudea \*beginning in Galile, after the baptism which Iohn preached,

38 To witte, how God anointed Iesus of Nazaret with the holy Ghost, & with power: who went about doing good, and healing all that were oppressed of the deuill: for God was with him.

39 And we are witnesses of all thinges which he did both in the land of the Iewes, and in Ierusalem: whom they slewe, hanging him on a tree.

40 Him God raised vp the third day, & caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses chosen before of God, enche to vs which did eate and drinke with him, after he arose from the dead.

42 And he commanded vs to preache vnto the people, and to testifie, that it is he that is ordeined of God a iudge of quicke and dead.

43 To him also giue all the \* Prophetes

wimes, that through his Name all that beleeue in him, shall receiue remission of finnes.

44 While Peter yet spake these wordes, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holie Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarie certaine dayes.

CHAP. XL

4 Peter sheweth the cause wherefore he went to the Gentiles. 18 The Church approacheth it. 21 The Church increaseth. 22 Barnabas and Paul preache at Antiochia. 28 Agabus prophesieth dearth to come. 29 And the remedie.

1 Now the Apostles & the brethren that were in Iudea, heard, that the Gentiles had also receiued the word of God.

2 And when Peter was come vp to Ierusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, & expounded the thing in order to them, saying,

5 I was in the cite of Ioppa, praying, and in a trance I sawe this vision, A certen vessell comming downe as it had bene a great sheete, let down from heauen by the four corners, and it came to me.

6 Toward the which when I had fastened mine eyes, I considered, & saw foure footed beastes of the earth, and wilde beastes, & creeping things, and foules of the heauē.

7 Also I heard a voyce, saying vnto me, Arise, Peter: slay and eate.

8 And I said, God forbid: Lord, for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voyce answered me the second time from heauen; The thinges that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then beholde, immediately there were three men already come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit said vnto me, that I should go with them, without doubting: moreouer these six brethren came with me, and we entred into the mans house.

13 And he shewed vs, how he had scene an Angell in his house, which stode & said to him, Send men to Ioppa, and cal for Simon whose surname is Peter.

14 He shall speake words vnto thee, whereby both thou & al thine house shalt be saued.

K k k k k j j. 15 And

n We ought not  
to debarre them  
of baptisme who  
God testifieth to  
be his: for seeing  
they haue the  
principal, that is  
lesse, ought not  
to be denied  
them.  
|| Iesus Christ.

a For thei could  
not yet compre-  
hend this secret,  
which was hid  
from the An-  
gels themselves,  
euen from the  
creation of the  
world, Ephe. 3. 8.  
Col. 1. 26.  
b He purgeth  
his face before  
the Church.

God, no acceptor  
persons. c. 10. 34  
as also in 3. 25  
texts quoted in 10.

Grace, by Baptism  
1st 2. 14. 2nd 2. 14.  
3rd 2. 14. 4th 2. 14.  
5th 2. 14. 6th 2. 14.  
7th 2. 14. 8th 2. 14.  
9th 2. 14. 10th 2. 14.

Christ the true  
tan 10th 2. 14. can  
15 of all 2. 14.  
16 1st 2. 14. 2nd 2. 14.  
17 3rd 2. 14. 4th 2. 14.  
18 5th 2. 14. 6th 2. 14.  
19 7th 2. 14. 8th 2. 14.  
20 9th 2. 14. 10th 2. 14.

the bodily witness  
of the resurrection of  
Christ. c. 10. 41.

Christ's iudg of all  
c. 10. 42.



Peter is purged.

The Actes.

Herodes tyrannus.

- 15 And as I began to speake, the holy Ghost  
fel on them, \* euen as vpon vs at the be-  
ginning.
- 16 Then I remembered the worde of the  
Lord, howe he said, \* Iohn baptizd with  
water, but ye shalbe \* baptizd with the  
holy Ghost.
- 17 For as much then as God gaue them a  
like gift, as he did vnto vs, when we beleeu-  
ed in the Lord Iesus Christ, who was I,  
that I could let God?
- 18 When they heard these things, \* they  
held their peace, and glorified God, say-  
ing, Then hath God also to the Gentiles  
graunted \* repentance vnto life.
- 19 ¶ And they which were \* scattred abroad  
because of the \* affliction that arose about  
Steuen, walked throughout till they came  
vnto Phenice and Cyprus, and Antiochia,  
preaching the worde to no man, but vnto  
the Iewes onely.
- 20 Now some of them were men of Cyprus  
& of Cyrene, which when they were come  
into Antiochia, spake vnto the \* Grecians,  
and preached the Lord Iesus.
- 21 And the hand of the Lord was with the,  
so that a great number beleueed and turned  
vnto the Lord.
- 22 Then tidings of those things came vnto  
the eares of the Church, which was in Ieru-  
salem, & they sent forth Barnabas, that  
he should go vnto \* Antiochia.
- 23 Who when he was come and had seene  
the grace of God, was glad, and exhorted  
all, that with purpose of heart they would  
\* cleaue vnto the Lord.
- 24 For hee was a good man, and full of the  
holy Ghost, & faith, and much people  
ioyned them selues vnto the Lord.
- 25 ¶ Then departed Barnabas to Tarsus to  
seeke Saul:
- 26 And whē he had found him, he brought  
him vnto Antiochia, and it came to passe  
that a whole yeece they were conuersant  
with the Church, and taught much peo-  
ple, in so much, that the disciples were first  
called \* Christians in Antiochia.
- 27 In those dayes also, came Prophets from  
Ierusalem vnto Antiochia.
- 28 And there stood vp one of them named  
Agabus, and signified by the \* Spirit, that  
there should be great famine throughout  
all the worlde, which also came to passe  
vnder Claudius Cesar.
- 29 Then the disciples, euery man according  
to his abilitie, \* purposed to sende succour  
vnto the brethren which dwelt in Iudea.
- 30 Which thing they also did, and sent it to  
the Elders, by the handes of Barnabas  
and Saul.

CHAP. XII.

1 Herodes persecuteth the Christians. 2 He killeth La-  
mias, 4 And putteth Peter in prison. 7 VVhō he the  
Lord deliuereth by an Angell. 21 The horrible death  
of Herode. 24 The Gospel flourisheth. 25 Barna-  
bas and Saul returning to Antiochia, take Iohn Marke  
with them.

- 1 **N**Owe about that time, \* Herode the  
King stretched forth his hands to vex  
certaine of the Church.
- 2 And hee killed Iames the \* brother of  
Iohn with the sword.
- 3 And when he sawe that it \* pleased the  
Iewes, he proceeded further, to take Peter  
also (then were the dayes of vnleauened  
bread.)
- 4 And whē he had caught him, he put him  
in prison, and deliuered him to \* foure  
quaternions of souldiers to be kept, inten-  
ding after the Passouer to bring him  
forth to the people.
- 5 So Peter was kept in prison, but earnest  
prayer was made of the Church vnto God  
for him.
- 6 And when Herode would haue brought  
him out vnto the people, the same night  
slept Peter betweene two souldiers, bound  
with two chaines, and the keepers before  
the doore, kept the prison.
- 7 \* And beholde, the Angell of the Lord  
came vpon them, and a light shined in the  
house, and he smote Peter on the side, and  
raised him vp, saying, Arise quickly. And  
his chaines fell off from his handes.
- 8 And the Angell said vnto him, Gird thy  
selfe, and bind on thy \* sandales. And so he  
did. Then he sayd vnto him, Cast thy gar-  
ment about thee, and followe me.
- 9 So Peter came out and folowed him, and  
knewe not that it was true, which was  
done by the Angell, but thought he had  
seene a vision.
- 10 Now when they were past the first and  
the second watch, they came vnto the iron  
gate, that leadeth vnto the cite, which  
opened to them by it owne accorde, and  
they went out, and passed through one  
street, and by and by the Angell departed  
from him.
- 11 ¶ And when Peter was come to him selfe,  
he said, Now I knowe for a trueth, that the  
Lord hath sent his Angell, and hath deli-  
uered me out of the hand of Herode, and  
from all the \* waiting for of the people of  
the Iewes.
- 12 And as he considered the thing, he came to  
the house of Marie, the mother of Iohn,  
whose surname was Marke, where many pur-  
posed.
- 13 And when Peter knocked at the entrie  
doore, a maide came forth to hearken, na-  
med Rhode.
- 14 But when she knewe Peters voyce, shee  
opened not the entrie doore for gladnes,  
but ran in, and told how Peter stood be-  
fore the entrie.
- 15 But they saide vnto her, Thou art mad.  
Yet he affirmed it constantly, that it was  
so. Then said they, It is his \* Angell.
- 16 But Peter continued knocking, & when  
they had opened it, & saw him, they were  
astonied.
- 17 And hee beckened vnto them with the  
hand, to hold their peace, and tolde them  
how the Lord had brought him out of the  
prison. Such sights.

g For they did  
know by Gods  
worde, that An-  
gels were ap-  
pointed to defend  
the faithfull, and  
so in those dayes  
they were ac-  
customed to see  
such sights.

Chap. 12. 1.  
Chap. 12. 2.  
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12. 100.

prison. And he said, Go shew these things vnto Iames & to the brethren: and he departed and went into another place.

18 ¶ Nowe as soon as it was daye, there was no small trouble among the souldiers, what was become of Peter.

19 And when Herode had sought for him, and found him not, he examined the keepers, and commanded them to be led to be punished. And he went down from Iudaea to Cesarea, and there abode.

20 Then Herode intended to make warre against them of Tyrus and Sidon, but they came al with one accord vnto him, & perswaded Blastus the kings chamberlain, & they desired peace, because their countrey was nourished by the Kings land.

21 And vpon a daye appointed, Herode arrayed him selfe in royall apparell, and fate on the iudgement seat, and made an oration vnto them.

22 And the people gaue a shout, saying, The voyce of God, and not of man.

23 But immediatly the Angell of the Lord smote him, because hee gaue not glorie vnto God, so that hee was eaten of wormes, and gaue vp the ghost.

24 And the word of God grewe, and multiplied.

25 So Barnabas and Saul returned from Ierusalem, when they had fulfilled their office, and tooke with them Iohn, whose surname was Marke.

CHAP. XIII.

1 Paul and Barnabas are called to preache among the Gentiles. 7 Of Sergius Paulus, and Elymas the forcerer. 13 The departure of Marke. 14 Paul preacheb at Antiochia. 43 The faith of the Gentiles. 48 The Iewes resisted. 49 They that are ordained to life, beleue. 53 The fruit of faith.

1 There were also in the church that was at Antiochia, certaine Prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manahen (which had bene brought vp with Herode the Tetrarch) and Saul.

2 Now as they ministred to the Lord, and fasted, the holy Ghost saide, Separate me Barnabas and Saul, for the worke wherevnto I haue called them.

3 Then fasted they & prayed, and laid their hands on them, and let them go.

4 And they, after they were sent forth of the holy Ghost, came downe vnto Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the worde of God in the Synagogues of the Iewes: & they had also Iohn to their minister.

6 So when they had gone throughout the yle vnto Paphus, they founde a certaine forcerer, a false prophet, being a Iewe, named Bariesus,

7 Which was with the Deputie Sergius Paulus, a prudent mā. He called vnto him Barnabas and Saul, and desired to heare

the worde of God.

8 But Elymas, the forcerer (for so is his name by interpretation) withstood them, and fought to turne away the Deputie fro the faith.

9 Then Saul (which also is called Paul) being full of the holy Ghost, set his eyes on him,

10 And said, O full of all subtiltie and al mischief, the childe of the deuill, and enemy of all righteousness, wilt thou not cease to peruerthe the straites wayes of the Lord?

11 Now therefore behold, the hande of the Lord is vpon thee, & thou shalt be blind, & not see the sunne for a season. And immediatly there fel on him a mist & a darknes, & he went about, seeking some to leade him by the hand.

12 Then the Deputie when hee sawe what was done, beleueed, and was astonished at the doctrine of the Lord.

13 Now when Paul and they that were with him were departed by ship from Paphus, they came to Perga a cite of Pamphylia: then Iohn departed from them, and returned to Ierusalem.

14 But whē they departed from Perga, they came to Antiochia a cite of Pisidia, and went into the Synagogue on the Sabbath day, and fate downe.

15 And after the lecture of the law and prophetes, the rulers of the Synagogue sent vnto them, saying, Ye men and brethren, if ye haue any word of exhortation for the people, say on.

16 Then Paul stood vp and beckened with the hand, and saide, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of Egypt, & with an high arme brought them out thereof.

18 And about the time of fourtie yeeres, suffred hee their maners in the wyldernes.

19 And he destroyed seuen nations in the land of Chanaan, and deuided their land to them by lot.

20 Then afterward he gaue vnto them Iudges about foure hundredth & fiftie yeres, vnto the time of Samuel the Prophet.

21 So after that they desired a King, and God gaue vnto them Saul, the sonne of Cis, a man of the tribe of Benjamin, by the space of fourtie yeres.

22 And after he had taken him away, he raised vp Dauid to be their King, of whom he witnessed, saying, I haue founde Dauid the sonne of Iesse, a man after mine owne heart, which will do all things that I will.

23 Of this mans seede hath God according to his promes raised vp to Israel, the Saviour Iesus:

24 When Iohn had first preached before him comming the baptisme of repentance to all the people of Israel.

25 And when Iohn had fulfilled his course,

c Which are the doctrine of the Apostles; that onely leadeth vnto God.

e This declareth that the Scripture is giuen to teache & exhort vs; & that they refused none that had gifts to set forth Gods glorie & to edifie his people. Exod. 1. 9. Exod. 13. 24. Exod. 16. 2.

f Here is declared the great patience and long suffering of God before he punisheth. Ioh. 14. 1. Iudg. 3. 9.

g For these 450. yeres were not fully accomplished, but there lacked 3. yeres counting from the birth of Isaac to the distribution of land of Chanaan. 1. Sam. 8. 5. 1. Sam. 9. 15. & 10. 1. 1. Sam. 16. 23. psal. 131. 1. 1. Sa. 17. 1. Mat. 3. 1. mar. 1. 2. luk. 3. 2.

h When his office drew to an ende, he sent his disciples to Christ.

Mar. 1.7.  
Iohn. 1.20.

he said, \* Whom ye thinke that I am, I am not he: but beholde, there cometh one after me, whose shoe of his fecte I am not worthe to loofe.

26 Ye men & brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is the word of this saluation sent.

27 For the inhabitants of Ierusalem, & their rulers, because they knewe him not, nor yet the words of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him.

28 And though they founde no cause of death in him, \* yet desired they Pilate to kill him.

29 And when they had fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a sepulchre.

30 But God \* raised him vp from the dead. 31 And he was seene many dayes of them, which came vp with him from Galile to Ierusalem, which are his witness vnto the people.

32 And we declare vnto you, that touching the promes made vnto the fathers,

33 God hath fulfilled in vnto vs their childre in that he raised vp Iesus, euē as it is written in the second Psalme, \* Thou art my Sonne: this day haue I begotten thee.

34 Now as concerning that he raised him vp from the dead, no more to returne to the graue, he hath said thus, \* I will giue you the holy things of Dauid, which are faithfull.

35 Wherefore he saith also in another place, \* Thou wilt not suffer thine Holy one to see corruption.

36 Howbeit, Dauid after he had serued his time by the counsell of God, he slept, and was laid with his fathers, and sawe corruption.

37 But he whome God raised vp, sawe no corruption.

38 Be it knowen vnto you therefore, men and brethren, that through this man is preached vnto you the forgiveness of finnes.

39 And from all things, from which ye could not be iustified by the Lawe of Moses, by him euery one that beleueth, is iustified.

40 Beware therefore, lest that come vpon you, which is spoken of in the Prophets,

41 \* Behold, ye despisers, and wonder, and vanish away: for I worke a worke in your daies, a worke which ye shall not beleuee, if a man would declare it you.

42 And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they would preache these wordes to them the next Sabbath day.

43 Now when the Congregation was dissolved, manie of the Iewes, and profelytes that feared God, followed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God.

44 And the next Sabbath day came almost

the whole cite together, to heare the worde of God.

45 But whē the Iewes sawe the people, they were full of enuie, & spake against thole things, which were spoken of Paul, contrarying them, and saying on them.

46 Then Paul and Barnabas spake boldly, & saide, \* It was necessarie that the worde of God should first haue bene spoken vnto you: but seeing ye put it from you, & judge your selues vnworthy of euerlasting life, we turne to the Gentiles.

47 For so hath the Lord commanded vs, saying, \* I haue made thee a light of the Gentiles, that thou shouldst be the saluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, & glorified the worde of the Lord: and as many as were ordained vnto eternall life, beleueed.

49 Thus the worde of the Lorde was published throughout the whole countrey.

50 But the Iewes stirred certaine deuoute and honourable women, and the chief men of the cite, and raised persecution against Paul and Barnabas, & expelled them out of their coasts.

51 But they shooke of the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioye, and with the holy Ghost.

## CHAP. XIII.

God giueth successe to his worde. 6 Paul and Barnabas preach at Iconium and are persecuted. 12 At Lystra they would do sacrifice to Barnabas and Paul, which refuse it, and exhort the people to worship the true God. 19 Paul is stoned. 21 They confirme the disciples in faith and patience. 23 Appoint ministers. 26 And passing through many places, make reports of their diligence at Antiochia.

And it came to passe in Iconium, that they went both together into the Synagogue of the Iewes, and so spake, that a great multitude both of the Iewes and of the Grecians beleueed.

But the vnbeleueing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

So therefore, they abode there a long time, and spake boldly in the Lord, which gaue testimonie vnto the worde of his grace, and caused signes and wonders to be done by their handes.

But the people of the cite were deuided: and some were with the Iewes, and some with the Apostles.

And whē there was an assault made both of the Gentiles, & of the Iewes with their rulers, to doe them violence, and to stone them,

They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, & vnto all the people the region round about.

And there were preaching the Gospel.

¶ Now there sate a certaine man at Lystra, impotent in his fecte, which was a Barnabarre creeple ned as Lystra.

saluation sent to  
the Lot & por-  
tion of Gods faith-  
full seruants; and  
the nature and dis-  
position of their  
seruants. 45.

saluati-  
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creep from his mothers womb, who had neuer walked.

9 He heard Paul speake: who beholding him, and perceyuing that he had faith to be healed,

10 Said with a loud voyce, || Stand vpright on thy feete. And he leaped vp, and walked.

11 Then when the people sawe what Paul had done, they lift vp their voyces, saying in the speech of Lycaonia, Gods are come downe to vs in the likeness of men.

12 And they called Barnabas, supier, and Paul, Mercurius, because he was the chief speaker.

13 Then supiers Priest, which was before their citie, brought bulles with garlands vnto the gates, and would haue sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, they rent their clothes, & ran in among the people, crying,

15 And saying, O men, why doe yee these things? We are euen men: subject to the like passions that ye be, and preache vnto you, that ye should turne from these vaine idoles vnto the liuing God, \* which made heauen and earth, and the sea, & al things that in them are.

16 Who in times past \* suffered all the Gentiles to walke in their owne ways.

17 Neuerthelesse, he left not him self without witness, in that he did good & gaue vs raine from heauen, & fruitful seasons, filling our hearres with food, and gladnes,

18 And speaking these things, scarce refrained they the people, that they had not sacrificed vnto them.

19 Then there came certeine Iewes fro Antiochia & Iconium, which when they had perswaded the people, || stoned Paul, & drewe him out of the citie, supposing hee had bene dead.

20 Howbeit as the disciples stood round about him, he arose vp, and came into the citie, and the next day hee departed with Barnabas to Derbe.

21 And after they had preached to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia,

22 Confirming the disciples hearts, and exhorting them to continue in the faith, affirming that we must through many afflictions enter into the kingdome of God.

23 And when they had ordeined them Elders by election in euery Church, and prayed, and fasted, they commended the to the Lord in whom they beleueed.

24 Thus they went throughout Pisidia, and came to Pamphylia.

25 And when they had preached the word in Perga, they came downe to Atalia,

26 And thence sailed to Antiochia, \* from whence they had bene commended vnto the grace of God, to the work which they had fulfilled.

27 And when they were come, and had ga-

thered the Church together, they rehearsed al the thinges that God had done \* by them, and how he had opened the doore of faith vnto the Gentiles.

28 So there they abode a long time with the disciples.

CHAP. XVI.

Varianes about circumcision. In the Apostles first determination to the Churches. 35 Paul and Barnabas preach at Antiochia. 36 And separate company be-chose of Tim Marke.

1 Then came downe certeine from Iudea, and taught the brethren, saying,

\* Excepte ye be circumcised after the manner of Moyses, ye can not be saved.

2 And when there was great dissension, & disputation by Paul and Barnabas against them, they ordeined that Paul & Barnabas, and certeine others of them should go vp to Ierusalem vnto the Apostles & Elders about this question.

3 They being sent forth by the Church, they passed through Phenice, & Samaria, declaring the conversion of the Gentiles: and they brought great ioye vnto all the brethren.

4 And when they were come to Ierusalem, they were receiued of the Church, and of the Apostles and Elders, & they declared what things God had done by them.

5 But said they, certeine of the secte of the Pharises, which did beleue, rose vp, saying, that it was needful to circumcise them, and to command them to keepe the Lawe of Moyses.

6 Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputation, Peter rose vp, and saide vnto them, Ye me & brethren, ye know that a good while ago, among vs God chose out me, that the Gentiles by my mouth should heare the word of the Gospel, and beleue.

8 And God which knoweth y hearts, bore them witness, in giuing vnto them the Holy Ghost, euen as he did vnto vs.

9 And he put no difference betweene vs, and them, after that by faith he had purified their hearts.

10 Now therefore, why tempt ye God, to lay a yoke on the disciples necks, which neither our fathers, nor wee were able to beare?

11 But we beleue, through the grace of the Lord Iesus Christ to be saved, euen as they do.

12 Then all the multitude kept silence, and heard Barnabas & Paul, which tolde what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, Iames answered, saying, Men & brethren, hearken vnto me.

14 \* Simeon hath declared, howe God first did visite y Gentiles, to take of them a people vnto his Name.

15 And to this agree the words of the Prophets, as it is written,

K k k k k.iiij.

16 \* After

sayth 2.9.

This is the first time that any of the Gentiles are mentioned in the Council.

A Council at Ierusalem

affection to the portion of the Gentiles.

tempting of God

continues in of f

afflictions vnto the Church of God

preyer for the Church

and fasting

The Apostles Epistle.

The Actes.

Pauls vision.

*Amos. 9. 11.*  
g That is, the Church wherof the Temple was a figure.  
h Which are gathered into one familie with the Iewes to the intent they should acknowledge all one God, and one Sauiour Christ Iesus.

i For some thought it none offence to be present in the idoles temples, & there to banquet which S. Paul saith, 1 Cor. 10. 21. k The heathen thought this no vice, but made it a common custome. As touching astragled thing & blood, they were not vnlawfull to them selues, and therefore were obserued but for a time. *And whatseruer they would not should be done to themselves, that they should not do it to others.*

l Therefore the ceremonies commanded by God could not so lone be abolished, till the libertie of y<sup>e</sup> Gospel were better known. m Whom the holy Ghost hath moued & directed to ordayne, and write these things, not as the authors of this doctrine, but as the ministers of Gods ordinance. *Exod. 24. 3. iudge. 7. 30. Hag. 1. 12.* *And whatseruer ye would doe, that men should do vnto you, doe not to others.*

n Having desired leaue of the Church, the brethren praised god to prosper their journey.  
o Who for iust causes, changed his minde.

16 After this I will returne, and wil builde againe the tabernacle of Dauid, which is fallen down, and the ruines thereof will I build againe, and I will set it vp.  
17 That the residue of men might seeke after the Lorde, and al the Gentiles vpon whome my Name is called, saith the Lord which doeth all these things.  
18 From the beginning of the worlde God knoweth all his workes.

19 Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God.  
20 But that we write vnto them, that they abstaine themselves from <sup>1</sup>filthines of idoles, and <sup>2</sup>fornication, and that that is strangled, and from blood.  
21 For Moses of old time hath in euery citie them that preach him, seeing he is read in the Synagogues euery Sabbath.  
22 Then it seemed good to the Apostles and Elders with the whole Church, to chuse men of their owne companie to Antiochia with Paul and Barnabas: to wit, Iudas whose surname was Barsabas and Silas, which were chiefe men among the brethren.

23 And wrote letters by them after this maner, THE APOSTLES, AND the Elders, & the brethren, vnto y<sup>e</sup> brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 Forasmuch as we haue heard, that certain which departed from vs, haue troubled you with words, and combred your minds, saying, Yee must be circumcised & keepe the Law: to whom we gaue no such commandement.

25 It seemed therefore good to vs, when we were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul.

26 Men that haue giuen vp their liues for the Name of our Lord Iesus Christ.

27 We haue therefore sent Iudas and Silas, which shall also tell you the same thinges by mouth.

28 For it seemed good to the holy Ghost, and to vs, to lay no more burden vpon you, then these necessary things,  
29 That is, that ye abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication: || from which if ye keepe your selues, ye shall doe well. Fare ye well.

30 Nowe when they were departed, they came to Antiochia, and after that thei had assembled the multitude, they deliuered the epistle.

31 And whē they had read it, they reioyced for the consolation.

32 And Iudas and Silas being Prophetes, exhorted the brethren with many words, and strengthened them.

33 And after they had taried there a space, they were let go in peace of the brethren vnto the Apostles.

34 Notwithstanding Silas thought good

to abide there still ||  
35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the worde of the Lord.

36 ¶ But after certeine dayes, Paul said vnto Barnabas, Let vs returne, & visite our brethren in euery citie, where we haue preached the word of the Lord, and see howe they do.

37 And Barnabas counselled to take with them Iohn, called Marke.

38 But Paul thought it not meete to take him vnto their company, which departed from them from Pamphylia, and went not with them to the worke.

39 Then were they so stirred, that they departed asunder one from the other, so that the most priues Barnabas tooke Marke, and sailed vnto Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And he went through Syria and Cilicia, stablishing the Churches.

CHAP. XVI.

¶ *VT*hen Paul had circumsised Timotheus, he tooke him with him. 7 The Spirit calleth them from one country to another. 14 Lydia is converted. 18 Paul and Silas imprisoned, convert the Iailer, 27 And are deliuered as Romanes.

1 Then came he to Derbe and to Lystra: & behold, a certeine discipule was there named \* Timotheus, a womans sonne, which was a Iewesse & beleued, but his father was a Grecian.

2 Of whom the brethren which were at Lystra and Iconium, reported well.

3 Therefore Paul would that he should go forth with him, and tooke and circumsised him, because of y<sup>e</sup> Iewes, which were in those quarters: for they knew al, that his father was a Grecian.

4 And as they went through the cities, they deliuered them the decrees to keepe, ordeined of the Apostles and Elders, which were at Ierusalem.

5 And so were the Churches stablished in the faith, and encreased in number daily.

6 ¶ Now when they had gone throughout Phrygia, and the region of Galatia, they were forbidden of the holly Ghost to preach the word in Asia.

7 Then came they to Mysia, and sought to go into Bithynia: but the Spirit suffred them not.

8 Therefore they passed through Mysia, & came downe to Troas,

9 Where a vision appeared to Paul in the night. There stood a man of Macedonia, & prayed him, saying, Come into Macedonia and helpe vs.

10 And after he had seene the vision, immediately we prepared to go into Macedonia, being assured that the Lord had called vs to preach the Gospell vnto them.

11 Then went we forth from Troas, and w<sup>h</sup> a straight course came to Samothracia, by the Spirit and God.

*And only by dayes.*

*would take Iohn, etc.*

*p God suffereth to fall, and yet turneth their infirmities to the seizing forth of his glorie, as this breach of company caused the worde to be preached in new places.*

*Rom. 1. 4. Phil. 1. 2. 1. Thess. 1. 1.*

*a Least the Iewes should blame him, saying that were prophane, & without God.*

*b God should not only see, but also appointeth counsaile, where his word shalbe preached, and onely will. c Meaning, Alas the Iesse. d Called also Antigonia, and Alexandria.*

*e We ought not to credit visions except we be assured thereof by the Spirit and God.*

and the next day to Neapolis,

12 And from thence to Philippi, which is the chief citie in the partes of Macedonia, and whose inhabitants came from Rome to dwell there, and we were in that citie abiding certaine dayes.

13 And on the Sabbath day, wee went out of the citie, besides a riuer, where they were wont to pray: and we satte downe, & spake vnto the women, which were come together.

14 And a certaine woman named Lydia, a seller of purple, of the citie of the Thyratians, which worshipped God, heard vs: whose heart the Lord opened, that she attended vnto the things, which Paul spake.

15 And when shee was baptized, and her household, she besought vs, saying, If yee haue iudged me to be faithful to the Lord, come into mine house, and abide there: & she constrained vs.

16 And it came to passe that as wee went to prayer, a certaine maid hauing "a spirit" of diuination, met vs, which gate her masters much vantage with diuining.

17 She followed Paul and vs, and cryed, saying, These men are the seruants of the most high God, which shewe vnto vs the way of saluation.

18 And this did the many dayes: but Paul being grieued, turned about, and saide to the spirit, I command thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the Magistrates,

20 And brought them to the Gouvernours, saying, These men which are Iewes, trouble our citie,

21 And preach ordinances, which are not lawfull for vs to receiue, neither to obserue seeing we are Romanes.

22 The people also rose vp together against them, and the Gouvernours rent "their" clothes, and "commanded" them to bee beaten with roddes.

23 And when they had beaten them sore, they cast them into prison, commaunding the iaylor to keepe them surely.

24 Who hauing receiued such commandement, cast them into the "inner" prison, and made their feete fast in the stocks.

25 Now at midnight Paul and Silas prayed, & sung a psalme vnto God: and the prisoners heard them.

26 And sodeinly there was a great earthquake, so that the foundation of the priſon was shaken: and by and by all the doores opened, and euery mans bands were loosed.

27 Then the keeper of the prison waked out of his sleepe, and when he saw the prison doores open, he drewe out his sworde, and would haue killed him selfe, supposing the prisoners had bene fled.

28 But Paul cryed with a loude voyce, say-

ing, Do thy selfe no harme: for we are all here.

29 Then he called for a light, and leaped in, and came trembling, and fel downe before Paul and Silas,

30 And brought them out, and said, Syr, what must I do to be sau'd?

31 And they said, Beleue in the Lord Iesus Christ, and thou shalt be sau'd, and thine household.

32 And they preached vnto him the worde of the Lord, & to al that were in his house.

33 Afterward he toke them the same houre of the night, and washed their stripes, and was baptized with all that belonged vnto him, straight way.

34 And when hee had brought them into his house, he "set" meat before them, and reioyced that he with all his household beleue in God.

35 And when it was day, the gouernours sent the sergeants, saying, Let those me go.

36 Then the keeper of the prison told these words vnto Paul, saying, The gouernours haue sent to looke you: now therefore get you hence, and go in peace.

37 Then said Paul vnto them, After that they haue beaten vs openly vncōdēdēd, which are "Romanes", they haue cast vs into prison, and now would they put vs out priuilege? nay verely: but let them come and bring vs out.

38 And the sergeants told these wordes vnto the Gouvernours, who "feared" when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the citie.

40 And they went out of the prison, and entered into the house of Lydia: and when they had seene the brethren, they comforted them, and departed.

## CHAP. XVII.

Paul cometh to Thessalonica, & where some receiue him, and others persecute him. 11 To search the Scriptures, 17 He disputeth at Athens, and the fruites of his doctrine.

1 Now as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, and three Sabbath dayes disputed with them by the Scriptures,

3 Opening, and alledging that Christ must haue suffered, and risen againe from the dead: and this is Iesus Christ, whome said he, I preach to you.

4 And some of them beleueed, and ioyned in company with Paul and Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a few.

5 But the Iewes which beleueed not, moued with enuie, tooke vnto the certaine vagabonds & wicked fellows, and when they had assembled the multitude, they made a tumult in the citie, & made assault against the

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## To search the Scriptures.

## The Actes.

## Pauls sermon

a Likequelpiking they vsed against Christ: & these be the weapons wherewith the worlde continually fighteth against the members of Christ, treason and sedition.

Or, a sufficient answer.

b Not more excellent of birth, but more proper, and courageous in receiuing the worde of God: for he compareth them of Berea with them of Theffalonica who persecuted the Apostles in Berea.

John. 5. 29.

c This was not onely to triell these things which they had heard, veretru, but also to confirme the church in the same, and to increase their faith.

Or, had the charge to condukt him selfe.

d That citie which was the fountaine of all knowledge, was now the sink of most horrible idolatrie.

e Such was his feruent zeale towards Gods glorie, that he laboured to amplyfie the same both in season, & out of season, as he taught afterwards to Timothy.

f Who helde, that pleasure was mans whole felicitie.

g Who taught that vertue was onely mans felicitie, which notwithstanding they neuer attained vnto.

Or, a false, trifler.

h Where iudgement was giuen of weightie matters, but chiefly of impietie against their gods whereof Paul was accused: or els was lead thither because of yrefort of people whose eares euer tickled to heare newes.

pagus.

the house of Iason, and sought to bring them out to the people.

6 But when they sold them not, they drew Iason and certein brethre vnto the heads of the citie, crying, These are they which haue subuerted the state of the worlde, & here they are,

7 Whom Iason hath receiued, and these al doe against the decrees of Cesar, saying that there is another King, one Iesus.

8 Then they troubled the people, and the heades of the citie, when they heard these things.

9 Notwithstanding when they had receyued sufficient assurance of Iason & of the other, they let them go.

10 And the brethren immediatly sent away Paul and Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 These were also more noble men then they which were at Theffalonica, which receiued the worde with all readines, and searched the Scriptures dayly, whether those things were so.

12 Therefore many of them beleueed, & of honest women, which were Grecians, and men not a few.

13 But when the Iewes of Theffalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, and moued the people.

14 But by and by the brethren sent away Paul to go as it were to the sea: but Silas & Timotheus abode there still.

15 And they that did conduct Paul, brought him vnto Athens: and when they had receiued a commandement vnto Silas and Timotheus that they should come to him at once; they departed.

16 Nowe while Paul waited for them at Athens, his spirit was stirred in him, when he saw the citie subject to idolatrie.

17 Therefore he disputed in the Synagogue with the Iewes, and with them that were religious, and in the market dayly with whomsoever he met.

18 Then certein Philosophers of the Epicures, and of the Stoikes, disputed with him, and some said, What will this babler say? Others said, He seemeth to be a setter forth of strange gods (because he preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into Mars streete, saying, May wee not know, what this newe doctrine, whereof thou speakest, is?

20 For thou bringest certein straunge things vnto our eares: we would knowe therefore, what these things meane.

21 For all the Athenians, and strangers which dwelt there, gaue them selues to nothing els, but either to tell, or to heare some newes.

22 Then Paul stood in the middes of Mars streete, and said, Ye men of Athens,

Or, had leisure. i Which was also called Areo-

nes, I perceiue that in all things ye are to superstitious.

23 For as I passed by, and beheld your deuotions, I founde an altar wherein was written, VNTO THE VNKNOVEN GOD. Whom ye then ignorantly worship, him shew I vnto you.

24 God that made the world, and all things that are therein, seeing that hee is Lord of heauen & earth, dwelleth not in temples made with hands,

25 Neither is worshipped with mens hands, as though he needed any thing, seeing he giueth to all life and breth and all things.

26 And hath made of one blood all mankind, to dwell on all the face of the earth, and hath assigned the times which were ordeined before, and the boundes of their habitation,

27 That they should seeke the Lord, if so be they might haue groped after him, and found him, though douteles he bee not farre from euery one of vs.

28 For in him we liue, and moue, and haue our being, as also certein of your owne Poets haue said, For we are also his generation.

29 Forasmuch then, as we are the generation of God, wee ought not to thinke that the Godhead is like vnto gold, or siluer, or stone grauen by arte and the inuention of man.

30 And the time of this ignorance God regarded not: but now he admonisheth all men euery where to repent.

31 Because he hath appointed a day in the which he will iudge the worlde in righteounes, by that man whome he hath appointed, wherof he hath giuen an assurance to all men, in that he hath raised him from the dead.

32 Now when they heard of the resurrection fro the dead, some mocked, and other said, Wee will heare thee againe of this thing.

33 And so Paul departed from among the.

34 Howbeit certein men claue vnto Paul, and beleueed: among whome was also Denis Areopagita, and a woman named Damaris, and other with them.

## CHAP. XVIII.

Paul laboureth with his hands, & preacheth at Corinthus. Rem. 1. 9. He is detested of the Iewes, & is received of many. a This was Claudius Cesar who then was Emperour of Rome. b Thus he was where euer he came: but principally at Corinthus, because of the false Apostles which preached without wages to winne the peoples favour. c Or paulinus which the women made of skins.

After these things, Paul departed from Athens, and came to Corinthus, and found a certein Iewe, named Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that Claudius had commanded all Iewes to depart from Rome) & he came vnto the. And because he was of the same craft, he abode with them and wrought (for their craft was to make tents.)

Resistance to Paul.

And he disputed in the Synagogue every Sabbath day, and exhorted the Jewes, and the Grecians.

Nowe when Silas and Timotheus were come from Macedonia, Paul<sup>1</sup> burned in spirit, testifying to the Jewes that Iesus was the Christ.

And when they resisted and blasphemed, hee shook his raiment, and saide vnto them, Your blood be vpon your owne head: I am cleane: from henceforth will I go vnto the Gentiles.

So he departed thence, and entred into a certain mans house, named Iustus, a worshipper of God, whose house layed hard to the Synagogue.

And Crispus the chiefe ruler of the Synagogue, beleued in the Lord with all his household; and many of the Corinthians hearing he, beleued and were baptized.

Then said the Lord to Paul in the night by a vision, Feare not, but speake, and hold not thy peace.

For I am with thee, and no man shall lay hands on thee to hurt thee: for I haue much people in this citie.

So he continued there a yere and six moneths, and taught the word of God among them: and taught the word of God among them.

Nowe when Gallio was Deputie of Achaia, the Jewes arose with one accord against Paul, and brought him to the iudgement seat.

Saying, This fellow perswadeth men to worship God contrary to the Law.

And as Paul was about to open his mouth, Gallio sayde vnto the Jewes, If it were a matter of wrong, or an euill deed, O ye Jewes, I would according to reason mainetaine you.

But if it bee a question of wordes, and names; and of your Lawe, looke ye to it your selues: for I will be no iudge of those thinges.

And he drave them from the iudgement seat.

Thenooke at the Grecians<sup>2</sup> Sosthenes the chiefe ruler of the Synagogue, & beat him before the iudgement seat: but Gallio cared nothing for those thinges.

But when Paul had taried there yet a good while, he toke leaue of the brethren, and sailed into Syria (and with him Priscilla and Aquila) after that he had a vowe.

Then he came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Jewes.

Who desired him to tarie a longer time with them: but he would not consent.

But bade them farewell, saying, I must needs keepe this feast that cometh, in Ierusalem: but I will returne againe vnto you, if God wil. So he sailed from Ephesus.

And when he came downe to Cesarea, he went vp to Ierusalem: and when he had saluted the Church, he went downe vnto Antiochia.

Now when he had taried there a while, he departed, and went through the countrey of Galatia and Phrygia by order, strengthening all the disciples.

And a certaine Iewe named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and mighty in the Scriptures.

The same was instructed in the way of the Lord; and he spake feruently in the spirit, and taught diligently the thinges of the Lord, and knew but the baptisme of Iohn onely.

And he began to speake boldly in the Synagogue. Whence when Aquila and Priscilla had heard, they tooke him vnto them, and expounded vnto him the way of God more perfectly.

And when he was minded to go into Achaia, his brethren exhorted him, whose to the disciples to receive him: and after hee was come thither, he helpe the much which had beleued through grace.

For mightily he confuted publicly the Jewes with great vehemencie, shewing by the Scriptures, that Iesus was the Christ.

And he came to Corinthus, where he taried three moneths. And when the Iewes saw that they could not overcome him, they blasphemed, saying, He teacheth strange doctrine.

And it came to passe, while Apollos was at Corinthus, that Paul when he passed through the upper coast, came to Ephesus, and found certaine disciples.

And said vnto them, Haue ye receiued the holy Ghost since ye beleued?

And they said vnto him, We haue not so much as heard whether there be an holy Ghost. And he said vnto them, Vnto what were ye then baptized?

And they sayde, Vnto Iohns baptisme. Then said Paul, Iohna verely baptized with the baptisme of repentance, saying vnto the people, that they should beleue in him, which should come after him, that is in Christ Iesus.

So when they heard it, they were baptized in the Name of the Lord Iesus.

And Paul laid his hands vpon them, and the holy Ghost came on them, and they spake the tongues, and prophesied.

And al the men were about twelue.

And Morcour, he went into the Synagogue, and spake boldly for the space of three moneths, disputing and exhorting to the thinges that appertaine to the kingdom of God.

And when certaine were hardened, & disobeyed, speaking euil of the way of God, and before the multitude, he departed from them, & separated the disciples, & disputed daily in the schole of one Tyrannus.

And this was done by the space of two yeres, so that all they which dwelt in Asia, yeres, so that all they which dwelt in Asia,

heard. And when he had taried there a while, he departed, and went through the countrey of Galatia and Phrygia by order, strengthening all the disciples.

And when he came downe to Cesarea, he went vp to Ierusalem: and when he had saluted the Church, he went downe vnto Antiochia.

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## The fruites of faith, Demetrius.

## The Actes.

## Idolatrie.

heard the words of the Lorde Iesus, both Jewes and Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that his bodie were brought vnto the sick, kercheifs for handkercheifs, and the diseases departed from them, and the euil spirits went out of them.

13 Then certaine of the vagabonde Iewes, exorcistes, tooke in hand to name ouer them which had euil spirits, the Name of the Lord Iesus, saying, We salute you by Iesus, whome Paul preacheth.

14 And there were certaine sonnes of Sceura, Iowe, the Priest, whose sonne which said this,

15 And the euil spirit answered, and said, Iesus I acknowledge, and Paul I know, but who are ye?

16 And the man in whom the euil spirit was, ran on them, & ouercame them, and preuailed against them, so that they fled out of that house, naked and wounded.

17 And this was knowne to al the Jewes and Grecians also, which dwelt at Ephesus, & feare came on them, that the Name of the Lord Iesus was magnified.

18 And many that beleeued, came and confessed, and shewed their workes.

19 Many also of them which vsed curious artes, brought their bookes, and burned them before all men, & they counted the price of them, and founde it fiftie thousand pieces of siluer.

20 So the word of God grew mightily, & preuailed.

21 Now when these things were accomplished, Paul purposed by the Spirit to passe through Macedonia & Achaia, & to go to Ierusalem, saying, After I haue bene there, I must also see Rome.

22 So sent he into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but he remained in Asia for a season.

23 And the same time there arose no small trouble about this way.

24 For a certaine man named Demetrius a siluer smith, which made siluer temples of Diana, brought great gaine vnto the craftes men.

25 Who he called together, with the workemen of like things, and said, Sirs, ye know that by this craft we haue our goods.

26 Moreover ye see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath persuaded, & turned away much people, saying, That they be not gods which are made with handes.

27 So that not onely this thing is dangerous vnto vs, that the state should be reproued, but also that the temple of the great goddesse Diana should be nothing esteemed, and that it would come to passe that her magnificence, which all Asia and the world worshippeth, should be destroyed.

28 Now when they heard it, they were full

of wrath, & cryed out, saying, Great is Diana of the Ephesians.

29 And the whole cite was full of confusion, and they rushed into the common place with one assent, and caught, Aristarchus, men of Macedonia, and Pauls companions of his journey.

30 And when Paul would haue entred in vnto the people, the disciples suffered him not.

31 Certaine also of the chiefe of Asia which were his friends, sent vnto him, desiring him that he would not present himselfe in the common place.

32 Some therefore cryed one thing, and some another: for the assemblye was out of order, and the more parte knewe not wherfore they were come together.

33 And some of the companie drew forth Alexander, the Iewes thrusting him forward. Alexander then beckened with his hand, & would haue exquid the matter to the people.

34 But when they knew that he was a Iew, there arose a shout almost for the space of two houres, of al men crying, Great is Diana of the Ephesians.

35 Then the towne Clarke, when hee had stayed the people, said, Ye me of Ephesus, what man is it that knoweth not how that the cite of the Ephesians is a worshipper of the great goddesse Diana, and of the image, which came downe from Iupiter?

36 Seeing then that no man can speake against these things, ye ought to be appeased, and to do nothing rashly.

37 For ye haue brought hither these men, which haue acither comitted sacriledge, neither do blaspheme your goddesse.

38 Wherfore, if Demetrius and the crafts men which are with him, haue a matter against any man, the Law is open, & there shall be Depuies: let the accuse one another.

39 But if ye inquire any thing concerning other matters, it may be determined in a lawfull assemblye.

40 For wee are euen in iopardie to be accused of this dayes sedition, forasmuch as there is no cause, wherby we may giue a reason of this concourse of people.

41 And when he had thus spoken, he let the assemblye depart.

42 And when he had thus spoken, he let the assemblye depart.

43 And when he had thus spoken, he let the assemblye depart.

44 And when he had thus spoken, he let the assemblye depart.

45 Nowe after the tumulte was ceased, Paul called the disciples vnto him, & embraced them, and departed to goe into Macedonia.

46 And when hee had gone through those partes, and had exhorted them with many words, he came into Grecia.



3 And hauing taried ~~there~~ three moneths, because the Iewes laid waite for him; as he was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia Sopater of Berea, and of them of Thessalonica, Aristarchus, & Secundus, & Gaius of Derbe, and Timotheus, and of them of Asia Tychicus, and Trophimus.

5 These went before, and taried vs at Troas.

6 And we sailed forth from<sup>1</sup> Phillipi, after the dayes of valeauened bread, and came vnto them to Troas in fise daies, where we abode seuen dayes.

7 And<sup>2</sup> the first day of the weeke, the disciples being come together to breake bread, Paul preached vnto them, ready to depart on the morow, and continued the preaching vnto midnight.

8 And there were many lightes in an vpper chamber, where<sup>3</sup> they were gathered together.

9 And there sat in a windowe a certaine yong man, named Eurychus, fallen into a deepe sleepe: & as Paul was long preaching, he ouercome with sleepe, fel down from the third loft, & was taken vp dead.

10 But Paul went downe, and laid him selfe vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.

11 So when Paul was come vp againe, and had broken bread, and eaten, he communed a long while till the dawning of the day, and so he departed.

12 And they brought the boye aliuie, & they were not a litle comforted.

13 ¶ Then we went forth to ship, and sailed vnto the ciuie<sup>4</sup> Assos, that we might receiue Paul there: for so had he appointed, and would him selfe go afoote.

14 Now when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes.

15 And wee sayled thence, and came the next daye our against Chios, & the next daye we arriued at Samos, & taried at Trogyllium: the next day we came to Miletum.

16 For Paul had determined to saile by Ephesus, because he would not spende the time in Asia: for he hasted to be, if he could possible, at Ierusalem, at the daye of Pentecoste.

17 ¶ Wherefore from Miletū he sent to Ephesus, & called the Elders of the church.

18 Who when they were come to him, hee said vnto them, Ye knowe from the first day that I came into Asia, after what manner I haue bene with you at all seasons,

19 ¶ Seruing the Lorde with all modestie, and with many teares, & tentatiōs, which came vnto me by the layings awaye of the Iewes,

20 And how I kept<sup>5</sup> backe nothing that was in the seruants of Iesus Christ. g I neither he lde my tongue for siluer, nor dissembled for gaine.

profitable, but haue shewed you, & taught you openly, and throughout euery house,

21 Witnessing both to the Iewes, and to the Grecians the repentance toward God, &

22 faith toward our Lord Iesus Christ.

23 And nowe behold, I go<sup>6</sup> bounde in the spirit vnto Ierusalem, and knowe not what things shall come vnto me there;

24 Saue that the holy Ghost<sup>7</sup> witnesseth in euery citie, saying, that bands and afflictions abide me.

25 But I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course with ioye, & the ministratiō which I haue receiued of the Lord Iesus, to testifie the Gospell of the grace of God.

26 And nowe behold, I knowe that henceforth ye all, through whome I haue gone preaching the kingdome of God, shall see my face no more.

27 Wherefore I take you to recorde this day, that I am pure from the<sup>8</sup> bloud of all men.

28 For I haue kept nothing backe, but haue shewed you<sup>9</sup> all the counsell of God.

29 Take heede therefore vnto your selues, and to all the flocke, whereof the holy Ghost hath made you Ouerscers, to feede the Church of God, which he hath purchased with his owne bloud.

30 For I knowe this, that after my departing shall grievous wolues enter in among you, not sparing the flocke.

31 Moreouer, of your owne selues shal men arise speaking<sup>10</sup> peruerse things, to drawe disciples after them.

32 Therefore watch and remember, that by the space of three yeres I ceased not to warne euery one, both night & day with teares.

33 And now brethren, I commend you to God, and to the word of his grace, which is able to builde further, and to giue you an inheritance, among all them which are sanctified.

34 I haue coueted no mans siluer, nor gold, nor apparel.

35 Yea, ye knowe, that these handes haue ministred vnto my necessities, and to them that were with me.

36 I haue shewed you all things, how that so labouring, ye ought to support the weakes, and to remember the wordes of the Lord Iesus, howe that he saide, It is a blessed thing to giue, rather then to receiue.

37 And when he had thus spoken, he kneeled downe, and prayed with them all.

38 Then they wept all abundantly, and fell on Pauls necke, and kissed him,

39 Being chiefly sory for the wordes which he spake, That they should see his face no more. And they accompanied him vnto the ship.

CHAP. XXI.

1 The common prayers of the faithfull. 2 Philippos foure daughters prophesists. 3 Pauls constancie to beare the crosse, as Agabus and others forespake, although he was otherwise counselled by the Brethren. 4 The great danger that he was in, and how he escaped.

LIIII j.

1 And

the duty of good pastors. c. 27. repentance and faith.

Pauls zeale.

the Ierusalem.

the Ierusalem.

volunt.

could & reme.

the Ierusalem.

support the weak.

tentations. c. 20. 19.

1 And as we launCHED forth, and were departed from them, we came with a straight course vnto Coos, & the dayes following vnto the Rhodes, & from thence vnto Patara.

2 And we found a ship that went ouer vnto Phenice, & went aboarde, and set forth.

3 And when we had discovered Cyprus, we left it on the left hand, & sailed toward Syria, and arrived at Tyrus: for there the ship vnladed the burden.

4 And when we had founde disciples, we taried there seuen dayes. And they tolde Paul through the Spirit, that he should not go vp to Ierusalem.

5 But when the dayes were ended, we departed, and went our way, and they all accompanied vs with their wiues and children, euen out of the citie: and we kneeling downe on the shore, prayed.

6 Then when we had embraced one another, we toke ship, & they returned home.

7 And whē we had ended the course from Tyrus, we arrived at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day, Paul & they that were with him, departed, and came vnto Cesarea: & we entred into the house of Philippi the Euangelist, which was one of the seuen Deacons, and abode with him.

9 Nowe he had foure daughters, virgins, which did prophesie.

10 And as wee taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And whē he was come vnto vs, he tooke Pauls girdel, and bound his owne handes and feete, and said, Thus saith the holy Ghost, so shal the Iewes at Ierusalem binde the man that oweth this girdel, and shall deliuer him into the handes of the Gentiles.

12 And when wee had heard these things, both we and other of the same place besought him that hee would not go vp to Ierusalem.

13 Then Paul answered, and said, What do ye weeping and breaking mine heart? For I am ready not to be bound onely, but also to die at Ierusalem for the Name of the Lord Iesus.

14 So when he would not be perswaded, we ceased, saying, The will of the Lord be done.

15 And after those dayes we trusted vp our fardels, and went vp to Ierusalem.

16 There went with vs also certaine of the disciples of Cesarea, & brought with them one Mnason of Cyprus, an olde disciple, with whom we should lodge.

17 And when we were come to Ierusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto Iames: and al the Elders were there assembled.

19 And when hee had embraced them, hee tolde by order all things, that God had wrought among the Gentiles by his mi-

nistration.

20 So whē they heard it, they glorified the Lord, and said vnto him, Thou feest, brother, how many thousand Iewes there are which belecue, and they are all zealous of the Law.

21 Nowe they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles, to forsake Moses, and saiest, that they ought not to circumcise their children, neither to liue after the

customes.

22 What then to be done? the multitude must needs come together: for they shal heare that thou art come.

23 Do therefore this that we say to thee: We haue foure men, which haue made a vow.

24 Them take, and purifie thy selfe with them, & contribute with them, that they may shauē their heads: and al shal know that those things, wherof they haue bene informed concerning thee, are nothing,

but that thou thy selfe also walkest & keepst the Law.

25 For as touching the Gentiles, which beleue, we haue written, and determined that they obserue no such thing, but that they keepe them selues from things offered to idoles, and from bloud, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, & entred into the Temple, declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for euery one of them.

27 And when the seuen dayes were almost ended, the Iewes which were of Asia (whē they sawe him in the Temple) moued all the people, and laid hands on him.

28 Crying, men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Law, and this place: moreover, he hath brought Grecians into the Temple, and hath polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the citie, whome they supposed that Paul had brought into the Temple.

30 Then all the citie was moued, and the people ran together: & they rooke Paul, & drewe him out of the Temple, & forth with the doores were shut.

31 But as they went about to kill him, tydings came vnto the chiefe captaine of the band, that al Ierusalem was on an uproare.

32 Who immediately toke souldiers & Centurions, and ran downe vnto them: and when they sawe the chiefe Captaine and the souldiers, they left beating of Paul.

33 Then the chiefe captaine came neere & rooke him, and commaunded him to be bound with two chaines, and demanded who he was, and what he had done.

34 And one cryed this, another that, among the people. So when he could not knowe the

g That is, according to the manner that our fathers obserued, which were commanded by God. Who as yet were not well instructed in Christ.

i The end of this ceremony was thanksgiving, and was instituted by God, and partly of ignorance and infirmity retained: therefore S. Paul supported them in the weakness of others, and made him selfe to al men, not hindring his conscience.

2 Numb. 6. 1. chap. 11. 1. Num. 6. 12. chap. 29. 1.

k In thiel. g. appeale f. fard. ful, and to support the infirm he falleth into hands of his enemies. l By bringing in such as were not circumcised.

m Which were vndercaptains and had charge ouer an hundred souldiers. n A notable example of Gods providence for the defence of his.

Chap. 6. 5.

o This office of Deacons was but for a time, according as the congregation had neede, or otherwise.

d God woulde haue his seruants bands knowne, to y intene that no man shoulde thinke that hee cast him selfe into wilful danger. e This was not to make Paul afraid, but to encourage him against the brunt.

f Who was the chief or superintendent of the Church of Ierusalem.

the certaintie for the tumult, he commanded him to be led into the castle.

35 And when he came vnto the griecces, it was so that he was borne of the fouldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bene lead into the castle, he saide vnto the chiefe Capitaine, May I speake vnto thee? Who said, Canst thou speake Greeke?

38 Art not thou the \* Egyptia, who before these dayes raised a sedition, and lead out into the wildernes foure thousand men that were murderers?

39 Then Paul sayde, Doubtles I am a man which am a Iewe, and citizen of \* Tarsus, a famous citie in Cilicia, & I beseech thee, suffer me to speake vnto the people.

40 And when hee had giuen him licence, Paul stoode on the griecces, and beckened with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

CHAP. XXII.

1 Paul rendereth an account of his life and doctrine. 25 He escapeth the whippes by reason he was a citizen of Rome.

YE men, brethren and fathers, heare my defence now towards you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence, and he said)

3 I am verely a man, which am a Iewe, borne in \* Tarsus in Cilicia, but brought vp in this citie at the \* feete of Gamaliel, and instructed according to the perfect maner of the Lawe of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way vnto the death, binding and deliuering into prison both men and women,

5 As also the chiefe Priest doeth beare me witness, and all the state of the Elders: of whom also I receiued letters vnto the brethren, and went to Damascus to bring the which were there, bound vnto Ierusalem, that they might be punished.

6 And so it was, as Iourneyed and was come nere vnto Damascus about noone, that sodenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, & heard a voice, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lorde? And he saide to me, I am Iesus of Nazaret, whom thou persecutest.

9 Moreouer they that were with me, sawe in deede a light and were afraid: but they heard not the voyce of him that spake vnto me.

10 Then I said, What shall I do, Lord? And the Lord said vnto me, Arise, and go into Damascus: and there it shall be tolde thee of all things, which are appointed for thee to do.

11 So when I could not see for the glorie of that light, I was lead by the hand of them

that were with me, and came into Damascus.

12 And one Ananias, a godly man, as pertaining to the Law, hauing good reporte of all the Iewes, which dwelt there,

13 Came vnto me, and stoode, and said vnto me, Brother Saul, receiue thy sight: and that same houre I looked vpon him.

14 And he sayde, The God of our fathers hath appointed thee, that thou shouldest know his wil, and shouldest see that Iust one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witnes vnto all men of the things, which thou hast seene and heard.

16 Now therefore why tariest thou? Arise, and bee baptized, and wahe away thy sinnes, in calling on the Name of the Lorde.

17 And it came to passe, that when I was come againe to Ierusalem, and prayed in the Temple, I was in a trance,

18 And sawe him saying vnto me, Make haste, and get thee quickly out of Ierusalem: for they will not receiue thy witness concerning me.

19 Then I sayde, Lorde, they knowe that I am prised, and beat in euery Synagogue them that beleueed in thee.

20 And when the bloud of thy martyr Stephen was shed, I also stood by, and consented vnto his death, & kept the clothes of them that slew him.

21 Then he said vnto me, Depart; for I will send thee farre hence vnto the Gentiles.

22 And they heard him vnto this worde, but then they lit vp their voyces, & saide, Away with such a fellowe from the earth: for it is not meete that he should liue.

23 And as they cryed and cast of their clothes, and threw dust into the aire,

24 The chiefe capitaine commanded him to be lead into the Castle, and bade that he should be scourged, and examined, that he might knowe wherefore they cryed so on him.

25 And as they bound him with thongs, Paul said vnto the Centurion that stoode by, Is it lawful for you to scourge one that is a Romane, and not condemned?

26 Nowe when the Centurion heard it, he went, and tolde the chiefe capitaine, saying, Take heede what thou doest: for this man is a Romane.

27 Then the chiefe capitaine came, and said to him, Tell me, art thou a Romane? And he said, Yea.

28 And the chiefe capitaine answered, With a great summe obtained I this burgeship. Then Paul said, But I was so borne.

29 Then straight way they departed from him, which should haue examined him: and the chiefe Capitaine also was afraid, after he knewe that he was a Romane, and that he had bound him.

30 On the next day, because he would haue knowne the certaintie wherefore he was

This maybe referred to the eternal counsell of God, or els to the execution & declaration of that same which seemeth here to be more proper. Which is Christ, Iohn 21. He sheweth sinnes can not be washed away, but by Christ who is the substance of Baptisme: in whom alio is comprehended the Father and the Holy Ghost.

Chap. 3. 3.

Chap. 7. 1.

f Not because he was borne at Rome, but by reason of his citie: for Tarsus was inhabited by Romanes, and was their Colonia, whereof reade chap. 16. 12

g This priuiledge was oft times giuen in recompense of seruice to them, that were farre of Rome, and to their children, though they were not borne in the citie.



accused of the Iewes, he loosed him from his bondes, and commanded the hie Priests and all their Counsell to come together: and he brought Paul, and set him before them.

CHAP. XXIII.

*The answers of Paul bring fruit, and the overthrow of his enemies. 11 The Lord encourageth him. 12 And because the Iewes haide wait for him, he is faine to escape.*

1 And Paul beheld earnestly the Counsell, and said, Men and brethren, I haue in all good conscience serued God vntill this daye.

2 Then the hie Priest Ananias commanded them that stood by, to smite him on the mouth.

3 Then said Paul to him, God will smite thee, thou whited wall: for thou fittest to iudge me according to the Law, and commandest thou me to be smitten contrarie to the Law?

4 And they that stood by, saide, Reuilest thou Gods hie Priest?

5 Then said Paul, I knewe not, brethren, that he was the hie Priest: for it is written, \* Thou shalt not speake euill of the Ruler of thy people.

6 But when Paul perceiued that the one parte were of the Sadduces, and the other of the Pharises, he cryed in the Counsell, Men and brethren, I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.

7 And when he had said this, there was a diffension betweene the Pharises and the Sadduces, so that the multitude was deuided.

8 For the Sadduces saie that there is no resurrection, neither Angel, nor spirit: but the Pharises confesse both.

9 Then there was a great crye: and the Scribes of the Pharises part rose vp, and stroue, saying, We finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 And when there was a great diffension, the chief capitaine, fearing lest Paul should haue bene pulled in pieces of them, commanded the souldiers to goe downe, and to take him from among them, & to bring him into the castel.

11 ¶ Now the night following the Lorde stood by him, and said, Be of good courage, Paul: for as thou hast testified of me in Ierusalem, so must thou beare witness also at Rome.

12 And when the daye was come, certaine of the Iewes made an assemblie, & bound them selues with an othe, saying, that they would neither eate nor drinke, till they had killed Paul.

13 And they were more then fourtie, which had made this conspiracie.

14 And they came to the chiefe Priests and Elders: and saide, We haue bounde our selues with a solemne othe, that we will eate nothing, vntill we haue slaine Paul.

15 Now therefore, ye and the Counsell signifie to the chiefe capitaine, that he bring him forth vnto you to morowe, as though ye would knowe some thing more perfectly of him, and we, or euer he come neere, will be ready to kill him.

16 But when Pauls sisters sonne heard of their laying await, hee went, and entred into the castel, and tolde Paul.

17 And Paul called one of the Centurions vnto him, and said, Bring this yong man vnto the chiefe capitaine: for he hath a certaine thing to shew him.

18 So he tooke him, and brought him to the chiefe capitaine, and saide, Paul the prisoner called me vnto him, and prayed mee to bring this yong man vnto thee, which hath some thing to say vnto thee.

19 Then the chiefe capitaine tooke him by the hand, and went apart with him alone, & asked him, What hast thou to shew me?

20 And he said, The Iewes haue conspired to desire thee, that thou wouldest bring forth Paul to morowe into the Counsell, as though they would inquire somewhat of him more perfectly.

21 But let them not perswade thee: for there lie in waite for him of them, more then fourtie men, which haue bounde them selues with an othe, that they will neither eate nor drinke, till they haue killed him: and now are they ready, and wait for thy promise.

22 The chiefe capitaine then let the yong man departe, and charged him to speake it to no man, that hee had shewed him these things.

23 And hee called vnto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may go to Cefarea, and horsemen three score and ten, & two hundred with darters, at the thirde houre of the night.

24 And let them make ready an horse that Paul being set on, may be brought safe vnto Felix the Gouvernour.

25 And he wrote an epistle in this maner: Claudius Lysias vnto the most noble Gouvernour Felix sendeth greeting.

26 As this man was taken of the Iewes, and should haue bene killed of them, I came vpon them with the garison, and rescued him, perceiuing that he was a Roman.

27 And when I would haue knowne wherfore they accused him, I brought him forth into their counsell.

28 There I perceiued that he was accused of questions of their Lawe, but had no crime worthy of death, or of bondes.

29 And when it was shewed me, howe that the Iewes laid wait for the man, I sent him straight way to thee, and commanded his accusers to speake before thee the things that they had against him. Fare well.

30 Then the souldiers as it was commanded them, tooke Paul, and brought him by night to Antipatris.

31 And the next day, they left the horsemen

*This declareth that God hath to manne means to deliver his children out of danger, as there are creatures in the world, so that these uerities cannot conspire to create against this, but be had in white means to defeat their wicked practices.*

*Grake shew him that shewd these things to him.*

*This letter was written partly in the fauour of Paul, that his aduersaries might not oppose him, as hee was assembled to commend his owne diligence for he did not know that Paul was a Roman before he had rescued him, and given him to be straitly examined.*

*a Paul doeth not curse the hie Priest, but denounceth sharply the punishment of God which shoulde light vpon him, who vnder pretence of maistring the Lawe doeth transgresse it.*

*b He made this excuse as it were in mockerie, as if he would say, I know nothing in this man worthy the office of the hie Priest.*

*Exod. 22. 28. Phil. 2. 1. chap. 22. 30.*

*c He denieth not but there were other points, but he expresseth that, for the which Sadduces that were the chiefe gouernours, hated him most.*

*Mat. 22. 34. d Vnderstanding both kindes, the Angels and the spirits, which he concludeth vnder one, and the resurrection which is the other part.*

*When the same of God is in great danger, the Lord interuene to comfort and support him.*

*e The worde signifies cursing, as when a man either sweareth, voweth or wisheth him selfe to die, or to be given to the devil, except he bring his purpose to passe.*

to goe with him, and returned vnto the Cattle.

33 Now when they came to Cefarea, they deliuered the epistle to the Gouvernour, and presented Paul also vnto him.

34 So when the Gouvernour had read it, he asked of what prouince he was: and when he vnderstode that he was of Cilicia, I will heare thee, said he, when thine accusers also are come, and commaded him to be kept in Herods iudgement hall.

CHAP. XXIIII.

10 Paul being accusid, answereth for his life and doctrine against his accusers. 25 Felix grepeth him, thinking to haue a bribe, 31 And after leaueth him in prison.

1 Now after five dayes, Ananias the hie Priest came downe with the Elders, and with Tertullus a certaine Oratour, which appeared before the Gouvernour against Paul.

2 And when he was called forth, Tertullus begā to accuse him, saying, Seeing that we haue obtained great quietnes through thee, & that many worthy things are done vnto this nation through thy prouidence, We acknowledge it wholly, and in all places, most noble Felix, with all thanks.

3 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy courteisie a fewe wordes.

4 Certainly wee haue founde this man a pestilent felowe, and a mouer of sedition among all the Iewes throughout y world, and a chiefe maintainer of the sege of the Nazarites:

5 And hath gone about to pollure the Temple: therefore we tooke him, and woulde haue iudged him according to our Law:

6 But the chiefe captaine Lyfias came vp on vs, and with great violence tooke him out of our hands,

7 Commanding his accusers to come to thee: of whome thou mayst (if thou wilt inquire) knowe all these things whereof we accuse him.

8 And the Iewes likewise affirmed, saying that it was so.

9 Then Paul, after that the gouernour had beckned vnto him that he should speake, answered, I doe the more gladly answer for my selfe, for as much as I knowe that thou hast bene of many yeeres a iudge vnto this nation,

10 Seeing that thou maist know, that there are but twelue dayes since I came vp to worship in Ierusalem.

11 And they neither found me in the Temple disputing with any man, neither making vproare among the people, neither in the Synagogues, nor in the cite.

12 Neither can they proue the things, whereof they now accuse me.

13 But this I confesse vnto thee, that after the way (which they call heresie) so worship I the God of my fathers, beleeuing all things which are written in the Lawe and the Prophetes,

15 And haue hope towards God, that the resurrection of the dead which they themselves looke for also, shalbe both of iust & vniust.

16 And herein I endeuour my selfe to haue alway a cleare conscience toward God, & toward men.

17 Nowe after many yeeres, I came and brought almes to my nation and offerings.

18 At what time, certaine Iewes of Asia found me purified in the Temple,

19 Neither with multitude, nor with tumult.

20 Who ought to haue bene present before thee, and accuse me, if they had ought against me.

21 Or let these themselves say, if they haue founde any vniust thing in mee, while I stood in the Counsel,

22 Except it be for this one voyce, that I cryed standing among them, Of the resurrection of the dead am I accused of this day.

23 Now when Felix heard these things, he deferred them, & said, When I shall more perfectly knowe the things which concerne this way, by the comming of Lysias the chiefe Captaine, I will decide your matter.

24 Then hee commanded a Centurion to keepe Paul, and that he should haue ease, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him.

25 And after certaine dayes, came Felix with his wife Drusilla, which was a Jewesse, and he called forth Paul; and hearde him of the faith in Christ.

26 And as he disputed of righteousness, and temperance, & of the iudgement to come, Felix trembled, and answered, Go thy way for this time, and when I haue convenient time, I will call for thee.

27 He hoped also that money should haue bene giuen him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

28 When two yeeres were expired, Porcius Festus came into Felix roome: and Felix willing to get fauour of the Iewes, left Paul bound.

CHAP. XXV.

1 The Iewes accuse Paul before Festus. 8 He answereth for him selfe, 11 And appeareth vnto the Emperour. 14 His matter is referred before Agrippa, 23 And he is brought forth.

1 When Festus was then come into the prouince, after three dayes he went vp from Cefarea vnto Ierusalem.

2 Then the hie Priest, and the chief of the Iewes appeared before him against Paul: and they besought him,

3 And desired fauour against him, that he would send for him to Ierusalem: and they laid waite to kill him by the way.

4 But Festus answered, that Paul should be kept at Cefarea, and that he him selfe would shortly depart thither.

LIIII. iij.

§ Let

the resurrection of dead and

h Meaning, that it was a long time since he had bin at Ierusalem, which was whe he brought almes.

Chap. 11. 29.

Rom. 5. 26.

1 Cor. 9. 3.

Chap. 21. 27.

i For his accusers spake but

upon a false report, which

these bellowes of Satan had

blowne abroad, and durst not

them selves appeare.

Chap. 17. 2.

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the spouth rebeld. Or see forth the Luk. 21. 12. / c. 24.

note for power of the word of god.

1 The word of God maketh the verie wicked astonished, and therefore to them it is the fauour of death vnto death.

Or, to do a pleasure.

the wicked neglect no opportunity to break the mallee upon the saints servants of God.

The emulous suite of y Priests against Paul. as they had also thers m. c. 23. 14.

b Which may  
most commodi-  
ously.

5 Let them therefore, said he, which among you are able, come downe with vs: and if there be any wickednes in the man, let them accuse him.

6 ¶ Now when he had taried among them no more then ten dayes, he went downe to Cefarea, and the next daye sat in the iudgement seat, and commanded Paul to be brought.

7 And when hee was come, the Jewes which were come from Ierusalem, stood about him and laide many and grievous complaints against Paul, which they could not proue,

c Paul defendeth him selfe in iudgement.

8 For asmuch as he answered, that he had neither offended any thing against the Lawe of the Jewes, neither against the Temple, nor against Cesar.

Or, so do please.

9 Yet Festus willing to get fauour of the Jewes, answered Paul, and said, Wilt thou go vp to Ierusalem, and there be iudged of these things before me?

d Seing him selfe betrayed by the ambition of the iudge, he desireth that in consideration of his freedome, he may be sent to Rome.

10 Then said Paul, I stand at Cefars iudgement seat, where I ought to be iudged: to the Jewes I haue done no wrong, as thou very well knowest.

e It is lawfull to require the defense of the Magistrate to mainteine our right.

11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar.

f Without whose consent he could do nothing.

12 Then when Festus had spoken with the Counsel, he answered, Halt thou appealed vnto Cesar? vnto Cesar shalt thou go.

g This was his owne sister who he entertained.

13 ¶ And after certaine dayes, King Agrippa and Bernice came downe to Cefarea to salute Festus.

14 And when they had remained there many dayes, Festus proposed Pauls cause vnto the King, saying, There is a certaine man left in prison by Felix.

15 Of whom when I came to Ierusalem, the high Priests and Elders of the Jewes informed me, and desired to haue iudgement against him.

16 To whom I answered, that it is not the manner of the Romans for fauour to deliuer any man to the death, before that he which is accused, haue the accusers before him, and haue place to defend him selfe, concerning the crime.

17 Therefore when they were come hither, without delay the day following I sat on the iudgement seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood vp, they brought no crime of such things as I supposed.

h This word doeth also signifie religion: but he speaketh in contempt of the true doctrine.

19 But had certaine questions against him of their owne superstition, and of one Iesus which was dead, whom Paul affirmed to be aliue.

20 And because I doubted of such maner of question, I asked him whether he would go to Ierusalem, and there be iudged of these things.

21 But because he appealed to be reserued to the examination of Augustus, I com-

manded him to be kept, till I might sende him to Cesar.

22 Then Agrippa said vnto Festus, I would also heare the man my selfe. To morowe, sayd he, thou shalt heare him.

23 And on the morowe when Agrippa was come and Bernice with great pompe, and were entred into the Common hall with the chiefe captaines & chiefe men of the citie, at Festus commandement Paul was brought forth.

24 And Festus sayde, King Agrippa, and all men which are present with vs, see this man, about whom all the multitude of the Jewes haue called vpon me, both at Ierusalem, and here, crying, that he ought not to liue any longer.

25 Yet haue I founde nothing worthy of death, that he hath committed: neuertheless, seeing that he hath appealed to Augustus, I haue determined to send him.

26 Of whome I haue no certaine thing to write vnto my Lord: wherefore I haue brought him forth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For me thinketh it vnreasonable to send a prisoner, and not to shewe the causes which are layed against him.

#### CHAP. XXVI.

The innocencie of Paul is approved by rehearsing his conversation. 25 His modest answer against the iniuries of Festus.

1 Then Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for him selfe.

2 I thinke my selfe happie, King Agrippa, because I shall answer this day before thee of all the things whereof I am accused of the Jewes:

3 Chiefly, because thou hast knowledge of all customes, and questions which are among the Jewes: wherefore, I beseeche thee, to heare me patiently.

4 As touching my life from my childhood, and what it was fro the beginning among mine owne nation at Ierusalem, knowe all the Jewes.

5 Which knewe mee heretofore (if they would testifie) that after the most strait sect of our religion I liued a Pharise.

6 And now I stand and am accused for the hope of the promises made of God vnto our fathers.

7 Whereunto our twelve tribes instantly seruing God day and night, hope to come: for the which hopes sake O King Agrippa, I am accused of the Jewes.

8 Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verely thought in my selfe, that I ought to do many contrary things against the Name of Iesus of Nazaret.

10 Which thing I also did in Ierusalem: for many of the Saints I shut vp in prison, hauing

i Flatterers first vied to call Tyrants by this name, and after it so growed in to vice, that vertuous Princes refused it not, as appeareth by Plinies epistles to Traiag.

a Forasmuch as he best vnderstood the religion, he ought to be more attentive.

b Paul speaketh of this sect according to the peoples estimation, whose pretension it is as most holie about all others: for their doctrine was least corrupt.

h Heke the Lawe of God that none should not apply themselves.



hauing receiued authoritie of the high Priests, and when they were put to death, I gaue my sentence.

11 And I punished them throughout al the Synagogues, and compelled them to blaspheme, & being more mad against them, I persecuted them, euen vnto straunge cities.

12 At which time, euen as I went to \* Damascus with authoritie, and commission from the high Priests,

13 At middaye, O King, I sawe in the waye a light from heauen, passing the brightnes of the sunne, shine round about me, and which went with me.

14 So when we were al fallen to the earth, I heard a voyce speaking vnto me, & saying in the Hebrew tongue, \* Saul, Saul, why persecutest thou me? It is hard for thee to kicke against prickes.

15 Then I said, Who art thou, Lord? And he said, I am Iesus whom thou persecutest.

16 But rise and stand vp on thy feet: for I haue appeared vnto thee for this purpose to appoint thee a minister and a witness, both of the things which thou hast seene, and of the thinges in the which I will appeare vnto thee,

17 Deliuering thee from the<sup>d</sup> people, and from the Gentiles, vnto whom now I send thee,

18 To open their eyes, that they may turne from darkenes to light, and from the power of Satan vnto God, that they may receiue forgiuenes of finnes, and inheritance among them, which are sanctified by faith in me.

19 Wherefore, King Agrippa, I was not disobedient vnto the heauenly vision,

20 \* But shewed first vnto them of Damascus, and at Ierusalem, and throughout all the coastes of Iudea, and then to the Gentiles, that they should repent, and turne to God, and do workes worthy amende-ment of life.

21 For this cause the Iewes caught mee in the \* Temple, and went about to kill me.

22 Neuertheles, I obtained helpe of God, & continue vnto this daye, witnessing both to smal and to great, saying none other things, then those which the Prophets & Moses did say should come,

23 To wit, that Christ should suffer, and that he should be the first that should rise fro the dead, and should shewe light vnto the people, and to the Gentiles.

24 And as hee thus answered for him selfe, Festus said with a loud voyce, Paul, thou art besides thy selfe: much learning doeth make thee mad.

25 But he said, I am not mad, O noble Festus, but I speake the words of truth and sobernes.

26 For I knoweth of these thinges, before whome also I speake boldly: for I am perswaded that none of these thinges are hid from him: for this thing was not done in a corner.

27 O King Agrippa, beleuest thou the Prophets? I know that thou beleuest.

28 Then Agrippa saide vnto Paul, Almost thou periwadest me to become a Christian.

29 Then Paul said, I would to God that not onely thou, but also al that heare mee to daye, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the King rose vp, and the gouernour, and Bernice, and they that sate with them.

31 And when they were gone asparte, they talked betweene them selues, saying, This man doeth nothing worthy of death, nor of bondes.

32 Then said Agrippa vnto Festus, This man might haue bene loosed, if hee had not appealed vnto Cesar.

## CHAP. XXVII.

1 Pauls dangerous voyage and his company toward Rome.

2 Now when it was concluded, that we should saile into Italie, they deliuered both Paul, & certeine other prisoners vnto a Centurion named Iulius, of the band of Augustus.

3 And \* we entred into a ship of Adramyttium purposing to saile by the coastes of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

4 And the next day we arriued at Sidon: and Iulius curteously entreated Paul, and gaue him libertie to go vnto his friends, that they might refresh him.

5 And from thence we lanchd, and sailed hard by \* Cyprus, because the winds were contrary.

6 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Lycia.

7 And there the Centurion found a ship of Alexandria, sailing into Italie, and put vs therein.

8 And when wee had sailed slowly manye dayes, and scarce were come against Gnidium, because the winde suffered vs not, we sailed hard by \* Candie, nere to \* Salomone,

9 And with much a doe sayled beyond it, and came vnto a certaine place called the Faire hauens, neere vnto the which was the citie Lasea.

10 So when much time was spent, and sailing was now ieopardous, because also the \* Fast was now past, Paul exhorted them,

11 And said vnto them, Syrs, I see that this voyage will bee with hurte and much damage, not of the lading and ship onely, but also of our liues.

12 Neuerthelesse the Centurion beleued rather the gouernour and the master of the shippe, then those things which were spoken of Paul.

13 And because the haue was not commodious to winter in, manye tooke counsell

LIIII. iiii. to

a From Sidon to Myra they should haue sailed North, and by West: but the windes caused them to saile to Cyprus plaine North: thence to Cilicia North and by East, and so to Pamphylia and Myra plaine West.

b Or, Cyda. Which was an high hil of Candie bowing so far seaward.

c This fast the Iewes obserued about the moneth of October in the Feast of their expiation, Leuit. 23. 37. So that Paul thought it better to winter there, then to saile in the deepe of winter which was at hand.

forgiuenes of finnes, and inheritance by faith in Christ.

repent & amend.

# An Angel spake to Paul.

# The Actes.

# Shipwracke.

to departe thence, if by any meanes they might attaine to Phenice, *there* to winter, which is an haven of Candie, and lyeth toward the Southwest and by West, and Northwest and by West.

33 And when the southerne wind blew softly, they supposing to obtaine their purpose, loosed nerer, and sailed by Candie.

14 But anon after, there arose by it a stormy winde called <sup>4</sup> Euroclydon.

d That is, the Northeast wind or euerie East winde that is furious & stormie

15 And when the ship was caught, & could not resist the winde, we let her goe, and were caried away.

16 And we ranne vnder a litle Ile named <sup>4</sup> Clauda, and had much a doe to get the boat.

e This yle was West and by South from Candie straight toward y<sup>e</sup> goulfe Syrtes, which were certaine boyling fandes that swallowed vp al that they caught.

17 Which they tooke vp and vsed al helpe, vndergirding the ship, fearing least they should haue fallen into Syrtes, and they let downe the <sup>4</sup> vessel, and so were caried.

f Or, cast out the mark.

18 The next day when we were tossed with an exceeding tempest, they <sup>4</sup> lightened the ship.

19 And the third day we cast out with our owne hands the takling of the ship.

20 And when neither sunne nor starres in many dayes appeared, & no smal tempest lay vpon vs, all hope that we should be saued, was then taken away.

When mans hope of life is taken away, then he is in a desperate case, and he must trust in God, who is the author of life and glory, as the

21 But after long abstinence, Paul stode forth in the middes of them, and saide, Syrs, ye should haue hearkened to me, and not haue loosed from Candie: so should ye haue gained this hurt and losse.

f That is, ye should haue faued the losse by auoyding the danger.

22 But now I exhort you to be of good courage: for there shall bee no losse of anye mans life among you, saue of the ship only.

23 For there stood by me this night the Angel of <sup>4</sup> God, whose I am, and whome I serue,

g They could not the reprove him of rashnes, seeing that this was the ordinance of God.

24 Saying, Feare not, Paul: for thou must bee brought before Cesar: and loe, God hath giuen vnto <sup>4</sup> thee all that saile with thee.

h The graces & blessings, which God giueth to his children, prohte many times the enemies, which are v<sup>4</sup> worthieto receiue the fruit thereof.

25 Wherefore, sirs, be of good courage: for I belecue God, that it shal be so as it hath bene told me.

i Faith is grounded vpon the word of God.

26 Howbeit, we must be cast into a certaine lland.

k This sea in Strabos time was take for al part, which was about the mountains called Ceramii, and so deuideth Italie fro Dalmatia, and goeth vp to Venice.

27 And when the fourteenth night was come, <sup>4</sup> as we were caried to and fro in the

28 Adriaticall sea about midnight, the shipmen deemed that some countrey approached vnto them,

29 And sounded, and found it twentye fathoms: & when they had gone a litle further, they sounded againe, and found fiftene fathoms.

30 Then fearing lest they should haue falle into some rough places, they cast foure ancores out of the sterne, and wished that the day were come.

31 Now as the mariners were about to flee out of the ship, and had let downe the boat into the sea vnder a colour as though they would haue cast ancores out

of the foreship,

31 Paul said vnto the Centurion and the souldiers, Except these abide in the ship, <sup>4</sup> ye cannot be safe.

32 Then the souldiers cut of the ropes of the boat, and let it fall away.

33 And when it began to be daye, Paul exhorted them al to take meat, saying, This is the fourteenth day that ye haue taried, and continued <sup>4</sup> fasting, receiuing nothing.

34 Wherefore I exhorte you to take meat: for this is for your sauegarde: for there shall not <sup>4</sup> an heare fall from the head of any of you.

35 And when he had thus spoken, he tooke bread, and gaue thanks to God, in presence of them all, and brake it, and began to eat.

36 Then were they all of good courage, & they also tooke meate.

37 Nowe we were in the ship in al two hundredth, three score and sixtene soules.

38 And when they had eaten ynough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the countrey, but they spied a certaine creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken vp the ancores, they committed the ship vnto the sea, and loosed the rudder bondes, and hoied vp the maine saile to the winde, and drew to the shore.

41 And when they fel into a place, where two seas met, they thrust in the ship: and the fore parte stucke fast, and could not be moued, but the hinder part was broke with the violence of the waues.

42 Then the souldiers counsell was <sup>4</sup> to kill the prisoners, lest any of them, when hee had swomme out, should flee away.

43 But the Centurion willing to saue Paul, staied them from this counsell, and commaunded that they that coulde swimme, should cast them selues first into the sea, and go out to land:

44 And the other, some on boardes, and some on certaine <sup>4</sup> pieces of the ship: and so it came to passe, that they came al safe to land.

## CHAP. XXVIII.

1 Paul with his company are gently intreated of the barbarous people. 2 The ship hurteth him not. 3 He heareth Pauls father and others, and being furnished by them of things necessarie, he saured toward Rome. 4 VVhen being reassured of the brethren, he declareth his business. 5 And there preacht he a year.

1 And when they were come safe, then they knewe that the Ile was called <sup>4</sup> Melita.

2 And the Barbarians shewed vs no little kindness: for they kindled a fire, and receiued vs euery one, because of the present shoure, and because of the cold.

3 And when Paul had gathered a number of stickes, and laid them on the <sup>4</sup> fire, there came

I Paul would vse such names as God had ordeined, lest he should seeme to him. m He receiued an extraordinary abstinence, which came of the feare of death, & so toke away their appetite. n By this Hebrew phrase is meant that they should be in al points safe and sound. s. Sam. 4. 45. i. King. 2. 10. Mat. 10. 30.

o This declarereth the great & barbarous ingratitude of the wicked, which is not to be wonne by any benefites.

a Now called Malta.

Or, high came

Angel.

sayth.

Of the viper.

came a viper out of the heat, & leapt on his hand.

4 Nowe when the Barbarians sawe the worme hang on his hande, they saide among them selues, This man surely is a murderer, whome, though he hath escaped the sea, yet Vengeance hath not suffred to liue.

But he shooke off worme into the fire, and felt no harme.

6 Howbeit they waited when he shoulde haue swollen, or fallen downe dead suddenly: but after they had looked a great while, and saw no inconuenience come to him, they changed their mindes, and said, That he was a God.

7 In the same quarters, the chiefe man of the Ile ( whose name was Publius ) had possessions: the same receiued vs, and lodged vs three dayes courteously.

8 And so it was, that the father of Publius lay sicke of the feuer, and of a bloudie flux: to whome Paul entred in, and when hee praied, he laid his hands on him, and healed him.

9 When this then was done, other also in the yle, which had diseases, came to him and were healed,

10 Which also did vs great honour: and when wee departed, they laded vs with things necessary.

11 ¶ Now after three moneths we departed in a ship of Alexandria, which had wintred in the yle, whose badge was Castor and Pollux.

12 And when we arriued at Syracuse, we tarried there three dayes.

13 And from thence we set a compass, & came to Rhegium: and after one day, the South winde blewe, and we came the second day to Putioli,

14 Where we found brethren, and were desired to tary with them seuen dayes, and so we went toward Rome.

15 ¶ And from thence, when the brethren heard of vs, they came to meete vs at the Market of Appius, and at the Three Tavernes, whome when Paul sawe, he thanked God, and waxed bolde.

16 So when we came to Rome, the Centurion deliuered the prisoners to the general Captaine: but Paul was suffered to dwell by him selfe with a souldier that kept him.

17 And the third day after, Paul called the chiefe of the Iewes together: and when they were come, hee said vnto them, Men and brethren, though I haue committed nothing against the people, or Lawes of the fathers, yet was I deliuered prisoner

from Ierusalem into the hands of the Romans.

18 Who when they had examined me, would haue let me go, because there was no cause of death in me.

19 But when the Iewes spake contrarie, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see you, and to speake with you for the hope of Israels sake, I am bound with this chaine.

21 Then they saide vnto him, Wee neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euil of thee.

22 But wee will heare of thee what thou thinkest: for as concerning this secte, we know that euerye where it is spoken against.

23 And when they had appointed him a day, there came many vnto him into his lodging, to whome he expounded and testified the kingdom of God, and preached vnto them concerning Iesus, both out of the Law of Moses and out of the Prophets, from morning to night.

24 And some were perswaded with the things, which were spoken, and some beleued not.

25 Therefore when they agreed not among them selues, they departed, after that Paul had spoken one worde, to wit, Well spake the holie Ghost by Elishas the Prophet vnto our fathers,

26 Saying, Go vnto this people, and say, I haue heard you, and shall not understand, and seeing yee shall see, and not perceiue.

27 For the heart of this people is waxed fatte, and their eares are dull of hearing, and with their eyes haue they winked, lest they should see with their eyes, and heare with their eares, and vnderstand with their hearts, and should returne that I might heale them.

28 Be it knowne therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.

29 And when he had said these things, the Iewes departed, and had great reasoning among them selues.

30 And Paul remained two yeres full in an house hired for him selfe, and receiued all that came in vnto him,

31 Preaching the kingdom of God, and teaching those things which concerne the Lord Iesus Christ, with all boldnes of speech, without let.

h That is, for Iesus Christs cause, whome they had long looked for as he that should be the redeemer of the world.

i That this kingdome, which was spoken of by the Prophets was offered vnto them by the coming of Christ.

note the consistency of multitude 1. 4. 5. 6.

grayer. 9. 8.

saluation to the Gentiles.

THE



# THE EPISTLE OF THE

APOSTLE PAUL TO THE  
ROMANES.

## THE ARGUMENT.

**T**He great mercie of God is declared toward man in Christ Iesus whose righteousness is made ours through faith. For when man by reason of his owne corruption could not fulfill the Law, yet committed most abominably, both against the Law of God & nature, the infinite bonnie of God, himself of his promise made to his servants Abraham, the father of all beleaguers, ordeined that mans saluation should onely stand in the perfect obedience of his Sonne Iesus Christ: so that not onely the circumcised Jewes, but also the uncircumcised Gentiles should be saved by faith in him: even as Abraham before he was circumcised, was counted iust onely through faith, and yet afterward received circumcision, as a seale or badge of the same righteousness by faith. And to the intent, that none should thinke that the covenant which God made to him, & his posteritie, was not performed: either because the Jewes received not Christ, (which was the blessed seed) or els beleueth not that he was the true redeemer, because he did not onely, or at least more notably preferre the Jewes, the examples of Ismael & Esau declare that al are vnto Abrahams posteritie, which come of Abraham according to the flesh: but also the very strangers & Gentiles grafted in by faith, are made heires of the promise. The cause whereof is the only will of God: for as much as of his free mercie he electeth some to be saved, & of his iust indignitie reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Jewes should not be so much beaten downe, nor the Gentiles so much puffed up, the example of Elias prometh, that God hath yet his elect out of the natural posteritie of Abraham, though it appeareth not so to many eyes: & for that purpose that y Gentiles haue, it proceedeth of the liberal mercie of God, which he at length will stretch toward the Jewes againe, & so gather the whole Israel (which is his Church) of the both. This ground work of faith & doctrine laid, instructions of Christian maner follow: teaching euery man to walke in roundnes of conscience in his vocation, w al patience & humblenes, reuerencing & obeying the magistrate, exercising charity, putting of the old man, & putting on Christ, bearing w the weak, & louing one another according to Christs exaple. Finally S. Paul after his commendations to y brethren exhorteeth the to vniue, & to flee false preachers & flatterers, & so concludeth w a prayer.

### CHAP. I.

Paul sheweth by whom, & to what purpose he is called.  
13 He readeth will, 14 VVhat the Gospel is. 20 The use of creaturcs and wherefore they were made. 21. 24 The ingratitude, perversitie and punishment of all mankind.



Paul a servant of Iesus Christ, called to be an Apostle, put apart to preache the Gospel of God, (Which he had p:o

mised afore by his \* Prophets in the \* holie Scriptures)

3 Concerning his Sonne Iesus Christ our Lord (which was made of the \* seede of David according to the flesh,

And declared mightily to be the Sonne of God, touching the Spirit of \* sanctification by the resurrection from the dead) By whom we haue receiued grace, and Apostleship (that obedience might be giuen vnto the faith) in his Name among al the Gentiles.

6 Among whome ye be also the \* called of Iesus Christ:

7 To al you that bee at Rome beloued of God, called to be Saints: \* Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

f Which was that most liberal benefite to preache the vnsarcheable riches of Christ. g That is, by the mercy of God are adopted in Iesus Christ. 1 Cor. 1. 3. Gal. 1. 3. 1 Tim. 1. 2.

"Or, minister.  
a Through Gods mercie, & also appointed by commandement to this Apostleship.  
b Or chosen by the eternal counsel of God, or by y declaration of y same counsel.  
Al. 1. 1. 2.  
Deut. 1. 1. 2.  
Al. 1. 1. 2.

c The Scriptures onely set forth the great benefite of God promised & performed to the world in Iesus Christ.

d Meaning of the posteritie and of the flesh of the virgin Marie.

e By the Spirit he declareth y Christ is God, whose power did so sanctifie his humanitie, y it could not feeble corruptio, nor yet remaine in death.

f Which was that most liberal benefite to preache the vnsarcheable riches of Christ. g That is, by the mercy of God are adopted in Iesus Christ. 1 Cor. 1. 3. Gal. 1. 3. 1 Tim. 1. 2.

h The free mercy of God, and prosperous successe in all things.

8 First I thanke my God through Iesus Christ for you al, because your faith is published throughout the whole world.

9 For God is my witness (who I serue in my spirit in the Gospel of his Sonne) that without ceasing I make mention of you in my prayers, beseeching, that by some means one time or other I might haue a prosperous iourney by the will of God, to come vnto you.

11 \* For I long to see you, that I might bestowe among you some spiritual gifte, to strengthen you,

12 That is, that I might be comforted together with you, through our mutual faith, both yours and mine.

13 Now my brethren, I would that ye should not bee ignorant, howe that I haue often times purposed to come vnto you (but haue bene \* let hitherto) that I might haue some \* fruite also among you, as I haue among the other Gentiles.

14 I am better both to the Grecians, and to the Barbarians, both to the wief men and vnto the vnwise.

15 Therefore, as much as in me is, I am ready to preache the Gospel to you also, that are at Rome.

16 For I am not \* ashamed of the Gospel of Christ: for it is the \* power of God vnto saluation to euery one that beleueth, to the Iewe first, & also to the Grecian.

17 For by it the \* righteousness of God is reueiled, from faith to faith: as it is written, \* The iust shall liue by faith.

contrarie to mans iustice, or the iustice of workes, and onely is apprehended by faith which daily increaseth, Psal. 64. 7. \* Which God approueth, Habak. 2. 4. Gal. 3. 11. 1 Cor. 1. 3. 1.

i That is, through Christian Churche k Earnestly, w from the heart l In preaching i Some of God, that is, reconciliation and pure through Christ Chap. 1. 1. 2.

m Either by the tam, 1. Thes. 1. 1. or by the holie Ghost. Ad. 1. 1. 2. or called to some other place to preach i Gospel, Chap. 1. 1. 2. n Whereof I am, I am not for the king of the w ked.

o He passeth not for the instrument.

p Or, effectual instrument.

q The perfect and integritie which whosoer hath, appeareth before God holie, blameless, and can be accused of no fault, and this iustice is apprehended by faith which daily increaseth, Psal. 64. 7. \* Which God approueth, Habak. 2. 4. Gal. 3. 11. 1 Cor. 1. 3. 1.

spirit. 2. 2.

our prayers w must remember the saints. 7. 11

At et non haucit.

affiance to y faith

oration. 6. 7.

faith. 17.

18 For the wrath of God is reueiled from heauen against al vngodlines, and vn-righteoulines of men, which withhold the truth in vnrighteoulines,

19 Forasmuch as that, which may be knowe of God, is manifest in them for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternall power & Godhead, are seene by the creation of the world, being considered in his workes, to the intent that they should be without excuse:

21 Because that when they knewe God, they glorified him not as God, neither were thankfull, but became vaine in their imaginations, and their foolish heart was full of darkenes.

22 When they professed them selues to be wise, they became fooles.

23 For they turned the glory of the incorruptible God to the similitude of the image of a corruptible man, & of birds, & foure footed beasts, and of creeping things.

24 Wherefore also God gaue them vp to their hearts lusts, vnto vncleannes, to defile their owne bodies betwene them selues:

25 Which turned the truth of God vnto a lie, and worshipped and serued the creature, forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the naturall vse that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, and man with man, wrought filthines, and receiued in them selues such recompense of their error, as was meete.

28 For as they regarded not to know God, euen so God deliuered them vp vnto a reprobate minde, to do those things which are not conuenient.

29 Being full of all vnrighteoulines, fornication, wickednes, couetousnes, maliciousnes, full of enuie, of murder, of debate, of deceit, taking all things in the euill parte, whisperers,

30 Backbiters, haters of God, doers of wrong, proude, boasters, inuenters of euill things, disobedient to parents, without vnderstanding, couenant breakers, without naturall affection, such as can neuer be appeased, merciles.

31 Which men, though they knewe the Law of God, how that they which comit such things, are worthy of death, yet not onely do the same, but also fauour them that do them.

Whereof Moses Law is a plaine exposition. Or, righteousness.

He searcheth the hypocrites with Gods iudgement, 7 And comforteth the faithfull. 12 To beat downe all vaine pretence of ignorance, holines, and of alluiance with God, he proueth all men to be sinners, 13 The Gentiles by their conscience, 17 The Iewes by the Law written.

Therefore thou art inexcusable, O man, whose euer thou art that iudgeth for in that that thou iudgeth another; thou condemnest thy selfe: for thou that iudgest, doest the same things.

2 But wee knowe that the iudgement of God is according to truth, against them which commit such things.

3 And thinkest thou this, O thou man, that iudgeth them which do such things; and doest the same, that thou shalt escape the iudgement of God?

4 Or despisest thou the riches of his bountifullnes, and patience, and long suffering, not knowing that the bountifullnes of God leadeth thee to repentance?

5 But thou, after thine hardnes, and heart that cannot repen, heapest vnto thy selfe wrath, against y day of wrath, and of the declaration of the iust iudgement of God.

6 Who wil reward euery man according to his workes:

7 That is, to them which by continuance in well doing seeke glory and honour, and immortalitie, eternall life:

8 But vnto them that are contentious and disobey the truth, and obey vnrighteousnes, shalbe indignation and wrath.

9 Tribulation and anguish shalbe vpon the soule of euery man that doeth euill: of the Iewe first, and also of the Grecian.

10 But to euery man that doeth good, shalbe glory, and honour, and peace, to the Iewe first, and also to the Grecian.

11 For there is no respect of persons with God.

12 For as many as haue sinned without the Law, shal perish also without the Law: and as many as haue sinned in the Law, shalbe iudged by the Law.

13 For the hearers of the Lawe are not righteous before God: but the doers of the Law shalbe iustified.

14 For when the Gentiles which haue not the Lawe, do by nature the things conuained in the Law, they haue not the Law, are a Law vnto them selues,

15 Which shewe the effecte of the Lawe written in their heartes, their conscience also bearing witnes, and their thoughtes accusing one another, or excusing.

16 At the day when God shal iudge the secretes of men by Iesus Christ, according to my Gospel.

17 Beholde, thou art called a Iewe, and reatest in the Law, and gloriest in God; and knowest his wil, and allowest the things that are excellent, in that thou art instructed by the Law.

18 And perswadest thy selfe that thou art a guide of the blind, a light of them which are in darkenes,

20 An instructor of them which lacke discretion, a teacher of the vnlearned, which hast the forme of knowledge, and of the truth in the Law.

And confidence in the Law. Chap. 9. 4. Or, wilt thou things that differ from it. 1 The way to teache others in the knowledge of the truth.

Or, blame. Neither they which do approue euil doers, nor they which reprove the, are excusable before God.

For either thou art guilty of y same fault, or the like.

For he iudgeth the heart, & regardeth not the outward person.

The wicked shalbe condemned, & the faithfull deliuered.

The common sort of men are most vnable to be iustified by their workes, seeing Abraham y father of beleeuers hath nothing to glorie of before God, and therefore al mens workes that condemne the, and they onely shalbe lauded.

which appereth Iesus Christ by faith to be their only iustice and sanctification.

By the Grecian he vnderstandeth the Gentile, and euerie one that is not a Iewe.

As touching anie outward qualitie, but as the potters before he make his vessels, he doeth appoint some to glorie, and others to ignominie.

That is, without y knowledge of the Law written, which was giuen by Moses.

For mans conscience sheweth him when he doeth good or euil.

He awakens y Iewes, which were a sleepe through a certaine securi-

ty.

Christ shall iudge the secretes of all hearts.

Reprobate minde.

Christ shall iudge the secretes of all hearts.

Christ shall iudge the secretes of all hearts.

Christ shall iudge the secretes of all hearts.

# Hypocrites. The Iewes preferment.

# To the Romanes.

# All are sinners. Iustified by faith.

- 21 Thou therefore, which teachest another, teachest thou not thy selfe? thou that preachest, A man should not steale, dost thou steale?
- 22 Thou that saist, A man should not commit adulterie, dost thou commit adulterie? thou that abhorrest idoles, committest thou sacriledge?
- 23 Thou that gloriest in the Law, through breaking the Law dishonourest thou God?
- 24 For the Name of God is blasphemed among the Gentiles through you, \* as it is written.
- 25 For circumcision verely is profitable, if thou do the Law: but if thou be a trasgressor of the Law, thy \* circumcision is made vncircumcision.
- 26 Therefore if the vncircumcision keepe the ordināces of the Law, shall not his vncircumcision be counted for circumcision.
- 27 And shall not vncircumcision which is by nature (if it keepe the Lawe) iudge thee, which by the \* letter and circumcision art a transgressor of the Law?
- 28 For he is not a Iewe, which is one outward: neither is that circumcision, which is outward in the flesh:
- 29 But he is a Iewe which is one within, and the \* circumcision is of the heart, in the \* spirit, not in the letter, whose praise is not of men, but of God.

The end of circumcision was the keeping of the Law, and the Sacrament separated from his end is of none effect.

Or, condemne. When the Lawe is called the letter, or that it pro-uoketh death in vs, or that it killeth, or is the ministerie of death, or that it is the strength of sinne, it is ment as we consider the law of it selfe wout Christ.

Col. 2. 11. In the inward man and heart.

## CHAP. III.

Having granted some prerogatives to the Iewes, because of Gods free and stable promise, 10 He proueth by the Scriptures, both Iewes and Gentiles to be sinners, 21. 24 And to be iustified by grace through faith, and not by works, 21 And so the Law is established.

- 1 What is then the preferment of the Iewe? or what is the profite of circumcision.
- 2 Much euery manner of way: for chieflye, because vnto them were committed the \* oracles of God.
- 3 For what, though some did not beleue? shal their \* vnbelief make the faith of God without effect?
- 4 God forbid: yea, let God be \* true, & \* euerye man a liar, as it is written, \* That thou mightest be \* iustified in thy wordes, and ouercome, when thou art iudged.
- 5 Nowe if \* our vnrighteousnes commend the righteousness of God, what shall wee say? Is God vnrighteous which punisheth? (I speake \* as a man)
- 6 God forbid: els how shal God iudge the worlde?
- 7 For if the veritie of God hath more aboundeth through my lie vnto his glorie, why am I yet condemned as a sinner?
- 8 And (as we are blamed, & as some affirme that we say) why do we not euil, that good may come thereof? whose dānation is iust.
- 9 What then? are we more excellent? No, in no wise: for we haue already pro-

- ued, that al, both Iewes and Gentiles are \* vnder sinne.
- 10 As it is written, \* There is none righteous, no not one.
- 11 There is none that vnderstandeth: there is none that seeketh God.
- 12 They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.
- 13 \* Their throte is an open sepulchre: they haue vsed their tongues to deceite: \* the poyson of aspes \* vnder their lippes.
- 14 \* Whose mouth is full of cursing and bitterness.
- 15 \* Their feete are swift to sheade blood.
- 16 Destruction and calamitie are in their wayes,
- 17 And the \* waye of peace they haue not known.
- 18 \* The feare of God is not before their eyes.
- 19 Now we know that whatsoever the \* Law saith, it saith it to the \* which are vnder the Law, that euery mouth may be stopped, & all the worlde be \* culpable before God.
- 20 \* Therefore by the workes of the \* Lawe shal no flesh be iustified in his sight: for by the Lawe cometh the knowledge of sinne.
- 21 But nowe is the \* righteousness of God made manifest without the Lawe, hauing witness of the Lawe and of the Prophets.
- 22 To wit, the righteousness of God by the faith of Iesus Christ, vnto all, and vpon all, that beleue.
- 23 For there is no difference: for all haue sinned, and are \* deprivd of the glorie of God,
- 24 And are iustified freely by his grace, through the redemption that is in Christ Iesus,
- 25 Whome God hath set forth to be a reconciliation through faith in his blood, to declare his \* righteousness, by the forgiveness of the sinnes that are passed through the patience of God.
- 26 To shewe at this time his righteousness, that he might be iust, and a iustifier of him which is of the faith of Iesus.
- 27 Where is then the reioycing? It is excluded. By what Lawe? of workes? Nay: but by the \* Lawe of faith.
- 28 Therefore we conclude, that a man is iustified by faith without the workes of the Lawe.
- 29 God, is he the God of the Iewes onely, and not of the Gentiles also? Yes, euen of the Gentiles also.
- 30 For it is one God who shal iustifie circumcision \* of faith, & vncircumcision through faith.
- 31 Doe we then make the Law of none effect through faith? God forbid: yea \* we establish the Law.

nie difference, it onely standeth in words: for in effect there is none. The doctrine of faith is the ornament of the Law: for it embraceth Christ, who by his death hath satisfied the Law: so that the Law which could not bring vs to saluation by reason of our own corruption, is now made effectual to vs by Christ Iesus.

## CHAP.

all are vnder sinne

10. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

to be. 10. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

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spirit

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CHAP. IIII.

17. He declareth that iustification is a free gift, given by them them selves, of whom the Law was not bound, as of Abraham and of David, 18 And also by the office of the Lawe and faith.

1 What shall we saye then, that Abraham our father hath founde concerning the flesh?

2 For if Abraham were iustified by works, hee hath wherein to reioyce, but not with God.

3 For what saith the Scripture? **Abraham** beleued God, and it was counted to him for righteousness.

4 Nowe to him that worketh, the wages is not counted by fauour, but by dette,

5 But to him that worketh not, but beleueth in him that iustifieth the vngodly, his faith is counted for righteousness.

6 Euen as David declareth the blessednes of the man, vnto whome God imputeth righteousness without works, saying,

7 **Blessed are they**, whose iniquities are forgiven, and whose finnes are covered.

8 Blessed is the man, to whome the Lorde imputeth not sinne.

9 Came this blessednes then vpon the circumcision onely, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousness.

10 How was it then imputed? when he was circumcised, or vncircumcised? not when he was circumcised, but when he was vncircumcised.

11 After hee receiued the signe of circumcision, as the seale of the righteousness of the faith which he had, when he was vncircumcised, that he should be the father of all them that beleue, not being circumcised, that righteousness might be imputed to them also,

12 And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the steps of the faith of our father Abraham, which he had when he was vncircumcised.

13 For the promes that hee should be the heire of the world, was not **giuen to Abraham**, or to his seede, through the Lawe, but through the righteousness of faith.

14 For if they which are of the Lawe, be heires, faith is made void, and the promise is made of none effect.

15 For the Lawe causeth wrath: for where no Law is, there is no transgression.

16 Therefore it is by faith, that **might come** by grace, and the promes might be sure to all the seede, not to that onely which is of the Law: but also to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, **I haue made thee a father of many nations**) **euen** before God whom he beleued, who quickeneth the dead, and calleth those things which be not, as though they were.

18 Which were nothing, are called by the power of God to be of the number of the faithfull.

18 Which Abraham about hope, beleued vnder hope, that he should be father of many nations: according to that which was spoken to him, **So shall thy seede** Gen. 15. 3. be.

19 And he not weake in the faith, considered not his owne bodie, which was now dead, being almost an hundred yere old, neither the deadnes of Saras wombe.

20 Neither did he doute of the promes of God through vnbelief, but was strengthened in the faith, and gaue glorie to God,

21 Being fully assured that hee which had promised, was also able to do it.

22 And therefore it was imputed to him for righteousness.

23 Now it is not written for him onely, that it was imputed to him for righteousness,

24 But also for vs, to whome it shalbe imputed for righteousness, which beleue in him that raised vp Iesus our Lorde from the dead.

25 Who was deliuered to death for our finnes, and is risen againe for our iustification.

CHAP. V.

He declareth the fruite of faith, 7 And by comparison setteth forth the loue of God and obedience of Christ, which is the fundation and ground of the same.

1 Then being iustified by faith, we haue peace towards GOD through our Lord Iesus Christ.

2 By whom also we haue access to this grace, wherein we stande, and reioyce vnder the hope of the glorie of God.

3 Neither do we so onely, but also we reioyce in tribulations, knowing that tribulation bringeth forth patience,

4 And patience experience, & experience hope,

5 And hope maketh not ashamed, because the loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vnto vs.

6 For Christ, when we were yet of no strength, at his time, died for the vngodly.

7 Doubtes one will scarce die for a righteous man: but yet for a good man it may be that one dare dye.

8 But God setteth out his loue toward vs, seeing that while wee were yet sinners, Christ dyed for vs.

9 Much more then, being now iustified by his blood, wee shalbe saved from wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shalbe saved by his life.

11 And not onely so, but we also reioyce in God through our Lorde Iesus Christ, by whom we haue now received the atonement.

12 Wherefore, as by one man sinne entred into the world, and death by sinne, and so death went ouer al men: forasmuch as all men

q But most streng and constant.

r In that she was not to be any way doubtfull of Gods promises, but to be throughly assured.

r For his mercy and truth.

t For our instruction: for we shall be iustified by the same means.

u To accomplish & make perfect our iustification.

Abrahams faith. c. 4. 3.

not to be any way doubtfull of Gods promises, but to be throughly assured.

By his mercy and truth.

Christ died for sinners, & rose againe for our iustification.

Iustification by faith. c. 4. 3.

By whom also we haue access to this grace, wherein we stande, and reioyce vnder the hope of the glorie of God.

hope.

the fruite of faith.

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# Dead to sinne.

# To the Romanes.

# We must be holie.

g From Adam <sup>13</sup> For vnto the time of the Law was sinne in the worlde, but sinne is not imputed, while there is no Law.

h He meaneth young babes, which neither had the knowledge of the law of nature, nor any motion of concupiscence, much lesse committed any actual sinne: & this may also comprehend the Gentiles.

i Yet all mankind, as it were, were as yet inclosed in Adams loynes.

k Which was Christ.

l For by Christ we are not onely delivered from the finnes of Adam, but also from all such as wee haue added thereunto.

m The iustice of Iesus Christ which is imputed to the faithfull.

n Which belieues to be faued of Iesus Christ.

o The Lawe of Moses.

p That it might be more manifestly known, and set before all mens eyes.

men haue sinned.

But death reigned from Adam to Moses, euen ouer them also that sinned not after the like maner of the transgression of Adam, which was the figure of him that was to come.

But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, much more the grace of God, & the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

Neither is the gift so, as that which entred in by one that sinned: for the fault came of one offence vnto cōdemnation: but the gift is of many offences to iustification.

For if by the offence of one, death reigned through one, much more shall they which receiue the abundance of grace, and of the gift of righteounes, reigne in life through one, that is, Iesus Christ.

Likewise then as by the offence of one, she fault came on all men to condemnation, so by the iustifying of one, the benefite abounded toward all men to the iustification of life.

For as by one mans disobedience, many were made sinners, so by the obedience of one, shall many also be made righteous.

Moreouer the Lawe entred thereupon that the offence should abound: neuertheles, where sinne abounded, there grace abounded much more:

That as sinne had reigned vnto death, so might grace also reigne by righteounes vnto eternal life, through Iesus Christ our Lord.

might be destroyed, that henceforth we should not serue sinne.

For he that is dead, is freed from sinne.

Wherefore, if we be dead with Christ, we beleeue that we shall liue also with him.

Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion ouer him.

For in that he died, hee died once to sinne: but in that hee liueth, he liueth to God.

Likewise thinke ye also, that ye are dead to sinne, but are aliue to God in Iesus Christ our Lord.

Let not sinne reigne therefore in your mortall body, that ye should obey it in the lustes thereof.

Neither giue ye your members as weapons of vnrighteounes vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, & giue your members as weapons of righteounes vnto God.

For sinne shall not haue dominion ouer you: for ye are not vnder the Lawe, but vnder grace.

What then? shal we sinne, because we are not vnder the Law, but vnder grace? God forbid.

Know ye not, that to whomsoever ye giue your selues as seruants to obeye, his seruants ye are to whom ye obey, whether it be of sinne vnto death, or of obedience vnto righteounes?

But God be thanked, that ye haue bene the seruants of sinne, but ye haue obeyed from the heart vnto the forme of the doctrine, whereunto ye were delivered.

Being then made free from sinne, ye are made the seruants of righteounes.

I speake after the maner of man, because of the infirmities of your flesh: for as ye haue giuen your members seruants to vncleannes & to iniquitie, to commit iniquitie, so now giue your members seruants vnto righteounes in holines.

For when ye were the seruants of sinne, ye were freed from righteounes.

What fruite had ye then in those things, whereof ye are now ashamed? For the end of those things is death.

But now being freed from sinne, & made seruants vnto God, ye haue your fruite in holines, and the end, euermore life.

For the wages of sinne is death: but the gift of God is eternal life through Iesus Christ our Lord.

pacitie, I vse these similitudes of seruitude & freedom, that ye might the better vnderstand. Or, the rewarde and recompence. I similitude compared to a tyrant which reigneth by force, who giueth death as allowance to them that were preferred by the Lawe.

## CHAP. VI.

Because no man should glorie in the flesh, but rather seek to subdue it to the Spirit, he sheweth by the vertue and end of Baptisme, that regeneration is ioyned with iustification, and therefore exhorteth to godly life, setting before mens eyes the rewarde of sinne and righteounes.

What shall we saye then? Shall wee continue still in sinne, that grace may abound? God forbid.

How shal we, that are dead to sinne, liue yet therein?

Know ye not, that as we which haue bene baptized into Iesus Christe, haue bene baptized into his death?

We are buried then with him by baptisme into his death, that like as Christe was raised vp from the dead by the glorie of the Father, so we also should walke in newnes of life.

For if we be grafted with him to the similitude of his death, euen so shall we be to the similitude of his resurrection.

Knowing this, that our olde man is crucified with him, that the body of sinne

## CHAP. VII.

The vse of the Lawe, & how Christ hath delivered vs from it. The infirmities of the flesh, & the Spirit.

The dangerous fight betweene the flesh and the Spirit.

Nowe ye not, brethren, (for I speake to them that knowe the Lawe) that the Lawe hath dominion ouer a man as moral lawe.

faith. c. 6. 8.

not sinne reigne.

sm & grace. Hart. c. 6. 14.

iustification of y.

Death to sin

renewing of sin. v. 22.

newnes of life.

as long as he liueth?

2 \* For the woman which is in subiection to a man, is bounde by the Lawe to the man, while hee liueth: but if the man be dead, she is deliuered from the lawe of the man.

3 So then, if while the man liueth, she take another man, she shalbe called an adulteresse: but if the man be dead, she is free from the Law, so that she is not an adulteresse, though she take another man.

4 So ye, my brethren, are dead also to the Law by the body of Christ, that ye should be vnto another, *even vnto him* that is raised vp from the dead, that wee should bring forth fruite vnto God.

5 For when we were *in the flesh*, the *motions of sinnes*, which were by the Lawe, hid force in our members, to bring forth fruite vnto death.

6 But now we are deliuered from the Lawe, being dead vnto it, wherein wee were holden, that we should serue in newnes of Spirit, and not in the oldnes of the letter.

7 What shal we say the? Is the Law sinne? God forbid. Nay, I knew not sinne, but by the Lawe: for I had not known lust, except the Lawe had said, Thou shalt not lust.

8 But sinne tooke an occasion by the commandement, and wrought in me al manner of concupiscence: for without the Lawe sinne is dead.

9 For I once was aliue, without the Lawe: but when the commandement came, sinne reuiued,

10 But I died: and the same commandement which was ordeined vnto life, was founde to be vnto me vnto death.

11 For sinne tooke occasion by the commandement, and deceiued me, and thereby slewe me.

12 Wherefore the Law is holy, and the commandement is holy, and iust, and good.

13 Was that the which is good, made death vnto me? God forbid: but sinne, y it might appeare sinne, wrought death in me by that which is good, y sinne might be out of measure sinful by the commandement.

14 For we knowe that the Law is spiritual, but I am carnall, sold vnder sinne.

15 For I allow not that which I do: for what I would, that doe I not: but what I hate, that do I.

16 If I do then that which I would not, I consent to the Law, that it is good.

17 Now then, it is no more I, that do it, but the sinne that dwelleth in me.

18 For I knowe, that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me: but I finde no meanes to performe that which is good.

19 For I doe not the good thing, which I would, but the euill, which I would not, that do I.

20 Nowe if I doe that I woulde not, it is no more I that do it, but the sinne that dwelleth in me.

21 I finde then by the Lawe, that when I would do good, euill is present with me.

22 For I delite in the Lawe of God, concerning the inner man:

23 But I see another law in my members, rebelling against the lawe of my minde, and leading me captiue vnto the lawe of sinne, which is in my members.

24 O wretched man that I am, who shal deliuer me from the bodie of this death?

25 I thanke God through Iesus Christe our Lord. Then I my selfe in my minde serue the Law of God, but in my flesh the lawe of sinne.

f Which is the part corrupted.

o That is, in my spirit.

Or, commands.

mens. Euen the corruption which yet remaineth.

q This fleshy lump of sinne & death.

r In that parte which is regenerate.

CHAP. VIII.

The assurance of the faithful, and of the fruites of the holy Ghost in them. 1 The weakenes of the Lawe, and who accomplished it. 2 The weakenes of the Lawe, and who accomplished it. 3 Of what sort the faithful ought to be. 4 The fruites of the Spirit in them. 5 Of hope. 6 Of patience vnder the crosse. 7 Of the mutual love betwixt God and his children. 8 Of his foreknowledge.

Now then there is no condemnation to the that are in Christ Iesus, which walke not after the flesh, but after the Spirit.

2 For the Law of the Spirit of life which is in Christ Iesus, hath freed me from the law of sinne and of death.

3 For (that that was impossible to the law, in as much as it was weake, because of the flesh) God sending his owne Sonne, in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh,

4 That the righteousnes of the law might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

5 For they that are after the flesh, saurour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 For the wisdom of the flesh is death: but the wisdom of the Spirit is life and peace.

7 Because the wisdom of the flesh is enemie against God: for it is not subiect to the Law of God, neither in deede can be.

8 So then they that are in the flesh, can not please God.

9 Nowe ye are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10 And if Christe be in you, the bodie is dead, because of sinne: but the Spirit is life for righteousnes sake.

11 But if the Spirit of him that raised vp Iesus from the dead, dwel in you, he that raised vp Christ from the dead, shall also quicken your mortall bodies, because that his

regeneration, which abolisheth sinne in our flesh, not al at once, but by degrees: wherefore we must in the meane tyme call to God through patience.

a Though sinne no condemnation to them that are in Christ, not by the lawe.

b He annexeth the condition, least we should abuse the libertie.

c The power & authority of the Spirit, that is, the grace of regeneration.

d Whose sanctification is made ours.

e Or, of no strength Christ did take flesh, which of nature was subiect to sin, which notwithstanding he sanctified euil in the very instant of his conception, and so did appropriate it vnto him, that he might destroye sinne in it. 2 Cor. 7. 15.

f Or, by sinne.

g That which the lawe requireth.

h The worde comprehendeth al that which is most excellent in man, as will, vnderstanding, reason, wit, &c.

i Or, if so be.

j Or, flesh.

k The spirit of regeneration, which abolisheth sinne in our flesh, not al at once, but by degrees: wherefore we must in the meane tyme call to God through patience.

l The spirit of regeneration, which abolisheth sinne in our flesh, not al at once, but by degrees: wherefore we must in the meane tyme call to God through patience.

m The spirit of regeneration, which abolisheth sinne in our flesh, not al at once, but by degrees: wherefore we must in the meane tyme call to God through patience.

n The spirit of regeneration, which abolisheth sinne in our flesh, not al at once, but by degrees: wherefore we must in the meane tyme call to God through patience.

o The spirit of regeneration, which abolisheth sinne in our flesh, not al at once, but by degrees: wherefore we must in the meane tyme call to God through patience.





- \* Rebecca when she had conceiued by one, *euem* by our father Isaac.
- 11 For *ye she children* were borne, & when they had neither done good, nor euil (that the purpose of God might remaine according to election not by workes, but by him that calleth)
- 12 It was saide vnto her, \* The elder shall serue the yonger.
- 13 As it is written, \* I haue loued Iacob, and haue hated Esau.
- 14 What shall we say then? Is there vnrighteousnes with God? God forbid.
- 15 For he saith to Moses, \* I will haue mercie on him, to whom I will shewe mercie: and wil haue compassio on him, on whom I will haue compassion.
- 16 So then is not in him that willett, nor in him that rineth, but in God that sheweth mercie.
- 17 For the <sup>h</sup> Scripture sayeth vnto Pharaos, \* For this same purpose haue I stirred thee vp, that I might shewe my power in thee, & that my Name might be declared throughout all the earth.
- 18 Therefore he hath mercie on whome he will, and whome he will, he hardeneth.
- 19 Thou wilt say then vnto me, Why doeth he yet complaine? for who hath resisted his will?
- 20 But, O man, who art thou which "pleadest against God? shall the "thing formed say to him that formed it, Why hast thou made me thus?
- 21 Hath not the potter power of the clay to make of the same lump one vessell to "honour, and another vnto dishonour?
- 22 *What* and if God woulde, to shewe his wrath, and to make his power known, suffer with long paciee the vessels of wrath, prepared to destruction?
- 23 And that he might declare the riches of his glorie vpō the vessels of mercie, which he hath prepared vnto glorie?
- 24 Euen vs, whom he hath called, not of the Iewes onely, but also of the Gentiles,
- 25 As he saith also in Osee, \* I will cal them, My people, which were not my people: & her, Beloued, which was not beloued.
- 26 And it shalbe in the place where it was saide vnto them, \* Ye are not my people, that there they shalbe called, The childre of the liuing God.
- 27 Also Esaias cryeth concerning Israel, \* Though the number of the children of Israel were as the sand of the sea, *yes* shall *but* a remnant be saued.
- 28 For he will make his account, & gather it into a short summe with righteousness: for the Lorde will make a short count in the earth.
- 29 \* And as Esaias said before, Except the Lord of hostes had left vs a seede, we had bene made as <sup>m</sup> Sodom, and had bene like to Gomorrah.
- 30 What shall we say then? That the Gentiles which followed not righteousness, haue attained vnto righteousness, euen the

righteousnes which is of faith.

- 31 But Israel which followed the Lawe of righteousness, could not attaine vnto the Lawe of righteousness.
- 32 Wherefore? Because *they sought* it not by faith, but as *it were* by the workes of the Law: for they haue stumbled at the stumbling stone,
- 33 As it is written, \* Beholde, I lay in Sion a "stumbling stone, & a rocke to make men fall: and euery one that beleueth in him, shall not be ashamed.

## CHAP. X.

After that he had declared his zeale towards them, he sheweth the cause of the ruine of the Iewes. 4 The end of the Law. 5 The difference betwene the iudice of the Law, and of faith. 17. VV herof faith commeth, and to whom it belongeth. 19 The reuocatio of the Lawes, and calling of the Gentiles.

- 1 Brethren, mine hearts desire and prayer to God for Israel is, that they might be saued.
- 2 For I beare them record, that they haue <sup>a</sup> the zeale of God, but not according to knowledge.
- 3 For they, being ignorant of the righteousness of God, & going about to stablish their owne righteousness, haue not submitted them selues to the righteousness of God.
- 4 \* For Christ is the <sup>b</sup> end of the Lawe for righteousness vnto euery one that beleueth.
- 5 For Moses thus describeth the righteousness which is of the Lawe, \* That the man which doeth these things, shall liue thereby.
- 6 But the righteousness which is of faith, speaketh on this wise, \* Say not in thine heart, Who shall ascend into heauen? (that is to bring Christ from aboue)
- 7 Or, Who shall descend into y deepe? (that is to bring Christ againe from the dead)
- 8 But what saith it? The word is nere thee, *euen* in thy mouth, & in thine heart. This is the <sup>d</sup> word of faith which we preach.
- 9 For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleuee in thine heart, that God rayed him vp from the dead, thou shalt be saued.
- 10 For with the heart man beleueth vnto righteousness, and with <sup>e</sup> the mouth man confesseth to saluation.
- 11 For the Scripture saith, \* Whosoeuer beleueth in him, shall not be ashamed.
- 12 For there is no difference betwene the Iewe and the Grecian: for he that is Lord ouer all, is rich vnto all, that call on him.
- 13 \* For whosoeuer shall cal vpon the Name of the Lord, shall be saved.
- 14 But how shall they cal on him, in whome they haue not beleueed? & how shall they beleuee in him, of whome they haue not heard? and how shall they heare without a preacher?
- 15 And how shall they preach, except they be sent? as it is written, \* Howe beautiful are the "feete of them which bring glad

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tidings

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we are not saued by

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death, & deliue

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fore the world

Or, the coming

*Ifa. 33. 1.*  
*John. 12. 31.*

f Meaning, the Gospel and the good tydings of saluation which they preached.  
g That is, by Gods commandment, of who they are set that preache the Gospel. It may be also take for the very preaching it selfe.  
h Both Jewes and Gentiles.  
*Psal. 19. 4.*  
i The Hebrews worde signifieth the line or proportion of the heauens, whose most excellent frame, besides the rest of Gods creatures, precherth vnto the whole world and setteth forth the wort hinesse of the Creator. k Then seeing al the worlde knewe God by his creatures, the Iewes could not be ignorant, and so sinned of malice. *Dmt. 32. 17.*  
*Ifa. 65. 1.* *Ifa. 65. 2.* Or, unbeliewing.

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*Ifa. 65. 1.* *Ifa. 65. 2.* Or, unbeliewing.

tidings of peace, and bring glad tidings of good things!

16 But they haue not al obeyed the Gospel: for Esaias saith, \* Lord, who hath beleened our report?

17 Then saith <sup>is</sup> by hearing, & hearing <sup>is</sup> by the word of God.

18 But I demaunde, Haue <sup>h</sup> they not heard? \* No dout their <sup>i</sup> sound went out through all the earth, and their wordes into the ends of the <sup>h</sup> world.

19 But I demaunde, Did not Israel know God? First Moses saith, \* I will prouoke you to enuie by a nation that is not my nation, & by a foolish nation I will anger you.

20 \* And Esaias is bolde, and saith, I was found of them that sought me not, and haue bene made manifest to them that asked not after me.

21 And vnto Israel he saith, \* Al the day log haue I stretched forth mine hande vnto a <sup>h</sup> disobedient, and gaynelaying people.

22 And vnto the whole world and setteth forth the wort hinesse of the Creator. k Then seeing al the worlde knewe God by his creatures, the Iewes could not be ignorant, and so sinned of malice. *Dmt. 32. 17.*  
*Ifa. 65. 1.* *Ifa. 65. 2.* Or, unbeliewing.

CHAP. XI.

4 God hath his Church although it be not seem to many eye. 5 The grace shewed to the elect. 7 The iudgement of the reprobate. 8 God hath blinded the Iewes for a time, and reucaled him selfe to the Gentiles. 18 VVithout he warrmeth to humble thankfullnes. 29 The gift of God without repentance. 33 The depth of Gods iudgements.

1 Demaunde then, Hath God cast away his people? God forbid: for I also am an Israelite, of the seede of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he <sup>h</sup> knewe before. Knowe ye not what the Scripture saith of Elias, howe hee maketh request vnto God <sup>h</sup> against Israel, saying, \* Lord, they haue killed thy Prophets, & digged downe thine altars: and I am left alone, and they seeke my life?

3 But what saith the answere of God to him? \* I haue reserved vnto my selfe <sup>h</sup> seven thousand men, which haue not bowed the knee to Baal.

4 Euen so the at this present time is there a remnant through the <sup>h</sup> election of grace. And if it bee of grace, it is no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke.

5 What then? Israel hath not obtained that he sought: but the election hath obtained it, and the rest haue bene hardened.

6 According as it is written, \* God hath giuen them the spirit of <sup>h</sup> slumber: eyes that they should not see, and eares that they should not heare vnto this day.

7 And Dauid saith, \* Let their <sup>h</sup> table be made a snare, and a net, and a stumbling block, cuen for a recompence vnto them.

8 Let their eyes be darkened that they see not, and <sup>h</sup> bowe downe their backe al-

ways.

11 I demaunde then, Haue they stumbled, that they <sup>h</sup> should fall? God forbid: but <sup>h</sup> without hope through their fall saluation <sup>h</sup> cometh vnto the Gentiles, to <sup>h</sup> prouoke them to follow them.

12 Wherefore if the fall of them be the riches of the worlde, and the diminishing of them the <sup>h</sup> riches of the Gentiles, how <sup>h</sup> much more shall their abundance be?

13 For in this I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,

14 To <sup>h</sup> vie if by any meanes I might <sup>h</sup> prouoke them of my fleshe to followe them, and might saue some of them.

15 For if the casting away of them be the reconciling of the worlde, what <sup>h</sup> shall the receiving be, but <sup>h</sup> life from the dead?

16 For if the first fruites be holy, so is the whole lump: and if the <sup>h</sup> roote be holy, so are the branches.

17 And though some of the branches bee broken of, and thou being a wilde olive tree, wast grafted in <sup>h</sup> for them, and made partaker of the roote, and fatnes of the <sup>h</sup> olive tree,

18 Boast not thy selfe against the branches: and if thou boast thy selfe, thou bearest not the roote, but the roote thee.

19 Thou wilt saye then, The branches are broken of, that I might be grafted in.

20 Wel: through vnbelief they are broken of, and thou standest by faith: be not high minded, but <sup>h</sup> feare.

21 For if God spared not the natural branches, take heede, lest he also spare not thee.

22 Beholde therefore the bountifullnes, & <sup>h</sup> seueritie of God: toward them which haue fallen, seueritie: but toward thee, bountifullnes, if thou continue in <sup>h</sup> his bountifullnes: or els thou shalt also be cut of.

23 And they also, if they abyde not still in vnbelief, shall be grafted in: for God is able to graffe them in againe.

24 For if thou wast cut out of the olive tree, which was wilde by nature, and wast grafted contrarie to nature in a right olive tree, howe much more shall they that are by nature, bee grafted in their owne olive tree?

25 For I would not, brethren, that ye should be ignorant of this secret (lest ye should be arrogant in your selues) that partly obstinacie is come to Israel, vntill the fulnes of the Gentiles be come in.

26 And so <sup>h</sup> all Israel shall be saued, as it is written, \* The deliuerer shall come out of Sion, and shall turne away the vngodlines from Iacob.

27 And this is my covenant to them, \* Which I shall take away their sinnes.

28 As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers sakes.

29 For the <sup>h</sup> giftes and calling of God are without repentance.

30 For changeth.

a And elected before beginning.

b He talked with God not that he should punishe Israel, but yet lamented their falshood and so his wordes made against them.

c King. 19. 18.

d Meaning an infinite number.

e Or, free election.

f Is. 65. 2.

g Mt. 13. 24.

h John. 17. 20.

i Mt. 21. 16.

j Or, picking.

k Psal. 69. 23.

l Christ by the mouth of the prophet with the which came vpon the Iewes, that is, that as birds are taken where as they thinke to finde foodes, so the law which the Iewes preferred to the Gospel, thinking to haue saluation by it, should returne to their destruction.

m Take from the thy grace and strength.

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30 For changeth.

30 For changeth.

30 For changeth.

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30 For changeth.

30 For changeth.



## Exhortations.

## Chap. XII. XIII.

## Of Magistrates.

70

strive for singularity

- 30 For euen as ye in time past haue not be-  
leeued God, yet haue now obtained mer-  
cie through their vnbeliefe,
- 31 Euen so now haue they not beleeued<sup>1</sup> by  
the mercy shewed vnto you, that they also  
may obtaine mercie.
- 32 For God hath shut vp<sup>2</sup> all in vnbeliefe,  
that he might haue mercie on all.
- 33 O the deepnes of the riches, both of the  
wisdom, and knowledge of God! howe  
vnsearcheable are his iudgements, and his  
wayes past finding out!
- 34 \* For<sup>3</sup> who hath known the minde of  
the Lord? or who was his counsellor?
- 35 Or who hath<sup>4</sup> giuen vnto him first, and  
he shalbe recompensed?
- 36 For of<sup>5</sup> him, & through him, & for him  
are all things: to him be glorye for euer.  
Amen.

## CHAP. XII.

The conuersation, loue & works of such as beloeue in Christ.  
19 Not to seek reuengence.

1 Befeech you therefore, brethren, by the  
mercies of God, that yee giue vp your  
bodies a<sup>1</sup> liuing sacrifice, holy, acceptable  
vnto God, which is your<sup>2</sup> reasonable ser-  
uing of God.

2 And facion not your selues like vnto this  
worlde, but be ye changed by the renew-  
ing of your minde, that yee maye<sup>3</sup> proue  
what is the<sup>4</sup> good will of God, and accept-  
table, and perfect.

3 For I say through the grace that is giuen  
vnto me, to euery one that is among you,  
that no mā presume to vnderstand aboue  
that which is meet to vnderstand, but that  
hee<sup>5</sup> vnderstand according to<sup>6</sup> sobrietic,  
as God hath dealt to euery mā the<sup>7</sup> mea-  
sure of faith.

4 For as we haue many members in one bo-  
die, & al members haue not one office,  
5 So we being many are one body in Christ,  
and euery one, one anothers members.

6 \* Seeing then that we haue giftes that are  
diuers, according to the grace that is gi-  
uen vnto vs, whether we haue<sup>8</sup> prophetic,  
let vs prophesie according to the proporti-  
on of faith:

7 Or an office, let vs waile on the office: or  
he that teacheth, on teaching:

8 Or he that exhorteth, on exhortation: he  
that<sup>9</sup> distributeth, let him do it<sup>10</sup> with sim-  
plicitie: he that ruleth, with diligence: he  
that<sup>11</sup> sheweth mercie, with<sup>12</sup> cheareful-  
nesse.

9 Let loue be without dissimulation. \* Ab-  
horre that which is euill, and cleaue vnto  
that which is good.

10 \* Be affectioned to loue one another with

brotherly loue. In giuing honour, goe one  
before another,

11 Not slothful to do seruice: seruent in spi-  
rit: serueng<sup>13</sup> the Lord,

12 Reioicing in hope, patient in tribulatio,  
\* continuing in prayer,

13 \* Distributing vnto the necessities of the  
Saintes: \* giuing your selues to hospita-  
litie.

14 \* Blesse them which persecute you: blesse,  
I say, and curse not.

15 Reioyce with them that reioyce, & weep  
with them that weepe.

16 Be of like affection one towards another:  
be not hie minded: but make your selues  
equal to them of the lower sort: bee not  
wise in<sup>14</sup> your selues.

17 \* Recompense to no man euill for euill:  
\* procure things honest in the sight of all  
men.

18 \* If it bee possible, as much as in you is,  
haue peace with all men.

19 Dearly beloued, \* avenge not your selues,  
but giue place vnto wrath: for it is writte,  
\* Vengeance is mine: I wil repaye, saith  
the Lord.

20 \* Therefore, if thine enemie hunger, feed  
him: if he thirst, giue him drinke: for so to  
doing, thou shalt heape<sup>15</sup> coales of fire on  
his head.

21 Be not overcome of euill, but overcome  
euill with goodnes.

his conscience shall beare him witnesse that Gods burning wrath has  
geth ouer him.

## CHAP. XIII.

The obedience to the Rulers. \* Why they haue the  
sword. \* Charitie ought to measure all our doings.  
21 An exhortation to innocencie and puritie of life.

1 **L**et<sup>16</sup> euery soule be subiect vnto the  
higher powers: for there is no power  
but of God: & the powers that be, are  
ordained of God.

2 Whosoever therefore resisteth the power,  
resisteth the ordinance of God: and they  
resist, shal receiue to ths selues iudgement.

3 For Princes are not to be feared for good  
works, but for euill. Wilt thou then be with-  
out feare of the power? do wel: so shalt  
thou haue praise of the same.

4 For hee is the minister of God for thy  
wealth: but if thou do euill, feare: for he  
beareth not the sword for nought: for hee  
is the minister of God to take vengeance  
on him that doeth euill.

5 Wherefore yee must bee subiect, not be-  
cause of wrath onely, but also for<sup>17</sup> consci-  
ence sake.

6 For, for this cause ye pay also tribute: for  
they are Gods ministers, applying them  
selues for the same thing.

7 \* Giue to all men therefore their due: to  
tribute, to whom ye owe tribute: custome,  
to whom custome: feare, to whom feare:

cannot wrest this place to establish their tyrannie ouer the conscience.  
\* That is, to defend the good, and to punish the euill. Mat. 22. 21.

M m m m m iij.

Or, the time.

Luke 11. 1.

1 Cor. 16. 1.

Ebr. 13. 3.

1 pet. 4. 9.

Mat. 5. 44.

Prov. 3. 7.

isa. 5. 21.

k That is, in

your owne con-

science.

Pro. 20. 22.

mat. 5. 39.

1 pet. 3. 9.

1 cor. 6. 7.

1 Lie to honest

ly &amp; godly that

no man can finde

fault with you.

Ebr. 11. 14.

Eccl. 28. 1.

mat. 5. 39.

Dent. 32. 35.

Ebr. 10. 30.

Pro. 25. 21.

m For eyther

thou shalt winne

him with thy

benefite, or else

thou shalt be

ruined. 11. 36.

11. 36.

11. 36.

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11. 36.

## The weak brethren.

**To the Romanes.**

## Christian liberty

honour, to whome ye owe honour.

8 Owe nothing to any mā, but to loue one another: for he that loueth another, hath fulfilled the<sup>d</sup> Law.

9 For this,\* Thou shalt not commit adul-  
terie, Thou shalt not kill, Thou shalt not  
steale, Thou shalt not beare false witness,  
Thou shalt not couet: and if there be any  
other commandement, it is briefly com-  
prehended in this saying, *euen in this,*  
Thou shalt loue thy neighbour as thy  
selfe.

ro Loue doeth not euill to his neighbour :  
therefore is loue the \*fulfilling of the Law.

11 And that, considering the season, that *it is*  
now time that we should arise from sleep:  
for now is our salvation \* nerer, then whē  
we beleueed it.

12. Thenight is past, and the day is at hand:  
let vs therefore cast awaye the workes of  
darkenes, and let vs put on the <sup>f</sup>armour  
of light,

13 So that we walke honestly, as in the day:  
not in <sup>\*</sup>gluttonie, and drunkennes, nei-  
ther in chambering and wantonnes, nor  
in strife and enuyng:

14. \* But put ye on the Lord I E s v s Christ,  
and take no thought for the flesh, to fulfill  
the lusts of it.

## CHAP. XIII.

1 The weake ought not to be despised. 10 No man should  
offend anothers conscience, 15 But on to support ano-  
ther in charitie and faith.

**I** **H**im that is weake in the <sup>a</sup>faith, receiue  
vnto you, *but* not <sup>b</sup> for controuersies  
of disputations.

2 One beleueth y he may eat of al things:  
and another, which is weake, eateth  
herbes.

3 Let not him that eateth, despise him that  
eateth not : and let not him which eateth  
not, judge him that eateth : for God hath

4 \* Who art thou that condemnest another mans seruant? he standeth or falleth to his owne \* master: yea, he shalbe established: for God is able to make him stand.

5 This man esteemeth one day aboue another day, and another man counteth euery day alike. let euery man be fullyc perswaded in his minde.

6. He that observeth the day, observeth it  
to the Lord: and he that observeth not  
the day, observeth it not to the Lord. He

that eateth, eateth to the Lord: for he giueth God thanks: and he that eateth not, eateth not to the Lord, and giueth God thanks.

701 For none of vs liueth to him selfe, nei-  
ther doeth any die to him selfe.

28 For whether wee live; wee live vnto the  
29 selfe; whether wee die; wee die vnto the  
30 selfe; y<sup>e</sup> he speaketh of things which of themselves  
31 live in the law they were not next, that he reasoneth  
32 of the ayle, but of the perijns; thirdly; that he  
33 hubburne and malicious, whom he calleth dogs and  
34 he weake and infirme, to whome as yet God had not  
35 free libertie: i Both our life and death ought to  
36 be free.

Lord: or whether we die, we die vnto the  
Lord: whether we liue therefore, or die,  
we are the Lords.

For Christ therefore died and rose again,  
and reuiued, that he might be Lord both  
of the dead and the quicke.

But why dost thou iudge thy brother? or why dost thou despise thy brother? \* for we shall all appeare before the iudgement seat of Christ.

For it is written, \* I<sup>k</sup> liue, saith the Lord,  
and euerie knee shall bowe to me, and all  
tongues shall<sup>1</sup> confesse vnto God.

So then euery one of vs shall giue accou<sup>ts</sup>  
of him self to God.

Let vs not therefore iudge one another any more: but *use your* iudgement rather in this, that no man put an occasion to fall, or a stumbling block before *his* brother.

¶ I know, and am perswaded through the Lord Iesus, that there is nothing vncleane of it selfe: but vnto him that iudgeth any thing to be vncleane, to him it is vncleane.

But if thy brother bee grieved for the meat, nowe walkest thou not charitably: \* destroye not him with thy meate, for whome Christ dyed.

Caufe not your <sup>a</sup> commoditie to be euill  
spoken of.

For the ° kingdome of God is not meate  
nor drinke, but righteousnes, and peace, &  
ioye in the holy Ghoſt.

For whosoever <sup>p</sup>in these things serueth  
Christ, is acceptable vnto God, and is ap-  
proved of men.

Let vs then followe those things which  
concerne peace, and wherewith one may  
edifie another.

Destroy not the worke of God for meats sake : \* all things in deede are pure : but it is euill for the man which eateth with offence.

\* It is good neither to eat flesh, nor to  
drinke wine, nor anie thing, whereby thy  
brother stumbleth, or is offended, or made  
weake.

Haſt thou ⁊ ſayth ⁊ haue it with thy ſelfe  
before God : bleſſed is he that ⁊ condem-  
neth not him ſelfe in that thing which he  
alloweth.

For he that doubteth, is condemned if he  
eate, because *he eateth* not of fayth : and  
whatsoever is not of fayth, is sinne.

## СНАР. XV.

Paul exhorteth them to support and love one another by the example of Christ, 9 And by the only way of God which is the cause of saluation both of the one and the other. 14 He sheweth his zeale toward them and the Church; 30 And requireth the same of them.

**W**E which are strong, ought to beare  
the infirmities of the weak, & not  
to please our selves.

*Therefore let every man please his neigh-  
bours*

bour in that that is good to edification.

For Christ also would not please himself, but as it is written, \* The rebukes of them which rebuke thee, <sup>fel</sup> on me.

For whatsoever things are written afore time, are written for our learning, that we through patience, & comfort of the Scriptures might have hope.

Now the God of patience and consolation giue you that ye be like minded one towaordes another, according to Christe Iesus,

That yee with one minde, and with one mouth may praise God, euē the Father of our Lord Iesus Christ.

Wherefore receiue ye one another, as Christ also receiued vs to the glorye of God.

Now I say, that Iesus Christ was a minister of the circumcision, for the truth of God, to confirme the promises made vnto the fathers.

And let the Gentiles praise God for his mercy, as it is written, \* For this cause I will confesse thee among the Gentiles, & sing vnto thy Name.

And againe he saith, \* Reioyce, ye Gentiles with his people.

And againe, \* Praise the Lorde, all yee Gentiles, and laude ye him, al people together.

And againe Esaias saith, \* There shalbe a roote of Iesse, and hee that shall rise to reigne ouer the Gentiles, in him shal the Gentiles trust.

Nowe the God of hope fil you with all ioye, and peace in beleeuing, that ye may abound in hope, through the power of the holy Ghost.

And I myself also am perswaded of you, my brethren, that ye also are full of goodness, and filled with all knowledge, and are able to admonish one another.

Neuerthelesse brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen mee of God,

That I shoulde bee the minister of Iesus Christ towaerde the Gentiles, ministring the Gospel of God, that the offering vp of the Gentiles might be acceptable being sanctified by the holy Ghost.

I haue therefore whereof I may reioyce in Christ Iesus in those things which pertaine to God.

For I dare not speake of any thing, which Christ hath not wrought by mee, to make the Gentiles obedient in word & deede,

With the power of signes and wonders, by the power of the spirit of God: so that from Ierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.

Yea, so I enforced my selfe to preache the Gospel, not where Christ was named, lest I shoulde haue built on another mans

foundation.

But as it is written, \* To whome hee was not spoken of, they shall see him, and they that heard not, shall vnderstand him.

Therefore also I haue bene \* oft let to come vnto you.

But now seeing I haue no more place in these quarters, and also haue bene desirous manye yeeres agone to come vnto you,

When I shal take my iourney into Spaine, I wil come to you, for I truit to see you in my iourney, and to bee brought on my waye thitherwarde by you, after that I haue bene somewhat filled with your company.

But now go I to Ierusalem, to minister vnto the Saints.

For it hath pleased them of Macedonia and Achaia, to make a certeine distribution vnto the poore Saintes which are at Ierusalem.

For it hath pleased them, and their detters are they: for if the Gentiles be made partakers of their spirituall things, their duetic is also to minister vnto them in carnal things.

When I haue therefore performed this, and haue sealed them this fruite, I will passe by you into Spaine.

\* And I knowe when I come, that I shall come to you with abundance of the blessing of the Gospel of Christ.

Also brethren I beseech you for our Lord Iesus Christs sake, and for the loue of the spirit, that ye would strue with mee by prayers to God for me,

That I maye be deliuered from them which are disobedient in Iudea, and that my seruice which I haue to doe at Ierusalem, may be accepted of the Saints,

That I may come vnto you with ioye by the wil of God, and may with you bee refreshed.

Thus the God of peace be with you all. Amen.

CHAP. XVI.

After many recommendations, 17 He admonisheth them to beware of false brethren and to be circum-spect. 20 He prayeth for them, and giueth thanks to God.

I Commende vnto you Phebe our sister which is a seruaunt of the Church of Cenchrea,

That yee receiue her in the Lord, as it becometh Saintes, & that ye assiste her in whatsoever busines shee needeth of your aide: for she hath giuen hospitalitie vnto many, and to me also.

Greet \* Priscilla and Aquila my felowe helpers in Christ Iesus.

(Which haue for my life laid down their owne necke. Vnto whom not I onely giue thanks, but also all the Churches of the Gentiles.)

Likewise greete the Church that is in their house, Salute my beloued Epenetus, which

1sa. 58.11.

Chap. 1.13. 1. thess. 3.17.

Chap. 1.10.

1 Which was to carie the almes.

1 Cor. 9.11.

m I shall sayth-fully leaue it with them, and as it were sealed most surely. n Almes is the fruit of faith and charitie. Chap. 1.11. o His coming shall be profitable vnto them: for god wil giue him abundant knowledge of diuine mysteries to communicate vnto them. 1 Cor. 1.11. p He feared lest slanderous tongues wold haue made his message cyther odious, or lesse acceptable. 1sa. 58.6.

which would not please himself. 8.9. all things written for our learning. 8.6. gratias. Rom. 1.8. prayed for. 8.9.

almsg. 8.9.6.

only mind. 8.6.

charity.

the calling of the Spirit. 8.10. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

strue in prayer.

a blessing. 8.9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

the ministers are the people's ransom. 8.15. a blessing

obedience in word and deed. c. 14. 18.

hospitality.

an example of true spiritual love.

the duty of a good man. c. 14. 20.



Salutations.

To the Romanes.

a The firste which was con-  
secrated to the  
Lord by imbra-  
cing the Gos-  
pell.

b They were  
grafted in Christ  
by faith afore I  
was called, and  
were wel este-  
med of the Apo-  
stles, and of the  
churches.

1. Cor. 16. 22.

1. Cor. 13. 13.

1. Cor. 14. 4.

c This was a  
signe of amitie,  
among the Jewes,  
which he willeth  
to be holy, that  
is, that it come  
from a mindeful  
of godly chari-  
tie.

1. John. 10.

d These be  
marked to knowe  
if false apostles  
by.

which is the first frutes of Achaia in  
Christ.

6 Greete Marie which bestowed much la-  
bour on vs.

7 Salute Andronicus and Iunia my cousins  
& fellowe prisoners, which are notable a-  
mong the Apostles, and were in Christ  
before me.

8 Greete Amplias my beloued in the Lord.

9 Salute Vrbanus our fellowe helper in  
Christ, and Stachys my beloued.

10 Salute Apelles approued in Christ. Sa-  
lute them which are of Aristobulus friends.

11 Salute Herodion my kinsman. Greete  
them which are of the friends of Narcissus  
which are in the Lord.

12 Salute Tryphena and Tryphosa, which  
women labour in the Lord. Salute the be-  
loued Persis, which women hath laboured  
much in the Lord.

13 Salute Rufus chosen in the Lord, and his  
mother and mine.

14 Greete Asyncritus, Phlegon, Hermas,  
Patrobas, Mercurius, and the brethren  
which are with them.

15 Salute Philologus and Iulias, Nereus, &  
his sister, and Olympas, and all the Saints  
which are with them.

16 Salute one another with an holy kisse.  
The Churches of Christ salute you.

17 Now I beseech you brethren, marke the  
diligently which cause diuision and offen-  
ces, contrary to the doctrine which ye haue  
learned, and auoid them.

18 For they that are such, serue not the Lord  
Iesus Christ, but their owne bellies, and

with faire speach and flattering decieve  
the hearts of the simple.

19 For your obedience is come abroade a-  
mong all: I am glad therefore of you: but  
yet I woulde haue you wyse, vnto that  
which is good, and simple concerning  
euill.

20 The God of peace shall treade Satan vn-  
der your feete shortlye. The grace of our  
Lord Iesus Christ be with you.

21 Timotheus my companion, and Lucius  
and Iason, and Sopater my kinsmen, sa-  
lute you.

22 I Tertius, which wrote out this epistle,  
salute you in the Lord.

23 Gaius mine hoste, and of the whole  
Church saluteth you. Erastus the cham-  
berlaine of the cite saluteth you, and  
Quartus a brother.

24 The grace of our Lord Iesus Christ be  
with you al. Amen.

25 To him now that is of power to esta-  
blish you according to my Gospel, & pre-  
aching of Iesus Christ, by the reuelation  
of the mysterie, which was kept secret  
since the world began:

26 (But nowe is opened, and published a-  
mong all nations by the Scriptures of the  
Prophets, at the commaundement of the  
euerlasting God for y obedience of faith)

27 To God, I say, only wile be praise through  
Iesus Christ for euer. Amen.

Written to the Romanes from Corinthus &  
sent by Phebes, seruant of y Church, which  
is at Cenchrea.

# THE FIRST EPISTLE OF PAVL TO THE CORINTHIANS.

## THE ARGUMENT.

AFTER that S. Paul had preached at Corinthus a yere & an half, he was copelled by the wickednes  
of the Jewes to saile into Syria. In whose absence false Apostles entred into the Church, who being  
passed up in vaine glory, & affectat eloquence sought to bring into contempt the simplicitie which  
Paul vsed in preaching the Gospell. By whose ambition such factions and schismes sprang up in the  
Church, that from opinions in policies & ceremonies they fel to false doctrine and herefter, calling into  
dout the resurrection from the dead, one of the chiefest points of Christian religion. Against these euils  
the Apostle proceedeth, preparing the Corinthian hearts, and eares with gentle salutations: but soone  
after he reprehendeth their contentions & debates, their arrogancie & pride, & exhorteth thē to concord  
and humilitie, setting before their eyes the spiritall versus, & heavenly wisdom of the Gospell, which  
cannot be persuaded by worldly wit & eloquent reasons, but is reuelled by Gods Spirit, & so sealed in  
mans hearts. Therefore this saluatio may not be attributed to the ministers, but only to God, whose ser-  
uants they are, & haue receiued charge to edifie his Church: wherein S. Paul behaued himself skilfully,  
building according to the foundation (which is Christ) & exhorteth euerys to make the end propor-  
tionable to the beginning, taking diligent heed that they be not polluted with vaine doctrine, seeing they  
are the Temple of God. And as for those which douted of his Apostleship, he sheweth them that hee  
dependeth not on mans iudgement, altho he had declared by manifest signes that he neuer sought his own  
glory, neither yet how he might liue, but only the glory of Christ: which thing at his comming hee  
would declare more amply, so the shame of those vaine glorious braggers, who sought them selues only,  
and therefore suffered most horrible vices vnreproued & unpunished, as incest, contentions, pleadings  
before infidels, fornication, & such like, so the great slander of the Gospell. This done, he answereth to  
certain points of the Corinthian letter, as touching single life, dutie of marriage, of discorde and dif-  
fension among the married, of virginities, and second marriage. And because some thought it nothing  
to be presens at idle sermone, seeing in their hearts they worshipped the true God, he warneth them to  
haue

have respect to their weak brethren, whose faith by that dissimbling was hindered, and their consciences wounded, which thing rather then he would do, he would neuer use that liberie which God had given him. But forasmuch as pride, & selfwill was the cause of those great evils, he admonisheth the by the example of the Iewes not to glory in these outward giftes, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to follow Christ uprightly, without all pollution & offence of others. Then he correcteth diuers abuses in their Church, as touching the behaviour of men & women in the assemblie: of the Lords supper, the abuse of the spirituall giftes, which God hath giuen to maine in loue and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel serueth to no use. Last of all he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, so perseuere in the loue of Christ, and well doing, sending his commendations, and wishing them peace.

CHAP. I.

1 He praiseth the great graces of God shewed toward them, 10 Exhorting them to con corde and humilitie. 19 He beareth down all pride, and wisdom which is not grounded on God, 26 Shewing whom God hath chosen to confound the wisdoms of the world.



Aul called so be an Apostle of Iesus Christ, through the wil of God, & our brother Sothenes,

Vnto the Church of God which is at Corinthus, to them that are sanctified in Christ Iesus, \* Saints by calling, \* with al that cal on the Name of our Lord Iesus Christ in euery place, both their Lord, and ours:

3 Grace be with you, & peace frō God our Father, and from the Lord Iesus Christ.

4 I thank my God alwaies on your behalf for the grace of God, which is giuen you in Iesus Christ,

5 \* That in all things ye are made rich\* in him, in al kinde of speech, & in all knowledge:

6 As the testimonie of Iesus Christ hath bene confirmed in you:

7 So that ye are not destitute of any gifte: \* waiting for the appearing of our Lorde Iesus Christ.

8 \* Who shal also cōfirme you vnto the end, that ye may be blamelesse in the day of our Lord Iesus Christ.

9 \* God is faithful, by whom ye are called vnto fellowship of his Sonne Iesus Christ our Lord.

10 Nowe I beseech you, brethren, by the Name of our Lord Iesus Christ, \* that ye all speake one thing, and that there be no dissensions among you: but be ye knit together in one minde, and in one iudgement.

11 For it hath bene declared vnto me, my brethren, of you by them that are of the Name, & of those giftes in you, whose abuse he doeth reprove, as eloquence, philosophie, and their knowledge of Gods worde. Phil. 2. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

house of Cloe, that there are contentions among you.

12 Nowe this I saye, that euery one of you saith, I am Pauls, and I am \* Apollos, & I am Cephas, and I am Christs.

13 Is Christ deuided? was Paul crucified for you? either were ye baptized into the name of Paul?

14 I thank God, that I baptized none of you, but \* Crispus, and Gaius,

15 Left any should say, that I had baptized into mine owne name.

16 I baptized also the household of Stephanus: furthermore knowe I not, whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the Gospel, not with \* wisdom of words, \* lest the crosse of Christ should be made of none effect.

18 For the preaching of the crosse is to the that perish, foolishnes: but vnto vs, which are saued, it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will cast away the vnderstanding of the prudent.

20 Where is the wise? where is the? Scribe? where is the? disputer of this world? hath not God made the wisdom of this world foolishnes?

21 For seeing the world by wisdom knew not God in the wisdom of God, it pleased God by the foolishnes of preaching to saue them that beleeue:

22 Seeing also that the Iewes require a \* signe, and the Grecians seeke after wisdom.

23 But we preach Christ crucified: vnto the Iewes, euen a stumbling blocke, and vnto the Grecians, foolishnes:

24 But vnto them which are called, both of the Iewes and Grecians we preach Christ, the power of God, and the wisdom of God.

25 For the foolishnes of God is wiser then men, and the weakenes of God is stronger then men.

26 For brethren, you see your calling, howe that not many wise men after the fleshe, not many mightie, not many noble are called.

27 But God hath chosen the foolish things of the worlde to confounde the wise, and

ledge their owne follie and weakenesse. f According as the world termeth wise men.

i Which was a vertuous womā and zealous of Gods glorie, and sought the quietesse of the Church.

k Read the annotation, Act. 18. 24. 25.

l Thit Gaius was Pauls hoste, in whose house also the Church was at Corinthus, Rom. 16.

m there was yet another so called, which was of Dorbe, and followed Paul, Act. 20. 4.

n That is, chiefly & peculiarly.

o As rhetoric, or are oratorie.

p When men should attribute that vnto eloquence, which onely belonged to the power of God.

q That is, the interpreter of the Lawe.

r He that is so subtle in discussing questions, and herein Paul reprocheth euen the best learned, as though not one of the could perceiue by his owne wisdom this mystrie of Christ reueiled in the Gospel.

s He speaketh in the person of the wicked, who contrary to their conscience rather attribute these things to God, then acknow-

God

contentions.

calling. 2. 1. of gods grace. &c.

sanctified. 2. 2. by gods free mercy.

greatness, the of gods free mercy.

the wisdom of the is foolishnes.

Wayte for Christ.

God is faithful.

not many great.

things of the world.

## The wisdom of God.

## I. Corinthians.

## Christ the foundation

Which are in  
mans judgement  
almost nothing,  
but taken for ob-  
jects and casta-  
ways.  
u Esteemed and  
in reputation.  
x Thus he cal-  
leth man in con-  
tempt & to beat  
downe his arro-  
gancie.  
Ier. 23. 5.  
Ier. 23. 4.  
2 Cor. 10. 17.  
y That is, attribute  
all things to God  
with thanksgiving.

God hath chosen the weake things of the  
world, to confound the mightie things.  
28 And vile things of the world and things  
which are despised, hath God chosen, and  
things which are not, to bring to nought  
things which are,  
29 That no flesh should reioyce in his pre-  
sence.  
30 But ye are of him in Christ Iesus, who of  
God is made vnto vs \* wisdom & right-  
eousnes, and sanctification, & redemption,  
31 That, according as it is written, \* He that  
reioyceeth, let him reioyce in the Lord.  
y That is, attribute all things to God with thanksgiving.

### CHAP. II.

1 He putteth for example his manner of preaching, which was according to the tenor of the Gospel. 2 VVhich Gospel was contemptible and hid to the carnal, 10 And against honourable and manifest to the spiritual.

Chap. 1. 17.

Or, myrris.

a That is, the  
Gospel, where-  
by God doeth  
manifest himself  
to the world, or  
whereof God is  
the author, and  
witness.

Or, I thought no-  
thing worthy to be  
knowne.

Ac. 1. 1.

b Herein appea-  
reth his great  
modestie; who  
was not glorious  
but abject & hu-  
ble, not full of  
vainglorious  
boastings and  
arrogancie, but  
with feare &  
trembling set  
forth the might-  
ie power of  
God.

Chap. 1. 17.

2. p. 1. 1. 6.

Or, heavenly, or  
diuine.

c They whose  
vnderstandings  
are illumined by  
faith, acknow-  
ledge this wise-  
dome, which the  
world calleth  
folly.

d The worde is  
here taken for  
them, whom ci-  
ther for wisdom,  
riches or power,  
me most esteeme

e That is, verie  
fewe.

f He calleth Ie-  
sus the mightie  
God, full of true  
glorie and maie-  
stie, whom Da-  
uid also calleth  
the King of glo-  
ry, Plal. 24. 7 &  
Steuernameth  
him the God of  
glorie, Ac. 7. 2. and hereby appeareth the diuinitie of Christ, & con-  
iunction of two natures in one person. Ifa. 64. 8 Man is not able to  
thinke Gods prouidence towards his. h For he is one God with the  
Father and the Sonne. i Mans minde, which vnderstandeth and iud-  
geth. k We are not moued with that Spirit, which teacheth things  
wherewith the worlde is delited, and which men vnderstand by na-  
ture. l All the benefites of God in Iesus Christ.

1 **A**Nd I, brethren, when I came to you,  
came not with \* excellencie of words,  
or of wisdom, shewing vnto you the \* tes-  
timonie of God.

2 For I esteemed not to know any thing a:  
mong you, saue Iesus Christ, and him cru-  
cified.

3 \* And I was among you in \* weakenes, &  
in feare, and in much trembling.

4 Neither stood my word, & my preaching  
in the \* enticing speach of mans wisdom,  
but in plaine euidence of the Spirit and  
of power,

5 That your faith should not be in the wis-  
dome of men, but in the power of God.

6 And wee speake wisdom among them  
that are \* perfect: not the wisdom of  
this worlde, neither of the \* princes of this  
worlde, which come to nought.

7 But we speake the wisdom of God in a  
mysterie, *euen* the hid wisdom, which God  
had determined before the worlde, vnto  
our glorie.

8 Which none of the princes of this worlde  
hath knowne: for had they knowne it, they  
wolde not haue crucified the \* Lorde of  
glorie.

9 But as it is written, \* The things which  
eye hath not seen, neither eare hath heard  
neither \* came into mans heart, *are*, which  
God hath prepared for them that loue  
him.

10 But God hath reueiled *them* vnto vs by  
his Spirit: for the Spirit *h* searcheth all  
things, yea, the deepe things of God:

11 For what man knoweth the things of a  
man, saue the spirit of a man, which is in  
him? *euen* so the things of God knoweth  
no man, but the Spirit of God.

12 Now we haue \* receiued not the Spirit of  
the worlde, but the Spirit, which is of God,  
that he might knowe the things that are  
giuen to vs of God.

13 Which things also wee speake, not in the  
glorie, Ac. 7. 2. and hereby appeareth the diuinitie of Christ, & con-  
iunction of two natures in one person. Ifa. 64. 8 Man is not able to  
thinke Gods prouidence towards his. h For he is one God with the  
Father and the Sonne. i Mans minde, which vnderstandeth and iud-  
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wherewith the worlde is delited, and which men vnderstand by na-  
ture. l All the benefites of God in Iesus Christ.

\* words which mans wisdom teacheth, *Chap. 1. 17.*  
but which the holy Ghost teacheth, *2. p. 1. 1. 6.*  
coping spiritual things with spiritual things.  
14 But the \* naturall man perceiveth not  
the things of the Spirit of God: for they  
are foolishnesse vnto him: neither can he  
know *them*, because they are spiritually dis-  
cerned.  
15 **B**ut he that is \* spirituall, discerneth all  
things: yet he him self is iudged of no man.  
16 \* For who hath knowne the mind of the  
Lord, that he might instruct him? but we re-  
haue the \* minde of Christ.

of God is not subiect to the iudgement of man. Ifa. 44. 13. *Wid. 9. 27*  
rom. 11. 34. p That is, Christs Spirit, Iohn. 16. 13. rom. 8. 9.

### CHAP. III.

1 Paul rebuketh the selfes and auisers thereof. 7 No  
man ought to attribute his saluation to the ministers, but  
to God. 10 That they beare erroneous doctrines. 11  
Christ is the foundation of his Church. 18 The dignitie  
& office both of the ministers, and also of all the faithful.

1 **A**ND I coulde not speake vnto you, bre-  
thre, as vnto spiritual men, but as vnto  
carnal, *euen* as vnto \* babes in Christ.

2 I gaue you milke to drinke, & not meate:  
for ye were not yet able to beare it, neither  
yet now are ye able.

3 For ye are yet carnal: for where as there  
is among you enuying, and strife, and di-  
uisions, are ye not carnal, and walke as  
men?

4 For when one saith, I am Pauls, and ano-  
ther, I am Apollos, are ye not carnal?

5 Who is Paul then? & who is Apollos, but  
the ministers by whom ye beleueued, and  
as the Lord gaue to euery man?

6 I haue planted, Apollos watred, but God  
gaue the increase.

7 So then, neither is he that planteth, any  
thing, neither he that watreth, but God  
that giueth the increase.

8 And he that planteth, & he that watreth,  
are \* one, & euery man shal receiue his  
wages, according to his labour.

9 For we together are Gods labourers: ye  
are Gods husbandrie, and Gods building.

10 According to the grace of God giuen to  
me, as a skilful master builder, I haue laid  
the foundation, & another buildeth there-  
on: but let euery man take heede how he  
buildeth vpon it.

11 For other foundation can no man lay, *then*  
that which is laid, which is Iesus Christ.

12 And if any man build on this foundation,  
gold, siluer, precious stones, tymbre, haye,  
or stubble,

13 Euery mans worke shalbe made mani-  
fest: for the \* day shal declare it, because  
it shalbe reueiled by the \* fire: & the fire shal  
trie euery mans worke of what sort it is.

14 If any mans worke, that hee hath builde  
vpon, abide, he shal receiue wages.

15 If any mans worke burne, he shal lose  
it: but he shalbe safe him selfe: neuerthe-  
les

he not as false apostles, but as curious teachers of humane sciences, as  
they which loathing at simplicity of Gods word, preach philosophical  
speculations. 1 As touching his life, if he holde fast true foundation.

all our knowledge  
should tend to know  
Christ.

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les yet as it were by the fire.

- 16 \* Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?
- 17 If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.
- 18 Let no man deceiue him selfe. If any man among you seeme to be wise in this worlde, let him be a foole, that he may be wise.
- 19 For the wisdom of this worlde is foolishnes with God: for it is writtē, \* He catcheth the wise \* in their owne craftines.
- 20 \* And againe, the Lorde knoweth that the thoughts of the wise be vaine.
- 21 Therefore let no man reioyce in men: for all things are yours.
- 22 Whether it be Paul, or Apollos, or Cephas, or the worlde, or life, or death: whether they be things present, or things to come, even all are yours.
- 23 And ye Christs, and Christ Gods.

CHAP. III.

1 After that he had described the office of a true Apostle, 2 Seeing they did not acknowledge him such one, 4 He appealeth to Gods iudgement, 5 Beating downe their glorie which hindered them to prayse that, which they dispraised in him. 16 He sheweth what he requirith on their part, and what they ought to looke for of him at his returne.

- 1 Let a man so thinke of vs, as of the \* ministers of Christ, and disposers of the secretes of God.
- 2 And as for the rest, it is required of the disposers, that euery man be found faithfull.
- 3 \* As touching me, I passe verie litle to be iudged of you, or of mans iudgement: no, I iudge not mine owne selfe.
- 4 For I know nothing by my self, yet am I not thereby iustified: but he that iudgeth me, is the Lord.
- 5 Therefore \* iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darkenes, and make the counsels of the hearts manifest: and then shall euerie man haue prayse of God.
- 6 Now these things, brethren, I haue figuratiuely applied vnto mine owne selfe and Apollos, for your sakes, that ye might learne \* by vs, that no man presume aboue that which is written, that one swel not against another for any mans cause.
- 7 For who separateth thee? & what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou haddest not receiued it?
- 8 Now ye are full: now ye are made riche: ye reigne as Kings without vs, and would to God ye did reigne, that we also might reigne with you.
- 9 For I thinke that God hath set forth vs the last Apostles, as men appointed to death: for we are made a gasing stock vnto the worlde, and to the Angels, and to men.
- 10 We are \* fooles for Christs sake, and yet

are wise in Christ: we are weake, and yet strong: ye are honourable, and wee are despised.

- 11 Vnto this houre wee both hunger, and thirst, and are naked, and are buffered, and haue no certaine dwelling place,
- 12 \* And labour, working with our owne handes: we are reuiled, and yet we bleste: we are persecuted, and suffer it.
- 13 \* We are euill spoken of, and we praye: we are made as the filth of the worlde, the ofskowing of all things, vnto this time.
- 14 I write not these things to shame you, but as my beloued children I admonishe you.
- 15 For though ye haue ten thousand instructors in Christ, yet haue ye not manie fathers: for in Christ Iesus I haue begotte you through the Gospel.
- 16 Wherefore, I praye you, be ye followers of me.
- 17 For this cause haue I sent vnto you Timothy, which is my beloued sonne, and faithfull in the Lorde, which shall put you in remembrance of my wayes in Christ as I teache euerie where in euerie Church.
- 18 Some are puffed vp as though I would not come to you.
- 19 But I will come to you shortly, \* if the Lord will, and will knowe, not the speache of them which are puffed vp, but the power.
- 20 For the \* kingdome of God is not in word, but in power.
- 21 What will ye? shal I come vnto you with a rodde, or in loue, and in the spirit of meekenes?

CHAP. V.

1 He reproveth sharply their negligence in punishing him that had committed incest, 3 VViling them to excommunicate him, 7 To embrace puritie, 9 And flee wickednes.

- 1 It is heard certainly that there is fornication among you, and such fornication as is not once named among the \* Gentiles, \* that one should haue his fathers wife.
- 2 And ye are puffed vp and haue not rather sorowed, that hee which hath done this deede, might be put from among you.
- 3 \* For I verely as absent in body, but present in spirit, haue determined already as though I were present, that hee that hath thus done this thing,
- 4 When ye are gathered together, and my \* spirit, in the name of our Lorde Iesus Christ, that such one, 1/5, by the power of our Lord Iesus Christ,
- 5 Be deliuered vnto \* Satan, for the destruction of the flesh, that the spirit may be sau'd in the day of the Lord Iesus.
- 6 Which is, to be as a heathen man and publicane. 7 For being wounded with shame and sorow, his flesh or olde man shall die: and the Spirit or new man shall remaine alieue and enioye the victorie in that day when the Lord shall iudge the quicke and dead, 2. Cor. 4. 18. 1. Pet. 4. 6.

a Who would thinke that you would suffer y mischief vnpurified, which most barbarous nations abhorre to speake of. b Having nowe receiued the Gospel. c My wil and consens. d With inuocation of Gods name, as becometh the which procure Lords busines and not

N n n n n . j .

6 Your

g Seeing you suffer such monstrous vices among you.  
Gal. 5.9.  
h As euery man particularly is pure, so y whole Church in general may be pure.  
1. thess. 5.4.  
i But he ment of those that were conueriant in y Church, whom they ought by discipline to haue corrected: for as touching strangers they ought by al means godly to winne them to Christ.  
k Who to please both parts would be present at idle seruice, and yet professe the Gospel.  
l Vnto whome the ecclesiastical discipline doeth both stretch.  
m Which are subiect to Gods word, and to y discipline of y Church.

6 Your reioycing is not good: \* knowe ye not that a litle leauen, leaueneth the whole lump?  
7 Purge out therefore the old leauen, that ye may be a newe lump, as ye are vnleauened: for Christ our Pasceouer is sacrificed for vs.  
8 Therefore let vs keepe the feast, not with olde leauen, neither in the leaue of malicioulnes and wickednes: but with the vnleauened bread of synceritie and trueth.  
9 I wrote vnto you in an Epistle, \* that ye should not companie together with fornicarours,  
10 And not altogether with the fornicarours of this world, or with the couetous, or with extortioners, or with idolaters: for then ye must go out of the world.  
11 But now I haue written vnto you, that ye companie not together: if any that is called a brother, be a fornicator, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such one eate not.  
12 For what haue I to do, to iudge them also, which are without? do ye not iudge them that are within?  
13 But God iudgeth them that are without. Put away therefore fro among your selues that wicked man.

CHAP. VI.

1 He rebuketh them for going to lawe together before the Heathen. 2 Christians ought rather to suffer. 3 He reprehendeth the abusing of Christian libertie. 4 And sheweth that we ought to serue God purely, both in body, and in soule.

1 Are anie of you, hauing busines against another, be iudged vnder the vniust, and not vnder the Saints?  
2 \* Do ye not knowe, that the Saintes shal iudge the world? If the world then shal be iudged by you, are ye vnworthy to iudge the smallest matters?  
3 Knowe ye not that wee shal iudge the Angels? howe much more things that pertaine to this life?  
4 If then yee haue iudgements of things pertaining to this life, set vp them which are least esteemed in the Church.  
5 I speake it to your shame. Is it so that there is not a wise man among you? no not one, that can iudge betweene his brethren?  
6 But a brother goeth to Lawe with a brother, and that vnder the infidels.  
7 Nowe therefore there is vterly a fault among you, because ye go to law one with another: \* why rather suffer ye not wrong? why rather susteine ye not harme?  
8 \* Naye, ye your selues do wrong, and do harme, and that to your brethren.  
9 Knowe ye not that the vnrighteous shal not inherite the kingdome of God? Be not deceived: \* neither fornicarours, nor idolaters, nor adulterers, nor wantons, nor bouggerers,

10 Nor thieues, nor couetous, nor drunkards, nor railers, nor extortioners shal inherite the kingdome of God.  
11 And such were \* some of you: but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lowe Iesus, and by the Spirit of our God.  
12 \* All things are lawfull vnto me: but all things are not profitable. I may doe all things, but I wil not be brought vnder the power of any thing.  
13 Meats are ordeined for the bellie, and the bellie for the meats: but God shal destroye both it, and them. Now the body is not for fornication, but for the Lord, and the Lord for the bodie.  
14 And God hath also raised vp the Lord, & shall raise vs vp by his power.  
15 Knowe ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.  
16 Do ye not know, that he which coupleth him selfe with an harlot, is one bodie? for two, saith he, shal be one flesh.  
17 But he that is ioyned vnto the Lorde, is one spirit.  
18 Flee fornication: euery sinne that a man doeth, is without the bodie: but he that committeth fornication, sinneth against his owne bodie.  
19 Knowe ye not, that \* your body is the temple of the holie Ghost, which is in you, whome ye haue of God? and ye are not your owne.  
20 \* For ye are bought for a price, that ye glorifie God in your bodie, and in your spirit: for they are Gods.  
more polluteh his owne bodie, then he that committeth any other sinne. Chap. 3. 16. 3. cor. 6. 16. Chap. 7. 23. 1. pet. 1. 19.

CHAP. VII.

1 The Apostle answereth to certain questions, which the Corinthian desired to knowe. 2 As of single life. 3 Of the dutie of marriage. 4 Of discordes and dissension in marriage. 5 Of marriage betweene the church and the world. 6 Of circumcising the circumcised. 7 Of seruants. 8 Of virginities. 9 And second marriages.

1 Now concerning the things whereof I wrote vnto mee, It were good for a man not to touch a woman.  
2 Neuerthelesse, to auoyde fornication, let euery man haue his wife, and let euery woman haue her owne husband.  
3 Let the husband giue vnto the wyfe due beneuolence, and likewise also the wife vnto the husband.  
4 The wife hath not the power of her own body, but the husband: and likewise also the husband hath not the power of his owne bodie, but the wife.  
5 Defraude not one another, except it be with consent for a time, that ye may giue your selues to fasting and prayer; and againe come together that Satan tempt you not for your incontinencie.

Or, expedient because marriage, through mans corruptio, and naty by gods institution bringeth cares and troubles.  
b Speaking to al men in general.  
c Which concerneth al duties pertaining to marriage.

6 But I speake this by permission, <sup>d</sup> not by commandement.

7 For I would that all men were euen as I my selfe am: but euery man hath his proper gifte of God, one after this maner, and another after that.

8 Therefore I say vnto the vnmarried, and vnto the widowes, it is good for them if they abide euen as I do.

9 But if they cannot abstaine, let them marrie: for it is better to marrie the to burne.

10 And vnto the married I command, not I, but the Lorde, Let not the wife departe from her husband.

11 But and if she depart, let her remain vnmarried, or be recõciled vnto her husband, & let not the husband put away his wife.

12 But to the remnant I speake, and not the Lorde, If any brother haue a wife, that beleueeth not, if she be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband that beleueeth not, if hee be content to dwell with her, let her not forsake him.

14 For the vnbeleueing husband is sanctified by the wife, and the vnbeleueing wife is sanctified by the husband, els were your childre vncleane: but now are they holy.

15 But if the vnbeleueing departe, let him depart: a brother or a sister is not in subiectio in such things: but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

17 But as God hath distributed to euery man, as the Lorde hath called euery one, so let him walke: and so ordeine I, in all Churches.

18 Is any man called being circumcised? let him not gather his vncircumcision: is any called vncircumcised? let him not be circumcised.

19 Circumcision is nothing, & vncircumcision is nothing, but the keeping of the commandements of God.

20 Let euery man abide in the same vocation wherein he was called.

21 Art thou called being a seruant? care not for it: but if yet thou maist be free, vse it rather.

22 For he that is called in the Lorde being a seruant, is the Lords freema: likewise also he that is called being free, is Christs seruant.

23 Ye are bought with a price: be not the seruants of men.

24 Brethren, let euery man, wherein he was called, therein abide with God.

25 Now concerning virgines, I haue no cõ-

mandement of the Lord: but I giue mine aduise, as one that hath obtained mercie of the Lorde to be faithful. I suppose then this to be good for the present necessity: I meane that it is good for a man so to be.

Art thou bound vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

But if thou takest a wife, thou sinnest not: and if a virgine marrie, shee sinneth not: neuertheles, such shall haue trouble in the flesh: but I spare you.

And this I say, brethren, because the time is short, hereafter that both they which haue wiues, be as though they had none:

And they that weepe, as though they wept not: & they that reioyce, as though they reioyced not: and they that buye, as though they possessed not:

And they that vse this world, as though they vsed it not: for the facion of this world goeth away.

And I would haue you without care. The vnmarried careth for the things of the Lorde, how he may please the Lorde.

But he that is married, careth for the things of the world, how he may please his wife.

There is difference also between a virgine & a wife: the vnmarried woman careth for the things of the Lorde, that she may be holy, both in body & in spirit: but she that is married, careth for things of this world, how she may please her husband.

And this I speake for your owne commoditie, not to tangle you in a snare, but that ye follow that, which is honest, & that ye may cleaue fast vnto the Lorde without separation.

But if any man thinke that it is vncomely for his virgine, if shee passe the flower of her age, and neede so require, let him do what he will, he sinneth not: let them be married.

Neuertheles he that standeth firme in his heart, that he hath no neede, but hath power ouer his owne wil, and hath so decreed in his heart, that he will keepe his virgine, he doeth well.

So then he that giueth her to marriage, doeth well, but he that giueth her not to marriage, doeth better.

The wife is bound by the Lawe, as long as her husband liueth: but if her husband be dead, she is at libertie to marrie with whom she will, onely in the Lorde.

But she is more blessed, if she so abide, in my iudgement: and I thinke that I haue also the Spirit of God.

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Here bueth them that vse their libertie to the slander of other, in going to the idolatrous sacrifices, & And sheweth howe men ought to behaue them toward such as be weak.

And as touching things sacrificed vnto idoles, we knowe that we all haue knowledge: knowledge puffeth vp, but loue ward things.

Nnnnn ij.

Of the libertie of God hath giue vs touching out ward things.

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Of the libertie of God hath giue vs touching out ward things.

Or, beleued. To be single. In these afflictions and persecutions.

As worldly cares of their children and familie.

He doeth not preferre singleness as a thing more holie then marriage, but by reason of incommodities, which the one hath more then the other.

In wishing if you could liue without wiues.

Or, it remaineth that.

Which be in adulterie.

Which be in prosperitie.

In this world there is nothing but mere vanity.

Which only appertene to this present life.

And he is denied, meaning in to diuers cares.

He may attaine vnto it sooner then y other, because she is with out cares.

Seeing S. Paul could binde no mans conscience to single life.

What presumption is it if any other should do it?

That is, if she should marrie to auoide fornication.

Meaning, he is fully persuaded that he hath no neede.

For the fathers will dependeth on his childrens in this point: in so much as he is bound to haue respect to their infirmities, neither can he iustly require of them singleness, if they haue not y gift of God to foliue.

And more commodious for his children in preferring them from cares.

Of matrimonie Rom. 7. 2.

Thess. 4. 3.

Thess. 4. 3.

Thess. 4. 3.

Thess. 4. 3.

Thess. 4. 3.

Thess. 4. 3.

Thess. 4. 3.

Thess. 4. 3.

at good gifts are of God.

Better to marry, than to burne.

troublis of marriage.

though will be in the world, yet a conuersion must be in the heart.

In quib. living husband & wife.

God hath called vs to peace.

the difference between the married & unmarried.

called.

to do us to God.

Marriage free to all.

keeping the command.

we must abide in our vocation.

seruant.

we are bought.

price.



Lour.

all those who are ignorant  
of the knowledge of God.

hope c. 9. 10.

idols, nothing.

the ministers must  
be without of our sin  
perals. c. 9. 11. & 14.  
Deut. 18. 1.one God.  
one Lord.give no offence to the  
weak, and this reason.the duty of a true minister.  
c. 9. 16. & c.the minister hath his re-  
ward, not of merit, but of  
grace. c. 9. 17.offending the consciences  
of the weak, is  
sin against Christ.in things indifferent,  
the Apostle framed  
himself to all, to save all  
the soul.

Christian liberty.

can to obtaine. v. 24.

loue edifieth.

2 Now, if any man thinke that he knoweth  
any thing, he knoweth nothing yet as he  
ought to know.3 But if any man loue God, the same is  
known of him.4 Concerning therefore meate sacrificed  
vnto idoles, we know that an idole is no-  
thing in the world, and that there is none  
other God but one.5 For though there be y are called gods,  
whether in heaven, or in earth, (as there  
be many gods, and many lords)6 Yet vnto vs there is but one God, which  
is the Father, of whom are all things, and  
we in him: and one Lord Iesus Christe,  
by whom are all things, and we by him.7 But euery man hath not knowledge: for  
some haue the conscience of the idole, vn-  
til this houre, eat as a thing sacrificed vn-  
to the idole, and so their conscience being  
weake, is defiled.8 But meate maketh not vs acceptable to  
God: for neither if we eate, haue we the  
more: neither if we eate not, haue we the  
lesse.9 But take heede lest by any meanes this  
power of yours be an occasion of falling  
to them that are weake.10 For if any man see thee which hast know-  
ledge, sit at table in the idoles temple,  
shall not the conscience of him which is  
weake, be boldened to eat those things  
which are sacrificed to idoles?11 And through thy knowledge shall the  
weake brother perish, for whom Christ  
died.12 Nowe when ye sinne so against the bre-  
thren, and wound their weake conscience,  
ye sinne against Christ.13 Wherefore if meat offend my brother,  
I wil eat no flesh while the world standeth  
that I may not offend my brother.

## CHAP. IX.

He exhorteth them by his example to use their libertie to the  
edification of others. 24 To runne on forth in the course  
that they haue begun.1 AM I not an Apostle? am I not free?  
haue I not seene Iesus Christe our  
Lord? are ye not my worke in the Lord?2 If I bee not an Apostle vnto other, yet  
doutles I am vnto you: for ye are the seale  
of mine Apostleship in the Lord.3 My defense to them that examine me,  
is this,4 Haue we not power to eate, & to drinke?  
Or haue we not power to leade about a  
wife being a sister, as well as the rest of  
the Apostles, and as the brethren of the  
Lord, and Cephas?5 Or I onely and Barnabas, haue not we  
power not to worke?6 Who goeth a warrefare any time at his  
owne cost? who planteth a vineyard, and  
eateth not of the fruite thereof? or who  
feedeth a flocke, and eateth not of the  
milke of the flocke?

7 Say I these things according to man?

saith not the Law the same also?

9 For it is written in the Lawe of Moses,  
Thou shalt not muzzle the mouth of the  
oxe that treadeth out the corne: doeth  
God take care for oxen?10 Either saith he it not altogether for our  
sakes? For our sakes no doubt it is written,  
that he which careth, should care in hope:  
and that he that thresheth in hope, should  
be partaker of his hope.11 If wee haue sown vnto you spirituall  
things, is it a great thing if we reape your  
carnall things?12 If others with you be partakers of this  
power, are not we rather? neuertheles, we  
haue not vsed this power: but suffer all  
things, that wee shoulde not hinder the  
Gospel of Christ.13 Do ye not knowe, that they which mini-  
ster about the holy thinges, eate of the  
things of the Temple? & they which wayte  
at the altar, are partakers with the altar?14 So also hath the Lord ordeined, that they  
which preach the Gospel, should liue of  
the Gospel.15 But I haue vsed none of these things: nei-  
ther wrote I these things, that it should be  
so done vnto me: for it were better for me  
to die, then that any man should make my  
reioicing vaine.16 For though I preach the Gospel, I haue  
nothing to reioyce of: for necessitie is layd  
vpon me, and wo is vnto me, if I preache  
not the Gospel.17 For if I do it willingly, I haue a reward:  
but if I do it against my wil, I must be  
the dispensation is committed vnto me.18 What is my rewarde then? verely that  
when I preach the Gospel, I make the Gos-  
pel of Christ free, that I abuse not mine  
authoritie in the Gospel.19 For though I be free from all men, yet  
haue I made my self seruant vnto al men,  
that I might winne the mo.20 And vnto the Iewes I become as a Iew,  
that I may winne the Iewes: to them that  
are vnder the Lawe, as though I were vn-  
der the Law, that I may winne them that  
are vnder the Law.21 To them that are without law, as though  
I were without Law (when I am not with-  
out Lawe as pertaining to God, but am in  
the Lawe through Christ) that I may win  
them that are without Law.22 To the weake I become as weake, that I  
may winne the weake: I am made all  
things to all men, that I might by all  
meanes saue some.23 And this I do for the Gospels sake, that I  
might be partaker thereof with you.24 Know ye not, that they which runne in a  
race, runne all, yet one receiue the  
price? so runne, that ye may obtaine.25 And euery man that proueth masteries,  
absteineth from all thinges: and they do  
to obtaine a corruptible crowne: but we  
for an vncorruptible.

26 I therefore so runne, not as vncertainly:

Deut. 25. 4.

1 Tim. 5. 18.

g Had God re-  
spect properly  
to the oxen  
that selues when  
made this law,  
and not rather  
vnto men?

Rom. 15. 27.

h To line oth-  
er men, chag-  
est  
of sake in which

Deut. 18. 1.

i For that pas-  
that was burne,  
was deuoured of  
the altar, and the  
other was due  
vnto the Priests  
by the law.But what  
haue I vsed  
for my  
reioicing?For now you  
haue no iust  
cause against  
me, seeing that  
I preached the  
Gospel freely  
to you.I Seing he is  
charged to  
preach, he must  
willingly and  
earnestly follow  
it: for if he do  
by contrainte,  
doeth not his  
dutie.m That I be not  
chargeable to  
them vnto who  
I preach, seeing  
that they thinke  
that I preach for  
gaines.

Act. 18. 3.

n As touching  
the ceremonies,

gal. 2. 3.

o In things in-  
different, as eat-  
ing of meates,  
the euill usage  
of minister  
vnto his indig-  
estion of con-  
science.p That is, keep  
a strict diet,  
and refraineth  
from such things  
as might differ-  
so per his bodie.

Or, olde man which rebelleth against the Spirit  
 27 But I beate downe my body, and bring it into subiection, lest by any meanes after that I haue preached to other, I my selfe should be reprobud.  
 He should see him doe contrarie, or contemne that thing which he taught others to do.

CHAP. X.

He sheweth them with the examples of the Lewes, that they put not their trust carnally in the graces of God, 14 Exhorting them to flee all idolatrie, 23 And essence of their neighbour.

1 Moreouer, brethren, I would not that ye should be ignorant, that al our fathers, were vnder the cloude, and al passed through the sea,  
 2 And were all baptized vnto Moses, in the cloude, and in the sea,  
 3 And did all eate the same spirituall meat,

4 And did all drinke the same spirituall drinke (for they dranke of the spirituall Rocke that followed them; and the Rocke was Christ)

5 But with manie of them God was not pleased: for they were ouertrowen in the wilderness.

6 Now these are ensamples to vs, to the intent that wee shoulde not lust after euill things\* as they also lusted.

7 Neither be ye idolaters as were some of them, as it is written, \* The people sate downe to eat & drinke, & rose vp to play.

8 Neyther let vs committe fornication, as some of them committed fornication, and fel in one day three & twety thousand.

9 Neither let vs tempt Christ, as some of them also tempted him, and were destroyed of serpents.

10 Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now al these things came vnto them for ensamples, and were written to admonish vs, vpon whome the endes of the world are come.

12 Wherefore, let him that thinketh hee standeth, take heede lest he fall.

13 There hath no temptation taken you, but such as appertaineth to man: and God is faithfull, which will not suffer you to be tempted aboue that you be able, but will euen giue the issue with the tentatio, that ye may be able to beare it.

14 Wherefore my beloued, flee from idolatrie.

15 I speake as vnto them which haue vnderstanding: iudge ye what I say.

16 The cup of blessing which we = blesse, is it not the communion of the bloud of Christ? The bread which we breake, is it not the communion of the bodie of Christ?

How God will plague vs, if we be subiect to the like vices, k Or, many dayes of Christs coming. I He that led you into this temptation, which cometh vnto you either in prosperitie or aduersitie, or for your sinnes past, will turne it to your comoditie, & deliuer you. Or, thanksgiving. In Or, prepare to this holy vie with praise & thanksgiving.  
 The effectual badge of our consociation & incorporation w Christ?

For we y are manie; are one bread & one bodie, because we all are partakers of one bread.

18 Beholde Israel which is after the fleshe: are not they which eat of the sacrifices, partakers of the altar?

19 What saye I then? that the idole is any thing? or that that which is sacrificed to idoles, is any thing?

20 Nay, but that these things which the Gentiles sacrifice, they sacrifice to deuils; and not vnto God: and I woulde not that ye should haue fellowship with the deuils.

21 Ye cannot drinke the cup of the Lorde, and the cup of the deuils. Ye can not be partakers of the Lordes table and of the table of deuils.

22 Do wee prouoke the Lorde to anger: are we stronger then he?

23 All things are lawfull for mee, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man seeke his owne, but euerie man anothers wealth.

25 Whatsoeuer is folde in the shambles, eate ye, and aske no question for conscience sake.

26 For the earth is the Lords, and all that therein is.

27 If any of them which beleue not, call you to a feast, and if ye wil go, whatsoeuer is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth is the Lordes, and all that therein is)

29 And the conscience I say, not thine, but of that other: for why should my libertie bee condemned of an other mans conscience?

30 For if I through Gods benefite be partaker, why am I euill spoken of, for that wherefore I giue thanks?

31 Whether therefore ye eate or drinke, or whatsoeuer ye do, do all to the glorie of God.

32 Giue none offence, neither to the Lewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please all men in all things, not seeking mine own profite, but the profite of many, that they might be saued.

CHAP. XI.

He rebuketh the abuses which were crept into their Church, 4 As touching prayer, prophesying, 18 And ministering the Lords supper, 23 Bringing them againe to the first institution thereof.

1 Be ye the followers of me, euen as I am of Christ.

2 Now, brethren, I commend you, that ye remember all my things, and keepe the ordinances, as I deliuered them to you.

3 But I will that ye know, that Christ is the head of euery man: and the man is the womans head: and God is Christs head.

4 Euery man praying or prophesying whole Church may be said to pray or preach. Or, preaching.

If we that are many in number, are but one body in effect, ioyned with our head Christ, as many comes make but one loafe, let vs renounce idolatry which doeth separate our vnitie.

Which is gouerned according to the cremonies of the lawe.

Which is to assemble in that company where idoles are called vpon.

Chap. 6. 12. eccle. 37. 27.

For in those dayes they were accustomed to sel certene of flesh of beafts sacrificed, in the shambles, and turned the money to Priests profite.

Or, doubt not.

Palme. 2. 1.

We must take heed y through our abuse, our libertie be not condemned.

It is by the benefite of God I may eat any kind of meat, why shuld I by my default cause this benefite to be euill spoken of?

Col. 3. 17.

That is, the infirme.

Which are indifferent.

Mortify the flesh. c. 9. 27.

No fellowship with idoles.

all things are worthy for a Christian to do. c. 9. 10.

But. ibid. 6. 11.

fornication. c. 10. 8.

tempt Christ. c. 10. 9.

murmure. c. 10. 10.

conscience.

do all to gods glory.

temptation. v. 13.

offend none.

idolatry. 2. 14.

followe a Pastor, in Christ.

ordinances.

Christ the head of the Church, not the Pope.

Womens heads couered. The

I. Corinthians.

Lords supper. Gods gifts.

reluctance in prayer.

b This tradition was observed according to the time and place that all things might be done in comelines and to edification.  
c Reade chap. 14. 34.  
Or, powled.

examination and confession of all our sins v. 28.

Gen. 28. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

d The image of Gods glorie, in whome his maiestie and power shine concerning his authoritie.

e Or receiue her glorie, in commendation of man & therefore is subiect.

f Some thing to couer her head in signe of subiection.

g To whome they also shewe their dissolutiō, and not onely to Christ.

h Who is author and maintainer of their mutuall coniunction.

i For as God made the womā of man, so now is man multiplied by y woman.

k As women vse to weare.

l For God hath giuen to woman longer heare the vnto man, to the end the shoulde truste in vnto her head, where by she declareth that she must couer her head.

m Northall were so, but the most part.

n Gods Church is not onely subiect to diffension as touching orders and maners, but also to heresies as touching doctrine.

o Who ought only to beare authoritie in the Church.

p Signifying the manner of his death when his bodie should, as it were, be torne and broken with most grieuous torments (albeit not as y thighees of the thieues were) the which thing the breaking of the breade, as a figure, doth most liuely represent.

hauing any thing on his head, dishonoureth his head.

3 But euerie woman that prayeth or prophesyeth bareheaded, dishonoureth her head: for it is euen one verie thing, as though she were shauen.

6 Therefore if the woman be not couered, let her also be shorne: and if it be shame for a woman to be shorne or shauen, let her be couered.

7 For a man ought not to couer his head: forasmuch as he is the image and glorie of God: but the woman is the glorie of the man.

8 For the man is not of the woman, but the woman of the man.

\* For the man was not created for the womans sake: but the woman for the mans sake.

10 Therefore ought the woman to haue power on her head, because of the Angels.

11 Neuertheles, neither is the man without the woman, neither the woman without the man in the Lord.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

13 Iudge in your selues, Is it comely that a woman pray vnto God vncouered?

14 Doeth not nature it selfe teach you, that if a man haue long haire, it is a shame vnto him?

15 But if a woman haue long haire, it is a praise vnto her: for her haire is giuen her for a couering.

16 But if any man lust to be contentious, we haue no such custome, neither the Churches of God.

¶ Now in this that I declare, I praise you not, that ye come together, not with profite, but with hurt.

18 For first of all, when ye come together in the Church, I heare that there are diffensions among you: & I beleeeue it to be true in some part.

19 For there must be heresies euen among you, that they which are approued among you, might be known.

20 When ye come together therefore in one place, this is not to eat the Lords supper.

21 For euery man when they should eate, taketh his owne supper afore, and one is hungry, and another is drunken.

22 Haue ye not houses to eat and to drinke in? despise ye the Church of God, & shame them that haue not? what shal I say to you? shal I praise you in this? I praise you not.

23 For I haue receiued of the Lord that which I also haue deliuered vnto you, so wis: That the Lord Iesus in the night that he was betrayed, tooke bread:

24 \* And when he had giuen thanks, hee brake it, and sayde, Take, eate: this is my bodie, which is broken for you: this do ye in remembrance of me.

crits, as was done against Ananias, Elymas, &c. i Meaning the decaratiō of Gods mysteries. & To try both the doctrine & the persons.

25 After the same manner also he tooke the cup, when he had supped, saying, This cup is the New testamēt in my blood: this do as oft as ye drinke it, in remembrance of me.

26 For as often as ye shall eate this bread, and drinke this cup, ye shew the Lordes death till he come.

27 Wherefore, whosoever shall eate this bread, and drinke the cup of the Lord vnworthily, shalbe gilty of the bodie & blood of the Lord.

28 \* Let a man therefore examine him selfe, and so let him eate of this bread, & drinke of this cup.

29 For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because hee discerneth not the Lords bodie.

30 For this cause many are weake, and sicke among you, and many sleepe.

31 For if wee would iudge our selues, wee should not be iudged.

32 But when we are iudged, we are chastened of the Lord, because we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eate, tarie one for another.

34 And if any man be hungry, let him eate at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

CHAP. XII.

The diuersitie of the giftes of the holy Ghost ought to be vsed to the edifying of Christs Church. 12 As the members of mans bodie serue to the vsf one of another.

1 Now concerning spirituall giftes, brethren, I would not haue you ignorant.

2 Ye knowe that ye were Gentiles, & were caried away vnto the domme idoles, as ye were led.

3 Wherefore, I declare vnto you, that no man speaking by the Spirit of God, calleth Iesus execrable: also no man can not haue your say that Iesus is the Lord, but by the holy Ghost.

4 Now there are diuersities of giftes, but the same Spirit.

5 And there are diuersities of administrations, but the same Lord.

6 And there are diuersities of operations, but God is the same, which worketh all in all.

7 But the manifestation of the Spirit is giuen to euery man, to profit withall.

8 For to one is giue by the Spirit the word of wisdom: and to another the word of knowledge, by the same Spirit:

9 And to another is giuen sayth, by the same Spirit: and to another the giftes of healing, by the same Spirit:

10 And to another the operations of great workes: and to another, prophetic: and to another, the discerning of spirits: and to another, diuersities of tongues: and to another, the interpretation of tongues.

crits, as was done against Ananias, Elymas, &c. i Meaning the decaratiō of Gods mysteries. & To try both the doctrine & the persons.

By permening the true & pure vte of the same. 1 Cor. 13. 5.

But as though these holy mysteries of the Lords bodie and blood were common meates, so without reverence he cometh vnto them.

Or, die. Let them looke to them selues which either adde or take away from the Lords institution.

The Corinthians ans hauing notable giftes seemed to haue forgotten, of whom, and they had receiued them.

b Which coule be which could be your say that Iesus is the Lord, but by the holy Ghost.

c By Satans suggestion.

d As no man that hath the spirit of God, can blasphemize Christ, & worship idoles.

e To wit, the Church, which is y whole body.

f That is, the vnderstanding of scriptures.

g To do onely miracles by.

h To worke by miracles against Satan and hypocrites.

i Meaning the decaratiō of Gods mysteries. & To try both the doctrine & the persons.

11 And



- 11 \* And al these things worketh euen the self same Spirit, distributing to euery man severally as he will.
- 12 For as the body is one, and hath many members, and all the members of the body, which is one, though they be manye, yet are but one body: euen so is Christ.
- 13 For by one Spirit are we all baptized into one bodie, whether we be lewes or Grecians, whether we be bond, or free, and haue bene all made to drinke into one Spirit.
- 14 For the body also is not one member, but many.
- 15 If the foote would say, Because I am not the hand, I am not of the bodye, is it therefore not of the body?
- 16 And if the eare would say, Because I am not the eye, I am not of the bodie, is it therefore not of the body?
- 17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?
- 18 But now hath God disposed the members euery one of them in the body at his owne pleasure.
- 19 For if they were all one member, where were the body?
- 20 But now are there many members, yet but one body.
- 21 And the eye can not say vnto the hand, I haue no neede of thee: nor the head againe to the feete, I haue no need of you.
- 22 Yea, much rather those members of the body, which seeme to be "more feeble, are necessary.
- 23 And vpon those members of the body, which we thinke most vn honest, put wee more honestie on: & our vncomely partes haue more comelines on.
- 24 For our comely partes neede it not: but God hath tempered the body together, & hath giuen the more honour to that part which lacked,
- 25 Left there should be any diuision in the body: but that the members should haue the same care one for another.
- 26 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.
- 27 Now ye are the body of Christ, & members "for your part.
- 28 \* And God hath ordained some in the Church: as first, Apostles, secondlye Prophets, thirdly teachers, then them that do miracles: after that, the giftes of healing, helpers, gouernours, diuersitie of tongues.
- 29 Are all Apostles? are all Prophets? are all teachers?
- 30 Are all doers of miracles? haue all the giftes of healing? do all speake with tongues? doe all interpret?
- 31 But desire you the best giftes, and I will yet shewe you a more excellent way.

CHAP. XIII.

Because loue is the fountaine & rule of edifying the Church, he setteth forth the nature, office and praise thereof.

- 1 Though I speake with the tongues of men and Angels, and haue not loue, I am as sounding brasse, or a tinkeling cymball.
- 2 And though I had the gift of prophecie, and knewe all secrets and all knowledge, yea, if I had all fayth, so that I could remoue mountains and had not loue, I were nothing.
- 3 And though I feede the poore with all my goods, and though I giue my bodye, that I be burned, and haue not loue, it profiteth me nothing.
- 4 Loue suffreth long: it is bountifull: loue enuieth not: loue doeth not boast it selfe: it is not puffed vp:
- 5 It disdaineth not: it seeketh not her own things: it is not prouoked to anger: it thinketh not euill:
- 6 It reioyceth not in iniquitie, but reioyceth in the trueth:
- 7 It suffreth all things: it beleeueth all things: it hopeth all things: it endureth all things:
- 8 Loue doeth neuer fall away, though that prophesying be abolished, or the tongues cease, or knowledge vanish away.
- 9 For we know in part, and we prophesie in part.
- 10 But when that which is perfect, is come, then that which is in parte, shall be abolished.
- 11 When I was a childe, I spake as a childe, I vnderstoode as a childe, I thought as a childe: but when I became a man, I put away childish things.
- 12 For now we see through a glasse darkely: but then shall we see face to face. Nowe I know in parte: but then shall I know euen as I am known.
- 13 And now abideth faith, hope & loue, & these three: but the chiefest of these is loue.

when we shall be before Gods presence, where we shall neither neede scholes nor teachers. f That is, imperfectly. g Or, teach. h The mysteries of God. Or, taught of God. i Because it serueth both here & in the life to come: but faith and hope appertaine only to this life.

CHAP. XIII.

He exhorteth to loue, commendeth the gift of tongues, & other spiritual giftes, s But chiefly prophesying. 34 He commendeth women to keepe silence in the Church, 40 And sheweth what good order ought to be obserued in the Church.

- 1 Followe after loue, and couet spiritual giftes, & rather that ye may prophesie.
- 2 For he that speaketh a strange tongue, speaketh not vnto men, but vnto God: for no man heareth him: howbeit in the spirit he speaketh secret things.
- 3 But he that prophesieth, speaketh vnto men to edifying, and to exhortation, and to comfort.
- 4 He that speaketh strange language, edifieth him selfe: but he that prophesieth, edifieth the Church.
- 5 I would that ye all spake strange languages, but rather that ye prophesied: for greater is he that prophesieth, then he that speaketh diuers tongues, except he expound

a If the Angels had tongues, & I had the vnderstanding, and did not bestowe them to profit my neighbour, it were nothing but vaine babbling.  
b Faith is here taken for gift of doing miracles, which the wicked may haue, as Mat. 7. 22. and also for that faith (called historical) which beleeueth them mightie power of Christ, but can not apprehend Gods mercie through him: and this deuils haue, I am a. 19: and therefore is separated from charitie, but the faith that iustifieth in effect can not, as 1. Ioh. 2. 9. Mat. 17. 20. Luke. 17. 6.  
c Not that it suffreth it selfe to be abused, but iudgeth others by al loue and humanitie.  
d Which may be without offence of Gods word.  
e Knowledge it selfe shall be perfected in world to come, and not abolished: but the manner of knowing & teaching shall cease.  
f That is, to expound the word of God to the edification of the Church.  
g Vnderstandeth him.  
h By the spiritual gift, which he hath received.  
i For he profiteth none saue him selfe.

all good works about charity are nothing common

true Loue.

for that gift it is to knowe all about the children for their sake that cannot tell  
I knowledg is here taken for  
we are all members of one body  
e. 12. 27

We are the body of Christ. e. 12. 27

seek Loue & spiritual gifts.

desire the best gifts. e. 12. 31.

his is also

peruering  
ue & pure  
of the same.

as though  
holymys  
of the Lords  
and blood  
common  
is, with  
euerence  
meth was

the Corin  
aung nota  
sists: and  
ue forgot  
of whom, &  
what end  
had recei  
them.  
which could  
beare your  
ers.

Every one in  
in office for the  
preseruati  
of the bodie.

For al Churches  
dispersed  
throughout  
the world are diuers  
members of one  
body.

To wit, the  
church, which  
whole body  
that is, the v  
standing of  
putres.  
to do onely  
rakes by.

To worke by  
racles again  
and hypo  
ing the deca  
the person.

11 \* And

found it, that the Church may receiue c-  
dification.

6 And nowe, brethren, if I come vnto you  
speaking diuers tongues, what shall I pro-  
fite you, except I speake to you, either by  
reuelation, or by knowledge, or by pro-  
phesying, or by doctrine?

7 Moreouer things without life which giue  
a sound, whether it be a pipe or an harpe,  
except they make a distinction in the  
sounds, how shall it be known what is pi-  
ped or harped?

8 And also if the trumpet giue an vncer-  
taine sound, who shall prepare him selfe to  
batle?

9 So likewise you, by the tongue, except ye  
utter words that haue signification, howe  
shall it bee vnderstand what is spoken? for  
ye shall speake in the aire.

10 There are so many kinds of voyces (as  
it cometh to passe) in the world, & none  
of them is domme.

11 Except I knowe then the power of the  
voyce, I shall be vnto him that speaketh, a  
barbarian, and he that speaketh, shall be a  
barbarian vnto me.

12 Euen so, for as much as ye couet spiritual  
giues, seeke that ye may excell vnto the e-  
difying of the Church.

13 Wherefore, let him that speaketh a strange  
tongue, pray, that he may interpret.

14 For if I pray in a strange tongue, my spirit  
prayeth: but mine vnderstanding is with-  
out fruit.

15 What is it then? I will pray with the spi-  
rit, but I will pray with the vnderstanding  
also: I will sing with the spirit, but I will  
sing with the vnderstanding also.

16 Els, when thou blestest with the spirit,  
how shall he that occupieth the room of  
the vnlearned, say Amen, at thy giuing  
of thanks, seeing he knoweth not what  
thou sayest?

17 For thou verely giuest thanks well, but  
the other is not edified.

18 I thanke my God, I speake languages  
more then ye al.

19 Yet had I rather in the Church to speake  
few wordes with mine vnderstanding,  
that I might also instruct others, then ten  
thousand words in a strange tongue.

20 Brethren, be not children in vnder-  
standing, but as concerning malicioufnes  
be children, but in vnderstanding be of a  
ripe age.

21 In the Law it is written, \* By men of o-  
ther tongues, and by other languages  
will I speake vnto this people: yet so shall  
they not heare me, saith the Lord.

22 Wherefore strange tongues are for a  
signe, not to them that beleue, but to  
them that beleue not: but prophesying  
serueth not for them that beleue not, but  
for them which beleue.

23 If therefore, when the whole Church is  
come together in one, & al speake, strange

tongues, there come in they that are vn-  
learned, or they which beleue not, will they  
not say, that ye are out of your wittes?

24 But if al prophesie, and there come in  
one that beleue not, or one vnlearned,  
he is rebuked of all men, and is iudged  
of al.

25 And so are the secrets of his heart made  
manifest, and so he will fall downe on his  
face & worship God, and say plainly that  
God is in you in deede.

26 What is to be done then, brethren? when  
ye come together, according as euery one  
of you hath a psalme, or hath doctrine, or  
hath a tongue, or hath reuelation, or hath  
interpretation, let all things be done vnto  
edifying.

27 If any man speake a strange tongue, let it be  
by two, or at the most, by three, and that  
by course, and let one interpret.

28 But if there bee no interpreter, let him  
keepe silence in the Church, which speaketh  
languages, and let him speake to him selfe,  
and to God.

29 Let the Prophets speake two, or three, &  
let the other iudge.

30 And if any thing be reueiled to ano-  
ther that sitteth by, let the first holde his  
peace.

31 For ye may all prophesie one by one,  
ye all may learne, and al may haue comfort.

32 All the spirits of the Prophetes are  
subiect to the Prophetes.

33 For God is not the author of confusion,  
but of peace, as we see in all the Churches  
of the Saintes.

34 \* Let your women keepe silence in the  
Churches: for it is not permitted vnto  
them to speake: but they ought to be sub-  
iect, as also the Law saith.

35 And if they will learne any thing, let  
them aske their husbandes at home: for  
it is a shame for women to speake in the  
Church.

36 \* Came the worde of God out from you?  
either came it vnto you onely?

37 If any man thinke him selfe to be a Pro-  
phet, or spiritual, let him acknowledge,  
that the things, that I write vnto you, are  
the commandements of the Lord.

38 \* And if any man be ignorant, let him be  
ignorant.

39 Wherefore, brethren, couet to prophe-  
sie, and forbid not to speake languages.

40 Let all things be done honestly and by  
order.

meete to be done, and what is not: and albeit he mentioned this abuse  
afore, yet he referred it to this place to be reproofed, because there he  
brought it in for another purpose. *Gm. 3.16.* y Are ye the first or  
last Christians, that ye neither submit your selues to the Churches,  
of whom you haue receiued the Gospel nor haue respect to the o-  
thersto whom the Gospel doeth likewise appertine? z To haue  
vnderstanding of spiritual things. a If anie man haue iudgement, let  
him acknowledge that I speake of the spirit of God, and so let him o-  
bey: and if he haue no iudgement, let him acknowledge his ignorance,  
and trouble not the Church, but credite them that are learned.

CHAP. XV.

He proueth the resurrection of the dead, 3 And first that  
Christ is risen: 22 Then that we shall rise, 53 And  
the manner how.

1 More-

e The prophesie  
expoundeth that  
which god hath  
reueiled: and the  
doctrine tea-  
cheth y which  
he hath giuen vs  
to vnderstand.  
Or, flate.

f Your wordes  
shal be lost: for  
ye shal neither  
glorifie God  
therby, nor pro-  
fite man.

Or, as thing  
requereth.

g That is, they  
may be able to  
be vnderstand.  
h He condem-  
neth the Corin-  
thians of barba-  
roufnes in that  
thing, whereby  
they thought to  
haue attained to  
greatest praise  
of eloquence.

i And doeth his  
part.

k Not in re-  
spect of him,  
that prayeth,  
but in respect  
of the Church,  
which is nothing  
edified thereby.

l Or, giue thanks  
by singing.

m One onely  
made the prayers  
and the rest of  
people followed  
in heart his  
wordes, and when  
he had praied,  
they al said, A-  
men, signifying  
that they beleue-  
d assuredly y  
God woulde  
grant their re-  
quests.

n That is, most  
fewe.

Mat. 23.  
Ips. 22.11.

dem. 28.49.

1re. 3.15.

eccl. 3.6.

o He threatneth  
them most  
sharply, that  
God will punish  
the contempt of  
his worde, and  
their counterfait  
ignorance, foras  
much as to speake  
with vnknowen  
tongues is a signe  
of Gods curse to-  
wardes y wicked.

p Of Gods curse  
when they are not  
vnderstand.

y By hearing his  
secret faults ripe  
vp, & his sinnes  
reproued by  
Gods word, he  
is compelled by  
his owne confu-  
sion to praise  
God.

r Which expou-  
ndeth y word of  
God.

s Paul beareth as  
yet with their  
weaknes, because  
all these were  
giues of God.

t But yet he shew-  
eth that they  
should not passe  
this measure y  
first one, after a-  
nother, and as  
the vnto the  
third shoulde  
reade in a strange  
language, which  
was to declare  
Gods miracle in  
signe of tongue  
but chiefly he  
commandeth y  
nothing be done  
without inter-  
pretation.

u Or learning,

v To the intent  
that others may  
iudge of him y  
hath spoken, if  
he haue passed y  
compasse of  
Gods word:

wherefore Saint  
Iohn comma-  
ndeth to trie the  
spirites whether  
they be of God.

x Because this  
disorder was in  
the church, that  
women vsured  
that which was  
peculiar to men,  
the Apostle here  
sheweth what it

is to be done, and what is not: and albeit he mentioned this abuse  
afore, yet he referred it to this place to be reproofed, because there he  
brought it in for another purpose. *Gm. 3.16.* y Are ye the first or  
last Christians, that ye neither submit your selues to the Churches,  
of whom you haue receiued the Gospel nor haue respect to the o-  
thersto whom the Gospel doeth likewise appertine? z To haue  
vnderstanding of spiritual things. a If anie man haue iudgement, let  
him acknowledge that I speake of the spirit of God, and so let him o-  
bey: and if he haue no iudgement, let him acknowledge his ignorance,  
and trouble not the Church, but credite them that are learned.

1 Tim. 2.11.

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1 Tim. 2.11.

1 Tim. 2.11.

1 Tim. 2.11.

in Christ as he is  
man and head of  
the Church, is  
said to be subject  
to God: but in  
respect of the

work is King of  
heaven & earth.  
This kingdom

standeth in go-  
uerning the faith  
ful: & ouercom-  
ming the aduer-  
saries, euē death  
the chiefest.

which done,  
Christ being per  
fected, w<sup>th</sup> al his  
members, shal as  
he is man, and  
head of the

Church, with  
his felow heires  
deliuer his king-  
dome, and be sub-  
iect to God w<sup>h</sup>  
whome and the  
holye Ghost in  
Godhead he is  
equal.

Psalm. 110. 1.

acres 3.34.  
by 1.13.  
and 10.13.

Pfalme. 3. 6.  
Ebr. 2. 8.  
In Weſthalberſch.

perfectly fulfilled  
with his glorie  
and felicity

That is, as  
dead, & because

they were but  
newly come to  
Christ, would

be baptized before they dyed.

Except these  
things be true  
of Christs king-

lome and his  
ubiection, what  
hal become of

the whom the  
Church daily

baptizeth, for to  
destroy death in  
he which is the

nd of baptisme,  
nd so they to  
ife againe?

I take to wit-  
ness al my so-

may iustly re-  
pyce in the

Lord, that I  
have sustained  
them among

That is, ha-

his present life,  
and not to God's

lorie, and to life  
uerlasting. .  
(A. 22. 13.)

Menander in  
both of men

*Thaidi.* f There is one substance as touching the flesh both of man and beast, but the difference is as touching the qualitie. t Euen as the Sunne and the Moone being of one substance differ in dignitie: so in the resurrection our bodies shall haue more excellent qualities then they haue now. u For what is more vile to looke vnto then the dead carkei? x Not changing the substance, but made partaker of the diuine nature.

**body.**



# Our victorie.

Gen. 1. 7.

y Christ bring-  
eth vs from hea-  
uen the Spirit  
of life.

z This is attri-  
buted to Christ  
as concerning his  
diuinitie, not in  
respect of his hu-  
manitie whose  
flesh hath this  
glory by f pow-  
er of God who  
dwelleth in it.

a Both in sub-  
stance and forme  
we are earthly.

b This natural  
body as it is  
now, till it be  
made new by f  
spirit of Christ.

c When f Lord  
commeth to  
iudgement, some  
of the Saintes  
shall be alive,

whome he wil  
change euen as if  
they were dead,

so y this change  
is in stead of  
death to them.

Mat. 24. 31.  
1. Thess. 4. 16.  
1. Cor. 15. 52.

revel. 7. 17.  
|| O death, where  
is thy victorie?

O graue, where  
is thy sting?

Hose. 13. 14.  
1. Cor. 15. 55.

d Sinne first  
brought in death  
and giueth it po-  
wer ouer vs, and  
the strength of  
sinne is the lawe,

because it doeth  
reueille f iudge-  
ment of God a-  
gainst vs: or els f  
chiefe cause of  
our destruction is in our selues.

1. John. 5. 5. e The hope of refur-  
rection causeth the faithful to surmount al difficultes.

1. John. 5. 5. e The hope of refur-  
rection causeth the faithful to surmount al difficultes.

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rection causeth the faithful to surmount al difficultes.

bodie, and there is a spiritual body.

45 As it is also written, The first man \* Adā  
was made a liuing foule : and the last A-  
dam was made a quickening Spirit.

46 Howbeit that was not first made which is  
spiritual: but that which is natural, and af-  
terward that which is spiritual.

47 The first man is of the earth, earthly: the  
second man is the Lord \* from heauen.

48 As is the earthly, such are they that are  
earthly: and as is the heauenly, such are  
they also that are heauenly.

49 And as we haue borne the \* image of the  
earthly, so shall we beare the image of the  
heauenly.

50 This say I, brethren, that flesh and blood  
cannot inherite the kingdom of God, nei-  
ther doth corruption inherite incorrupti-  
on.

51 Beholde, I shewe you a secret thing, wee  
shall not al sleepe, but we shal al be \* chan-  
ged,

52 In a moment, in the twinkeling of an  
eye at the last \* trumpet: for the trum-  
pet shall blowe, and the dead shal bee rai-  
sed vp incorruptible, and we shal be chan-  
ged.

53 For this corruptible must put on incorp-  
tion: and this mortal must put on immor-  
talitie.

54 So when this corruptible hath put on in-  
corruption, and this mortal hath put on  
immortalitie, then shall be brought to  
passe the saying that is written, \* Death is  
swallowed vp into victory.

55 || \* O death, where is thy sting? O graue,  
where is thy victory?

56 The sting of death is sinne: and the  
strength of sinne is the Law.

57 \* But thanks be vnto God, which hath  
giuen vs victorie through our Lord Iesus  
Christ.

58 Therefore my beloued brethren, bee yee  
stedfast, ynmoueable, abundant alwaies in  
the worke of the Lorde, forasmuch as yee  
know, that your labour is not in \* vaine in  
the Lord.

1. John. 5. 5. e The hope of refur-  
rection causeth the faithful to surmount al difficultes.

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rection causeth the faithful to surmount al difficultes.

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rection causeth the faithful to surmount al difficultes.

## I. Corinthians.

## Remaine in faith

3 And when I am come, whosoever ye shal  
alow by letters, them wil I send to bring  
your liberalitie vnto Ierusalem.

4 And if it be meet that I go also, they shal  
go with me.

5 Now I wil come vnto you, after I haue  
gone through Macedonia (for I will passe  
through Macedonia)

6 And it may be y I will abide, yea, or win-  
ter with you, that ye may bring me on my  
way whithersoever I go.

7 For I wil not see you now in my passage:  
but I trust to abide a while with you, if the  
Lord permit.

8 And I wil tary at Ephesus vntil Pentecost.

9 For a great dore & effectually is opened  
vnto me: but there are many aduersaries.

10 ¶ Now if Timotheus come, see that hee  
be without feare with you: for he wor-  
keth the worke of the Lorde, euen as I do.

11 Let no man therefore despise him: but  
conuay him forth in peace, that hee may  
come vnto me: for I looke for him with  
the brethren.

12 As touching our brother Apollos, I greatly  
desired him, to come vnto you with the  
brethren: but his minde was not at all to  
come at this time: howbeit he wil come  
when he shal haue convenient time.

13 ¶ Watch ye: stand fast in y faith: quite  
you like men, & be strong.

14 Let al your things be done in y loue.

15 Now, brethren, I beseech you (ye knowe  
the house of Stephanas, that it is the first  
fruites of Achaia, and that they haue gi-  
uen them selues to minister vnto the  
Saintes)

16 That ye be obedient euen vnto such, &  
to al that helpe with vs and labour.

17 I am glad of the comming of Stephanas,  
and Fortunatus, and Achaicus: for they  
haue supplied the want of you.

18 For they haue comforted my spirit and  
yours: acknowledge therefore suche  
men.

19 The Churches of Asia salute you: A-  
quila and Priscilla with the Church that  
is in their house, salute you greatly in the  
Lord.

20 Al the brethren greete you. Greete yee  
one another with an holy kisse.

21 The salutation of me Paul with mine  
owne hand.

22 If any man loue not y Lord Iesus Christ,  
let him be had in execration, yea excommu-  
nicate to death.

23 The grace of our Lorde Iesus Christ be  
with you.

24 My loue be with you all in Christ Iesus,  
Amen.

The first Epistle to the Corinthians, written  
from \* Philippi, and sent by Stephanas, and  
Fortunatus, and Achaicus, and Timothe-  
us.

Which ye  
find by them  
carie the mean-  
ing.

e Because God  
blest his la-  
bour.

d Willing that  
they should  
send him againe  
the aduersaries  
of Christ, be-  
cause it is the  
churches duty  
to be careful for  
the preservation  
of their min-  
istry.

e As though he  
were to yee  
be a minister.  
f That is, to  
found.

g Least some  
fraile yee yet  
at vnto.

h For they had  
euerie man re-  
spect to him self  
cotraire to Ioue.

i That is, yf  
which embraced  
the Gospel.

k And remoued  
them.

l The grief that  
I tooke for your  
absence, was  
greatly affec-  
ted by their pre-  
sence.

m Or, minde.

n Or, minde.

o Or, minde.

p Or, minde.

q Or, minde.

r Or, minde.

s Or, minde.

t Or, minde.

u Or, minde.

v Or, minde.

w Or, minde.

x Or, minde.

y Or, minde.

z Or, minde.

T H E

# THE SECOND EPISTLE OF PAUL TO THE CO- RINTHIANS.

## THE ARGUMENT.

As nothing can be written either so perfectly, or with so great affection and zeale, which is now con-  
profitable to many, & resisted by some: so the first epistle written by S. Paul to the Corinthians,  
besides the puritie and perfection of the doctrine, sheweth a love toward them far passing all naturall  
affections: which did not only not profuse al, but hardened the hearts of many to remaine in their stub-  
borne, and contemne the Apostles auctoritie. By reason whereof S. Paul, being les with iust occasions to  
come vnto them, wrote this epistle from Macedonia, minding to accomplish the same which he had be-  
gonne among them. First therefore he wisheth them well in the Lord, declaring that some certain wicked  
person abused his afflictions to condemne thereby his auctoritie, yet they were not to be despised,  
& sent to him by God for their bettering. And where as they blame his long absence, as if he were  
inconstancie, but to beare with their inabilitie & imperfection, lest contrary to his purpose, he  
should have bene compelled to use rigour & seueritie. And as touching his short writing, he saith  
former epistle, it came through their fault, as is now euident both in that, that he putteth downe the superfluous  
things, seing he doth repent: & also in that he was vnquiet in his minde all because of the fault of their  
epistle. But forasmuch as the falsapostles went about to undermine his auctoritie, he confutes the  
arrogant bragges, & commendeth his office, & the diligence & zeale of the same: so that Satan might  
have greatly blinded their eyes: which see not the brightness of the Gospell in his preaching: the effect  
whereof is newnes of life, forsaking of our selues, cleaung to God, fleeing from idolatrie, embracing the  
true doctrine, & that sorrow which engendreth true repentance: to the which is ioyned mercy & com-  
passion towards our brethren: also wisdom, to put difference betwixt the simplicitie of the Gospell, &  
the arrogancie of the false preachers, who vnder pretence of preaching the truest things, only to fill  
their bellies, where as be contrariwise sought them, & not their goods, as those ambitious persons stan-  
dered him: wherefore as he commending the menaceth such arrebel against his auctoritie, that he will de-  
clare by liuely example, that he is the faithfull ambassadour of Iesvs Christ.

### CHAP. I.

He declareth the great profit that cometh to the faith-  
full by their afflictions. 15. 17. And because they should  
not impute religion, that he deferred his coming, con-  
trary to his promise, he prometh his constancie, both by the  
finesse of his preaching, & also by the inuincible truth  
of the Gospell. at Which tract is grounded on Christ,  
and sealed in our hearts by the holy Ghost.



**P**AUL AN A-  
POSTLE OF  
IESVS  
CHRIST;  
by the will  
of God; &  
our brother  
Timotheus,  
to the church  
of God, w  
hich is at  
Corinthus  
with all the  
Saintes, which  
are in al<sup>a</sup> Achaia:

Grace be with you, and peace from God  
our Father, & from the Lord Iesvs Christ.

Blessed be God, euen the Father of  
our Lord Iesvs Christ the Father of mer-  
cies, and the God of al comfort,

Which comforteth vs in all our tribula-  
tion, that we may be able to comfort the  
which are in any affliction by the comfort  
wherewith wee your selues are comforted  
of God.

For as the<sup>a</sup> sufferings of Christ abound in  
vs, so our consolation aboundeth through  
Christ.

And whether we be afflicted, it is for your  
consolation; and <sup>a</sup>saluation, which is  
wrought in the induring of the same suf-  
ferings, which wee also suffer: or whether  
we be comforted, it is for your consolati-

on and saluation.

And our hope is stedfast concerning you,  
in as much as we know that as ye are par-  
takers of the sufferings, so shall ye be also  
of the consolation.

For brethren, we would not haue you ig-  
norant of our affliction, which came vnto  
vs in Asia, howe wee were pressed out  
of measure passing strength, so that we al-  
together doubted, euen of life.

Yea, we receiued sentence of death in  
our selues, because wee should not trust in  
our selues, but in God, which raise the  
dead.

Who deliuered vs fro so<sup>a</sup> great a death,  
and doeth deliue us: in whome we trust,  
that yet hereafter he will deliue us.

So that yee labour together in prayer  
for vs, that for the gifte bestowed vpon  
vs, for many, thanks may be giuen by many  
persons for vs.

For our reioycing is this, the testimony  
of our conscience, that in simplicitie and  
godly purenes, and not in fleshly wisdom,  
but by the grace of God wee haue had  
our conuersation in the worlde, and most  
of all to you wardes.

For wee write none other things vnto  
you, then that yee read, or els that ye ac-  
knowledge, and I trust yee shall acknow-  
ledge vnto the ende.

Euen as ye haue acknowledged, vs par-  
tially, that we are your<sup>a</sup> reioycing, euen as ye  
are ours, in the<sup>a</sup> day of our Lord Iesvs.

And in this confidence I minded first  
to come vnto you, that ye might haue had  
a double grace,

Hereby he  
sheweth his  
owne inimitie  
that it might ap-  
peare how won-  
derfully Gods  
graces wrought  
in him.

I was vnto  
refused in my  
fesse to die.  
So manie dan-  
gers of death.

He rendereth  
reason why they  
ought to pray  
vnto God for  
his recovery.

He rendereth  
reason why they  
ought to pray  
vnto God for  
his recovery.

He rendereth  
reason why they  
ought to pray  
vnto God for  
his recovery.

He rendereth  
reason why they  
ought to pray  
vnto God for  
his recovery.

He rendereth  
reason why they  
ought to pray  
vnto God for  
his recovery.

He rendereth  
reason why they  
ought to pray  
vnto God for  
his recovery.

He rendereth  
reason why they  
ought to pray  
vnto God for  
his recovery.

And ly glorie.

p Which is rashly to promes & not to performe.

q Now to affirme one thing, and then to denie it, which is a signe of inconsistency.

r He taketh god to witness that he preacheth y<sup>e</sup> truth.

s He preached nothing vnto them but only Iesus Christ, who is the most constant & infalible truth of y<sup>e</sup> Father.

t They are made & performed & we are partakers only by him, who is our Amen, in that he hath fulfilled

them for vs. Eph. 4. 30. u In that I say I came not because I would spare you, I mean not that I haue authoritie to alter true religion, or to bind your consciences: but that I am Gods minister to confirme & comfort you. x And faith is not in subiection to man.

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth toward Iudea of you.

17 When I therefore was thus minded, did I vse lightnes? or minde I those things which I minde, according to the fleshe, that with me should be, yea, yea, & Nay, nay?

18 Yea, God is faithful, that our worde toward you, was not Yea, and Nay.

19 For the Sonne of God Iesus Christ who was preached among you by vs, that is, by me, & Silvanus, and Timotheus, was not Yea, and Nay, but in him it was Yea.

20 For all the promises, of God in him are Yea, and are in him Amen, vnto the glory of God through vs.

21 And it is God which stablisheth vs with you in Christ, and hath anointed vs.

22 Who hath also sealed vs, and hath giuen the earnest of the Spirit in our hearts.

23 Now, I call God for a recorde vnto my soule, that to spare you, I came not as yet vnto Corinthus.

24 Not that we haue dominion ouer your faith, but we are helpers of your ioye: for by faith ye stand.

9 For this cause also did I write, that I might know the prooffe of you, whether ye would be obedient in all things.

10 To whom ye forgie any thing, I forgie also: for verely if I forgave anye thing, to whom I forgave it, for your sakes forgave I it in the sight of Christ,

11 Left Saran should circumuent vs: for we are not ignorant of his enterprises.

12 Furthermore, when I came to Troas to preach Christs Gospel, and a doore was opened vnto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother, but tooke my leaue of them, and went away into Macedonia.

14 Now thanks be vnto God which alwaies maketh vs to triumph in Christ, and maketh manifest the saueur of his knowledge by vs in euery place.

15 For we are vnto God the sweet saueur of Christ, in them that are saued, and in the which perish.

16 To the one we are the saueur of death, vnto death, & to the other the saueur of life, vnto life, who is sufficient for these things?

17 For we are not as many, which make marchandise of the worde of God: but as of synceritie, but as of God in the sight of God speake we in Christ.

Christe death as a comon death, and be thereat offended, or els thinke it follie: and bringeth againe life to them who in his death beholde their life. Rom. 1. 16. Chap. 4. 3. m That is, which preach for gaine, and corrupt it to serue mens affections. Or, through Christ, or of Christ.

g That is, truly, and from mine heart, even as in the presence of Christ.

h By our rigorous punishing.

i Or, in my mind.

j Fro this place vnto the 6. chap.

k In working, mightily by vs

l he maketh vs partakers of his victorie & triumph.

m The preaching of the Gospell

n he maketh vs partakers of his victorie & triumph.

o The preaching of the Gospell

p he maketh vs partakers of his victorie & triumph.

q The preaching of the Gospell

r he maketh vs partakers of his victorie & triumph.

s The preaching of the Gospell

t he maketh vs partakers of his victorie & triumph.

u The preaching of the Gospell

v he maketh vs partakers of his victorie & triumph.

w The preaching of the Gospell

x he maketh vs partakers of his victorie & triumph.

y The preaching of the Gospell

z he maketh vs partakers of his victorie & triumph.

a The preaching of the Gospell

b he maketh vs partakers of his victorie & triumph.

c The preaching of the Gospell

d he maketh vs partakers of his victorie & triumph.

e The preaching of the Gospell

f he maketh vs partakers of his victorie & triumph.

g The preaching of the Gospell

h he maketh vs partakers of his victorie & triumph.

i The preaching of the Gospell

j he maketh vs partakers of his victorie & triumph.

k The preaching of the Gospell

l he maketh vs partakers of his victorie & triumph.

CHAP. II.

He sheweth his loue towards the, 7 Requiring likewise that they would be fauourable to the incontinent adulterer, seeing he did repent. 14 He also reioyceth in God for the efficacie of his doctrine, 17 Confessing thereby such quarels pickers, as vnder pretence of speaking against his person, sought nothing but to ouerthrow of his doctrine.

1 Bvt I determined this in my selfe, that I would not come againe to you in heauines.

2 For if I make you fory, who is hee then that should make me glad, but the same which is made fory by me?

3 And I wrote y<sup>e</sup> same thing vnto you, left when I came, I should take heauines of them, of whom I ought to reioyce: this confidence haue I in you al, that my ioye is the ioye of you al.

4 For in great affliction, and anguise of heart I wrote vnto you with many teares: not that ye should be made forye, but that ye might perceiue the loue which I haue, specially vnto you.

5 And if any hath caused sorowe, the same hath not made me fory, but partely (least I should more charge him) you al.

6 It is sufficient vnto the same man, that he was rebuked of many.

7 So that now contrarywise ye ought rather to forgie him, and comforte him least the same should be swallowed vp with ouermuch heauines.

8 Wherefore, I praye you, that you woulde confirme your loue towards him.

CHAP. III.

He taketh for example the faith of the Corinthians for a probation of the truth which he preached. 6 And to exalt his Apostleship against the bragges of the false apostles, 7-13 He maketh comparison betwixt the Lawe and the Gospell.

1 Doe wee begin to praise our selues againe? or neede we as some other, epistles of recommendation vnto you, or letters of recommendation from you?

2 Ye are our epistle, written in our hearts, which is vnderstand and read of al men,

3 In that ye are manifest, to be the epistle of Christ, ministred by vs, & written, not with inke, but with the spirit of the liuing God, not in tables of stone, but in fleshy tables of the heart.

4 And such trust haue we through Christe to God:

5 Not that wee are sufficient of our selues, to thinke any thing, as of our selues: but our sufficiency is of God.

6 Who also hath made vs able ministers of the newe testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giueth life.

7 If then the ministrature of death written with letters, and ingrauen in stones, was glorious, so that the children of Israel could not beholde the face of Moses for which Christe the glorie of his countenance (which

spiritual doctrine, which is in our hearts. g Thus he nameth the lawe, in comparison of the Gospell. h After that God had spoken with him, and giuen him the lawe.

a Meaning him selfe, Timotheus and Silvanus.

b Who were Gods pen.

c The hardness of mans heart.

d fore he be regenerate, is as the newe table. Eph. 19. & 36. 26: but being regenerate by the Spirit of God, it is as the grace of God, that the grace of God may be written in it, as in new tables, 1er. 31. 31.

e Whole minister Moses was.

f Which Christe gaue.

g Meaning, the

h After that God had spoken

i Meaning, the

j After that God had spoken

k Meaning, the

l After that God had spoken

m Meaning, the

n After that God had spoken

o Meaning, the

p After that God had spoken

q Meaning, the



glorie is done away)

8 Howe shall not the ministration of the Spirit be more glorious?

9 For if the ministerie of <sup>1</sup>condemnation was glorious, much more doeth the ministration of <sup>2</sup>righteousnes exceede in glorie.

10 For euen that which was glorified, was not glorified in this point, *that is*, as touching the exceeding glorie.

11 For if that which should be abolished, was glorious, much more shall that which remaineth be glorious.

12 Seeing then that we haue such trust, we vse <sup>1</sup>great boldenes of speach.

13 \* And we are not as Moses, which <sup>m</sup>put a vaile vpon his face, that the children of Israel should not looke vnto the ende of that which should be abolished.

14 Therefore their mindes are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the Olde Testament, which *vaile* in Christ is put away.

15 But euen vnto this daye, when Moses is read, the vaile is layde ouer their hearts.

16 Neuertheles when their *hears* shalbe turned to the Lord, the vaile shalbe taken away.

17 Now the <sup>2</sup>Lord is the \* Spirit, and where the Spirit of the Lord *is*, there *is* libertie.

18 But we al behold as in a *mirrour* the glorie of the Lorde with open face, and are changed into the same image, from glory to glorie, as by the Spirit of the Lord.

o In Christ, who is God manifested in the flesh, we see God the Father as in a most cleare glasse.

### CHAP. III.

1 He declareth his diligence and roundnes in his office. 2 And that which his enemies took for his disadvantage, to wit, the crosse and afflictions which he endured, he turneth to his great advantage. 11. 17 Shewing what profite cometh thereby.

1 Therefore, seeing that we haue this ministerie, as we haue receiued mercie, we faint not:

2 But haue cast <sup>m</sup>from vs the <sup>b</sup>clokes of shame, and \* walke not in craftines, neither handle we the worde of God deceitfully: but in declaration of the trueth we approue our selues to euery mans conscience in the sight of God.

3 If our Gospel be then hid, it is hid to the <sup>2</sup>that are lost.

4 In whome the <sup>c</sup>god of this worlde hath blinded the mindes, *that is*, of the infidels, that the light of the glorious Gospel of Christ, which is the <sup>d</sup>image of God, should not shine vnto them.

5 For we preach not our \*selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.

6 For God that \*commanded the light to shine out of darkenes, *is he* which hath

shined to be seene and knowne, then to edifie. Gen. 1.3.

shined in our hearts, to giue the <sup>2</sup>light of <sup>e</sup>Which are the knowledge of the glorie of God in the face of Iesus Christ.

7 But wee haue this <sup>2</sup>treasure in earthen vessels, that the excellencie of that power might be of God, and not of vs.

8 We are afflicted on euery side, yet are we not in distresse: in pouertie, but not ouercome of pouertie.

9 We are persecuted, but not forsaken: cast downe, but we perish not.

10 Euery where we beare about in our bodie the <sup>1</sup>dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

11 For we which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might bee made manifest in our mortall flesh.

12 So then <sup>2</sup>death worketh in vs, and life in you.

13 And because we haue the same <sup>1</sup>Spirit of faith, according as it is written, \* I beleuee, and therefore haue I spoken, we also beleuee, and therefore speake,

14 Knowing that he which hath raised vp the Lord Iesus, *shal* raise vs vp also by Iesus, and shall set vs with you.

15 For al things are for your sakes, that most plenteous grace by the thankesgiuing of \*many, may redounde to the prayse of God.

16 Therefore we faint not, but though our outward man *perish*, yet the inward man *is* renewed daily.

17 For our <sup>1</sup>light affliction which is but for a moment, causeth vnto vs a farre most excellent and an eternal weight of glorie:

18 While we looke not on the things which are seene, but on the things which are not seene: for the things which are seene, are temporall: but the things which are not seene, are eternall.

death to life. n That I being deliuered and restored to you againe, may not only my self giue God thanks for this infinite benefite of deliuerance, but also you al, which are both partakers of mine affliction and comfort, may abundantly set forth his glorie. Or, be corrupted. o Groweth stronger. p Which is so called in respect of the euertlasting life.

### CHAP. V.

1 Paul proceedeth to declare the vtilitie that cometh by the crosse. 4 Howe we ought to prepare our selues vnto it. 5 By whom, 9 And for what end. 14. 19 He setteth forth the grace of Christ, 20 And the office of ministers, and all the faithfull.

1 For we know that if \*our earthly house of this tabernacle be destroyed, we haue a building *giuen* of God, *that is*, an house not made with handes, but eternal in the heauens.

2 For therefore we sigh, desiring to be clothed with our house, which is from heauē.

3 \* Because that if we be clothed, we shall not be found \* naked.

4 For in deede we are that are in this tabernacle, sigh and are burdened, \* because we would not be vnclodeth, but would be clothed vpon, that mortalitie might be swallowed vp of life.

Ooooo j. 5 And

your seruants. g That we haue receiued light, shoulde communicate the same with others, & therefore Christ callet them the light of <sup>1</sup>world, Mat. 5.14.

h Albeit the ministers of the Gospel be contemptible as touching their person, yet the treasure which they carie is nothing worse or inferiour.

i All the faithful and chiefly the ministers must drinke of this cup, because the worlde hateth Christ: and also that the members shoulde be conformable to Christ their head, yet by the mightie power of Christ, who ouercame death, they are made conquerours.

k By our death you haue life: so that the fruit of our afflictions cometh to you.

l The same faith by the inspiration of the holy Ghost.

m In deliuering vs from these dangers, which is as it were a restoring from

n That I being deliuered and restored to you againe, may not only my self giue God thanks for this infinite benefite of deliuerance, but also you al, which are both partakers of mine affliction and comfort, may abundantly set forth his glorie. Or, be corrupted.

o Groweth stronger. p Which is so called in respect of the euertlasting life.

q After this body shalbe dissolved, it shalbe made incorruptible & immortal.

r Or, if so be we shall be found clothed, and not naked.

s Or, where in.

t The house which is not made with handes, but eternal in the heauens.

u Or, where in.



CHAP. VII.

1 He exhorteth them by the promises of God to keepe them selues pure, 9. 7 Assuring them of his loue, 8. 13 And doeth not excuse his seueritie toward them, but reioyceth thereat, considering what profite came thereby. 10 Of two sortes of sorowe.

1 Seeing then wee haue these promises, dearely beloued, let vs cleanse our selues from all filthines of the flesh and spirit, and grow vp vnto fulholines in the feare of God.

2 Receiue vs: we haue done wrong to no man: we haue consumed no man: we haue defrauded no man.

3 I speake it not to your condemnation: for I haue said before, y ye are in our hearts, to die and liue together.

4 I vse great boldnes of speach toward you: I reioyce greatly in you: I am filled with comfort, & am exceeding ioyous in al our tribulation.

5 For whē we were come into Macedonia, our flesh had no rest, but wee were troubled on euery side, fightings without, & terrors within.

6 But God, that comforteth the abiect, comforted vs at the coming of Titus:

7 And not by his coming onely, but also by the consolation wherewith he was comforted of you, when he told vs your great desire, your mourning, your seruent mind to meward, so that I reioyced much more.

8 For though I made you sorie with a letter, I repent not, though I did repent: for I perceiue that the same epistle made you sorie, though it were but for a season.

9 I now reioyce, not that ye were sorie, but that ye sorowed to repentance: for ye sorowed godly, so that in nothing ye were hurt by vs.

10 For godly sorowe causeth repentance vnto saluation, not to be repented of: but the worldly sorowe causeth death.

11 For behold, this thing that ye haue bene godlie sorie, what great care it hath wrought in you: yea, what clearing of your selues: yea, what indignation: yea, what feare: yea, howe great desire: yea, what a zeale: yea, what punishment: in all things ye haue shewed your selues, that ye are pure in this matter.

12 Wherefore, though I wrote vnto you, I did not it for his cause that had done the wrong, neither for his cause that had the injury, but that our care toward you in the sight of God might appeare vnto you.

13 Therefore wee were comforted, because ye were comforted: but rather we reioyced much more for the ioye of Titus, because his spirit was refreshed by you all.

14 For if I haue boasted any thing to him of you, I haue not bene ashamed: but as I haue spoken vnto you all things in trueth, euen so our boasting vnto Titus was true.

15 And this inward affection is more abundant toward you, when he remembereth the obedience of you all, and howe with feare and trembling ye receiued him.

16 I reioyce therefore that I may put my confidence in you in all things.

CHAP. VIII.

1 By the example of the Macedonians, 9 And Christ, he exhorteth the to continue in relieuing the poore Saignts, commending their good beginning. 13 After he commendeth Titus and his fellowes vnto them.

WE do you also to wit, brethren, of the grace of God bestowed vpon the Churches of Macedonia,

2 Because in great trial of affliction their ioy abounded, and their most extreme pouertie abounded vnto their riche liberallitie.

3 For to their power (I beare record) yea, & beyond their power, they were willing, And prayed vs with great instance that we would receiue the grace, & felowship of the ministring which is toward the Saints.

4 And this they did, not as we looked for: but gaue their owne selues, first to the Lorde, and after vnto vs by the will of God,

5 That we should exhort Titus, that as he had begonne, so he would also accomplish the same grace among you also.

6 Therefore, as ye abound in euerie thing, in faith and word, and knowledge, and in all diligence, and in your loue towards vs, euen so see that ye abound in this grace also.

7 This say I not by commandment, but because of the diligence of others: therefore proue I the naturalnes of your loue.

8 For ye knowe the grace of our Lord Iesus Christ, that he being riche, for your lakes became poore, that ye through his pouertie might be made rich.

9 And I shewe my minde herein: for this is expedient for you, which haue begonne not to do onely, but also to will, a yeere agoe.

10 Nowe therefore performe to doe it also, that as there was a readines to will, euen so ye may performe it of that which ye haue.

11 For if there be first a willing minde, it is accepted according to that a man hath, & not according to that he hath not.

12 Neither is it that other me should be eased and you grieved,

13 But vpon like condition, at this time your abundance supplieth their lacke, that also their abundance may be for your lacke, that there may be equalitie.

14 As it is written, He that gathered much, had nothing ouer, & he that gathered litle, had not the lesse.

15 And thanks be vnto God, which hath put in the heart of Titus the same care for you.

16 Because he accepted the exhortation, yea, he was so carefull, that of his owne accorde he went vnto you.

17 And we haue sent also with him the brother, whose praise is in y Gospel throughout all the Churches,

18 (And not so onely, but is also chosen of Ooooo ij. the

1 Both in thinking & reporting wel of you.

a This benefite of God appeared in two things:

first, that the Macedonians being in so great afflictions were so prompt to helpe others: and next that being in great pouertie, were very liberall to wardes others.

b So that a most abundant riuier of riches flowed out of their pouertie.

c So he calleth their liberalitie, eyther because they were the bestowers of Gods graces, or because they receiued them of God freely, & so they desired Paul to see to the distribution thereof.

Chap. 9. 12.

d Euerie man may doe good that hath abilitie therunto, but to will, and haue a minde to doe good, cometh of perfect charity.

e That as you helpe others in their needes, so others shall relieue your want.

f That both you and others, as occasion shall serue, may relieue the godly according to their necessitie.

Exod. 16. 18.

g And willingly offered himselfe to gather your almes.

h In preaching the Gospell.

Some vnderstand Luke, others Barnabas.

quality of spirit

a following feeling in affection

afflictions in their and minde

to abound in all graces

to abound in charity

gods sorowe

the sorrow is a good

a ready minde is one

to relieve the godly

to relieve the godly

to relieve the godly

to relieve the godly

to relieve the godly

to relieve the godly

to relieve the godly



the Churches to be a fellowe in our iourney concerning this grace that is ministred by vs vnto the glorie of the same Lord, & declaration of your prompt minde)

20 Auoiding this, that no mā should blame vs in this abundance that is ministred by vs,

21 \* Prouiding for honest things, not only before the Lord, but also before men.

22 And we haue sent with them our brother whom we haue oft times proued to be diligent in many things, but now much more diligent, for the great confidence, which I haue in you.

23 Whether any do inquire of Titus, he is my fellowe and helper to youward: or of our brethren, they are messengers of the Churches, and the <sup>k</sup> glorie of Christ.

24 Wherefore shewe toward them, and before the Churches the profe of your loue, and of the reioycing that we haue of you.

## CHAP. IX.

3 The cause of Titus and his companions comming to them. 6 He exhorteth to giue almes cheerefully, 7 Shewing what fruit will come thereof.

1 For as touching the ministring to the Saints, it is superfluous for me to write vnto you.

2 For I know your readines of mind, whereof I boast my self of you vnto them of Macedonia, and say, that Achaia was prepared a yere ago, and your zeale hath prouoked manie.

3 Nowe haue I sent the brethren, lest our reioycing ouer you should be in vaine in this behalfe, that ye (as I haue saide) be readie:

4 Lest if they of Macedonia come with me, and finde you vnprepared, we (I neede not to say, you) should be ashamed in this my constant boasting.

5 Wherefore, I thought it necessarie to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might be ready, and come as of beneuolence, and not as of sparing.

6 This yet remember, that he which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.

7 As euery man wisheth in his heart, so let him giue, not grudgingly, or of necessity: <sup>a</sup> for God loueth a cherefull giuer.

8 And God is able to make all grace to abounde toward you, that ye alwayes haue <sup>a</sup> all iudiciencie in all things, may abound in euery <sup>b</sup> good worke.

9 \* As it is written, He hath sparfed abroad and hath giuen to the poore: his beneuolence remaineth for euer.

10 Also he that findeth seede to the sower, will minister likewise bread for foode, and multiplie your seede, & increafe the fruits of your beneuolence,

11 That on all partes ye may be made rich vnto all liberalitie, which causeth through

vs thanksgiuing vnto God.

12 For the ministring of this seruice not only supplieth the necessities of the Saints, but also is abundant by the thanksgiuing of many vnto God,

13 (Which by the experiment of this ministring prayse God for your voluntarie submission to the Gospell of Christe, and for your liberall distribution to them, and to all men)

14 And by <sup>d</sup> their prayer for you, "desiring after you greatly, for the abundant grace of God in you.

15 Thanks therefore be vnto God for his vnspokeable gitt.

## CHAP. X.

He toucheth the false Apostles and defendeth his authoritie, exhorting them to obedience, 11 And sheweth what his power is, 12 And how he useth it.

1 Nowe I Paul my selfe beseeche you by the meekenes, and gentlenes of Christ, which when I am present among you, <sup>a</sup> am <sup>b</sup> bafe, but am bolde toward you being absent:

2 And this I require you, that I need not to be bold when I am present, with that same confidence, wherewith I thinke to be bold against some, which esteeme vs as though we walked <sup>b</sup> according to the flesh.

3 Neuertheles, though wee walke in the flesh, yet we do not warre after the flesh,

4 (For the weapons of our warfare are not carnall, but mightie through God, to cast downe holdes)

5 Casting downe the imaginations, and euerie high thing that is exalted against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ,

6 And hauing readie the vengeaunce against all disobedience, when your obedience is fulfilled.

7 Looke ye on things after the apperance? If any man trust in him selfe that he is Christe, let him consider this again of him selfe, that as he is Christes, euen so are we Christes.

8 For though I shoulde boaste somewhat more of our authoritie, which the Lorde hath giuen vs for edification, and not for your destruction, I shoulde haue no shame.

9 This I say that I may not seeme as it were to feare you with letters.

10 For the letters, <sup>a</sup> saith hee, are fore and strong, but his bodily presence is weak, and his speech is of no value.

11 Let such one thinke this, that such as we are in word by letters whē we are absent, such will we be also in deede, when we are present.

12 For we dare not make our selues of the number, or to compare our selues to the, which praise them selues: but they vnderstand not that they <sup>d</sup> measure them selues with them selues, & compare them selues with them selues.

1 Besidesthem by their liberalitie God shall be praised, they also shall be commended to God by their prayers who they haue holpen, yea, and all men shall reuerence them, as being endued with an excellent gift of God.

Or greatly assisting and toward you.

a These wordes his backbiters vied, thinking thereby to diminish his authoritie, as verho.

b As though we boasted of our selues by a carnall affection

c Meaning, a certaine manner among them, which thus spake of Paul.

d He that measureth any thing must haue some line or measure to mete by, and not to measure anything by it selfe: so these boasters must measure themselves by their worthe

actes: and if they will compare with others, let them shew what countreite, what cities, & people they haue woon to the Lord: for who will praise that souldier, which only at the table can fully talke of the warres, & when he commeth to the brunt, is neither valiant nor

13 But we will not reioyce of thinges, which are not within *our* measure, \* but according to the \* measure of the line, whereof God hath distributed vnto vs a measure to attaine euen vnto you.

14 For we stretch not our selues beyond *our* measure, as though wee had not attained vnto you: for euen to you also *haue* wee come in preaching the Gospel of Christ.

15 Not boasting of thinges which are within *our* measure: that is, of other mens labours: and we hope, when your faith shall increase, to be magnified by you according to our line abundantly,

16 And to preach the Gospel in those regions which are beyond you: not to reioyce in another mans line, that is, in the thinges that are prepared already.

17 \* But let him that reioyceth, reioyce in the Lord.

18 For he that prayeth him selfe, is not allowed, but he whom the Lord praiseth.

## CHAP. XI.

He declareth his affection toward them. 5 The excellencie of his ministerie. 9 And his diligence in the same. 13 The perches of the false Apostles. 16 The peruerse judgement of the Corinthians. 22 And his owne praife.

1 **W**ould to God, ye could suffer a little my \* foolishnes, and in deede, ye suffer me.

2 For I am ielous ouer you, with godlie ielousie: for I haue prepared you for one husband, to present you as a pure virgine to Christ:

3 But I feare lest as the \* serpent beguiled Eue through his subtiltie, so your mindes should be corrupt from the simple truth that is in Christ.

4 For if he that commeth, preacheth another \* Iesus then him whom we haue preached: or if ye receiue another \* spirit then that which ye haue receiued: either another Gospel, then that ye haue receiued, ye might well haue suffered him.

5 Verely I suppose that I was not inferior to the verie chiefe Apostles.

6 And though I be \* rude in speaking, yet I am not so in knowledge, but among you we haue bene made manifest to the utmost, in all thinges.

7 Haue I committed an offence, because I abased my selfe, that ye might be exalted, and because I preached to you the Gospel of God freely?

8 I \* robbed other Churches, and tooke wages of them to do you seruice.

9 And when I was present with you, and had need, I was \* not slothfull to the hindrance of any man: for that which was lacking vnto me, the brethren which came from Macedonia, supplied, & in all thinges I kept and will keepe my selfe, that I should not \* be grieuous to you.

10 \* The truth of Christ is in me, that this for his liuing, but in his extreme pouertie preached diligently, without burdening any man, or els waxing slothfull to doe his dutie touerie man. Chap. 12. 13. 14. 20. 24. k Let not the truth of Christ be thought to be in me, if I suffer my ioy to be shut vp, which I haue obtained of Grecia.

reioycing shall not be shut vp against me in the regions of Achaia.

11 Wherefore? because I loue you not? God knoweth.

12 But what I do, that will I do: that I may cut away occasion from them which desire occasion, that they might be founde like vnto vs in that wherein they reioyce.

13 For such false \* Apostles are deceitfull workers, and transforme them selues into the Apostles of Christ.

14 And no maruile: for Satan him selfe is transformed into an Angel of light.

15 Therefore it is no great thing, though his ministers transforme them selues, as though they were the ministers of righteousness, whose ende shalbe according to their workes.

16 I say againe, let no man thinke, that I am foolish: nor els take me euen as a foole, that I also may boast my selfe a litle.

17 That I speake, I speake it not after the \* Lord: but as it were foolishly, in this my great boasting.

18 Seeing that many reioyce \* after the flesh, I will reioyce also.

19 For ye suffer fooles gladly, because that ye are wise.

20 For ye suffer euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalt him selfe, if a man smite you on the face.

21 I speake as concerning the reproche: as though that wee had bene \* weake: but wherein any man is bold (I speake foolishly) I am bolde also.

22 They are Ebrewes, \* so am I: they are Israelites, so am I: they are the seede of Abraham, so am I:

23 They are the Ministers of Christe (I speake as a foole) I am more: in labours more abundant: in stripes aboute measure: in prison more plenteously: in death oft.

24 Of the Iewes fise \* times receiued I fouertie stripes: \* saue one.

25 I was thrise \* beaten with rodde: I was \* once stoned: I suffered thrise \* shipwracke: night and day haue I bene in the deepe sea.

26 In journeying I was often, in perils of waters, in perils of robbers, in perils of mine own natio, in perils among the Gentiles, in perils in the citie, in perils in wilderness, in perils in the sea, in perils among false brethren,

27 In wearines and painefulnes, in watching often, in hunger & thirst, in fastings often, in colde and in nakednes.

28 Beside the thinges which are outward, I am combed daily, and haue the care of all the Churches.

29 Who is weake, and I am not weake? who is offended, and I burne not?

30 If I must needs reioyce, I wil reioyce of mine \* infirmities.

31 The God, euen the Father of our Lorde Iesus Christe, which is blessed for euermore.

O o o o o iij.

more.

To slander my ministerie, if I should receiue wages.

m By false A.

postles here is

not meant such

asteach false do-

ctrine, (which

doutlesse, they

would haue

grown vnto)

but (such as were

vaine glorious,

& did not their

dutie sincerely.

n In his heart

he had respect to

the Lorde: but

this fashion of

boasting se med

according to m,

whereunto they

compelled him,

o In outward

thinges.

p I note this dis-

honour, which

they do vnto

you.

q That is, ab-

ject, vile, misera-

ble, a crafts ma,

an idiot, and sub-

ject to a thou-

sand calamities,

which thinges

the false Apo-

stles objected a-

gainst him as

most certayne

testimonies of

his vnworthines

Philp. 3. 5.

r Put case ye

terme it so, yet

is it true.

s In the present

daunger of

death.

t At fise fue-

ral times, eury

time, thirtie and

nine.

Deut. 25. 7.

u Of the Ro-

mane Magi-

strates.

Alt. 16. 29.

Alt. 14. 9.

Alt. 27. 14.

x As imprison-

ments, brating,

hunger, thirst,

colde, nakednes,

and such like:

which thinges

aduersaries con-

demne as infir-

me in me.

faith. c. 10. 14.  
satan transforme  
into an Angel of

reioyce in the Lord.  
c. 10. 17.  
selfe praise of Iesu  
16. 6. 8.

the apostles of

the apostles of

the apostles of

the apostles of

the apostles of

the apostles of

reioyce in ministerie  
& c. 12. c. 3.

the end of the ministry. 12. 14.

gratitude. c. 12. 17.

Thatis, a Christian: or, I speake in Christ.

Man's infirmities were notable to declare them, neither were they shewed vnto him for that end.

Ministers fear.

in the flesh.

grace is sufficient.

grace is sufficient.

examine.

are cur.

more, knoweth that I lie not.

32 In Damascus the gouernour of the people vnder King Aretas, laid watche in the cite of the Damascens, and would haue caught me.

33 But at a windowe was I let downe in a basket through the wall, and escaped his hands.

CHAP. XII.

He reioyce in his perseruance. 32 But chiefly in his humblenes, 33 And layeth the cause of his boasting vpon the Corinthians. 34 He sheweth what good will he beareth them; 35 And proueth to come vnto them.

I am not expedient for me no doubt to reioyce: for I will come to visions & revelations of the Lord.

I knowe a man in Christ aboute foure yeres ago, (whether he were in the bodie, I can not tell, or out of the bodie, I can not tell: God knoweth) which was taken vp into the third heauen.

And I know such a man whether in the bodie, or out of the bodie, I can not tell: God knoweth.

How that he was taken vp into Paradise, and heard wordes which can not be spoken, which are not possible for man to utter.

Of such a man will I reioyce: of my selfe will I not reioyce, except it be of mine infirmities.

For though I would reioyce, I should not be a foole: for I will say the truth, but I refraine, lest any man should thinke of me aboute that he seeth in me, or that he heareth of me.

And lest I should be exalted out of measure through the abundance of revelations, there was giuen vnto me a pricke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

For this thing I besought the Lord thise, that it might depart from me.

And he sayde vnto me, My grace is sufficient for thee: for my power is made perfect through weakness. Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake: for when I am weake, then am I strong.

I was a foole to boast my selfe: ye haue compelled me: for I ought to haue bene commended of you: for in nothing was I inferior vnto the verie chiefe Apostles, though I be nothing.

The signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great workes.

For what is it, wherein ye were inferiours vnto other Churches, except that I haue not bene slothfull to your hinderance? forgiue me this wrong.

Beholde, the third time I am ready to come vnto you.

come vnto you, and yet will I not be slothfull to your hinderance: for I seeke not yours, but you: for the children ought not to lay vp for the fathers, but the fathers for the children.

And I will most gladly bestowe, and will be bestowed for your soules: though the more I loue you, the lesse I am loued.

But be it that I charged you not: yet forasmuch as I was crafty, I tooke you with guile.

Did I pill you by any of them whome I sent vnto you?

I haue desired Titus, & with him I haue sent a brother: did Titus pill you of any thing? walked we not in the selfe same spirit? walked we not in the same steppes?

Againe, thinke ye that wee excuse our selues vnto you? we speake before God in Christ. But we do all things, dearly beloved, for your edifying.

For I fear lest when I come, I shall not finde you such as I would: and that I shall be found vnto you such as ye would not, and lest there be strife, enuying, wrath, contentions, backbitings, whisperings, swellings and discorde.

I fear lest when I come againe, my God shall abase me among you, and I shall be wayle many of them which haue sinned already, and haue not repented of the vncleannes, and fornication, & wantonnes, which they heare, as when I haue committed.

CHAP. XIII.

He threatneth. 1. And declareth his his power of God. 2. And wee no doubt are weake in him: but we shall liue with him through the power of God toward you.

For though I be crucified concerning his infirmities, yet liueth he through the power of God. And wee no doubt are weake in him: but we shall liue with him through the power of God toward you.

Proue your selues whether ye are in the faith: examine your selues: knowe ye not your own selues, how that Iesus Christ is in you, except ye be reprobates?

But I trust that ye shall know that we are not reprobates.

Now I pray vnto God that ye do none euill, not that we should seeme approued, but that ye should doe that which is honest; though we be as reprobates.

For we can not do any thing against the

whome ye continue as dead men and castawayes, haue through God such power to execute against you, that ye may feele sensibly that we liue in Christ.

In mans iudgement who for the most part receiveth the best, and approveth the worst.

Which declarereth his fatherly affection.

Or, your cause or person.

Thus said his adversaries, that though he toke it not by himselfe, yet he did it by the means of others.

To goto you.

Meaning sharpe and severe.

There was nothing where he so much reioiced, as when his preaching profited: and therefore he called the Thessalonians his glory & ioye: as also this did so much cast downe him, as when his labour was good.

His first coming was by dwelling among them: his second was by first preaching, and now by a second coming.

Dem. 12. 19.

Mat. 11. 16.

John. 1. 17.

1 Cor. 1. 17.

In my first coming.

1 Cor. 1. 17.

Christ as touching the flesh in many indigement was vile & abiekt: therefore we that are his members, cannot be otherwise.

He was crucified, but he shewed himselfe verie God: so thinke, that we

think, that we

think, that we

think, that we

think, that we

think, that we

think, that we



truth, but for the truth.

9 For we are glad when we are weake, and that ye are strong: this also we wish for, even your perfection.

10 Therefore write I these things being absent, lest when I am present, I should vse sharpnes, according to the power which the Lord hath giuen me, to reedification, & not to destruction.

11 Finally brethren, fare ye well: be perfect: be of good comfort: be of one mind: live

in peace, and the God of loue and peace

shalbe with you.

12 Greet one another with an \* holy \* kisses.

All the Saintes salute you.

13 The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all, Amen.

The second Epistle to the Corinthians, written from Philippi, a citie in Macedonia, and sent by Titus & Lucas.

# THE EPISTLE OF THE APO-

STLE PAUL to the Galatians.

## THE ARGUMENT.

THE Galatians after they had bene instructed by S. Paul in the truth of the Gospel, gave place to false apostles, who entering in, in his absence corrupted the pure doctrine of Christ, & taught that the ceremonies of the Law must be necessarily obserued, which thing the Apostle so earnestly reasoneth against, that he proueth that the graining thereof is the ouerthrow of mans saluation purchased by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the reformation confounded: mans iustice established. And because the false teachers did pretend, as though they had bene sent of the chief Apostles, & that Paul had no authoritie, but spake of him selfe, he proueth both that he is an Apostle ordained by God, & also that he is not inferior to the rest of the Apostles: which thing established, he proceedeth to his purpose, prouing that we are freely iustified before God without any workes or ceremonies: which notwithstanding in their time had their use and commoditie: but now they are not only unprofitable figurers, but also pernicious, because Christ the truth & the end thereof is come: wherefore men ought now to embrace that libertie, which Christ hath purchased by his blood, and not to haue their consciences shamed in the gennes of mans traditions: finally he sheweth wherein this libertie standeth, and what exercises appertaine thereunto.

## CHAP. I.

6 Paul rebuketh their inconstancie which suffered themselves to be seduced by the false Apostles, who preached that the obseruation of the ceremonies of the Law were necessary to saluation. 8 And desireth them that preach any otherwise then Christ purely. 13 He sheweth his appt. conuersion, magnifieth his office & Apostleship, and declareth him selfe to be equal with the chief Apostles.

1 Paul an Apostle (not of man, neither by man, but by Iesus Christ, & God the Father which hath raised him from the dead)

And al the brethren which are with me, vnto the Churches of Galatia:

3 Grace be with you, & peace from God the Father, & from our Lord Iesus Christ,

4 Which gaue him selfe for our sinnes, that he might deliuer vs from this present euill worlde according to the will of God euen our Father,

5 To whome be glory for ever and euer, Amen.

6 I amurcile that yee are so soone remoued away vnto another Gospel, from him that had called you in the grace of Christ,

7 Which is not another Gospel, saue that there be some which trouble you, and intende to peruert the Gospel of Christ.

8 But though that we, or an Angell from heauen preach vnto you otherwise, then that which wee haue preached vnto you, let him be accursed.

9 As we said before, so say I nowe againe, If

any man preach vnto you otherwise then y ye haue receiued, let him be accursed.

10 For now I preach I mans doctrine, or Gods? or go I about to please men? for if I should yet please men, I were not the seruant of Christ.

11 Now I certifie you, brethren, that the gospel which was preached of me, was not after man.

12 For neither receited I it of man, neither was I taught it, but by the reuelation of Iesus Christ.

13 For ye haue heard of my conuersation in time past, in the Iewish religion, how that I persecuted the Church of God extremely, and wasted it,

14 And profited in the Iewish religion aboue many of my companions of mine owne nation, and was much more zealous of the traditions of my Fathers.

15 But when it pleased God (which had separated me from my mothers wombe, & called me by his grace)

16 To reuile his Sonne in me, that I should preache him among the Gentiles, immediately I communicated not with flesh and blood:

17 Neither came I againe to Ierusalem to them which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus.

18 Then after three yeres I came againe to Ierusalem to visite Peter, and abode with him fiftene dayes.

19 And none other of the Apostles sawe I, saue Iames the Lords brother.

0000.iiij. 20 Now my doctrine.



For God is the author of all our life. This pre-...  
Which is, the corrupt life of man without Christ.  
This is to be...  
Which is, the corrupt life of man without Christ.  
This is to be...  
Which is, the corrupt life of man without Christ.  
This is to be...

Since that of a Pharise I was made an Apo-  
stle.  
That is, doctrine inuented by man, neither by mans authoritie do I preache.  
By an extraordinary reuelation.  
Or, age.  
That is, of the Lawe of God, which was giuen to the ancient fathers.  
He maketh three degrees in Gods eternal predestination: first his eternal counsell, then his appointing from the mothers wombe, & thirdly his calling.  
Or, to me.  
Ephes. 3. 8.  
That is, with any man as though I had neede of his counsell to approue my doctrine.

Christ gaue himselfe for sinnes.  
degrees in Gods predestination.  
called by God & 16.

**Peter reproved**

"Greek, with

"Greece, with  
right fools.  
h In bringing  
their confessions  
into doubt by  
thine example  
and authority  
and here the A  
postle comes  
to his chiefe  
point.

i For so the  
we called the  
Gentiles in-  
proche.  
*Or man,*

Rom. 9. 19.  
 phil. 3. 9.  
 k Except our  
 fruits be agree-  
 able to our faith,  
 we declare that  
 we have not  
 Christ.

1 For he caused  
them not to  
sinne, but dis-  
closed it, neyther  
tooke he away

by righteousness  
of the Law, but  
shewed their hy-

where of they  
performed that

For mydo-  
strine is to de-  
stroye sinne by

faith in Christ  
not to establishe  
sinne.

re, in qualitie, &  
the false Apostles  
ng.

1000

**Towhom**  
**Christ was**

lively preached,  
as if his lively  
image were set

before your  
eyes, or els had  
bene crucified  
among you.

Meaning the  
giftes of the  
Spirit.

Doctrine of Salvation through Faith in Jesus

**22. The false Apostles taught that**

Christ professed  
nothing, except  
they were cir-  
cled, and that

the Lawe was  
the perfection,  
and Christs do-

trine only the  
adiments there  
into.

pre-

preached before the Gospel vnto Abraham, saying, \* In thee shall all the Gentiles be blessed.

9 So then they which be of faith, are blessed with faithful Abraham.

10 For as many as are of the <sup>4</sup>workes of the Law, are vnder the curse: for it is written, \* Cursed is euery man that continueth not in all things, which are written in the booke of the Law, to do them.

11 And that no man is iustified by the Lawe in the sight of God, it is euident: \* for the iust shall liue by faith.

12 And the <sup>5</sup>law is not of faith: but \* the mā that shal do those things, shal liue in them.

13 Christ hath redeemed vs from the curse of the Law, when he was made a curse for vs (for it is written, \* Cursed is euery one that hangeth on tree)

14 That the blessing of Abraham might come on the Gentiles through Christ Iesus, that we might receiue the <sup>6</sup>promises of the Spirit through faith.

15 Brethren, <sup>7</sup>I speake as men do, \* Though it be but a mans couenant when it is confirmed, yet no man doth abrogate it, or <sup>8</sup>addeth any thing thereto.

16 Nowe to Abraham and his seede were the promises made. He saith not, And to the seedes, as <sup>9</sup>speaking of many: but, And to thy seede, as of one, which <sup>10</sup>is Christ.

17 And this I say, that the Lawe which was foure hundredth and thirty yeres after, can not disanull the couenant that was confirmed afore of God in respect of Christ, <sup>11</sup>it should make the promise of none effect.

18 For if the inheritance be of the Lawe, <sup>12</sup>it is no more by the promise, but God gaue it vnto Abraham by promise.

19 Wherefore then <sup>13</sup>serueth the Law? It was added because of the <sup>14</sup>transgressions, till the seede came vnto the which the promise was made: and it was ordeined by <sup>15</sup>Angels in the hand of a Mediatour.

20 Now a Mediatour is not a Mediatour of <sup>16</sup>one: but God is <sup>17</sup>one.

21 <sup>18</sup>In the Law then against the promise of God: God forbid: for if there had bene a Lawe giuen which could haue giuen life, surely righteousnes should haue bene by the Law.

22 But the Scripture hath <sup>19</sup>concluded <sup>20</sup>all vnder sinne, that the promises by the faith of Iesus Christ shoulde bee giuen to them that beleue.

23 But before <sup>21</sup>faith came, we were kept vnder the Lawe, and shut vp vnto the faith, which should afterward be reuelled.

24 Wherefore the <sup>22</sup>\*Law was our scholemaster to bring vs to Christ, that we might be made righteous by faith.

25 But after that faith is come, wee are no longer vnder <sup>23</sup>a scholemaster.

26 For ye are al the sonnes of God by faith, in Christ Iesus.

27 \* For al ye that are baptized into Christ, haue put on Christ.

28 There is neither lew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all <sup>24</sup>one in Christ Iesus.

29 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

CHAP. IIIII.

1 He sheweth wherefore the ceremonies were ordeined. 2 VVhich being shadowes must end when Christ the truth cometh. 3 He moueth them by certaine exhortations, 4 And confirmeth his argument with a strong example or allegorie.

1 Then I say, that the <sup>25</sup>heire as long as he is a childe, differeth nothing from a seruant, though he be Lord of al.

2 But is vnder <sup>26</sup>tutors & gouernours, vntill the time appointed of the father.

3 Euen so, wee when wee were children, were in bondage vnder the <sup>27</sup>rudiments of the world.

4 But when the fulnes of time was come, God sent forth his Sonne made of a woman, and made <sup>28</sup>vnder the Law,

5 That he might redeeme them which were vnder the Law, that we might receiue the adoption of the sonnes.

6 And because ye are sonnes, God hath sent forth the <sup>29</sup>Spirit of his Sonne into your hearts, which cryeth, <sup>30</sup>Abba, Father.

7 Wherefore, thou art no more <sup>31</sup>a seruant, but a sonne: now if thou be a sonne, show as also the heire of God through Christ.

8 But euen then, when ye <sup>32</sup>knew not God, ye did seruiue vnto the, which by <sup>33</sup>nature are not gods.

9 But now seeing ye know God, yea, rather are known of God, how turne <sup>34</sup>ye againe vnto impotent and beggerly rudimentes, whereunto as from the beginning ye will be in bondage againe?

10 Yee obserue <sup>35</sup>dayes, and monethes, and times, and yeres.

11 I am in feare of you, lest I haue bestowed on you labour in vaine.

12 Be ye as <sup>36</sup>I: for I am euē as you: brethren, I beseech you: ye haue not hurt <sup>37</sup>me at al.

13 And ye knowe, how through <sup>38</sup>infirmities of the flesh I preached the Gospell vnto you at the first.

14 <sup>39</sup>And the triall of me which was in my flesh, ye despised not, neither abhorred: but ye receiued me as an <sup>40</sup>Angel of God, yea, as Christ Iesus.

15 What was then your felicitie? for I beare your record, that if it had bene possible, ye would haue plucked out your owne eyes, and haue giuen them to me.

16 Am I therefore become your enemy, because I tell you the truth?

backward from him. 1 Ye obserue dayes, as Sabbathes, new moones, &c: ye obserue monethes, as the first and seuenth moneth: ye obserue times, as Easter, Witsonide, feast of Tabernacles: ye obserue yeres, as the lubile, or yere of forgiveness, which beggerly ceremonies are most pernicious to the which haue receiued the sweet libertie of the Gospell, & thrust them back into superstitious slavery. m So friend-ful to me, as I am affectioned toward you. n For I pardon you, if you repent. o Being in great dangers and afflictions, or without pompe & ostentation. p That is, the troubles and vexations which God sent to trie me while I was among you. q For my ministeries sake.

17 They

the gospel preached vnto Abraham. 2. 8.   
 <sup>25</sup> So if baptisme succedeth Circumcision, & so the row Christ both lew and Gentile is saved.   
 u As all one man

rise by promise.

the iust shall liue by faith. 2. 11.

Christ hath redeemed from the curse of the Law. 2. 13.

faith. 2. 14.

The mystery of God to mankinde the promise of spirit. 2. 14.

adoption of sons. 2. 13.

the spirit.

heires, through Christ.

the couenant of God in Christ. 2. 13.

Angels. 2. 12.

trial.

all these yeres of the law.

the same as Christ himself. 2. 14.

Christus dei pariter

All the yeres of the law.

faith in Christ.

the same as Christ himself. 2. 14.

Christus dei pariter

All the yeres of the law.

faith in Christ.

the same as Christ himself. 2. 14.

Christus dei pariter

All the yeres of the law.

faith in Christ.

the same as Christ himself. 2. 14.

Christus dei pariter

All the yeres of the law.

faith in Christ.

the same as Christ himself. 2. 14.

Christus dei pariter



faith worketh by

Love, which is the bond of perfect knowledge.

not liberty as an occasion to the flesh.

walk in the spirit

through the spirit

how may know

stand fast in the

faith, and which

is given to the

faithful, that we

should by faith

and not by the

Law obtaine the

crown of glorie,

which Christ

## Free and bond.

For they are but ambitious. They would turne you from me, that you might followe them.

And imprinted so in your hearts that you loue none other.

Gen. 22.5.  
Gen. 22.2.

u That is, signi-  
ficate.  
x Agar, and Sina  
represent the  
Law: Sara and  
Ierusalem the  
Gospell: Imael  
the Iewish Syna-  
gogue, and Isaac  
the Church of  
Christ.

y That is, out  
of the land of  
promises.

Or, his and hea-  
uently.

z Meaning Sara.

Rom. 9.8.  
Gen. 21.10.

a For we are in  
the Church of  
Christ, which is  
our mother, and  
not of the Syna-  
gogue which is  
a seruant vnder  
the Law.

By the libertie  
wherewith Christ  
hath made vs  
free.

Gal. 3.1.

a If you ioyne  
circumcision to  
the Gospell, as a  
thing necessarie  
to saluation,

1 Cor. 9.17.

b We liue in  
hope through  
that Spirit  
which causeth  
faith, and which  
is given to the  
faithfull, that we  
should by faith  
and not by the  
Law obtaine the  
crown of glorie,

which Christ

griue freely.

17 They are ielous ouer you amiss: yea, they would exclude you, that ye should altogether loue them.

18 But it is a good thing to loue earnestlye alwayes in a good thing, and not onely when I am present with you,

19 My litle children, of whome I trauaile in birth againe, vntill Christ be formed in you.

20 And I would I were with you now, that I might change my voyce: for I am in doute of you.

21 Tell mee, ye that wilbe vnder the Lawe, do ye not heare the Law?

22 For it is written, that Abraham had two sonnes,\* one by a seruant, and \* one by a free woman.

23 But he which was of the seruant, was borne after the flesh: and he which was of the free woman, was borne by promises.

24 By the which thinges an other thing is ment: for these mothers are the two Testaments, the one which is \* Agar of mount Sina, which gendred vnto bondage;

25 (For Agar or Sina is a mountaine in Arabia, and it answereth to Ierusalem which now is) and shee is in bondage with her children.

26 But Ierusalem, which is above, is free: which is the mother of vs all.

27 For it is written,\* Reioyce thou barren that bearest no children: breake forth, and crie, thou that trauailest not: for the desolate hath many moe children, then shee which hath an husband.

28 \* Therefore, brethren, we are after the maner of Isaac, children of the promise.

29 But as then he that was borne after the flesh, persecuted him that was borne after the spirit, euen so it is now.

30 But what faith the Scripture? \* Put out the seruant and her sonne: for the sonne of the seruant shal not be heire with the sonne of the free woman.

31 Then brethren, wee are not children of the seruant, but of the \* free woman ||.

## CHAP. V.

a He laboureth to draw them away from Circumcision, 17 And sheweth them the battell betwixt the Spirit and the flesh, and the fruites of them both.

1 Stand fast therefore in the libertie wherewith Christ hath made vs free, and bee not intangled againe with the yoke of bondage.

2 \* Behold, I Paul say vnto you, that if yee be \* circumcised, Christ shall profite you nothing.

3 For I testifie againe to euery man, which is circumcised, that he is bounde to keepe the whole Law.

Ye are \* abolished from Christ: whosoever are iustified by the Law, ye are fallen from grace.

5 For we through the Spirit waite for the hope of righteousness through faith.

6 For in Iesus Christ neither Circumcision auaileth any thing, neither vncircumcision,

## To the Galatians.

but faith which worketh by loue.

7 Ye did runne well: who did let you, that yee did not obey the truth?

8 It is not the perswasion of him that calleth you.

9 \* A litle leauen doth leauen the whole lump.

10 I haue trust in you through the Lorde, that ye will be none otherwise minded: but he that troubleth you, shal beare his condemnation, whosoever he be.

11 And brethren, if I yet preach circumcision, why do I yet suffer persecution? This is the slander of the crosse abolished.

12 Woulde to God they were euen cut off, which do disquiet you.

13 For brethren, yee haue bene called vnto libertie: onely vs not your libertie as an occasion vnto the flesh, but by loue serue one another.

14 For al the Law is fulfilled in one word, which is this,\* Thou shalt loue thy neighbour as thy selfe.

15 If ye bite and deuoure one another, take heed lest ye be consumed one of another.

16 Then I say,\* walke in the Spirit, and ye shal not fulfil the lusts of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other, so that ye can not do the same things that ye would.

18 And if ye be led by the Spirit, ye are not vnder the Law.

19 Moreouer the workes of the flesh are manifest, which are adulterie, fornication, vncleannes, wantonnes,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murders, drunkennes, gluttonie, and such like, whereof I tell you before, as I also haue tolde you before, that they which do such things, shal not inherit the kingdom of God.

22 But the fruites of the Spirit is loue, ioye, peace, long suffering, gentlenes, goodnes, faith,

23 Meekenes, temperance: against such there is no Law.

24 For they that are Christs,\* haue crucified the flesh with the affections and the lusts.

25 If we liue in the Spirit, let vs also walke in the Spirit.

26 Let vs not be desirous of vaine glorye, prouoking one another, enuying one another.

## CHAP. VI.

1 He exhorteth them to vs gentleness toward the weak, 2 And to shew their brotherly loue and modestie: 3 Also to provide for their ministers, 4 To perseuerance, 5 To reioyce in the crosse of Christ, 6 To newnesse of life, 7 And last of all wisheth to them with the thirst of the faithfull all prosperitie.

Brethren, if a man be fallen by occasion into any fault, ye which are spiritual, restore such one with the spirit of meeknes, considering thy self, lest thou also be tempted.

Beare yee one anothers burden, and so

fulfill

c Then what-  
euer is not of  
the word of God,  
which here is  
called truth,  
very lyce.

d Which is God

e A litle corrup-  
tion doeth de-  
stroy the whole  
doctrine.

f That ye will  
embrace the  
wordes of God  
purely.

g That is, the  
doctrine of the  
Gospell, which  
the worlde ab-  
horred, as a dam-  
nerous thing, &  
therewith were  
offended.

h Meaning the  
second table.

i Lev. 19.11.

j Mat. 22.39.

k Rom. 12.31.

l Rom. 13.9.

m In ge-  
neral.

n natu-  
rally.

o uer-  
bal.

p Spirit of  
reuerence.

q If yee be  
led by the Spi-  
rit of adoption,  
that which ye  
do, is agreeable  
to God, al-  
though it be so  
perfect.

r For they are  
vnder the Spirit  
or grace.

s Christ hath  
not onely remi-  
ted their finnes,  
but sanctified  
them into new-  
nesse of life.

t That being  
dead to sinne and  
liuing to God,  
we may declare  
the same in holie-  
nes and innocen-  
cie of life.

u Either by re-  
son of his self  
or Satan

c Then what  
euer is not the  
worde of God,  
which here is  
called trueth  
very lyer.

d Which is God  
1. Cor. 3. 4.  
e A little corrup-  
tion doeth de-  
stroy the whole  
doctrine.

f That ye will  
embrace the  
doctrine of God  
purely.

g That is, the  
doctrine of the  
Gospell, which  
the world is  
horred, as a dan-  
gerous thing, &  
therewith were  
offended.

h Meaning the  
second table.  
Leui. 19. 11.  
mat. 23. 31.  
mar. 23. 31.  
1. Cor. 3. 4.  
Rom. 13. 1.  
1. Tim. 3. 16.  
1. Tim. 3. 16.

i In  
gen-  
er-  
al  
nat-  
ure  
with  
the  
Spirit  
of  
adoption.

If you be  
guided by the  
Spirit of adop-  
tion, that which  
ye lo, is agreeable  
to God, al-  
though it be not  
perfect.

For they are  
under the Spirit  
of grace.

Christ hath  
not only remit-  
ted their finnes,  
but sanctified  
them into new-  
ness of life.

That being  
dead to sinne and  
vnto God,  
they may declare  
the same in holi-  
ty and innocen-  
cy of life.

Either by re-  
mouing of his flesh  
Satan.

1. Cor. 3. 4.  
1. Tim. 3. 16.  
1. Tim. 3. 16.  
1. Tim. 3. 16.  
1. Tim. 3. 16.

As we lowe we shal reape.

Christ exhor-  
teth in sancti-  
fied to mutual  
love, and there-  
fore brotherly  
love is here cal-  
led the Lawe of  
Christ, and his  
commandment, Jo.  
13. 34. & 15. 12.

He sheweth  
that man hath no  
thing of himself  
whereof he should  
pride.

For his reioy-  
cing is a testimo-  
ny of a good con-  
science, 1. Cor. 1.  
12. wherein he  
may reioyce be-  
fore me, but not  
before God.

For it were a  
flawne not to  
pride for  
their corporal  
necessities, which  
frede our soules  
with the heauen  
ly deities. 1. Cor. 9. 7.

f He proueth that the ministers must be  
satisfied: for if men onely prouide for worldly things without re-  
gard of the life euerlasting, then they procure to themselves death,  
and mocke God, who hath giuen them his ministers to teach them  
eternall things. 1. Thim. 4. 10.

g The fruit which God hath promised.

fulfill the Law of Christ.

3 For if any man seeme to him self, that he  
is somewhat, when hee is nothing, hee  
deceiueh him selfe in his imagination.

4 But let every man proue his own work,  
and then shal he haue reioycing in him  
selfe onely and not in another.

5 For euery man shal beare his own bur-  
den.

6 Let him that is taught in the worde, make  
him that hath taught him, partaker of all  
his goods.

7 Be not deceiued: God is not mocked: for  
whatsoeuer a man soweth, that shall he also  
reape.

8 For he that soweth to his flesh, shall of  
the flesh reape corruption: but he y sow-  
eth to the spirit, shal of the spirit reape life  
euerlasting.

9 Let vs not therefore be wearie of well  
doing: for in due season we shal reape, if  
we faint not.

10 While we haue therefore time, let vs do  
good vnto al men, but specially vnto them,

which are of the household of faith.

which are of the household of faith.

11 Ye see howe large a letter I haue writ-  
ten vnto you with mine owne hand.

12 As many as desire to make a faire shewe  
in the flesh, they constrain you to be cir-  
cumcised, onely because they would not  
suffer persecution for y<sup>e</sup> crosse of Christ.

13 For they them selues which are circum-  
cised, kepe not the Law, but desire to haue  
you circumcised, that they might reioyce  
in your flesh.

14 But God forbid that I should reioyce,  
but in the crosse of our Lord Iesus Christ,  
whereby the world is crucified vnto mee,  
and vnto the world.

15 For in Christ Iesus neither circumcision  
auaileth any thing, nor vncircumcision,  
but a new creature.

16 And as many as walke according to this  
rule, peace shalbe vpon them, and mercy,  
and vpon the Israel of God.

17 From henceforth let no man put mee  
to busines: for I beare in my body the  
marks of the Lord Iesus.

18 Brethren, the grace of our Lorde Iesus  
Christ be with your spirit, Amen.

Vnto the Galatians written from Rome.

h By the out-  
ward ceremonies  
i That is, for  
preaching christ  
crucified.  
k That they  
haue made you  
fewer.

l By the worlde,  
he meaneth all  
outward pompe,  
ceremonies and  
things, which  
please mens fan-  
tassies.

m Which is rege-  
nerate by fayth.  
n That is, vpon  
the fewes, as  
Rom. 10. 19.

o Let no man  
trouble my pre-  
ching from hence  
forth: for my  
markes are wit-  
neses how valian-  
tly I haue  
fought.

p Which are o-  
dious to the  
worlde, but glo-  
rious before  
God.

# THE EPISTLE OF PAVL TO THE EPHESIANS.

## THE ARGUMENT.

While Paul was prisoner at Rome, there entred in among the Ephesians false teachers, who corrupted the true doctrine which he had taught them, by reason whereof he wrote this Epistle to confirme them in that thing, which they had learned of him. And first after his salutation, he assur-eth them of saluation, because they were therinto predestinate by the free election of God, before they were born, and sealed up to this eternall life by the holy Ghost, giuen vnto them by the Gospell, the knowledge of the which mystrie he prayeth God to confirme toward them. And to the intent they should not glory in them selues, he sheweth the their extreme misery, wherein they were plunged before they knew Christ, as people without God, Gentiles to who the promises were not made, & yet by the free mercy of God in Christ Iesus, they were saved, & he appointed to be their Apostle, as of al other Gen-tils: therefore he desireth God to lighte the Ephesians hearts with the persis understanding of his Sone, & exhorteth the likewise to be mindful of so great benefis, neither to be moued with the false apostles, which seke to ouerthrow their faith, & tread vnder foote the Gospell, which was not preached to them, as by chance or fortune, but according to the eternal counsell of God: who by this meaner preseruethe only his Church. Therefore the Apostle commendeth his ministry, forasmuch as God thereby re:gneth among men, & causeth it to bring forth most plentiful fruit, as innocencie, holines, with al such offi-ces appertaining to godlines. Last of al, he declareth not onely in general what ought to be the life of the Christians, but also sheweth particularly, what things concerne euery mans vocation.

### CHAP. I.

After his salutation, 4 He sheweth that the chief cause of  
their saluation shaldesth in the free election of god through  
Christ. 16 He declarth his good wiltoward them, giuing  
thanks and praying God for their faith. 21 The main  
sis of Christ.

1 Paul an Apostle of Ie-  
sus Christ, by y will of  
God, to the Saints, w  
are at Ephesus, & to y  
faithful in Christ Iesus:  
Graec be with you, &  
peace from our Father,  
and from the Lord Iesus Christ.

3 Blessed be God euen the Father of our  
Lorde Iesus Christ, which hath blessed vs  
with all spiritual blessing in heauenlye

things in Christ.  
4 As he hath chose vs in him, before the  
foundation of the world, y we should be  
holy, & without blame before him in loue:  
5 Who hath predestinate vs, to be adop-  
ted through Iesus Christ vnto him self, ac-  
cording to the good pleasure of his wil,  
6 To the praise of the glory of his grace,  
wherewith he hath made vs accepted in  
his beloued,

7 By whom we haue redemption through  
Iudas. Col. 1. 13. c When Christes iustice is imputed ours. d Where  
as we were not the natural children, he receiued vs by grace, & made  
vs his children. e The principal end of our election is to praife and  
glorifie the grace of God.

Or places.

a. Tim. 1. 9.  
b This election  
to life elec-  
tion c neuer be  
changed: but in  
temporal offices  
which god hath  
appointed for a  
certaine space,  
when the terme  
is expired, he  
changeneth his e-  
lection, as we  
see in Saul and

election  
Pou-  
re  
redemption

## The head of the Church.

## To the Ephesians.

## Christ our peace.

## The Gentiles.

f That is, in Christ.

g By this he meaneth the whole body of the Church, which he deuoth into them, which are in heauen, and them which are in earth: also the faithful which remaine in earth stand of the Iewes and the Gentiles.

h To wit, the Iewes.

i Though we be redeemed fro the bondage of sinne by death of Christ, Rom. 6. 2. yet wee hope for this second redemption which shall be when we shall possesse our inheritance in the heauens, where of we haue the holy Ghost for a gage, as Chap. 4. 30.

k Of Christ.

Col. 3. 12. chap. 3. 7. I made him Gouernour of all things both in heauen and in earth: so that Christes bodie is now onely there, on selfe it should not be a true bodie, and his ascension should be but a fantastical thing and onely imagined.

Pal. 1. 6. m This is the great loue of Christ toward his Church, that he counteth not him selfe perfect without vs which are his members: and therefore this Church is called Church, as 1 Cor. 12. 13.

his blood, even the forgiveness of sinnes, according to his rich grace:

8 Whereby he hath bene abundant toward vs in all wisdom and vnderstanding,

9 And hath opened vnto vs the myserie of his will according to his good pleasure, which he had purposed in him,

10 That in the dispensation of the fulnes of the tymes he might gather together in one al things, both which are in heauen and which are in earth, even in Christ:

11 In whome also we are chosen when wee were predestinate according to the purpose of him, which worketh al things after the counsell of his owne will,

12 That we, which first trusted in Christ, should be vnto the praise of his glorie:

13 In whom also ye have trusted after that ye heard the word of truth, even the Gospel of your saluation, wherein also after that ye beleueed, ye were sealed with the holy Spirit of promise,

14 Which is the earnest of our inheritance, 'vntill the redemption of the possession purchased vnto the praise of his glory.

15 Therefore also, after that I heard of the faith, which ye haue in the Lord Iesus, & loue toward al the Saintes,

16 I cease not to giue thanks for you, making mention of you in my prayers,

17 That the God of our Lord Iesus Christ the Father of glory, might giue vnto you the Spirit of wisdom, and reuelation thorough the knowledge of his will,

18 That the eyes of your vnderstanding may be lightened, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saintes,

19 And what is the exceeding greatnes of his power toward vs, which beleue, according to the working of his mightie power,

20 Which he wrought in Christ, when hee raised him from the dead, and set him at his right hand in the heauenly places,

21 Farre above all principallitie, and power, and might, & domination, & euery name that is named, not in this world onely, but also in that that is to come,

22 And hath made al things subiect vnder his feete, and hath appointed him ouer al things to be the head of the Church,

23 Which is his bodye, even the fullnes of him that filleth all in all things.

### CHAP. II.

5 To magnifie the grace of Christ, which is the only cause of saluation. 12 He sheweth them what manner of people they were before their conversion, 18 And what they are now in Christ.

1 **A**ND you haue he quickened, that were dead in trespasses and sinnes,

2 Wherein, in time past ye walked, according to the course of this world, and after the prince that ruleth in the aire, even the spirit, that now worketh in the children of disobedience,

3 Among whom we also had our conuersation in time past, in the lusts of our flesh,

in fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath, as well as others.

4 But God which is rich in mercy, through his great loue wherewith he loued vs,

5 Even when we were dead by sinnes, hath quickened vs together in Christ, by whose grace ye are laued,

6 And hath raised vs vp together, & made vs sit together in the heauenly places in Christ Iesus,

7 That he might shew in the ages to come the exceeding riches of his grace, through his kindnes toward vs in Christ Iesus.

8 For by grace are ye laued through faith, and that not of your selues: it is the gift of God,

9 Not of workes, lest any man should boast him selfe.

10 For wee are his workmanship created in Christ Iesus vnto good workes, which God hath ordained, that we should walke in them.

11 Wherefore I remember that ye being in time past Gentiles in the flesh, and called vncircumcision of them, which are called circumcision in the flesh, made with hands,

12 That yee were, I say, at that time without Christ, and were aliens from the common wealth of Israel, and were strangers from the covenants of promise, and had no hope, and were without God in the worlde.

13 But now in Christ Iesus, ye which once were farre off, are made nere by the blood of Christ.

14 For he is our peace, which hath made of both one, and hath broken the stoppe of the partition wall,

15 In abrogating through his flesh the hatred, that is, the Law of commandements, which standeth in ordinances, for to make of twaine one new man in him selfe, so making peace,

16 And that he might reconcile both vnto God in one body by his crosse, and slaye hatred thereby,

17 And came, and preached peace to you which were as farre off, and to them that were nere.

18 For through him we both haue an entrance vnto the Father by one Spirit.

19 Nowe therefore ye are no more straungers and forreners: but citizens with the Saintes, and of the household of God,

20 And are built vpon the foundation of the Apostles and Prophets, Iesus Christ him selfe being the chiefe corner stone,

21 In whom all the building coupled together, groweth vnto an holy Temple in the Lorde,

22 In whome yee also are built together to be the habitation of God by the Spirit.

### CHAP. III.

He sheweth the cause of his imprisonment, 13 Desirith them not to faint because of his trouble, 14 And prayeth God to make them steadfast in his Spirit.

1 For

Not by creation, but by Adams transgression, and so by birth.

Both Iewes & Gentile.

Or, with Christ. We that are the members, are raised vp into death and reigne with our head Christ in heauen by faith.

Here he meaneth, as concerning grace, and not by nature.

He sheweth here that the further the Gentiles were of fro the grace of God, the greater debtors they are now to the same.

The Angels.

The Church being gathered of so many kind of people, is a temple, or a house for the Angels to beholde the wisdom of God.

That is, the cause of the diuision that was betweene the Iewes and the Gentiles.

For in Christ all things were accomplished, which were prefigured in the Law.

For of the Iewes and the Gentiles he made one flocke.

For death.



- 1** For this cause, I Paul am the \*prisoner of Iesus Christ for you Gentiles,
- 2** If ye haue heard of the <sup>b</sup> dispensation of the grace of God, which is giuen me to you warde,
- 3** That is, that God by reuelation hath shewed this myserie vnto me (as I wrote <sup>a</sup> aboue in fewe wordes,
- 4** Whereby when ye reade, ye may knowe mine vnderstanding in the myserie of Christ)
- 5** Which in other ages was <sup>a</sup> not opened vnto the sonnes of men, as it is now reueiled vnto his holy Apostles and Prophetes by the Spirit,
- 6** That the Gentiles should be inheritors also, & of the same body, and partakers of his promes in Christ by the Gospell,
- 7** Whereof I am made a minister by the gift of the grace of God giuen vnto mee through the working of his power.
- 8** \* Euen vnto me the least of all Saintes is this grace giuen, that I should preach among the \* Gentiles the vnsearcheable riches of Christ,
- 9** And to make cleare vnto all men what the fellowship of the <sup>a</sup> myserie is, which from the beginning of the worlde hath bene hid in God, who hath created all things by Iesus Christ,
- 10** To the intent, that now vnto \* principallities & powers in heauenly places might be knownen <sup>a</sup> by the Church the manifold wisdom of God,
- 11** According to the eternal purpose, which he wrought in Christ Iesus our Lord.
- 12** By whom we haue boldenes & entrance with confidence, by faith in him.
- 13** Wherefore I desire that ye faint not at my tribulations for your sakes, which is your glorie.
- 14** For this cause I bowe my knees vnto the Father of our Lord Iesus Christ,
- 15** (Of whom is named the whole <sup>a</sup> familie in <sup>b</sup> heauen and in earth)
- 16** That he might graunt you according to the riches of his glorie, that ye may be strengthened by his Spirit in the inner man,
- 17** That Christ may dwell in your heartes by faith, that ye, being rooted and grounded in loue,
- 18** May bee able to comprehend with all Saints, what is the <sup>a</sup> breadth, & length, and depth, and height:
- 19** And to knowe the loue of Christ, which passeth knowledge, that ye may be filled with all fulnes of God.
- 20** \* Vnto him therefore that is able to do exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in <sup>a</sup> vs,
- 21** Be prayse in the Church by Christe Iesus, throughout all generations for euer, Amen.

## CHAP. IIII.

He exhorteth them vnto meekenes, long suffering, vnto loue and peace, 2 Emerie on to forme and edifie another

with the gift that God hath giuen him. 14 To beware of strange doctrine. 22 To lay aside the olde conuersation of greedie lustes, and to walke in a new life.

- 1** \* Therefore, being prisoner in the Lord, praye you that ye walke worthe of the vocation whereunto yee are called,
- 2** With all humblenes of minde, and meeknes, with long suffering, supporting one another through loue,
- 3** Endeavouring to keepe the vnite of the Spirit in the bond of peace.
- 4** There is <sup>b</sup> one bodie, and one <sup>a</sup> Spirit, euen as ye are called in one hope of your vocation.
- 5** There is one Lord, one Faith, one Baptisme,
- 6** \* One God and Father of al, which is <sup>a</sup> aboue all, and <sup>a</sup> through al, and in you all.
- 7** \* But vnto euery one of vs is giuen grace, according to the measure of the <sup>a</sup> gift of Christ.
- 8** Wherefore he saith, \* When he ascended vp on hie, he <sup>a</sup> led captiuitie captiue, and gaue giftes vnto men.
- 9** (Now, in that he ascended, what is it but that he had also descended first into the lowest parts of the earth?)
- 10** He that descended, is euen the same that ascended, farre aboue all heauens, that he might fill <sup>a</sup> all things)
- 11** \* He therefore gaue some to be Apostles, and some Prophets, & some Euangelists, and some Pastours, and Teachers,
- 12** For the <sup>a</sup> gathering together of the Saintes, for the worke of the ministerie, <sup>a</sup> and for the edification of the bodie of Christ,
- 13** Till we all meete together (in the vnite of faith and knowledge of the Sonne of God) vnto a <sup>a</sup> perfire man, and vnto the measure of the age of the fulnes of Christ,
- 14** That wee henceforth be no more children, wauering and caryed about with euery winde of doctrine, by the deceite of men, and with craftines, whereby they lay in waite to deceiue.
- 15** But let vs followe the truth in loue, and in all things growe vp into him, which is the <sup>a</sup> head, that is Christ,
- 16** By whome all the bodie being coupled and knit together by euery ioynt, for the furniture <sup>a</sup> thereof (according to the effectual power, which is in the measure of euery part) receiueth increafe of the body, vnto the edifying of it selfe in loue.
- 17** This I saye therefore and testifie in the Lorde, that ye henceforth walke not as <sup>a</sup> other Gentiles walke, in vanitie of their <sup>a</sup> minde,
- 18** Hauiing their cogitation darkened, and beeing strangers from the life of <sup>a</sup> God through the ignorace that is in them, because of the <sup>a</sup> hardenes of their heart:

corrupt. 6 By the which God liueth in his. p heart is the fountaine of ignorance.

Pppppj.

19 Which

History. c. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

History. c. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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History. c. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

History. c. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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History. c. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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History. c. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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History. c. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69.

# Put on the new man.

# To the Ephesians.

# Awake from sleepe.

<sup>2</sup> Or, without remorse of conscience. 1.Tim.4.2.

19 Which being<sup>1</sup> past<sup>2</sup> feeling, haue giuen them selues vnto wantonnes, to worke all vnclannes, euen with griedines.

20 But ye haue not so learned Christ.

21 If so be ye haue heard him, and haue bene taught by him, as the<sup>1</sup> truth is in Iesus,

22 That is, <sup>1</sup> that ye cast of, concerning the conuersation in time past, the<sup>2</sup> olde man, which is corrupt through the deceiuable lusts,

23 And bee renewed in the spirit of your minde,

24 <sup>1</sup> And put on the newe man, which<sup>2</sup> after God is created in righteousnes, & true holines.

25 <sup>1</sup> Wherefore cast of lying, and speake euery man truth vnto his neighbour: for we are members one of another.

26 <sup>1</sup> Be<sup>2</sup> angrie, but sinne not: let not the sunne go downe vpon your wrath,

27 <sup>1</sup> Neither giue place to the deuill.

28 Let him that stole, steale no more: but let him rather labour, and worke with his handes the thing which is good, that hee may haue to giue vnto him that needeth.

29 <sup>1</sup> Let no corrupt communication proceede out of your mouths: but that which is good, to the vse of edifying, that it may minister<sup>2</sup> grace vnto the hearers.

30 And<sup>1</sup> grieue not the holy Spirit of God, by whom ye are sealed vnto the day of redemption.

31 Let al bitternes, and anger, & wrath, crying, and euill speaking be put away from you, with all malicioulnes.

32 <sup>1</sup> Be ye courteous one to another, & tender hearted, forgieuing one another, euen as God for Christs sake forgaued you.

## CHAPTER V.

<sup>1</sup> He exhorteth them vnto loue, <sup>2</sup> VVarneth them to beware of vnclannes, couetousnes, foolish talking, and false doctrine, <sup>3</sup> To be circumspect, <sup>4</sup> To auoide drunkennes, <sup>5</sup> To reioyce and to be thankfull toward God, <sup>6</sup> To submitte them selues one to another, <sup>7</sup> His exhortation of corporall marriage, and of the spiritual bytwixt Christ and his Church.

1 **B**E ye therefore followers of God, as dere children,

2 <sup>1</sup> And walke in loue, euen as Christ hath loued vs, and hath giuen him selfe for vs, to be an offering and a sacrifice of a sweete<sup>2</sup> smelling fauour to God.

3 <sup>1</sup> But fornication, & al vnclannes, or couetousnes, let it not bee once named among you, as it becommeth Saints,

4 Neither filchines, neither foolish talking, neither<sup>2</sup> jesting, which are thinges not comely, but rather giuing of thanks.

5 For this ye knowe, that no whoremonger, neither vnclane persone, nor couetous persone, which is<sup>1</sup> an idolater, hath any inheritaunce in the kingdome of Christ, and of God.

6 For this cause he hath left vs, as 1.King.18.27. c. Because he thinketh that his life standeth in his riches.

6 <sup>1</sup> Let no<sup>2</sup> man deceiue you with vayne wordes: for, for such thinges commeth the wrath of God vpon the children of disobedience.

7 Bee not therefore companions with them.

8 For ye were once darkenes, but are now light in the Lorde: walke as<sup>1</sup> children of light,

9 (For the fruite of the Spirit<sup>2</sup> in al goodnes, and righteousnes, and trueth)

10 Approouing that which is pleasing to the Lord.

11 And haue no fellowship with the vnfruitfull works of darkenes, but euen<sup>2</sup> reprove them rather.

12 For it is shame euen to speake of the thinges which are done of them in secret.

13 But all thinges when they are reprobued of the<sup>1</sup> light, are manifest: for it is light that maketh all thinges manifest.

14 Wherefore he saith, <sup>1</sup> Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light.

15 Take heede therefore that ye walke circumspectly, not as fooles, but as<sup>2</sup> wise, <sup>3</sup> Redeeming the time: for the<sup>4</sup> dayes are euill.

17 <sup>1</sup> Wherefore, bee ye not vnwyse, but vnderstande what the will of the Lorde is,

18 And be not drunke with wine, wherein is excessie: but be fulfilled with the Spirit,

19 Speaking vnto your selues in psalmes, and hymnes, and spiritual songs, singing, and making melodie to the Lord in your<sup>1</sup> hearts,

20 Giuing thanks alwayes for all thinges vnto God euen the Father, in the Name of our Lord Iesus Christ,

21 Submitting your selues one to another in the<sup>2</sup> feare of God,

22 <sup>1</sup> Wiues, submitte your selues vnto your husbandes, as vnto the Lord.

23 <sup>1</sup> For the husband is the wiues head, euen as Christ is the head of the Church, and the same is the sauour of his<sup>2</sup> bodie.

24 Therefore as the Church is in subiection to Christ, euen so<sup>3</sup> let the wiues be to their husbandes in euery thing.

25 <sup>1</sup> Husbands, loue your wiues, euen as Christ loued the Church, and gaue him selfe for it,

26 That he might sanctifie it, and cleanse it by the<sup>2</sup> washing of water through the worde,

27 That he might make it vnto him selfe a glorious Church, not hauing<sup>3</sup> spot or wrinkle, or any such thing: but that it should be holy and without blame.

28 So ought men to loue their wiues, as their own bodies: he that loueth his wife, loueth him selfe.

29 For no mā euer yet hated his own flesh, but nourisheth & cherisheth it, eue as the Lord<sup>1</sup> doth the Church.

Mat.2.4.4. mar.13.1. Luke.21.1. 2.ths.3.2. d Either in exco sing sinne, or in mocking at the menaces and iudgements of God. e Seing God hath adopted you for his, ye should be ho.

f And maketh knowen by your honest and godly life.

g The word of God discouereth the vices which were hid before. h God thus speaketh by his seruants to drawe the infidels fro their blindness. Col.4.5. i Selling all worldly pleasures to bye time.

k In these perillous daies and craft of theaduersaries, take heede how to byegaine the occasions of god lines, which the world hath take from you. Rom.12.2. 1.ths.4.5. Or, songs of praise & thanksgiving.

l And not onely with tongue. m Except our friendship be ioyned, and knit in God, it is not to be esteemed. Col.2.11. 1.ths.3.5. 1.pet.3.3. 1.Cor.11.3. n The Church: so the husband ought to nourish, gouerne, & defend his wife from perils.

o Baptisme is a token that God hath consecrated the Church to him selfe, and made it holie by his word: that is, his promes of free iustificatiō and sanctificatiō in Christ. p Because it is couered & clad w Christs iustice

30 For and holines.

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10 For we are members of his bodie, of his flesh, and of his bones.  
31 \* For this cause shall a man leaue father and mother, and shall cleaue to his wife, and they twaine shalbe one flesh.  
32 This is a great secer, but I speake concerning Christe, and concerning the Church.  
33 Therefore every one of you, do ye so: let euery one loue his wife, euen as him selfe, and let the wife see that she feare her husband.  
the holi and testimonie thereof is the supper of the Lord. Gen. 2. 24. mar. 13. 49. 1. cor. 5. 6.

10 ¶ Finally, my brethren, be strong in the Lord, and in the power of his might.  
11 Put on the whole armour of God, that ye may be able to stand against y<sup>e</sup> assaultes of the deuill.  
12 For wee wrestle not against fleshe and bloud, but against \* principalities, against powers, and against the worldly gouernours, the princes of the darkness of this selues, but a worlde, against spirituall wickednes, which are in the hie places.  
13 For this cause take vnto you the whole armour of God, that ye may be able to resist in the euill day, and hauing finished all things, stand fast.

Dan: 10. 19.  
the armour of God, against temptations.  
11. 13. 14. 15. 16. 17. 18.  
The faithfull haue not onely to strue against men and them against Satan the spirituall enemy, who is most dangerous: For he is ouer our heads so that we can not reach him, but he must be resisted by Gods grace.  
Chap. 2. 1. Innocencie & godly life.  
h That ye may be readie to suffer all things for the Gospel.  
1. thess. 5. 8. 1 The saluation purchased by Iesus Christ.  
Col. 2. 2.  
Col. 4. 3. 2. thess. 2. 1.  
pray all way. watch. min. in parents. v. 4. pray for all saints & for the minister obedience in sabbath.

CHAP. VI.

¶ How children should behaue them selues towards their fathers and mothers, & Likewise parents towards their children. ¶ Seruants towards their masters, & Masters towards their seruants. 12 An exhortation to the spirituall battell, and what weapons the Christians should fight withall.  
1 Children, \* obey your parents in the Lord: for this is right.  
2 \* Honour thy father and mother (which is the first commandment with \* promes)  
3 That it may be well with thee, and that thou maist liue long on earth.  
4 And ye, fathers, prouoke not your children to wrath: but bring them vp in instruction and information of the Lord.  
5 ¶ Seruants, be obedient vnto them that are your masters, according to the flesh, with feare and trembling in singleness of your hearts as vnto Christ,  
6 Not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the will of God from the heart,  
7 With good will seruing the Lord, & not men.  
8 And know ye that whatsoever good thing any man doeth, that same shall he receiue of the Lorde, whether hee bee bond or free.  
9 And ye masters, do the same things vnto them, putting away threatening: and know that euen your master also is in heauen, neither is there \* respect of person with him,  
¶ Whether he be seruant or master.

14 Stand therefore, and your loynes gird about with veritie, & hauing on the breast plate of righteouines,  
15 And your feete shod with the \* preparation of the Gospel of peace.  
16 Aboue all, take the shield of faith, wherewith ye may quench all the fire darts of the wicked,  
17 \* And take the helmet of saluation, and the sword of the Spirit, which is the worde of God.  
18 And pray alwayes with all maner prayer and supplication in the Spirit: and watch thereunto with all persequence and supplication for all Saints,  
19 \* And for me, that I may open my mouth boldly to publishe the secret of the Gospel,  
20 Whereof I am y<sup>e</sup> ambassadour in bonds, that therein I may speake boldly, as I ought to speake.  
21 ¶ But that ye may also knowe mine affaires, and what I doe, Tychicus my deare brother & faithfull minister in the Lord, shall shewe you of all things,  
22 Whome I haue sent vnto you for the same purpose, that ye might knowe mine affaires, and that he might comfort your hearts.  
23 Peace be with the brethren, & loue with faith from God the Father, and from the Lord Iesus Christ.  
24 Grace be with all them which loue our Lord Iesus Christ, to their \* immortalitie, Amen.

of the party of this money, his work, in the exhortation of Christ, to min in the Gospel. 146. 2D.  
Duty in children v. 1.  
pray all way. watch. min. in parents. v. 4. pray for all saints & for the minister obedience in sabbath.  
the minister ought to speak boldly for his master. hart. v. 6.  
gentleness in masters. hart.

Written from Rome vnto the Ephesians, and sent by Tychicus.

Pppp ij. THE



# THE EPISTLE OF PAVL TO THE PHILIPPIANS.

## THE ARGUMENT.

**P**aul being warned by the holy Ghost to go to Macedonia, planted first a Church at Philippi a citie of the same countrey: but because his charge was to preache the Gospel vniuersally to all the Gentiles, he traualled from place to place, till at the length he was taken prisoner at Rome, whereof the Philippians being aduertised, sent their minister Epaphroditus with relief vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherein he commendeth them that they stood manfully against the false apostles, putting them in minde of his good will toward them, and exhorteth them that his imprisonments make them not so shrink: for the Gospel thereby was confirmed and not diminished: especially he deserveth them to flee ambition, and to embrace modestie, promising to sende Timotheus vnto them, who should instructe them in matters more amply: yea, and that he himselfe would also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crosse then the false apostles, he confuteth their false doctrine, by proving only Christ to be the end of all true religion, with whom we haue all thing, & without whom we haue nothing, so that his death is our life, and his resurrection our iustification. After this followe certaine admonitions both particular and generall with testification of his affection toward them, and thankfull accepting of their beneuolence.

### CHAP. I.

*1* S. Paul discovereth his heart toward them, *2* By his thanksgiving, *4* Prayers, *8* And wishes for their faith and saluation. *7. 12. 20* He sheweth the fruites of his crosse, *15. 27* And exhorteth thū to unitie, *28* And patience.



**P**aul & Timotheus & seruants of Iesus Christ, to al the Saints in Christ Iesus which are at Philippi, with the Bishops, and

Deacons:

Grace be with you, and peace from God our Father, and from the Lorde Iesus Christ.

\* I thanke my God *haueing* you in perfect memory,

*4* (Always in all my prayers for all you, praying with gladnes)

*5* Because of the *b* fellowship which ye haue in the Gospel, fro the *c* first day vnto now.

*6* And I am perswaded of this same thing that he that hath begonne *this* good work in you, will performe it vntill the *d* daye of Iesus Christ,

*7* As it becometh me so to iudge of you al, because I haue you in remembrance \* that both in my bands, and in my defence, and confirmation of the Gospell you all were partakers of my *e* grace.

For God is my recorde, how I long after you all from the verie heart roote in Iesus Christ.

And this I pray, that your loue may abound, yet more and more in knowledge, and in all iudgement,

*10* That ye may discern things that differ one from another, that ye may be pure, & without offence, vntill the day of Christ,

onely ye can put difference betwene good and euil: but also that ye profite more and more without slipping backe, or standing in a stay.

*11* Filled with the fruites of *b* righteounesse, which are by Iesus Christ vnto the glorie and praise of God.

*12* ¶ I would ye vnderstoode, brethren, that the things which haue come vnto me, are turned rather to the furthering of the Gospell,

*13* So that my bandes in *l* Christ are famous throughout al the *i*udgement hal, and in all other places,

*14* In so much that many of the brethren in the Lorde are boldened through my bandes, and dare more frankly speake the *w*ord.

*15* Some preache Christ euen through enuie and strife, and some also of good will.

*16* The one part preacheeth Christ of contention and not *purely*, supposing to adde more affliction to my bandes:

*17* But the others of loue, knowing that I am set for the defence of the Gospell.

*18* What then? yet Christ is preached al manner wayes, whether *is* *b* vnder a pretence, or sincerely: and I therein ioye: yea, and will ioye.

*19* For I knowe that this shall turne to my saluation through your prayer, and by the helpe of the Spirit of Iesus Christ.

*20* As I heartily looke for, and hope, that in nothing I shalbe ashamed, but that with al confidence, as alwayes, to now Christ shal be magnified in my body, whether *is* *b* by life or by death.

*21* For Christe *is* to me both in life, and in death advantage.

*22* And whether to *lie* in the flesh were profitable for mee, and what to choos I knowe not.

*23* For I am greatly in doubt on both sides, desiring to be looked & to be with Christ, which is best of all.

*24* Neuertheles, to abide in the *f*lesh, *is* more needefull for you.

*25* And this am I sure of, that I shall abide, be plunged in the filthie concupiscences of *f* flesh.

*h* Righteounesse is the tree, good workes *f* fruit

*i* Which I steine for Christi cause.

*k* That is, in the court or Palace of *f* Emperor Nero.

*l* Or, professing the Gospell, considering my continuance.

*m* But with a corrupt mind.

*Or, lie in bands.*

*n* Their pretence was to preach Christ, and therefore their doctrine was true: but they were full of ambition, and enuie thinking to deface Paul & persecute them selves.

*o* To live in the flesh is to live in this brittle body, till we be called to live eternally: but to live according to *f* flesh or to be in the flesh, signifies, to be defiled of the Spirit and to *Or, bodie.*

fruits of righteousness.

the crosse encounter the Gods Christ in a

here he meaneth them that had charge of *f* word, and governing, as pastors, doctors, *2* elders: by deacons, such as had charge of the distribution, and *3* of the poore & sicke. *1. Thes. 1. 2.* *b* With other Churches. *c* That ye received the Gospel. *d* When you shall receive the *g* crowne of glorie. *e* It was a sure token of their loue, that they did helpe him by al means possible, when he was absent, & *8* in prison, euen as if they had bene prisoners w him. *f* Of this peculiar benefit to suffer for Christs sake. *Or, are excellent.* *g* That you so increase in godlines that not onely ye can put difference betwene good and euil: but also that ye profite more and more without slipping backe, or standing in a stay.

the benefit of this word. *b. 20. 21.* *h* Lord will finish the good work that shall receive the *g* crowne of glorie.

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the benefit of this word. *b. 20. 21.* *h* Lord will finish the good work that shall receive the *g* crowne of glorie.

- and with you all continue, for your furtherance and ioye of your faith,
- 26 That ye may more abundantly reioyce in Iesus Christ for me, by my comming to you againe.
- 27 \* Onely let your conuersation be, as it becommeth the Gospel of Christe, that whether I come and see you, or els be absent, I may heare of your matters that ye continue in one Spirit, and in one minde fighting together through the faith of the Gospel.
- 28 And in nothing feare your aduersaries, which is to them a token of perdition, & to you of saluation, and that of God.
- 29 For vnto you it is giuen for Christe, that not onely ye should beleene in him, but also suffer for his sake,
- 30 Hauing the same fight, which ye sawe in me, and now heare so be in me.
- 31 Constant persequerance for Christs sake is an euident signe of saluatiō.
- 32 God sheweth by this meanes of bearing the crosse who are his, & who are not. Or, Christs cause.

CHAP. II.

He exhorteth them about all things to humilitie, whereby pure doctrine is chiefly maintained, 19 Promising that he and Timotheus will speedily come vnto them, 27 And exhorteth the long taryng of Epaphroditus.

- 1 If there be therefore any consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any compassion & mercie,
- 2 Fulfill my ioye, that ye bee like minded, hauing the same loue, beeing of one accord, and of one iudgement,
- 3 That nothing be done through contentiō or vaine glorie, but that in meekenes of minde every man esteeme other better then him selfe.
- 4 Looke not euery man on his own things, but euery man also on the things of other men.
- 5 Let the same minde be in you that was euen in Christ Iesus,
- 6 Who being in the forme of God, thought it no robbery to be equall with God:
- 7 \* But he made him selfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto men, & was found in shape as a man.
- 8 \* He humbled him selfe, and became obedient vnto the death, euen the death of the crosse.
- 9 Wherefore God hath also highly exalted him, and giuen him a Name above euery name,
- 10 \* That at the Name of Iesus should euery knee bowe, both of things in heauen, & things in earth, & things vnder the earth,
- 11 \* And that euery tongue should confesse that Iesus Christe is the Lorde, vnto the glorie of God the Father.

- 12 Wherefore my beloved, as ye haue alwaies obeyed, not as in my presence only, but now much more in mine abeence, so make an ende of your owne saluation with feare and trembling.
- 13 For it is God which worketh in you, both the will and the deede, then of his good pleasure.
- 14 Doe all things without murmuring and reasonings,
- 15 That ye may be blameles, & pure, and the sonnes of God without rebuke in the middes of a naughtie & crooked nation, among whom ye shine as lightes in the world,
- 16 Holding forth the worde of life, that I may reioyce in the daye of Christ, that I haue not runne in vaine, neither haue laboured in vaine.
- 17 Yea, and though I be offered vp vpon the sacrifice, and seruiſe of your faith, I am glad, and reioyce with you all.
- 18 For the same cause also be ye glad, and reioyce with me.
- 19 And I trust in the Lorde Iesus, to sende Timotheus shortly vnto you, that I also may be of good comfort, when I knowe your state.
- 20 For I haue no man like minded, who will faithfully care for your matters.
- 21 \* For all seeke their owne, and not that which is Iesus Christs.
- 22 But ye know the prooue of him, that as a sonne with the father, he hath serued with me in the Gospel.
- 23 Him therefore I hope to sende asone as I knowe how it will go with me,
- 24 And trust in the Lorde, that I also my selfe shall come shortly.
- 25 But I supposed it necessary to sende my brother Epaphroditus vnto you, my companion in labour, and fellowe souldier, euē your messenger, and hee that ministred vnto me such things as I wanted.
- 26 For he longed after all you, and was full of heauines, because ye had heard that he had bene sicke.
- 27 And no doubt he was sicke, very neere vnto death: but God had mercy on him, & not on him onely, but on me also; lest I should haue sorowe vpon sorowe.
- 28 I sent him therefore the more diligently, that when ye shoulde see him againe, ye might reioyce, and I might bee the lesse sorowfull.
- 29 Receiue him therefore in the Lorde with all gladnes, and make much of such:
- 30 Because that for the worke of Christ he was neere vnto death, and regarded not his life, to fulfill that seruiſe which was lacking on your part toward me.

Paul, and was in neede of necessities. r He approueth them which hazard their life to relieue the prisoners of Christ.

CHAP. III.

He warneth them to beware of false teachers, 3 Against whom he setteth Christ, 4 Likewise him selfe, 9 And his doctrine, 13 And reprehendeth mans owne righteousness.

h Runne forward in that race of righteousness, wherein God hath freely placed you through Iesus Christ, and conducteth you his children by his Spirit to walke in good works, and so to make your vocation sure.

i Which may make you careful & diligent.

k Which is his free grace.

l As they which in the night set forth a candle to give light to others.

m The Gospel.

n The word significant to powre out as the drink offering was poured on the sacrifice.

o To confirme you in your faith.

p They rather sought profite by their preaching then gods glorie.

work out your salvation with feare and trembling. Col. 3. 23. The will of the Lord is not to murmur. 1 Cor. 10. 10. the fight of faith. 1. 2. 3. 20.

persequerance, a signe of saluation. 1. 2. 3. 20.

Great a sufferer. 1. 2. 3. 20.

the quality of ministers.

exhortation to be in mind.

Christe humbled himselfe.

receiue faithfully and make much of him.

confesse Christ.

100

1

the crosse. *Or, reward.* o The vaine glorie which  
this world, shal turne to their confusion & shame.

icated with me concerning the<sup>h</sup> mat-  
ter of giuing and receiuing, but ye onely.

with them spiritual things, but he received nothing  
ought at least to have relieved him in his necessities.

of his part in communicating



16 For euen *when I was* in Theſſalonica, ye  
ſent once, and afterwarde againe for my  
neceſſitie,  
17 Nor that I deſire a giſte: but I deſire the  
fruite which may further your reckening.  
18 Now I haue receiued all, and haue plen-  
ty: I was euen filled, after that I had recei-  
ued of Epaphroditus that which *came* frō  
you, an odour that ſmelleth ſweete, a ſacri-  
fice acceptable and pleaſant to God.  
19 And my God ſhall fulfil al your neceſſi-

20 Vnto God euen our Father *be* praise  
 euermore, Amen.  
 21 Salure all the Saintes in Christ Iesus. The  
 brethren, which are with me, greeete you.  
 22 All the Saintes salure you, and most of al  
 they which are of 'Cesars houthold.  
 23 The grace of our Lorde Iesus Christ *be*  
 with you all. Amen.

i Of such as did  
belong to the  
Emperour Ne-  
ro.

of liberality to the  
ministry, is an ac-  
ceptable sacrifice  
to God. v. 18.

**Written to the Philippians from Rome, and sent by Epaphroditus:**

# THE EPISTLE OF PAVL TO

## THE COLOSSIANS.

## THE ARGUMENT.

**I**N this Epistle S. Paul putteth difference between the lively, effectually & true Christ, & the fained, counterfeit and imagined Christ, whom the false Apostles taught. And first, he confirmeth the doctrine which Epaphras had preached, wishing them increase of faith, to esteem the excellencie of Gods benefice toward them, teaching them also that salvation, and whatsoever good thing can be desired, standeth only in Christ, whom onely we embrace by the Gospel. But forasmuch as the false brethren would have mixed the Law with the Gospel, he toucheth those flatterers vehemently, and exhorteth the Colossians to stay onely on Christ, without whom all things are but mere vanitie. And as for Circumcision, abstinence from meates, external holines, worshipping of Angels as meanes whereby to come to Christ, he utterly condemnes it, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians stand in mortification of the flesh, newnes of life, with other like offices appertaining both generally and particularly to all the faithful.

## CHAP. I.

8 He giveth thanks vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Prayeth for the increase of their faith. 12 He sheweth vnto them the true Christ, and discovereth the counterfeit Christ of the false apostles. 15 He apponeth his authority and charge, 18 And of his faithful executing of the same.

fellow scruant, which is for you a faithfull  
minister of Christ:

Who hath also declared vnto vs your loue, *which ye haue* by the Spirit.

c Which com-  
meth of the ho-  
lie Ghost.

Love, a work of  $\gamma$  spirit

Pray for the British  
S. J. G.

**P**aul an Apostle of Iesus Christ, by the will of God, & Timothy our brother, To them, which are at Colosse,

For this cause we also, since the day wee heard of it, cease not to pray for you, and to desire that ye might be fulfilled with knowledge of <sup>d</sup> his will, in all wisdome, and spirituall understanding

**d That is, Gods.**

Eph. 4.2  
philip. 1.37  
1. thef. 3. 12.  
1. 1. 87. 1. 5.

walk worthy of the  
 Lord  
 of all  
 patience

redemption & forgiveness of sins in Christ

faith in Christ  
our to his family  
hope  
the gospel is the  
of truth  
All things made by  
Christ

Pppppjjj. 18 And

# The rest of Christs afflictions.

# To the Colossians.

# Christs diuinitie

- 18 And he is the head of the bodie of the Church: he is the beginning, \* and the first borne of the dead, that in al things he might haue the preeminence.
- 19 \* For it pleased the Father, that in him should all fulnes dwell,
- 20 And by him to reconcile all things vnto him selfe, and to set at peace through the blood of his crosse both the things in earth, and the things in heauen.
- 21 And you which were in times past strangers & enemies, because your minds were set in euill workes, hath he nowe also reconciled,
- 22 In the body of his flesh through death, to make you holy, and vnblameable, and without fault in his sight,
- 23 \* If ye continue, grounded and stablished in the faith, and be not moued away from the hope of the Gospell, whereof ye haue heard, and which hath bene preached to every creature which is vnder heauen, whereof I Paul am a minister.
- 24 Now reioyce I in my sufferings for you, & fulfil the rest of the afflictions of Christ in my fleshe, for his bodies sake, which is the Church,
- 25 Whereof I am a minister, according to the dispensation of God, which is giuen me vnto youward, to fulfil the worde of God,
- 26 \* Which is the mystery hid since the world began, and from all ages, but now is made manifest to his Saintes,
- 27 To whome God woulde make known what is the riches of this glorious myserie among the Gentiles, which riches is Christ in you, the hope of glorie,
- 28 Whome we preache, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Iesus:
- 29 Whereunto I also labour and stricke, according to his working which worketh in me mightily.

## CHAP. II.

- 1 Having protested his good wil toward them, 4 He admonisheth them not to turne backe from Christ, 8 To the seruice of Angels or any other invention, or ceremonies of the Law, 12 VVhich haue finished their office, and are ended in Christ.
- 1 \* Or, paine and care
- 2 Me present in bodie.
- 3 For I would ye knew what great fighting I haue for your sakes, and for the of Laodicea, and for as many as haue not scene my person in the flesh,
- 4 That their hearts might be comforted and they knit together in loue, and in all riches of the ful assurance of vnderstanding, to know the myserie of God, euen the Father, and of Christ:
- 5 In whom are hid all the treasures of wisdom and knowledge.
- 6 And this I saye, lest any man should beguile you with enticing words:
- 7 \* For though I be absent in the fleshe, yet am I with you in the spirit reioycing, and beholding your order, and your steadfast faith in Christ.

- 6 As ye haue therfore receiued Christ Iesus the Lord, so walke in him,
- 7 Rooted and built in him, and stablished in the faith, as ye haue bene taught, abounding therein with thankes giuing.
- 8 Beware lest there be any mā that spoile you through philosophic, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Christ.
- 9 \* For in him dwelleth all the fulnes of the Godhead bodily.
- 10 And ye are compleate in him, which is the head of all Principalitie and Power:
- 11 In whome also ye are circumcised with the circumcision made without handes, by putting of the sinfull bodye of the fleshe, through the circumcision of Christ,
- 12 In that ye are buried with him through baptisme, in whome yee are also raised vp together through the faith of the operation of God which raised him from the dead.
- 13 \* And ye which were dead in sinnes, and in the vncircumcision of your flesh, hath he quickned together with him, forgiving you all your trespasses.
- 14 And putting out the hand writing of ordinaunces that was against vs, which was contrary to vs, he euen tooke it out of the way, and fastened it vpon the crosse,
- 15 And hath spoiled the Principalities, and Powers, & hath made a shewe of them openly, and hath triumphed ouer them in the same crosse.
- 16 Let no man therefore condemne you in meate and drinke, or in respect of an holy day, or of the new moone, or of the Sabbath dayes,
- 17 Which are but a shadowe of thinges to come: but the body is in Christ.
- 18 \* Let no man at his pleasure beare rule ouer you by humbles of minde, & worshipping of Angels, aduancing him selfe in those thinges which he neuer saw, rashly putt vp with his fleshly minde,
- 19 And holdeth not the head, whereof al the body furnished and knit together by ioynes and bandes, increaseth with the increasing of God.
- 20 Wherefore if ye be dead with Christ from the ordinances of the worlde, why, as though ye liued in this world, are ye burdened with traditions?
- 21 Touch not, Taste not, Handle not.
- 22 Which al perissh with the vying, and are after the commandements and doctrines of men:
- 23 Which thinges haue in deede a shewe of wisdom, in voluntary religion and humbles of mynde, and in not sparing the bodye: neyther haue they it in anie estimation to satisfie the flesh.

Meaning, that the hypocrites led them at their pleasure into al superstition, and error. Or, defrauding you of your prize. And apperteyne nothing to the kingdome of God. n Such men haue chosen according to their owne fantasie. Or, but they are of no value save for the filling of the flesh. o They pinche and defraude their bodie to the we them selues greater hypocrites.

CHAP. III. He sheweth where we should seek Christ. He exhorteth to mortification. To put off the old man & to put on Christ. To the which he addeth exhortations, both general and particular, to charity and humilitie.

- 1 If ye then be risen with Christ, seeke those things which are above, where Christ sitteth at the right hand of God.
- 2 Set your affections on things which are above, and not on things which are on the earth.
- 3 For ye are dead, and your life is hidde with Christ in God.
- 4 When Christ which is our life, shall appeare, then shall ye also appeare with him in glorie.

5 \* Mortifie therefore your members which are on the earth, fornication, uncleannes, the inordinate affection, euil concupiscence, and couetousnes which is idolatrie.

6 For the which things saies the wrath of God commeth on the children of disobedience.

7 Wherin ye also walked once, when ye liued in them.

8 \* But now put ye away euē all these things, wrath, anger, maliciouſnes, cursed speaking, filthy speaking, out of your mouth.

9 Lie not one to another, seeing that yee haue put off the old man with his workes,

10 And haue put on the new, which is renewed in knowledge \* after the image of him that created him,

11 Where is neither Grecian nor Iewe, circumcision nor vncircumcision, Barbarian, Scythian, bond, free: but Christ is al and in all things.

12 \* Now therefore, as the elect of God \* holy and beloued, put on tender mercy, kindenes, humblenes of mind, meekenes, long suffering:

13 Forbearing one another, and forgiuing one another, if any man haue a quarrel to another: euē as Christ forgauē you, euē so do ye.

14 And aboute all these things put on loue, which is the bond of perfectnes.

15 And let the peace of God rule in your heartes, to the which ye are called in one bodie, and be ye amiable.

16 Let the word of Christ dwell in you plentifully in all wise dome, teaching and admonishing your own selues, in psalmes, & hymnes, and spirituall songs, singing with a \* grace in your hearts to the Lord.

17 \* And whatsoever ye shal do, in word or deed, do al in the Name of the Lord Iesus, giuing thanks to God euē the Father by him.

18 \* Wiues, submit your selues vnto your husbands, as it is comely in the Lord.

19 \* Husbands, loue your wiues, and be not bitter vnto them.

20 \* Children, obey your parentes in all things: for that is well pleasing vnto the Lord.

21 Fathers, \* prouoke not your children to anger, lest they be discouraged.

22 \* Seruants, bee obedient vnto them that are your masters according to the Lord, in all things, not with eye seruice as men please, but in singleness of heart, fearing God.

23 And whatsoever ye do, do it heartily, as to the Lord, and not vnto men,

24 Knowing that of the Lord ye shal receiue the rewarde of the inheritance: for yee serue the Lord Christ.

25 But hee that doeth wrong, shal receiue for the wrong that he hath done, & there is no respect of persons.

CHAP. IIII.

He exhorteth them to be seruants in prayer. To walke wisely towards them that are not yet come to the true knowledge of Christ. He saluteth them, and wisheth them all prosperitie.

YE masters, do vnto your seruants, that which is iust, and equal, knowing that ye also haue a master in heaven.

\* Continue in prayer, and watch in the same with thankes giuing,

\* Praying also for vs, that God may open vnto vs the doore of vterance, to speake the myserie of Christ: wherefore I am al- so in bonds,

That I may utter it, as it becommeth me to speake.

\* Walke wisely toward them that are without, and redeeme the time.

Let your speech be gracious alwayes, and powdered with salt, that yee may knowe how to answer euery man.

\* Tychicus our beloued brother, and faithful minister, and fellow seruant in the Lorde, shall declare vnto you my whole state,

Whom I haue sent vnto you for the same purpose that he might know your state, & might comfort your heartes,

\* With Onesimus a faithful and a beloued brother, who is one of you. They shall shew you of all things here.

Aristarchus my prison fellowe saluteth you, and Marcus, Barnabas sisters sonne (touching whom ye receiued commaundements, If he come vnto you, receiue him)

And Iesus which is called Iustus, which are of the circumcision. These onely are my workefellowes vnto the kingdome of God, which haue bene vnto my consolation.

Epaphras the seruant of Christ, which is one of you, saluteth you, and alwayes striveth for you in prayers, that ye may stand perfect, and ful in all the wil of God.

For I beare him recorde, that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.

\* Luke the beloued physition greeteth you, and Demas.

Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.

By to much rigour.

Ephe. 6. 5. 12. 2. 2. 2.

1. Pet. 3. 8.

The cruel master.

Deut. 24. 17.

Eccl. 3. 1.

Eccl. 3. 12.

Rom. 3. 11.

Gal. 3. 6.

Ephe. 6. 9.

Whether he be master or seruant.

millis in parents.

the duty of seruants.

Let affection be to spirituall things.

It is his will to Christ.

For as much as we shall appeare in Christ in glory.

Mortify the flesh to the lusts thereof.

the duty of masters.

continue in prayer & watch therein.

pray for the brethren.

Put away the deeds of the flesh.

By not.

The old man.

The new man.

Redeem the time.

Speech must tend to edification.

Christ is all.

The fruits of a mortified man.

Lou. 1. 3. 14.

called.

All o' words & deeds must tend to the glory of God.

submission in vnto.

Lou. in husbands.

obedience in children.

20.



g Either to Paul, 16 And when this Epistle is read of you, or els which they would write as an answer to this Epistle sent to the Colossians.

ministerie, that thou hast receiued in the Lord, that thou fulfill it. 18 The salutation by the hande of me Paul. Remember my bands. Grace be with you, Amen.

Written from Rome to the Colossians, and sent by Tychicus, and Onesimus.

# THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

## THE ARGUMENT.

After that the Thessalonians had bene wel instructed in the faith, persecution, which perpetually followeth the preaching of the Gospell, arose, against the which although they did constantly stand, yet S. Paul (as most careful for them) sent Timothee to strengthen them, who some after admonishing him of their estate, gave occasion to the Apostle to confirme them by diuers arguments to be constant in faith, and to suffer whatsoeuer God calleth them vnto for the testimonie of the Gospell, exhorting the to declare by their godly liuing the puritie of their religion. And as the Church can neuer be so purged, that some cockle remaine not among the wheat, so there were among the wicked men, which by mouing vaine and curious questions to overthrow their faith, taught falsely, as touching the point of the resurrection from the dead, whereof he briefly instructeth them what to thinke, earnestly forbidding them to seeke curiously to know the tyme, willing them rather to watch lest the sodein coming of Christ come vpon them at vnperceiued: and so after certeine exhortations, and his commendations to the brethren, he endeth.

### CHAP. I.

1 He thanketh God for them, that they are so steadfast in faith and good worker, 6 And receiue the Gospell with such earnestnes, 7 That they are an example to al others.



PAUL and Siluanus, & Timotheus vnto the Church of the Thessalonians, which is in GOD the Father, and in the Lord

Iesus Christ: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

a For there is no Church which is not ioyned together in God.

2. Theſſ. i. 3.

Philp. i. 3. b Which declarith it selfe by most liuely fruites. c Whereby you declared your selues most readie and painefull to helpe y<sup>e</sup> poore. d The effectual preaching of the Gospell is an euident token of our election. e To beleue, & to be fully persuaded to haue y<sup>e</sup> giftes of the holy Ghost, and joyfully to suffer for Christs sake, are most certeine signes of our election. f Or, patternes.

1 \* We giue God thanks alwayes for you all, making \* mention of you in our prayers Without ceasing, remembering your effectual faith, and diligent loue and the patience of your hope in our Lord Iesus Christe, in the sight of God euen our Father, 2 Knowing, beloved brethren, that ye are elect of God. 3 For our <sup>d</sup> Gospell was not vnto you in word onely, but also in power, and in the holy Ghost, and in much assurance, as yee know after what manner wee were among you for your sakes. 4 And ye became followers of vs, & of the Lord, and receiued the word in much affliction, with ioy of the holy Ghost, 5 So that ye were as <sup>e</sup> ensamples to all that beleue in Macedonia and Achaia. 6 For from you sounded out the worde of the Lord, not in Macedonia & in Achaia onely: but your faith also which is to-

ward God, spread abroad in all quarters, that wee neede not to speake any thing.

9 For they them selues shew of you what the maner of entering in we had vnto you, and howe yee turned to God from idoles, to serueth the liuing and true God, 10 And to looke for his sonne from heauen, whom he raised from the dead, euen Iesus which delinereth vs from the wrath to come.

### CHAP. II.

1 To the intent they should not faint vnder the crosse, 2 He commendeth his diligence in preaching, 13 And theirs in obeying. 18 He exhorteth his absence, that he could not come and open his heart to them.

For ye your selues know, Brethren, that our entrance in vnto you was not in vaine,

2 But euen after that we had suffered before, and were shamefully entreated at <sup>a</sup> Philippi (as ye knowe) we were bolde in our God, to speake vnto you the Gospell of God with much struing.

3 For our exhortation was not by deceit, nor by vncleannes, nor by guile.

4 But as we were allowed of God, that the Gospell shoulde be committed vnto vs, so we speake, not as they that please men, but God, which trieth our hearts.

Neither yet did we euer vfe flattering words, as ye know, nor colored couetousnes, God is recorder.

6 Neither sought we praise of men, neither of you, nor of others,

7 When we might haue bene chargeable, as the Apostles of Christ: but wee were gentle among you, euen as a <sup>a</sup> nourse cheriseth her children.

8 Thus being affectioned toward you, our her childrens good sake.

g For idoles are dead things and onely fained fables. h Which helial execute vpon wicked.

a Not in outward shew and in pompe, but in fauour and in the treu of God. b By his helpe and grace.

c Which deathly reth a nought conscience. d He humbled him selfe to support al things out al respect of lucre: euen as tender mother which nourish her children and thinketh no office to vile for her childrens good sake.

Effectual faith. 1. patience, hope. 2. purity & sincerity. 3. of ministers. c. 2. 4. 5. 6. 7. 8. 9.

signs of election. 1. truth our hearts.

the effects of true faith.

good wil was to haue dealt vnto you, not the Gospel of God onely, but also our own soules, because ye were deare vnto vs.

9 For ye remember, brethren, \* our labour and travail: for we laboured day & night, because we would not be chargeable vnto any of you, and preached vnto you the Gospel of God.

10 Ye are witnesses, and God also, how holily, and iustly, & vnblameably we behaued our selues among \* you that beleue.

11 As ye knowe how that we exhorted you, and comforted, and besought euery one of you (as a father his children)

12 That ye \* would walke worthy of God, who hath called you vnto his kingdome and glory.

13 For this cause also thanke we God without ceasing, that when ye receiued of vs the word of the preaching of God, ye receiued it not as the word of men, but as it is indeede the worde of God, which also worketh in you that beleue.

14 For Brethren, ye are become followers of the Churches of God, which in Iudea are in \* Christ Iesus, because ye haue also suffred the same things of your own countrymen, euen as they haue of the Iewes,

15 Who both killed the Lord Iesus & their owne Prophets, and haue persecuted vs, and God they please not, & are contrarye to all men,

16 And forbid vs to preach vnto the Gentiles, that they might be saved, to \* fulfil their sinnes alwayes: for the wrath of God is \* come on them, to the vtmost.

17 Forasmuch, Brethren, as we were kept from you for a season, concerning fight, but not in the heart, we \* enforced the more to see your face with great desire.

18 Therefore we woulde haue come vnto you (I Paul, at least once or twise) but Satan hindered vs.

19 For what is our hope or ioy, or crowne of reioycing, are \* not euen you it in the presence of our Lord Iesus Christ at his coming?

20 Yes, ye are our glory and ioy.

CHAP. III.

1 He sheweth how greatly he was afflicted toward this both in that he sent Timotheus to them, 10 And also prayed for them.

1 Wherefore since we could no longer forbear, we thought it good to remaine at Athens \* alone.

2 And haue sent Timotheus our brother and minister of God, & our labour fellow in the Gospel of Christ, to stablish you, and to comfort you touching your faith,

3 That no man shoulde bee moued with these afflictions: for ye, your selues know, that we are appointed thereunto.

4 For verely when we were with you, we told you before that we should suffer tribulations, euen as it came to passe, and ye know it.

5 Euen for this cause, when I coulde no longer forbear, I sent him that I might

know of your faith, lest the \* tempter had tempted you in any sort, and that our labour had bene in vaine.

6 But nowe lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith and loue, and that ye haue good remembrance of vs alwayes, desiring to see vs, as we also do you,

7 Therefore, brethren, we had consolation in you, in al our affliction and necessitie through your faith.

8 For now are we \* aliue, if ye \* stand fast in the Lord.

9 For what thanks can we recompence to God againe for you for al the ioy wherewith we reioyce for your sakes before our God,

10 Night and daye \* praying exceedinglye that we might see your face, and might \* accomplish that which is lacking in your faith?

11 Now God him selfe, euen our Father, & our Lord Iesus Christ, guide our iourney vnto you,

12 And the Lord increase you, & make you about in loue one toward another, and toward all men, euen as we do toward you:

13 \* To make your hearts stable and vnblameable in holines before God euen our Father, at the coming of our Lord Iesus Christ with all his Saintes.

CHAP. III.

1 He exhorteith them to holines, 6 Innocencie, 9 Loue, 12 Labour, 13 And moderation in lamenting for the dead, 17 Describing the end of this resurrection.

1 And furthermore we beseech you, Brethren, and exhort you in the Lord Iesus, that ye increase more and more, as ye haue receiued of vs, how ye ought to walke and to please God.

2 For ye know what commandements we gaue you by the Lord Iesus.

3 \* For this is the wil of God euen your justification, \* and that ye should abstaine from fornication,

4 That euery one of you should know how to possesse his \* vessel in holines & honor,

5 And not in the lust of concupiscence, euen as the Gentiles which know not God:

6 \* That no man oppresse or defraude his brother in any matter: for the Lord is a uenger of al such things, as we also haue tolde you before time, and testified.

7 \* For God hath not called vs vnto vncleannes, but vnto holines.

8 He therefore that despiseth \* these things, despiseth not man, but God who hath euen giuen \* you his holy Spirit.

9 But as touching brotherly loue, ye need not \* I write vnto you: \* for ye are taught of God to loue one another.

10 Yea, and that thing verely ye do vnto al the brethren, which are throughout all Macedonia: but we beseech you, Brethren, that ye increase more and more,

11 \* And that ye study to be quiet, & to meddle with your own busines, and to work w your owne hands, as we comanded you,

12 That idle.

c Meaning Satan.

temptation

Since we are taught to lay downe our weapons if we be tempted.

d If ye remaine constant in faith & true doctrine, I shal thinke that al mine afflictions befo manie pleasures, and shal be restored from death to life. e If you perseuere in faith. f We must daily grow from faith to faith.

work worthy the Lord. c. 2. 14. Occupation. 1610.

in case in faith. the word of God in those that believe. c. 13.

suffering, a signe of the child of God. c. 2. 14. the servant must endure such things. the coming of Christ.

Chap. 3. 12. 1 Cor. 3. 1.

a And as it were, overcome your selues.

b The Greeke word signifieth such commandments as one receiue from some man to giue them in his name to others.

c That is, that you should dedicate your selues wholly vnto God. d That is, his brotherly which is prophesied by such filchines.

e By these precepts of godly life it appeareth what wereth the commandments which Paul gaue vnto them.

f For 7. 40. 1 John. 13. 34. and 15. 12. 2 John. 2. 8. & 4. 21. 2 Thess. 3. 7.

increase more & more. c. 2. 10.

Abstaine from fornication. the godliness of the people is the pastors ioy. c. 2. 10.

oppression & fraud forbidden. is the way.

God hath called vs to holines. 1610.

Brotherly loue. the servants of God are appointed to afflictions. c. 3. 3. 4.

quitt.

work.

g As strangers  
and infidels.  
h But that ye  
may be able by  
your diligence  
to supplie your  
want and neces-  
sities.

i He doeth not  
condemne all  
kinde of sorow,  
but that which  
procedeth of in-  
fidelitie.  
k Or haue con-  
tinued constant-  
ly in the faith of  
Christ.

l By raising their  
bodies out of y  
grauē.

m Which is in y  
name of the  
Lord, and as he  
shoulde speake  
him selfe.

n Meaning them which  
shalbe found aliue.

o In this suddē taking  
vp there shalbe a kind of mutatio  
of the qualites of our bodies which  
shalbe as a kind of death.

a So much the  
more we ought  
to beware of al  
dreames & fan-  
tasties of men  
which weare  
them selues and  
others in sear-  
ching out curi-  
ously the time  
of the Lord  
appeare, alled-  
ging for them  
selues a vaine  
prophecie, and  
most falsely af-  
cribed to Elias,  
that 1000 yere  
before the Law,  
2000 vnder the  
Lawe, and 2000  
after the Lawe  
the world shall  
endure.

b That is, suddenly  
and vnlooked for.

c Here sleepe is taken for co-  
tempt of saluation,  
when men continue in sinne, and will not awake  
to godlines.

d And not be ouercome with the cares of the world.

e That is, light-  
ned by the Gos-  
pel.

f Here it is taken  
only to die,  
and is meant of y  
faithful.

g As the flocke  
is bound to loose  
the shepherde,  
so is it his duty  
to teach them  
and exhort them  
in true religion.

h Where the  
cause consisteth  
that they worke  
not: the becom-  
ing also ceaseth,  
and they must be  
compelled as wolues  
out of y flocke.

i Have a quiet  
minde and con-  
science in Christ  
which that make  
you reioyce in  
milder oil y  
rowes, Rom. 15.  
2. cor. 6. 10.

k God that hath  
giuen his Spirit  
to his elect, will  
neuer suffer  
be quenched  
what meenes it  
may be main-  
tained, that is,  
such exhorta-  
tions as these, and  
by continual in-  
crease in godli-  
nes.

l The preaching  
of the word of  
God.

m Then is  
man fully iustified  
and perfected.

n When his  
minde thinketh nothing,  
his soule, that is, his vnder-  
standing and wil,  
couet nothing: neither his bodie doeth  
exceed any  
thing contrarie to the wil of God.

o In this suddē taking  
vp there shalbe a kind of mutatio  
of the qualites of our bodies which  
shalbe as a kind of death.

p That is, light-  
ned by the Gos-  
pel.

q Here it is taken  
only to die,  
and is meant of y  
faithful.

r Where the  
cause consisteth  
that they worke  
not: the becom-  
ing also ceaseth,  
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s Have a quiet  
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thing contrarie to the wil of God.

x In this suddē taking  
vp there shalbe a kind of mutatio  
of the qualites of our bodies which  
shalbe as a kind of death.

12 That ye may behaue your selues honest-  
ly toward them that are without, & that  
nothing be lacking vnto you.

13 ¶ I would not, brethren, haue you igno-  
rant concerning them which are a sleepe,  
that ye forsoe nor euen as other which  
haue no hope.

14 For if we beleue that Iesus is dead, and  
is risen, euen so them which sleepe in Ie-  
sus, will God bring with him.

15 For this say we vnto you by the worde  
of the Lord, that we which liue, and are  
remaining in the coming of the Lorde,  
shal not preuent them which sleepe.

16 For the Lord him selfe shal descend from  
heauen with a shoute, and with the voyce  
of the Archangel, & with the trumpet of  
God: and the dead in Christ shall rise first.

17 Then shall we which liue and remaine,  
be caught vp with the also in the clouds,  
to meete the Lord in the aire: and so shall  
we euer be with the Lord.

18 Wherefore, comfort your selues one an-  
other with these wordes.

¶ In this suddē taking  
vp there shalbe a kind of mutatio  
of the qualites of our bodies which  
shalbe as a kind of death.

## CHAP. V.

¶ He exhorts them of the day of iudgement and com-  
ing of the Lord, & exhorting them to watch, & to  
regarde such as preach Gods word among them.

¶ Vt of the times and seasons, bre-  
thren, yee haue no neede that I write  
vnto you.

2 For ye your selues know perfectly, that  
the daye of the Lorde shall come, euen  
as a thiefe in the night.

3 For when they shall say, Peace, & safetie,  
then shal come vpon them sudden destru-  
ction, as the trauaile vpon a woman with  
childe, and they shal not escape.

4 But yee, brethren, are not in darkenes,  
that that day shuld come on you, as it were  
a thiefe.

¶ Ye are all the children of light, and the  
children of the daye: wee are not of the  
night, neither of darkenes.

¶ Therefore let vs not sleepe as do other,  
but let vs watch and be sober.

7 For they that sleepe, sleepe in the night,  
and they that be drunken, are drunken in

¶ That is, suddenly and vnlooked for. ¶ Here sleepe is taken for co-  
tempt of saluation, when men continue in sinne, and will not awake  
to godlines.

¶ And not be ouercome with the cares of the world.

¶ That is, light-  
ned by the Gos-  
pel.

¶ Here it is taken  
only to die,  
and is meant of y  
faithful.

¶ Where the  
cause consisteth  
that they worke  
not: the becom-  
ing also ceaseth,  
and they must be  
compelled as wolues  
out of y flocke.

¶ Have a quiet  
minde and con-  
science in Christ  
which that make  
you reioyce in  
milder oil y  
rowes, Rom. 15.  
2. cor. 6. 10.

¶ God that hath  
giuen his Spirit  
to his elect, will  
neuer suffer  
be quenched  
what meenes it  
may be main-  
tained, that is,  
such exhorta-  
tions as these, and  
by continual in-  
crease in godli-  
nes.

¶ The preaching  
of the word of  
God.

¶ Then is  
man fully iustified  
and perfected.

¶ When his  
minde thinketh nothing,  
his soule, that is, his vnder-  
standing and wil,  
couet nothing: neither his bodie doeth  
exceed any  
thing contrarie to the wil of God.

¶ In this suddē taking  
vp there shalbe a kind of mutatio  
of the qualites of our bodies which  
shalbe as a kind of death.

¶ That is, light-  
ned by the Gos-  
pel.

the night.

8 But let vs which are of the day, be sober,  
putting on the brestplate of faith & loue,  
and the hope of saluation for an helmer.

9 For God hath not appointed vs vnto  
wrath, but to obtaine saluation by the  
meanes of our Lord Iesus Christ,

10 Which died for vs, that whether we wake  
or sleepe, we should liue together with  
him.

11 Wherefore exhort one another, and e-  
difie one another, euen as ye do.

12 Nowe we beseech you, brethren, that yee  
know them, which labour among you, and  
are ouer you in the Lord, and admonish  
you,

13 That ye haue them in singular loue for  
their workes sake. Be at peace among  
your selues.

14 We desire you, brethren, admonish them  
that are vnwily: comfort the feeble min-  
ded: beare with the weak: be patient  
toward all men.

15 ¶ See that none recompense euil for euil  
vnto any man: but euer folow that which  
is good, both toward your selues, and to-  
ward all men.

16 ¶ Reioyce euermore.

17 ¶ Pray continually.

18 In all things giue thanks: for this is the  
wil of God in Christ Iesus toward you.

19 Quench not the Spirit.

20 Despise not prophesying.

21 Trye all thinges, & keepe that which is  
good.

22 Abstaine from al appearance of euil.

23 Nowe the very God of peace sanctifie  
you throughout: and I pray God that your  
whole spirit & soule and bodie, may be  
kept blameles vnto the coming of our  
Lord Iesus Christ.

24 ¶ Faithful is he which calleth you, which  
will also do it.

25 Brethren, pray for vs.

26 Greete all the brethren with an holie  
kisse.

27 I charge you in the Lord, that this Epistle  
be read vnto all the brethren the Saints.

28 The grace of our Lord Iesus Christ be  
with you, Amen.

¶ When his  
minde thinketh nothing,  
his soule, that is, his vnder-  
standing and wil,  
couet nothing: neither his bodie doeth  
exceed any  
thing contrarie to the wil of God.

¶ In this suddē taking  
vp there shalbe a kind of mutatio  
of the qualites of our bodies which  
shalbe as a kind of death.

¶ That is, light-  
ned by the Gos-  
pel.

¶ Here it is taken  
only to die,  
and is meant of y  
faithful.

¶ Where the  
cause consisteth  
that they worke  
not: the becom-  
ing also ceaseth,  
and they must be  
compelled as wolues  
out of y flocke.

¶ Have a quiet  
minde and con-  
science in Christ  
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you reioyce in  
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tained, that is,  
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tions as these, and  
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nes.

¶ The preaching  
of the word of  
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vp there shalbe a kind of mutatio  
of the qualites of our bodies which  
shalbe as a kind of death.

¶ That is, light-  
ned by the Gos-  
pel.

# THE SECOND EPISTLE OF PAVL TO THE THESSALONIANS.

## THE ARGVMENT.

¶ Left the Thessalonians should thinke that Paul neglected them, because he went to other places rather then came to them, he writeth vnto them & exhorteth them to patience & other fruits of faith, neither to be moued with that vaine opinion of such as taught that the coming of Christ was at hand, forasmuch as before that day there should be a falling away from true religion, euen by a great part of the world, & that Antichrist should reigne in the Temple of God: finally commending him self to their prayers, & encouraging them to confidence, he willeth them to correct such sharply, as liue idly of other mens labours, whom, if they do not obey his admonitions, he commandeth to excommunicate.



CHAP. I.

He thanketh God for their faith, love, and patience. 11 He prayeth for the increase of the same, 12 And sheweth what fire shall come thereof.



Aul & Silvanus, and Timotheus vn to y Church of the Thesalonians, which is in God our Father, and in the Lord Iesus Christ:

Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

\* We ought to thanke God alwayes for you, brethren, as it is meete, because that your faith groweth exceedingly, and the love of euery one of you toward another aboundeth,

So that wee our selues reioyce of you in the churches of God, because of your patience and faith in all your persecutions and tribulations that ye suffer,

\* Which is a toke of the righteous iudgement of God, that ye may be counted worthy of the kingdom of God, for the which ye also suffer.

For it is a righteous thing with God, to recompense tribulatio to them that trouble you,

And to you which are troubled, rest with vs \* when the Lord Iesus shall shewe him selfe from heauen with his mightie Angels,

In flaming fire, rendring vengeance vnto them that do not knowe God, and which obey not vnto the Gospel of our Lord Iesus Christ.

Which shall be punished with euerlasting perdition, from the presence of the Lord, and from the glorie of his power,

When he shal come to be glorified in his Saints, and to be made marueilous in all them that beleuee (because our testimonie toward you was beleueed) in that day.

Wherefore, wee also praye alwayes for you, that our God may make you worthy of his calling, and fulfill al the good pleasure of his goodnes, and the work of faith with power,

That the Name of our Lord Iesus Christ may be glorified in you, and ye in him, according to the grace of our God, and of the Lord Iesus Christ.

CHAP. II.

He sheweth them that the day of the Lord shall not come, till the departing from the faith come first, 9 And the kingdom of Antichrist, 13 And therefore he exhorteth them not to be deceived, but to stande steadfast in the things that he hath taught them.

NOW we beseech you, brethren, by the coming of our Lorde Iesus Christ, and by our assembling vnto him,

That yee be not suddenly moued from your minde, nor troubled neither by spi-

rit, nor by word, nor by letter, as it were from vs, as though the day of Christ were at hand.

\* Let no man deceiue you by any means; for that day shall not come, except there come a departing first, and that that man of sinne be disclosed, euen the sonne of perdition,

Which is an aduersarie, & exalteth him selfe against all that is called God, or that is worshipped: so that he doeth sit as God in the Temple of God, shewing him selfe that he is God.

Remember ye not, that when I was yet with you, I tolde you these things?

And nowe ye know what withholdeth, that he might be reueiled in his time.

For the myserie of iniquitie doeth alreadie worke: onely hee which now withholdeth, shall let till he be taken out of the way.

And then shall the wicked man be reueiled, whom the Lord shall consume with the Spirit of his mouth, and shal abolishe with the brightnes of his coming,

Euen him whose coming is by the working of Satan, with all power and signes, and lying wonders,

And in all deceyueablenes of vnrighteousnes, among them that perish, because they receyued not the love of the truth, that they might be saved.

And therefore God shall sende the strong delusion, that they shoulde beleue lyes,

That all they might be dāned which beleued not the truth, but had pleasure in vnrighteousnes.

But we ought to giue thanks alwaye to God for you, brethren beloved of the Lord, because that God hath frō the beginning chosen you to saluation, through sanctification of the Spirit, and the faith of trueth,

Whereunto he called you by our Gospel, to obtaine the glorie of our Lord Iesus Christ.

Therefore, brethren, stand fast and keepe the instructions, which yee haue bene taught, either by worde, or by our Epistle.

Now the same Iesus Christ our Lord and our God euen the Father which hath loved vs, & hath giuen vs euerlasting consolation and good hope through grace,

Comfort your hearts, and stablish you in euery word and good worke.

whole time that he shall remaine. I Satans power is limited that he canot hurt & elect to their destruction. m Delited in false doctrine. n The fountaine of our election is the love of God: the sanctification of the Spirit, and believing the truth are testimonies of the same election. o Before the fundation of the world. p And Gospel. q By our preaching. r That is, the doctrine. 1. Thel. 2. 1. Chap. 3. 6. f That is, by my preaching of the Gospel.

CHAP. III.

He desireth them to pray for him, that the Gospel may prosper, 6 And giveth them warning to reprove the idle, 16 And so wisheth them all wealth.

b Which are spoken or written.

Ephe 3. 6.

c A wonderfull departing of the most part from the sayth.

d This wicked Antichrist comprehendeth the whole succession of the persecuters of the Church; and all that abominable kingdome of Satan, whereof some wer bears,

some lions, others leopards, as Daniel describeth them, and ir called the man of sinne because he setteth himselfe vp against God.

e Who as he destroyeth others, so shall he be destroyed himselfe.

f Because the false Apostles had perswaded after a sort the Thessalonians, that the day of the Lorde was nere, and so the redemption of the church, Paul teacheth them to looke for this horrible dissipation before: and therefore rather to prepare them selues to patience then to rest and quietnes: for as yet there was a let, that is, that the Gospel should be preached throughout all, Mar. 24. 14.

g To wit, priuily, and is therefore called a myserie because it is secret.

h Which shall stay for a time.

i That is, with his worde.

k Meaning the

departing from y faith

the mystery of iniquity

patience and faith in persecutions & tribulations. c. 1. 4.

worthy. c. 1. 5.

the Antichristian policy

strong delusions god this last vndering c. 1. 6.

unbelievers damned.

great fears full vengeance on the disobedient. c. 1. 8.

election.

called.

stand fast.

worthy of gods calling c. 1. 11.

To auoyde brethren that walke

II. Theſſalonians.

inordinately and idly.

For y will not labour  
At him not sat. 10.

Eph. 6. 12.  
Colos. 4. 1.

It haue not fait b.

a Although they  
boast themselves  
thereof.

b From the  
heights of Sa-  
tan.

c By the word  
of God.

Keep no wicked  
company. 20. 14.

d Which is, to  
trauaille, if he  
wileat Chap.  
1. 15.

1. Cor. 4. 12.  
1. Theſſ. 4. 11.  
1. Theſſ. 4. 12.  
1. Theſſ. 4. 13.

For minister ought to be  
a example of good life to  
the flock

1. Cor. 4. 12.

- 1 Furthermore, brethren, \* praye for vs, that the word of the Lorde may haue free passage, and be glorified, euen as it is with you,
- 2 And that we may be deliuered from vnreasonable and euill men: for al men haue not \* faith.
- 3 But the Lorde is faithfull, which will stablish you, and keepe you from \* euill.
- 4 And we are perswaded of you through the Lord, that ye both do, and will do the things which we \* commande you.
- 5 And the Lord guide your heartes to the loue of God, and the wayting for of Christ.
- 6 We commande you, brethren, in the Name of our Lorde Iesus Christe, that ye withdrawe your selues from euery brother that walketh inordinately, and not after the \* instruction, which he receiued of vs.
- 7 For ye your selues knowe \* how ye ought to followe vs: \* for wee behaued not our selues inordinately among you,
- 8 Neither tooke wee bread of any man for nought: but we wrought with labour and traualle night and day, because we would not be chargeable to any of you.
- 9 Not but that we had authoritie, \* but that we might make our selues an ensample vnto you to followe vs.

- 10 For euen when wee were with you, this we warned you of, that if there were any, which would not \* worke, that he should e not care.
- 11 For wee hearde, that there are some which walke among you inordinately, and worke not at all, but are busie bodies.
- 12 Therefore them that are such, we command & exhort by our Lord Iesus Christ, that they worke with quietnes, and eate their owne bread.
- 13 \* And ye, brethren, be not weary in well doing.
- 14 If any man obey not our sayings, note him by a letter, \* and haue no company with him, that he may be ashamed.
- 15 Yet count him not as an \* enemy, but admonish him as a brother.
- 16 Nowe the Lorde of peace giue you peace alwayes by all meanes. The Lord be with you all.
- 17 The salutation of me Paul, with mine owne hand, which is the \* token in euery Epistle: so I write,
- 18 The grace of our Lorde Iesus Christ be with you all, A MEN.

e Then by the  
worde of God  
none ought to  
liue idly, but  
ought to giue  
him selfe to  
some vocation,  
to get his living  
by, and to doe  
good to others.

Galat. 6. 9.

Mat. 1. 27.  
1. Cor. 5. 9.

f The end of  
excommunication  
is not to  
drive from the  
church such as  
haue fallen, but  
to winne them  
to the church  
by amendment.  
g Whether they  
be mine epistles  
or other mens.

¶ The second Epistle to the Theſſalonians, written from Athens.

## THE FIRST EPISTLE OF PAUL TO TIMOTHEVS.

### THE ARGUMENT.

IN writing this Epistle Paul seemed not onely to haue respect to teache Timotheus, but chiefly to keepe other in awe, which would haue rebelled against him, because of his youth. And therefore he doeth arme him against those ambitious questioners, which vnder pretence of zeale to the Law, disguised the godly with foolish and vnprofitable questions, whereby they declared, that professing the Law, they knewe not what was the chiefe end of the Law. And as for him selfe, he so confesseth his unworthines, that he sheweth to what worthines the grace of God hath preferred him: and therefore he willesh prayers to be made for all degrees and sortes of men, because that God by offering his Gospel and Christ his Sonne to them all, is indifferens to euery sorte of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And for as much as God hath left ministers as ordinarie meanes in his Church to bring men to saluation, he describeth what manner of men they ought to be, to whom the mysterie of the Sonne of God manifested in flesh is committed to be preached. After this he sheweth him what troubles the Church as all times shall sustaine, but specially in the latter dayes, whē as vnder pretence of religion men shall teach things contrarie to the word of God. This done, he teacheth what widowers should be receiued or refused to minister to the sick: also what Elders ought to be chosen into office, exhorting him neither to be hasty in admitting, nor in iudging any: also what is the due tie of seruantes, the nature of false teachers, of vaine speculations, of comensures, of rich men, and aboue all things he chargeth him to beware false doctrine.

CHAP.

CHAP. I.

He exhorteth Timotheus to waig upon his office, namely to see that nothing he taught but Gods word. &c. 5 Declaring that faith, with a good conscience, charitie and edification are the end thereof, 20 And admonisheth of Hymeneus and Alexander.



**P**aul an Apostle of Iesus Christ, by his commanement of God our Sauour, and of our Lorde Iesus Christ, our hope,

Vnto Timotheus my naturall sonne in the faith: grace, mercy, and peace from God our Father, and from Christ Iesus our Lord.

As I besought thee to abide still in Ephesus, when I departed into Macedonia, so do, that thou maist commande some, that they teache none other doctrine,

Neither that they giue heede to fables and genealogies, which breede question rather than godly edifying which is by faith.

For the end of the commandement is loue out of a pure heart, and of a good conscience, and of faith vnfeined.

From the which things some haue erred, and haue turned vnto vaine iangling.

They would be doctours of the Law, and yet vnderstand not what they speake, neither wherof they affirm.

And we know, that the Law is good, if a man vse it lawfully, Knowing this, that the Law is not giuen vnto a righteous man, but vnto the lawlesse and disobedient, to the vngodly, & to sinners, to the vnholly, and to the prophane, to murderers of fathers and mothers, to manslayers,

To whom eugers, to buggerers, to men-stealers, to liars, to the periured, and if there be any other thing, that is contrary to wholesome doctrine,

Which according to the glorious Gospel of the blessed God, which is committed vnto me.

Therefore I thank him, which hath made me strong, that is, Christ Iesus our Lorde: for he counted me faithfull, and put me in his seruice:

When before I was a blasphemers, and a persecuter, and an oppresser: but I was receiued to mercie: for I did it ignorantly through vnbeliefe.

But the grace of our Lorde was exceeding abundant with faith & loue, which is in Christ Iesus.

This is a true saying, and by all meanes worthy to be receiued, that Christ Iesus came into the worlde to saue sinners, of whom I am chiefe.

Notwithstanding, for this cause was I receiued to mercie, that Iesus Christ should first shewe on me all long suffering vnto

the ensample of them, which shall in time to come beleeue in him vnto eternall life.

Now vnto the King, euertlasting immortall, inuisible, vnto God onely wise, be honour and glorie for euer, and euer, Amen.

This commandement committe I vnto thee, sonne Timotheus, according to the prophesies, which went before vpō thee: that thou by them shouldest fight a good fight,

Hauiing faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwracke.

Of whom is Hymeneus, and Alexander, whom I haue deliuered vnto Satan, that they might learne not to blasphem.

That is, found doctrine, Excommunicate, and cast out of the church.

CHAP. II.

He exhorteth to pray for all men, & vnto heresy, & And home. 9 As touching the apparell and modestie of women.

Exhorte therefore, that first of all supplications, prayers, intercessions and giuing of thanks be made for all men,

For Kings, and for all that are in authority, that we may leade a quiet & a peaceable life, in all godlines and honestie.

For this is good and acceptable in the sight of God our Sauour,

Who will that all men shalbe saved, & come vnto the knowledge of the truth.

For there is one God, and one Mediator betwene God and man, which is the man Christ Iesus,

Who gaue him selfe a ransom for all men, to be a testimonie in due time,

Whereunto I am ordeined a preacher, & an Apostle (I speake the truth in Christ and lie not) euen a teacher of the Gentiles in faith and veritie.

I will therefore that the men pray, euery where lifting vp pure hands without wrath, or doubting.

Likewise also, the women, that they aray them selues in comely apparell, with shamefastnes & modestie, not with broyded heare, or gold, or pearles, or costly apparell,

But (as becommeth women that profess the feare of God) with good workes.

Let the woman learne in silence with all subiection.

I permitte not a woman to teache, neither to vsurpe authoritie ouer the man, but to be in silence.

For Adam was first formed, then Eue.

And Adam was not deceiued, but the woman was deceiued, and was in the transgression.

The worde signifieth to plat, to crispe, to broyde, to folde, to bush, to curl, or to lay it curiously: wherby al pompe & wantonnes is condemned, which women vse in trimming their heads. I Reader. Cor. 14. 34. Gen. 1. 27. Gen. 3. 6. m The woman was first deceiued, and so became the instrument of Satan to deceiue the man: and though therefore God punisheth them with subiection and paine in their travell, yet if they be faithfull and godly in their vocation, they shalbe saved.

That is, guiltie of the transgression.

He brasteth forth into these godly affections, considering gods great mercie towards him.

It appeareth that the vocation of Timotheus was approved by notable prophesies, which then were reueiled in the primitive church as Paul & Barnabas by oracle were appointed to go to the Gentiles.

Chap. 12.

Excommunicate, and cast out of the church.

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Excommunicate, and cast out of the church.

Paul an example of Gods mercy to all sinners.

the fight of faith.

Christ. 1. 1. 1.

take heed of fables and genealogies. c. 1. 4. m. pray for all.

the end of the Law is love, c. 1. 3.

God will that all men shalbe saved, & come vnto the knowledge of the truth.

Againe, papistish invocation of saints.

the Law is given by Moses.

pray about women.

women, shew.

signe of ignorance.

Christ came to saue sinners. c. 1. 15.



*Or, women.*

15 Notwithstanding, through bearing of children she shalbe saued if they continue in faith, and loue, and holines with modestie.

*He teacheth him what doctrine he ought to see, 4. 1. 11 And what to follow, 15 And wherein he ought to exercise him self continually.*

## CHAP. III.

*He declareth what is the office of Ministers, 11 And as touching their families, 15 The dignity is of the Church, 18 And the principall point of the Christian doctrine.*

1 **T**his is a true saying. \* If any man desire the office of a Bishop, he desireth a worthy worke.

2 A Bishop therefore must be vnprouenable; the husband of one wife, watching, sober, modest, harberous, apt to teache,

3 Not giuen to wine, no striker, not giuen to filthy lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne house honestly, hauing children vnder obedience with all' honestie.

5 For if any can not rule his owne house, how shal he care for the Church of God?

6 He may not be a yong scholar, lest hee being puffed vp fall into the condemnation of the deuil.

7 He must also be well reported of, euen of them which are without, lest he fall into rebuke, and the snare of the deuil.

8 Likewise must Deacons be honest, not double tongued, not giuen vnto much wine, neither to filthy lucre,

9 \* Hauing the myserie of the faith in pure conscience.

10 And let them first be proued: then let them minister, if they be found blameles.

11 Likewise their wiues must be honest, not euill speakers, but sober, and faithfull in all things.

12 Let the Deacons be the husbands of one wife, and such as can rule their children well, and their owne householdes.

13 For they that haue ministered well, get them selues a good degree, and great libertie in the faith, which is in Christe Iesus.

14 These things write I vnto thee, trusting to come very shortly vnto thee.

15 But if I tary long, that thou maiest yet know, howe thou oughtest to behaue thy selfe in the house of God, which is the Church of the liuing God, the pillar and ground of truth.

16 And without controuersie, great is the myserie of godlines, which is, God is manifested in the flesh, \* iustified in the Spirit, \* scene of Angels, preached vnto the Gentiles, beleeued on in the worlde, and receiued vp in glorie.

*Tit. 2. 6.*

a With a fervent zeale to profite the Church of God, wherefoeuer he shall call him.

b Whether he be Pastor or Elder.

c Both for the difficultie of the charge, and also the excellencie thereof, and the necessitie of the same.

d For in those countreies at that time some men had mo then one, which was a signe of incontinencie.

e *Or, yuence.*

f If it be requi- fied that a man should take care in governing his owne house, how much more are they bounde to be careful, which shall gouern the church of God?

g Left being proude of his degree, he be like- wise condemned as the Deuill was, for lifting vp himselfe by pride.

h That is, no man may haue any thing iustly to laye to his charge.

i As being de- famed, should be come impudent, and do much harme.

k *Chap. 1. 9.*

l Hauing the true doctrine of the Gospell, and the feare of God.

1 Of the Bishops & Deacons. m The good report of al men. n To serue God with greater assistance, because they haue alway a good conscience. o This is spoken in respect of men, forasmuch as in this worlde the truth only remaineth in the church, by reason of Gods word: for otherwise Christ is the fundatō & the corner stone, which both beareth, and mainteinh his Church. p Approued iust in that he was not only a man, but God also. q So that the Angels marueyled at his excellencie. r To the right hand of God the Father.

1 **N**Owe the Spirit speaketh evidently, that in the latter times some shall depart from the faith, and shal giue heede vnto spirits of errour, and doctrines of deuils,

2 Which speake lies through hypocrisie, and haue their consciences burned with an hote yron,

3 Forbidding to marrie, and commanding to abstaine from meates which God hath created to be receiued with giuing thanks of them which beleuee and knowe the truth.

4 For euery creature of God is good, & nothing ought to be refused, if it be receiued with thanksgiving.

5 For it is sanctified by the worde of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christe, which hath bene nourished vp in the words of faith, and of good doctrine, which thou hast continually followed.

7 But cast away prophane, and old wiues fables, and exercise thy self vnto godlines.

8 For bodily exercise profiteth litle: but godlines is profitable vnto all thinges, which hath the promes of the life present, and of that that is to come.

9 This is a true saying, and by all meanes worthy to be receiued.

10 For therefore we labour & are rebuked, because we trust in the liuing God, which is the Sauour of all men, specially of those that beleuee.

11 These things command and teache.

12 Let no man despise thy youth, but be vnto them that beleuee, an ensample, in worde, in conuersation, in loue, in spirit, in fayth, and in purenesse.

13 Till I come, giue attendance vnto reading, to exhortation, and to doctrine.

14 Despise not the gift that is in thee, which was giue thee by prophetic with the laying on of the hands of the company of the Eldership.

15 These things exercise, and giue thy selfe vnto them, that it may be seene howe thou profitest among all men.

16 Take heed vnto thy selfe, and vnto learning: continue therein: for in doing this thou shalt saue thy selfe, and them that heare thee.

*Or, that all may see how thou profitest. k Thou shalt faithfully do thy dutie, which is an assurance of thy saluation.*

## CHAP. V.

*He teacheth him howe he shall behaue him selfe in beholding all degrees. 3 An order concerning widoues. 17 The establishing of Ministers. 23 The gouernantes of his bodie, 24 And the iudgements of finnes.*

**R**ebeuke not an Elder, but rebuke him as a father, and the younger man as brethren; and the elder woman as mothers, the younger as sisters, with all patience and kindness.  
1. Honour widowes, which are widowes in deede.  
2. But if any widowe haue children or nephewes, let them learne first to shew godlines toward their owne house, and to recompence their kintred: for that is an honest thing and acceptable before God.  
3. And she that is a widowe in deede, & left alone, trusteth in God, and continueth in supplications and prayers night and day.  
4. But she that smeth in pleasure, is dead, while the lueeth.  
5. These things therefore commande, that they may be blameles.  
6. If there be any that prouideth not for his owne, and namely for them of his household, he denieth the faith, and is worse than an infidel.  
7. Let not a widowe be taken into the number vnder threecore yere olde, that hath bene the wife of one husband,  
8. And well reported of for good workes: if she haue nourished her children, if she haue lodged the strangers, if she haue washed the Saints feete, if she haue ministered vnto them which were in aduersitie, if these were continually giuen vnto euery good worke.  
9. But refuse the younger widowes: for when they haue begun to waxe wanton against Christ, they will marrie,  
10. Having damnation, because they haue broken the first faith.  
11. And likewise also being ydle they learne to go about from house to house: yea, they are not onely ydle, but also prateclers and busybodies; speaking things which are not comely.  
12. I will therefore that the younger women marrie, and beare children, and gouerne the house, and giue none occasion to the aduersarie to speake euill.  
13. For certeine are alreadye turned back againe Satan.  
14. If any faithfull man, or faithfull woman haue widowes, let them minister vnto the, and let not the Church be charged, that there may be sufficient for them that are widowes in deede.  
15. The Elders that rule well, are worthe of double honour, specially they which labour in the word and doctrine.  
16. For the Scripture saith, Thou shalt not moue the mouth of the oxe that treadeth out the corne; and, The labourer is worthy of his wages.  
17. Against an Elder receiue none accusation, but vnder two or three witnessess.  
18. Them that sinne, rebuke openly, that the rest also may feare.  
19. I charge thee before God and the Lorde Iesus Christ, and the elect Angels, that thou obserue these things without

preferring one to another, & do nothing partially.  
20. Lay handes suddenly on no man, neither be partaker of other mens finnes: keepe thy selfe pure.  
21. Drink no longer wine, but vie a little wine for thy stomakes sake, & thine often infirmities.  
22. Some mens finnes are open before some mens eyes, and go before vnto judgement: but some mens finnes followe after.  
23. Likewise also the good workes are manifest before hand, and they that are otherwise, cannot be hid.  
24. As many seruantes as are vnder the yoke, count their masters worthe of all honour, that the Name of God, and his doctrine be not euill spoken of.  
25. And they which haue beleuing masters, let them not despise them, because they are brethren, but rather do seruice, because they are faithfull, and beloued, and partakers of the benefite. These things teach and exhort.  
26. If any man teach otherwise, and consenteth not to the wholesome wordes of our Lorde Iesus Christe, and to the doctrine, which is according to godlines,  
27. He is puffed vp and knoweth nothing, but doeth about questions and strifes of words, whereof cometh euill, strife, railings, euill surmisinges,  
28. Vayne disputations of men of corrupt minds, and deliquate of the truth, which thinke that gaine is godlines: from such separate thy selfe.  
29. But godlines is great gaine, if a man be content with that he hath.  
30. For we brought nothing into the world, and it is certaine, that wee can carrie nothing out.  
31. Therefore when we haue foode and rayment, let vs therewith be content.  
32. For they that will be rich, fall into temptation and snares, and into many foolish and noysome lustes, which drawe men in perdition and destruction.  
33. For the desire of money is the roote of al euill, which while some haue said, they erred from the faith, and perceded them selues through with many sorowes.  
34. But thou, O man of God, flee these things, & followe after righteousnes, godlines, faith, love, patience, & meeknes.  
35. Fight the good fight of faith: thou shalt haue holde rule of eternall life, whereunto thou art also called, & hast professed a good profession before many witnessess.  
36. I charge thee in the sight of God, who quickneth al things, & before Iesus Christ, which vnder Pontius Pilate was witnessed a good confession,  
37. That thou keepe this commandment

Or, without leaue judgement.  
In sinning them without sufficient trial.  
From the force of the law.  
Their finnes follow, which for a time haue deigned, & godly, and after are detected as Saul, Iudas, and other hypocrites.  
children must requite their parents care.  
Christ words cannot be hid.  
the true widowes.  
in that gratitude for his family it was thin an infidel.  
of seruants and masters.  
That is, of the grace of God, as their seruants are, and hauing the same adoption.  
see Perke: on the Gal. ch. 3. v. 12. f. 330. c. 6. in interpretative of Tim. 5. 12.  
vaine disputations.  
separate from the world.  
godlines the onely gaine.  
the danger of covetousnes.  
For they are good gubernours, and worthy of double honour.  
the good fight.  
vocation.  
example of Paul.  
cause th others to sin.  
1. 5. 20.

In confidence for  
 York in his Comment  
 upon Gal. 4. fol 278  
 B. 2.

By this min  
 the power of  
 God the faithful  
 are admonished  
 boldly to stand  
 in their vocation  
 although the  
 world, Satan and  
 hell rage against  
 them.

In things per  
 taining to this  
 life.

Mark. 4. 19.  
 Luk. 21. 34.

no riches in good  
 works.

13. Which in due time he shall shew, that is  
 blessed and prince only, the King of  
 Kings, and Lord of Lords.

16. Who only hath immortality, and dwell  
 eth in the light that none can attain vn  
 to, whom neuer man sawe, neither can  
 see, vnto whom be honour and power e  
 uerlasting, Amen.

17. Charge them that are rich in this  
 world, that they be not high minded, and  
 that they trust not in vaine riches,  
 but in the liuing God, (which giueth vs  
 abundantly all things to enioy)

18. That they do good, and be rich in good

works, and ready to distribute, and com  
 muni

19. \* Laying vp in store for them selves a  
 good foundation against the time to come,  
 that they may obtaine eternall life.

20. Timothy, keepe that which is com  
 mitted vnto thee, and \* auoide prophane  
 and vaine babblings, and \* oppositions of  
 science falsely so called,

21. Which while some profess, they haue  
 erred concerning the faith. Grace be with  
 thee, AMEN.

The first Epistle to Timothy written to  
 Laodices, which is the chiefest cite of  
 Phrygia Pacatiana.

# THE SECOND EPISTLE OF PAUL TO TIMOTHEVS.

## THE ARGUMENT.

The Apostle being now ready to confirme that doctrine with his blood, which he had professed and taught, encourages Timothy, and in him all the faithful in the faith of the Gospel, and in the constant & sincere confession of the same, willing him not to shrink for feare of afflictions, but patiently to abide the same, as do labourers which at length receive the fruites of their labours, and so call of all feare and care, as soldiers do, which seeke only to please their captaine, shewing him briefly the summe of the Gospel, which he preached, commanding him to preach the same to others, diligently taking heed of conspurators, curious distractions, and vaine questions, so the intent that his doctrine may altogether cleane. Considering that the examples of Hymeneus and Philetus, which subverted the true doctrine of the resurrection, was so horrible, and yet so the intent that his doctrine may altogether cleane. Considering that the examples of Hymeneus and Philetus, which subverted the true doctrine of the resurrection, was so horrible, and yet so the intent that his doctrine may altogether cleane.

### C H A P. I.

Paul commendeth Timothy to his grace and patience in  
 performing his office as a minister in the Gospel, that he had  
 taught him, as K. V. here of his bonds and afflictions were  
 a signe, &c. A commendation of his person.

1. And an Apostle of Ie  
 sus Christ, by the will  
 of God, according to  
 the promises of life, w  
 he in Christ Iesus.

2. To Timothy my be  
 loved sonne: Grace, &  
 peace from God the Father, &  
 from Iesus Christ our Lord.

3. I thank God, whose I stand from mine  
 election, and pure conscience, that with  
 one thinking I haue remembrance of thee  
 in my prayers night and day.

4. Desiring to see thee, manifoldd of thy  
 teares, that I may be filled with ioye.

5. When I call to remembrance the vnsai  
 ned faith that is in thee, which dwelt first  
 in thy grandmother Lois, and in thy mo  
 ther Eunice, and am assured, that it dwel  
 leth in thee also.

6. Wherefore, I put thee in remembrance,



offer by the gift of  
 God. 6. 6.

the spirit of feare, y

the life of life.

of afflictions, 2

the spirit of feare, y

the life of life.

of afflictions, 2

that thou stirre vp the gift of God which  
 is in thee, by the putting on of saint  
 hands.

7. For God hath not given to vs the spirit  
 of feare, but of power, and of love, and of  
 abound calnde.

8. Be not therefore ashamed of the testimo  
 nie of our Lord, neither of mee, his pris  
 ner: but be partaker of the afflictions of  
 the Gospel, according to the power of God.

9. Who hath saved vs, and called vs with  
 an \* holy calling, not according to our  
 works, but according to his owne pur  
 pose and grace, which was giuen to vs  
 through Christ Iesus before y world was.

10. But now made manifest by the ap  
 pearng of our Saviour Iesus Christ, who  
 hath abolished death, and hath brought  
 life and immortality vnto light through  
 the Gospel.

11. \* Wherunto I am appointed a preacher,

here of his first coming, which though it seemed poore & con  
 temptible, yet was honorable and glorious: therefore our mindes ought  
 to be lifted vp from the consideration of worldly things, to  
 contemplate the maiesty thereof. 1. Tim. 2.



And Apostle; & a teacher of the Gentiles.  
12 For the which cause I also suffer these things; but I am not ashamed: for I know whom I have beleueed; and I am perswaded that he is able to keepe that which I have committed to him against that day.

13 Keepe the true paterne of the wholsome wordes, which thou hast heard of me in faith and loue which is in Christ Iesus.

14 That worthy thing, which was committed to thee, keepe through the holy Ghost which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be turned from me: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercy vnto the house of Onesiphorus: for he oft refreshed me, & was not ashamed of my chaine.

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord graunt vnto him, that he may finde mercy with the Lord at that day, & in how many things he hath ministered vnto me at Ephesus, thou knowest very well.

CHAP. XL

He exhorteth him to be constant in trouble, to suffer many, & to abide faithfull in the wholsome doctrine of our Lord Iesus Christ; 11 Shewing him the fidelitie of Gods counsel reaching the saluation of him. 12 And the marks thereof.

1 Thou therefore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of me, by many witnesses, the same deliuer to faithful men, which shall be able to teach other also.

3 Thou therefore suffer affliction as a good souldier of Iesus Christ.

4 No man that warreth, entangleth him selfe with the affaires of this life, because he woulde please him that hath chosen him to be a souldier.

5 And if any man also strue for a martirie, he is not crowned, except he strue as hee ought to do.

6 The husbandman must labour before he receiue the fruites.

7 Consider what I say: and the Lord giue thee vnderstanding in all things.

8 Remember that Iesus Christ made of the seed of Dauid, was raised againe from the dead according to my Gospell.

9 Wherein I suffer trouble as an euil doer, each vnto bondes: but the worde of God is not bound.

10 Therefore I suffer all things, for the electes sake, that they might also obtaine the saluation which is in Christ Iesus, with eternal glorie.

11 It is a true saying, For if we be dead with him, we also shall liue with him.

12 If we suffer, we shall also reigne with him: if we denie him, he also will denie vs.

13 If we beleuee not, yet abideth he faithfull: he can not denie himselfe.

14 Of these things put them in remem-

brance, and present before our Lord: that they stand not about wordes, which is to no profit, but to the peruertering of the hearers.

15 Studie to shewe thy selfe approved vnto God, a workman that needeth not to be ashamed, diuiding the worde of truth aright.

16 Scay prophane, and vaine babblings: for they shall increase vnto more vngodliness.

17 And their worde shall feed as a canker of which sort is Hymenæus and Philetus,

18 Which as concerning the truth haue erred, saying that the resurrection is past already, and do destroy the faith of certeine.

19 But the fundation of God remaineth sure, and both this seale, The Lord knoweth who are his, and Let every one that calleth on the Name of Christ, depart fro iniquitie.

20 Now withstanding in a great house are not onely vessels of gold and of silver, but also of wood and of earth, and some for honour, and some vnto dishonour.

21 If any man therefore purge himself from these, hee shall bee a vessel vnto honour, sanctified, & meete for the Lord, and prepared vnto euery good worke.

22 Flee also from the lusts of youth, & followe after righteousness, faith, loue, and peace, with them that call on the Lord with pure heart.

23 And put away foolish, and vnlearned questions, knowing that they ingender strife.

24 But seruant of the Lord must not strue, but must be gentle towards men, apt to teach, suffering the euill men patiently.

25 Instructing them with meeknes that are contrary minded, prouing if God at any time wil giue them repentance, that they may know the trueth.

26 And that they may come to amendment out of the snare of the deuil, which are taken of him at his wil.

which as yet are not come to the knowledge of the trueth, and fall through ignorance. For they haue delivered out of the snare of the deuil of whom they are taken, they may come to amendment.

CHAP. V.

He prophecieth of the perillous times, & teacheth out hypocrites in their cellars; 11 Shewing the state of the Christians; 12 And how he is minded to depart, & how he will perseuer in the company of the Saints.

1 This knowe also, that in the last daies shall come perillous times.

2 For men shall be louers of their owne selues, conuocous, boasters, puffed, curled of them which make promise to be Christi-  
3 Without natural affection, true breakers, false accusers, intemperate, fierce, despisers of them which are good,

4 Traitors, headie, high minded, louers of pleasures more then louers of God,

5 Hauing a shewe of godlynes, but haue denied the power thereof: turne away therefore from such.

faith c. 1. 12.

babblings & Tit. 3. 9.

the holy ghost dwell in vs. c. 1. 14.

the foundation of the house, which is Christ, the foundation of the church, which is the holy ghost dwelling in vs. c. 1. 14.

in the church, there is mixture of good & bad.

a vessell of honour.

flee from lusts.

folish questions.

the true minister of the Lord.

suffer affliction.

repentance is a gift of God.

we must asperse & crown vs. c. 2. 5.

Christ raised from the dead. c. 2. 8.

the condition of the last times.

If we be dead with him, we also shall liue with him. c. 2. 11. 12.

a shewe of godlynes, but haue denied the power thereof.

moneth. & suffer ad-  
bignity. c. 4. 5.

the good fight. c. 4. 7.  
the reward. v. 8.

End. 7. 22.

e Which can  
iudge nothing a-  
right.

the four of this  
world. & is his  
from Christ. c. 4.  
v. 18.

the Lord deliuereth  
his out of all affli-  
ctions. as ps. 34. 17.

the godly shall  
suffer.

perseuerance.

the scriptures are  
sufficient to salua-  
tion. against popish  
traditions.

The Lord assisteth  
his. c. 4. 17.

Christ shall iudge  
the quick & dead.

Duty of a faithfull  
minister.

keeping caris.

b As, monkes,  
friers, and such  
by pocrities.

For of this sort are they which creep  
into houses, and leade captiue simple wo-  
men laden with finnes, & led with diuers  
lustes,

Which women are euer learning, and are  
neuer able to come to the knowledge of  
the truth.

\* And as Iannes and Iambres withstoode  
Moses, so do these also resist the truth, me-  
of corrupt mindes, reprobate concerning  
the faith.

But they shal preuaile no longer: for  
their madnes shalbe euident vnto al men,  
as theirs also was.

But thou hast fully known my do-  
ctrine, maner of liuing, & purpose, faith, log  
suffering, loue, patience,

Persecutions, and afflictions which came  
vnto me at Antiochia, at Iconium, and at  
Lystris, which persecutions I suffered:  
but from them all the Lorde deliuered  
me.

Yea, and all that wil liue godly in Christ  
Iesus, shall suffer persecution.

But the euil men & deceiuers, shall wax  
worfe and worfe, deceiuing, and being de-  
ceiued.

But continue thou in the thinges which  
thou hast learned, & art perswaded thereof,  
knowing of whom thou hast learned them:

And that thou hast known the holye  
Scriptures of a childe, which are able to  
make thee wise vnto saluation through the  
faith which is in Christ Iesus.

\* For the whole Scripture is giuen by in-  
spiration of God, & is profitable to teach,  
to imroue, to correct and to instruct in  
righteousnes.

That the man of God may be abso-  
lute, being made perfect vnto all good  
workes.

CHAP. III.

He exhorteth Timotheus to be firm in the wordes, and  
to suffer aduersion, & Maketh mention of his own death,  
and biddeth Timotheus come vnto him.

I Charge thee therefore before God, and  
before the Lord Iesus Christ, which shall  
iudge the quicke and dead at his appea-  
ring, and in his kingdome,

Preach the worde: be instant, in season  
and out of season: imroue, rebuke, exhort  
with all long suffering and doctrine.

For the time will come, when they will  
not suffer wholesome doctrine: but hauing  
their eares itching, shall after their owne  
lustes get them an heape of teachers,

And that turne their eares fro the truth,

and shalbe giuen vnto fables.

But watch thou in all things: stand  
fast: do the worke of an Euangelist:  
make thy ministerie fully known.

For I am now ready to be offered, and  
the time of my departing is at hand.

I haue fought a good fight, and haue fi-  
nished my course: I haue kept the faith.

For henceforth is layed vp for me the  
crowne of righteousness, which the Lorde  
the righteous iudge shall giue me at that  
day: and not to me only, but vnto all them  
also that loue his appearing.

Make speede to come vnto me at once.

For Demas hath forsaken me, and hath  
embraced this present world, & is depar-  
ted vnto Thessalonica. Crescens is gone to  
Galatia, Titus vnto Dalmatia.

\* Onely Luke is with me. Take Marke  
and bring him with thee: for he is profi-  
table vnto me to minister.

And Tychicus haue I sent to Ephesus.

The cloke that I left at Troas with Car-  
pus, when thou comest, bring with thee,  
and the bookes, but specially the parche-  
ments.

Alexander the coppersmith hath done  
me much euil: the Lord reward him ac-  
cording to his workes.

Of whom be thou ware also: for he with-  
stoode our preaching fore.

At my first answering no man assisted  
me, but al forsooke me: I pray God, that it  
may not be laid to their charge.

Notwithstanding the Lord assisted me,  
& strengthened me, that by me the prea-  
ching might be fully known, and that all  
the Gentiles should heare, and I was deli-  
uered out of the mouth of the Lyon.

And the Lord wil deliuer me from eu-  
ery euil worke, and will preserue me vnto  
his heavenly kingdome: to whom be praise  
for euer and euer, Amen.

Salute Pricca, and Aquila, and the hous-  
hold of Onesiphorus.

Erastus abode at Corinthus: Trophimus  
I left at Miletum sicke.

Make speede to come before winter. Eu-  
bulus greeteth thee, & Pudens, and Linus,  
and Claudia, and all the brethren.

The Lord Iesus Christ be with thy spirit.  
Grace be with you, Amen.

The second Epistle written from Rome vnto  
Timotheus the first bishop elected of  
the Church of Ephesus, whē Paul  
was presented y. second time be-  
fore y. Emperour Nero.

T H E

# THE EPISTLE OF PAUL TO TITVS.

## THE ARGUMENT.

**W**hen Titus was left in Creta to finish that doctrine which Paul had there begun, Satan stirred up certaine which went about not onely to overthrow the government of the Church, but also to corrupt the doctrine: for some by ambition would have thrust in them selves to be pastors, others, under pretex of Moses Law brought in many trifles. Against these, two sorters of men Paul armed Titus: first teaching him what manner of ministers he ought to choose, chiefly requiring that they be men of sounde doctrine to the intent they might resist the aduersaries, and among other things hee noteth the Iewes which put a certain holines in meates and such outward ceremonies, teaching them which are the true exercises of a Christian life, and what things appertain to every mans vocation, against the which if any man rebel or els doeth not obey, he willett him to be avoided.

### CHAP. I.

He aduertiseth Titus touching the government of the Church. 7 The ordinance and office of ministers. 12 The nature of the Cretians, and of them which sowe abroad Iewish fables and inventions of men.



**P**aul a servant of God, and an Apostle of Iesus Christ, according to the faith of Gods elect, & the knowledge of the truth,

which is according to godlines, Vnder the hope of eternall life, which God that cannot lie, hath promised before the world began:

But hath made his word manifest in due time through the preaching, which is committed vnto me, according to the commandement of God our Saviour:

To Titus my naturall sonne according to common faith, grace, mercy & peace from God the Father, and from the Lord Iesus Christ our Saviour.

For this cause left I thee in Creta, that thou shouldest continue to redresse the things that remaine, and shouldest ordein Elders in euery cite, as I appointed thee,

If any be vnreprouable, the husband of one wife, hauing faithful children, who are not sladdred of riot, neither are disobedient.

For a bishop must be vnreprouable, as Gods steward, not froward, not angry, not giuen to wine, no striker, not giuen to filthy lucre,

But harberous, one that loueth goodnes, wife, righteous, holy, temperate,

Holding fast the faithful word according to doctrine, that he also may be able to exhort with wholesome doctrine, & improve them that say against it.

For there are many disobedient & vaine talkers and deceiuers of mindes, chiefly they of the Circumcision,

Whose mouthes must be stopped, which God i Which were not onely the Iewes, but also the Hebionites, and Cherimthians heretikes, which taught that the Law must be ioyned with Christ.

subuert whole houses, teaching things which they ought not for filthy lucre sake.

One of them selles, even one of their own prophets said, The Cretians are alwayes liers, euil besties, slow bellies,

This witness is true: wherefore rebuke them sharply, that they may be found in the faith,

And not taking heede to Iewish fables and commandements of men, that turne from the truth.

Vnto the pure are all things pure, but vnto them that are defiled, & vnbeleuing, is nothing pure, but even their mindes & consciences are defiled.

They profess that they know God, but by works they denie him, and are abominable and disobedient, and vnto euery good worke reprobate.

And to the infidels from time to time, but it turneth to their greater condemnation. Forasmuch as they stay at things of nothing, and passe not for them, that are of importance, and so giue them selves to all wickednes.

### CHAP. II.

He commendeth vnto him the wholesome doctrine, and telleth him how he shal teach al degrees to blesse them selues, 11 Through the benefite of the grace of Christ.

**B**ut speake thou the things which become wholesome doctrine.

That the elder men be sober, honest, discrete, sound in the faith, in loue, & in patience:

The Elder women likewise, that they be in such behauiour as becommeth holines, not false negusers, not giue to much wine, but teachers of honest things,

That they may instruct the yong women to be sober minded, that they loue their husbands, that they loue their children,

That they be discrete, chaste, keeping at home, good and subiect vnto their husbands, that the words of God be not euill spoken of.

Exhort yong men likewise, that they be sober minded.

Above all things shew thy self an ensample of good workes with vnecorrupt doctrine, with grauitie, integritie,

And with the wholesome worde, which can not be reproued, that he which withstandeth,

He calleth him pimesides the Philosopher, or Poet, whose verse he here reciteth a Prophecy because the Cretians so esteemed him: & as Lactantius writeth, the y sacrificed vnto him as to a God, forasmuch as he had a marvellous gift to vnderstand things to come, which thing Satan by the permission of God hath opened.

falses teachers.

all things are giuen to the pure.

Hypericry.

God hath promised that he will haue life, & outward profession.

the duties of men and women, as ancient.

what a Bishop ought to be. c. 1. & 7. 8. 9.

a Wherewith our soules are fed and maintained in health.

Not running to and fro without necessarie occasions, which is a signe of lightnesse.

Ephes. 5. 29.

A good contriution that is forth the gift of God in us and power of his word.

An example of good works.



Obey the powers.

To Titus.

Stay foolish questions.

standeth, may be ashamed, hauing nothing concerning you to speake euill of.

9 \* Let seruants be subiect to their masters, and please them in al things, not answering againe,

10 Neither pykers, but that they shew all good faithfulness, that they may adorne the doctrine of GOD our Sauour in all things.

11 \* For the grace of God, that bringeth saluation vnto al men, hath appeared,

12 And teacheth vs that we should deny vngodlines and worldly lusts, and that wee should liue soberly and righteously, and godly in this present world.

13 Looking for the blessed hope, and appearing of y<sup>e</sup> glory of the mighty God, and of our Sauour Iesus Christ,

14 Who gaue him selfe for vs, that he might redeeme vs from al iniquitie, & purge vs to be a peculiar people vnto him selfe, zealous of good workes.

15 These thinges speake, and exhorre, and rebuke with al<sup>e</sup> authoritie. See that no man despise thee.

CHAP. III.

1 \* Of seruants vs such as be in authority. 9 He warneth Titus to beware of foolish and vnprofitable questions, 12 Concluding with certaine preceptes, 15 And salutations.

1 **P**ut them in remembrance that they be subiect to the principalities and powers, and that they be obedient, & redie to euery good worke.

That they speake euill of no man, that they be no fighters, but soft, shewing all meekenes vnto all men.

\* For we our selues also were in times past vnwise, disobedient, deuiued, seruing the lusts and diuers pleasures, liuing in malicioulnes and enuie, hateful, & hating one another.

4 But when the bountifullnes and loue of God our Sauour toward man appeared,

5 \* Nor by the workes of righteousnesse, which we had done, but according to his mercy he saued vs, by the washing of the new birth, and the renewing of the holy Ghost,

6 Which he shed on vs abundantly, through Iesus Christ our Sauour,

7 That wee, being iustified by his grace, should be made heires according to the hope of eternal life.

8 This is a true saying, & these thinges I will thou shouldst affirme, that they which haue beleued in God, might be careful to shew forth good workes. These thinges are good and profitable vnto men.

9 \* But stay foolish questions, & genealogies, and contentions, & brawlings about the Lawe: for they are vnprofitable and vaine.

10 \* Reiect him that is an heretike, after once or twice admonition, knowing that he that is such, is peruerter, and sinneth being damned of his owne selfe.

12 When I shal send Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas the expounder of the law, and Apollos on their journey diligently, that they lacke nothing.

14 And let ours also learne to shewe forth good workes for necessary yies that they be not vnfruitful.

15 All that are with me, salute thee. Greete them that loue vs in the faith. Grace be with you all, Amen.

To Titus, elect the first bishop of the Church of the Cretians, writte from Nicopolis in Macedonia.

2. Tim. 1. 5. God doeth not iustifie vs for respect of any thing, which he seeth in vs, but doth preuent vs with his grace & freely accepteth vs.

d Baptisme is a sure signe of our regeneration, which is wrought by the holy Ghost.

1. Tim. 1. 4. & 4. 2. 1. Tim. 2. 2.

e This commandement is giuen to the minister, & so particularly to all men to whome the sword is not committed: but the magistrate, whose chiefe office is to maintain Gods glory in his church, ought to cut off all such rotten & infectious members from the body. f So that there is no hope of amendment. g Willingly, & wittingly. h It is probable, that he was an interpreter of the Law of Moses, as Apollos, &c.

# THE EPISTLE OF PAUL TO PHILEMON.

## THE ARGUMENT.

**A**lbeit the excellencie of Pauls spirit wonderfully appeareth in other his Epistles, yet this Epistle is a greane witness, & a declaration of the same. For sate passing the basenes of his master, he sleeth as it were up to heauen, and speaketh with a diuine grace and maiestie. Onesimus seruant to Philemon both robbed his master, and fled away, whome Paul hauing worne so Christ, sent againe to his master, earnestly begging his pardone, with most weightie arguments proouing the dutie of one Christian to another, and so with salutations endeth.

He reueryeth to haue of the faith and loue of Philemon, & vnderstandeth howe he desireth to forgive his seruant Onesimus, and howe he receiue him againe.



Aulaprisoner of I E S V S Christ, & our brother Timotheus, vnto Philemon our dere friend & fellow helper,

And to our deere sister

Apphia, and to Archippus our fellowe souldier, and to the Church that is in thine house:

Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

I giue thanks to my God, making mention alwayes of thee in my prayers,

(When I heare of thy loue and faith, which thou hast toward the Lorde Iesus, and toward al Saints)

That the fellowship of thy faith may be made fruitfull, and that whatsoeuer good thing is in you through Christ Iesus, may be knowne.

For we haue great ioye and consolation in thy loue, because by thee, brother, the Saints hearts are comforted.

Wherefor, though I be very bold in Christ to commaund thee that which is conuenient, yet for loues sake I rather beseeche thee, though I be as I am, euen Paul aged, and euen now a prisoner for Iesus Christ.

I beseech thee for my sonne Onesimus, whom I haue begotten in my bondes,

Which in time past was to thee vnprofitable, but now profitable both to thee and to me,

Whom I haue sent againe: thou therefore, receiue him, that is mine owne bowels, Whome I would haue retained with me, that in thy stead he might haue ministred vnto me in the bondes of the Gospel.

But without thy mind would I doe nothing, that thy benefit should not be as it were of necessitie, but willingly.

It may be that he therefore departed for a season, that thou shouldest receiue him for euer,

Not nowe as a seruant, but aboute a seruant, euen as a brother beloued, specially to me: howe much more then vnto thee, both in the flesh, and in the Lord?

If therefore thou count our things common, receiue him as my selfe.

If he hath hurt thee, or oweth thee ought, that put on mine accounts.

I Paul haue written this with mine owne hand: I wil recompence it, albeit I do not say to thee, that thou owest vnto me euen thine owne selfe.

Yea, brother, let me obtaine this pleasure of thee in the Lord: comfort my bowels in the Lord.

Trusting in thine obediēce, I wrote vnto thee, knowing that thou wilt do euē more then I say.

Moreouer also prepare me lodging: for I trust through your prayers I shalbe giue vnto you.

There salute thee Epaphras my fellowe prisoner in Christ Iesus,

Marcus, Aristarchus, Demas & Luke, my fellow helpers.

The grace of our Lorde Iesus Christ be with your spirit, Amen.

Written from Rome to Philemon, and sent by Onesimus a seruant.

For he is thy

seruant by condi

tion, and also

now the Lorde

so that both for

thine owne sake

and for 3 Lorde

thou oughtest

to loue him.

f That al thing

is mine, and all

mine is thine.

Grace me

this benefite,

which shall be

most acceptable

vnto me of all

others.

That is, for

Christes cause.

It should apper

another Demas, in

mentioned in 2 Tim. 4. 10

Hence is inferd  
every Christian  
may in some  
be called the  
Lords

faith must express  
it self by good works

Charity to 3 saints &  
ministers of Christ. v. 7

## THE EPISTLE TO THE

### HEBREWES.

#### THE ARGUMENT.

Forasmuch as diuers, both of the Greeke writers and Latines witnesseth, that the writer of this Epistle for iust causes would not haue his name knowne, is were curiositie of our parts to labour much therein. For seeing the Spirit of God is the author thereof, is diminisheth nothing the authoritie, although we know not with what pen he wrote is whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chiefe purpose is to perswade vnto the Hebrewes (whereby he principally meaneth them that abode at Ierusalem, & vnder them al the rest of the Iewes) that Christ Iesus was not onely the redemer, but also that as his comming all ceremonies must haue an ende: forasmuch as his doctrine was the conclusion of all the prophetes, & therefore not onely Moses was inferior to him, but also the Angels: for they all were seruants, and he the Lord, but so Lord, that he hath also taken our flesh, & is made our brother to assure vs of our saluation through himselfe: for he is eternal Priest, whereof al the Levitical Priest were but shadowes, and therefore as his comming they ought to cease, & al sacrifices for sinne to be abolished, as he prometh from the 7. Chap. vers. 11 vnto the 12. Chap. vers. 18. Also he was that Prophet of whom al the Prophets in time past witnessed, as is declared from the 12. Chap. vers. 18. so the twentie and five verse of the same Chapter: yea, & is the King to whom al things are subiect, as appeareth from that vers. 25. so the beginning of the last chap. Wherefore according to the examples of the old fathers, we must constantly beleue in him, that being sanctified by his iustice, taught by his wisdom, and governed by his power, we may stedfastly, and courageously perseuere vnto the end in hope of that ioy that is set before our eyes, occupying our selues in Christian exercises that we may both be thankfull to God, and duefull to our neighbour.

CHAP.

## C H A P. I.

1 He sheweth the excellencie of Christ 4 Above the Angels, 7 And of their office.



T sundrie times & in diuers manners God spake in the olde time to our Fathers by the Prophets:

In these last dayes he hath spoken vnto vs by his Sone, whom he hath made heire of all things, by whome also he made the worldes,

Who being the brightnes of the glory, and the ingraued forme of his persone, and bearing vp al thinges by his mightie word, hath by him self purged our finnes, and sitteth at the right hand of the maiestie in the highest places,

And is made so much more excellent then the Angels in as much as he hath obtained a more excellent name then they.

For vnto which of the Angels said he at any time, Thou art my Sonne, this day begate I thee? and againe, I will bee his Father, and he shal be my sonne?

And againe when he bringeth in his first begotten Sonne into the world, hee saith, And let all the Angels of God worship him.

And of the Angels he saith, He maketh the Spirits his messengers, and his ministers a flame of fire.

But vnto the sonne he saith, O God, thy throne is for euer & euer: the scepter of thy kingdome is a scepter of righteousness.

Thou hast loued righteousness and hated iniquitie. Wherefore God, when thy God, hath anointed thee with the oyle of gladnes about thy felowes.

And, Thou, Lord, in the beginning hast established the earth, and the heauens are the workes of thine handes.

They shall perishe, but thou doest remaine: & they al shal waxe olde as doeth a garment.

And as a vesture shalt thou folde them vp, and they shal be changed: but thou art the same and thy yeres shal not faile.

Vnto which also of the Angels saide hee at any time, Sit at my right hand, till I make thine enemies thy footestool?

Are they not all ministering spirits, sent forth to minister, for their sakes which shal be heires of saluation?

## C H A P. II.

1 Hee exhorteth vs to be obedient vnto the new Lawe

which Christ hath giuen vs, 9 And not to be offended at the infirmities and low degree of Christ, 10 Because it was necessarie that for our sakes he should take such an humble shape vpon him, that he might be like vnto his bretheren.

Wherefore we ought diligently to giue heede to the things which we haue heard, lest at any time we should let them slippe.

For if the worde spoken by Angels was stedfast, and euery transgression, and disobedience receiued a iust recompense of rewarde,

How shall wee escape, if we neglect so great saluation, which at the first began to be preached by the Lord, and afterward was confirmed vnto vs by them that heard him,

God bearing witness thereto, both with signes and wonders, and with diuers miracles, and gifts of the holy Ghost, according to his owne will,

For he hath not put in subiection vnto the Angels the world to come, whereof we speake.

But one in a certeine place witnessed, saying, What is man, that thou shouldst be mindeful of him? or the sonne of man that thou wouldest consider him?

Thou madest him a litle inferior to the Angels: thou crownedst him with glorie and honour, and hast set him aboute the workes of thine handes.

Thou hast pural things in subiection vnder his feete. And in that he hath put al things in subiection vnder him, he left nothing that should not be subiect vnto him. But we yet see not al things subdued vnto him.

But we see Iesus crowned with glorie & honour, which was made a litle inferior to the Angels, through the suffering of death, that by Gods grace he might taste death for al men.

For it became him, for whome are all things, and by whome are all things, seeing that hee brought many children vnto glorie, that hee should consecrate the Prince of their saluation through afflictions.

For he that sanctifieth, and they which are sanctified, are al of one: wherefore he is not ashamed to call them bretheren,

Saying, I will declare thy Name vnto my bretheren: in the mids of the Church I will sing praises to thee.

And againe, I will put my trust in him.

To man, as he is of Christ. By his vertue which most manifestly appeareth in the church. I Iesus Christ by humbling himselfe & taking vpon him the forme of a seruant, which was our flesh, and mortalitie, giue us assurance of our saluation. Therefore we by our faith are made like to the Sonne of God, in the head & the members are of one nature: so Christ which sanctifieth vs, and we that are sanctified are al one by the vnion of our flesh. This proueth Christes humanitie. Meaning, that Christ touching his humanitie put his trust in God.

Diligence to remem-  
ber what we haue  
heard.

Christ's sacrifice  
of himselfe.

His sacrifice  
of himselfe.

Christ died for all.

He is the first and  
last, the beginning  
and the end, the  
first and the last,  
the first and the last,  
the first and the last.

a God, who is  
euer constant, &  
mercifull to his  
church, declared  
his will in time  
past, not all at  
once, or after one  
sort, but from  
time to time and  
in sundrie sort:  
but now last of  
al he hath fully  
declared al truth  
to vs by his  
Sonne.

b So that now  
we may, not cre-  
dit any new reue-  
lations after  
him.

c He entreatheth  
here of Christ,  
both as touching  
his person, which  
is verie God, &  
verie man, by  
whom al things  
are made, and al-  
so as touching  
his office, where-  
by he is King,  
Prophet, and  
Priest.

d The liuely  
image and pa-  
terne, so that he  
that seeth him,  
seeth the Father  
John. 14. 9: for  
els the person of  
the Father is not  
seene, but appre-  
hended by faith.

e So that our  
finnes can be  
purged by none  
other means.

f Much more  
then, then all o-  
ther things crea-  
ted.

g Because he  
was at the time  
appointed, de-  
clared to the  
world.

h To the which  
he was at the time  
appointed, de-  
clared to the  
world.

i The admi-  
nistrators of the  
new Lawe.

k This is ment in that that the  
worde is made fleshe, and that the holy Ghost was powred on him  
without measure, that we may all receiue of him euery one accord-  
ing to his measure.

l The admi-  
nistrators of the  
new Lawe.

m The admi-  
nistrators of the  
new Lawe.

n The admi-  
nistrators of the  
new Lawe.



And againe, "Beholde, here am I, and the children, which God hath giuen me.

14 For as much then as the children were partakers of flesh and bloud, he also him self likewise tooke part with them, that he might destroy through death, him that had the power of death, that is the deuill,

15 And that he might deliuer all the, which for feare of death were all their life time subiect to bondage.

16 For he in no sorte rooke the Angels, but he tooke the seede of Abraham.

17 Wherefore in all things it became him to be made like vnto his brethren, that he might be mercifull, and a faithfull high Priest in things concerning God, that he might make reconciliation for the finnes of the people.

18 For in that he suffered, & was tempted, he is able to succour them that are tempted.

CHAP. III.

He requireth this to be looked vnto the word of Christ, 17 he is more worthy than Moses. 18 The punishment of such as will harden their hearts, and not beleue, that they might haue eternall rest.

Therefore, holy brethren, partakers of the heauenly vocation, consider the Apostle and high Priest of our profession Christ Iesus:

Who was faithfull to him that hath appointed him, euen as Moses was in all his house.

3 For this man is counted worthy of more glorie then Moses, in as much as he which hath builded the house, hath more honour then the house.

4 For euery house is builded of some man, and he that hath built all things, God. Now Moses verely was faithfull in all his house, as a seruant, for a witness of things which should be spoken after.

6 But Christ is as the Sonne, ouer his own house, whose house we are, if wee holde fast the confidence and the reioicing of the hope vnto the ende.

7 Wherefore, as the Holy Ghost saith, To day if ye shall heare his voyce,

8 Hard not your hearts, as in the prouocation, according to the day of the temptation in the wilderness,

9 Where your fathers tempted me, and law my workes foure yeres long.

10 Wherefore I was grieved with that generation, and said, They erre euery in their heart, becauise they knowe not my waies.

11 Therefore I sware in my wrath, If they shall enter into my rest.

12 Take heede, Brethren, least at any time there be in any of you an euill heart, and vnfaithfull, to departe away from the liuing God.

13 But exhort one another daily, while it is called To day, least any of you be hardened through the deceitfulness of sinne.

1 As disobeying God, they in olde time were deuided from the land of Chanaan: so they, which do not obey Christ, shall not enter into the heauenly rest. Which is al that where God doth call vs: while he therefore speaketh, Let vs heare

14 For we are made partakers of Christ, if we keepe sure vnto the ende the beginning, wherewith we are vpholden,

15 So long as it is said, To day if ye heare his voyce, harden not your heartes, as in the prouocation.

16 For some when they heard, prouoked him to anger: howbeit, not al that came out of Egypt by Moses.

17 But with whom was he displeased fourety yeres? Was he not displeased with them that sinned, whose carkeises fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but vnto them, that obeyed not?

19 So we see that they could not enter in, because of vnbeleife.

CHAP. IIII.

The words without faith is vnprofitable. 7 The Sabbath rest of the Christians. 8 Punishment of vnbeleif. 12 The nature of the word of God.

Let vs feare therefore, lest at any time by forsaking the promises of entering into his rest any of you shoulde seeme to be deprivid.

2 For vnto vs was the Gospell preached as also vnto them: but the worde that they heard, profited not the, because it was not mixed with faith in those that heard it.

3 For we which haue beleued, do enter into rest, as he saide to the other, As I haue sware in my wrath, If they shal enter into my rest: although the workes were finished from the foundation of the world.

4 For he spake in a certaine place of the seventh day on this wise, And God did rest the seventh day from all his workes.

5 And in this place againe, If they shal enter into my rest.

6 Seeing therefore it remaineth that some must enter therinto, and they to whom it was first preached, entered not therein for vnbelievers sake:

7 Againe hee appointed in Dauid a certaine daye by To day, after so long a time, saying, as it is sayd, This daye if ye heare his voyce, harden not your hearts.

8 For if Iesus had giuen them rest, then would he not after this daye haue spoken of another.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, hath also ceased from his owne workes, as God did from his.

11 Let vs studie therefore so enter into that rest, least any man fall after the same ensample of disobedience.

12 For the word of God is lively, & mightie in operation, and sharper then any two edged sword, and penetrith through, euen vnto the diuiding asunder of the soule & the spirit, and of the ioyntes, and the marrow, and is a discerner of the thoughtes, and the intents of the heart.

13 Neyther is there any creature, which is Where the affections are: Which containeth wil and reason.

Which is by faith to embrace and hold fast the true doctrine of Iesus Christ. Of foundation of our assurance. To wit, the Lord.

2 Tim. 1. 17. Of holies and members.

Christ Iesus by his blood hath purged vnto himselfe a peculiar people zealous of good works.

Christ Iesus our temptation.

not to forsake the promise.

holmes a token of obedience. 12. 13. The word of God profiteth nothing.

He compareth the preaching of the Gospel, as it were, to wine, whereof if we will taste, that is, heare and vnderstand with profit, we must remper or mixe it with faith.

Although hee God by his rest, after the creation of his workes, signified the spiritual rest of the faithful, yet he sware to giue rest in Chanaan, which was but a figure of the heauenly rest, and dured but for a time.

The perfectio of Gods workes, and so his rest, and so his rest, signify our heauenly rest.

Meaning Iohua.

Hearest of his appetites, mortified his flesh, renouied himselfe, and followeth God.

For a mortally wounded rebellious, and in the elect it killeth the old man that they should liue vnto God.

Dayly, which is a mortification of the flesh, and a renouing of the members that are in this world.

God seeth all things

Christ was like to vs.

To the Hebrewes.

Sinne against the holie Ghost.

CHAP. VI.

He proceedeth in reproofing them, and exhorteth them not to faint, 12 But to be steadfast and patient, 17 Forasmuch as God is true in his promises.

1 Therefore, leaving the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying againe the foundation of repentance from dead workes, and of faith toward God, 2 Of the doctrine of baptismes, & laying on of hands, and of the resurrection from the dead, and of eternall iudgement. 3 And this will we do if God permit. 4 \* For it is impossible that they, which were once lightened, & haue tasted of the heavenly gift, and were made partakers of the holy Ghost,

5 And haue tasted of the good worde of God, and of the powers of the world to come, 6 If they fall away, should be renewed againe by repentance: seeing they crucified againe to them selues the Sonne of God and make a mocke of him. 7 For the earth which drinketh in the raine that commeth ofte vpon it, & bringeth forth herbes meete for them by whom it is dressed, receiueth blessing of God. 8 But that which beareth thornes & briars, is reproofed, and is nere vnto cursing, whose ende is to be burned.

9 But beloued, we haue perswaded our selues better things of you, & such as accompanie saluation, though we thus speake. 10 For God is not vnrighteous, that hee should forget your worke, and labour of loue, which ye shewed toward his Name, in that ye haue ministered vnto the Saints, and yet minister.

11 And wee desire that euerie one of you shew the same diligence, to the full assurance of hope vnto the ende,

12 That ye be not slouthfull, but followers of them, which through faith & patience, inherite the promises.

13 For when God made the promises to Abraham, because hee had no greater to sweare by, he sweare by him selfe,

14 Saying, Surely I wil abundantly bless thee and multiply thee maruailously.

15 And so after that he had taried patiently, he enioyed the promises.

16 For men verely sweare by him that is greater then them selues, and an othe for confirmation is among them an end of all strife.

17 So God willing more abundantly to shewe vnto the heires of promises the steadfastnes of his counsell, bounde him selfe by an othe,

18 That by two immutable things, wherein it is vnpossible that God should lye, we might haue strong consolation, which haue our refuge to hold fast the hope that is set before vs,

19 Which we haue as an ancre of the soule, both sure and steadfast, and it encreth into

a That is, the first rudiments of our Christi. religion. b He mentioneth five pointes of catechisme, which was then in vse: confession of amende. ment of life: the summe of the faith: a briefe explication of Baptisme, and laying on of hand: the article of the redemption, and the last iudgement. c Then vnto of Baptisme was declared, when on the (solenne daies) appointed to baptize, the Church came together.

d It is Gods singular gift to increase in knowledge, and to go forward in the vnderstanding of Gods word. Mat. 11. 49. 2. pet. 1. 20. chap. 10. 28. e They which are apostates, & sinne against the holie Ghost, haue Christ crucified and mocke him, but to their owne destruction, and therefore fall into desperation, and cannot repent.

f Whereby it may appeare, that you are fully perswaded of our euertlasting. g As the holy fathers, prophets and martyrs, that were before vs. Gen. 12. 6. & 17. 1. h Because of mans wickednes, which will not beleue God except he sweare in Gods word & othe, are rowning in him vnchangeable. k Herein is the comparison between Christ's Promise & the Leuitical which he had begun in the 5. chap.

k As that thing which is clef, a funder even through the middes of the backe, and so is made open, that it may be seene throughout. Or, concerning whom we speake. l Therefore when we heare his word, we must tremble, knowing thereby that God soundeth our hearts.

CHAP. V.

He compareth Iesus Christ with the Leuiticall Priests, shewing wherein they either agree, or dissent. 11 Afterward he reproofeth the negligence of the Levites.

1 For euery hie Priest is taken from among men, & is ordeined for men, in things pertaining to God, that he may offer both giftes and sacrifices for sinnes, 2 Which is able sufficiently to haue compassion on them that are ignorant, and that are out of the waye, because that he also is compassed with infirmities, 3 And for the fumes sake hee is bounde to offer for sinnes, as well for his owne parte, as for the peoples.

4 \* And no man taketh this honour vnto him selfe, but he that is called of God, as was Aaron.

5 So likewise Christ tooke not to him selfe this honour, to be made the hie Priest, but hee that saide vnto him, \* Thou art my Sonne, this day begate I thee, *Gen. 1. 14.* 6 As hee also in another place speaketh, \* Thou art a Priest for euer after the order of Melchisedec.

7 Which in the dayes of his flesh did offer vp prayers and supplications, with strong crying and teares vnto him, that was able to saue him from death, and was also heard in that which he feared.

8 And though he were the Sonne, yet learned he obedience, by the things which he suffered.

9 And being consecrate, was made the author of eternall saluation vnto all them that obey him.

10 And is called of God an hie Priest after the order of Melchisedec.

11 Of whom we haue many things to say, which are hard to be vitered, because ye are dull of hearing.

12 For when as concerning the things ye ought to be teachers; yet haue ye neede againe that we teach you the first principles of the word of God: and are become such as haue neede of milke, and not of strong meate.

13 For euery one that vseth milke, is inexperienced in the wordes of righteousness: for he is a babe.

14 But strong meate belongeth to them that are of age, which through long custome haue their wities exercised, to differne both good and euill.

a He sheweth if man can haue none access to God without an hie Priest, because of his selfe he is prophane and sinful. b Which were of things without life. c As, of beastes which are killed. d That is, of sinners. 1. Chro. 13. 10.

1. Psalms. 2. 7. chap. 1. 5.

1. Psalms. 110. 4. chap. 7. 17.

e Who was both Priest and King. f When hee lined in this world. g He meaneth y most earnest prayer which Christ prayed in y garden, where he sweate dropes of blood. h Being in perplexitie, and feeling the horrors of death.

i He digresseth till hee cometh to the beginning of the 7. chap. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Or, Reader, Canst thou...

1. That is, the Gospel, which is true knowledge that teacheth vs where we haue our iustice.

into that which is within the vaile,  
20 Whither the forerunner is for vs entred  
in, *even* Iesus that is made an hie Priest for  
euer after the order of Melchi-sedec.

CHAP. VII.

He compareth the Priesthood of Christ vnto Melchi-  
sedec, 11 Also Christ's Priesthood with the Leuites.

1 For this Melchi-sedec \* was King of Sa-  
lem, the Priest of the most hie God,  
who met Abraham, as he returned from  
the slaughter of the Kings, & blessed him:  
2 To whom also Abraham gaue the tithe  
of all things: who first is by interpretation  
King of righteousness: after that, *he is also*  
King of Salem, that is, King of peace.

3 Without \* father, without mother, with-  
out kinned, and hath neither beginning  
of his dayes, neither end of life: but is like  
vnto the Sonne of God, and conti-  
nueth a Priest for euer.

4 Nowe consider howe great this man *was*,  
vnto whom euen the Patriarke Abraham  
gaue the tithe of the spoiles.

5 For verely they which are the children  
of Leui, which receiue the office of the  
Priesthode, haue a \* commandement to  
take, according to the Lawe, tithe of the  
people (that is, of their brethren) though  
they came out of the loynes of Abraham.

6 But hee whose kinned is not counted a-  
mong them, \* receiued tithe of Abraham,  
and blessed him that had the promises.

7 And without all contradiction the lesse is  
blessed of the greater.

8 And here men that dye, receiue riches:  
but there he receiueth them, of whom it is  
witnessed, that he liueth.

9 And to say as the thing is, Leui also which  
receiueh tithe, payed tithes in Abrahā.

10 For he was yet in the loynes of his father  
Abraham, when Melchi-sedec met him.

11 If therefore perfection had bene by the  
Priesthode of the Leuites (for vnder it  
the Lawe was established to the people)  
what needed it furthermore, that another  
Priest should rise after the order of Mel-  
chi-sedec, and not to be called after the  
order of Aaron?

12 For if the Priesthode be changed, then  
of necessitie must there bee a change of  
the Lawe.

13 For he of whom these things are spoken,  
pertaineth vnto another tribe, whereof  
no man serued at the altar.

14 For it is euident, that our Lord sprang out  
of Iuda, concerning the which tribe Moses  
spake nothing, touching the Priesthode.

15 And it is yet a more euident thing, be-  
cause that after the similitude of Melchi-  
sedec, there is risen vp another Priest,

16 Which is not made Priest after the Law  
of the carnall commandement, but after  
the power of the endles life.

17 For he testifieth thus, \* Thou art a Priest  
for euer, after the order of Melchi-sedec.

18 For the commandement that went afore,  
is disannulled, because of the weakenes  
thereof, and vnprofitableness.

19 For the Law made nothing perfite, but  
bringing in of a better hope made perfit,  
whereby we drawe nere vnto God.  
20 And for as much as it is not without an  
othe (for these are made priests without  
an othe:

21 But this, hee is made with an othe by him  
that saide vnto him, \* The Lorde hath  
sworne, & wil not repēt, Thou art a Priest  
for euer, after the order of Melchi-sedec)  
22 By so much is Iesus made a suretie of a  
better Testament.

23 And among them manie were made  
Priests, because they were not suffered to  
endure, by the reason of death.

24 But this man, because he endureth euer,  
hath an \* eueralsting Priesthode.

25 Wherefore, he is able also perfectly to  
saue them that come vnto God by him,  
seeing he euer liueth, to make intercessio  
for them.

26 For such an hie Priest it became vs to  
haue, which is holy, harmeles, vndefiled,  
separate from sinners, and made hier then  
the heauens:

27 Which needed not daily as those hie  
Priests to offer vp sacrifice, \* first for his  
owne sinnes, and then for the peoples: for  
that did he once, when hee offered vp  
him selfe.

28 For the Lawe maketh men hie Priests,  
which haue infirmities: but the word of the  
othe that was \* since the Lawe, maketh the  
Sonne, who is consecrated for euer more.

For none coulde offer him, but him selfe.  
first made after the Lawe was giuen: but because the declaration of  
eternal oth was then reuiled to the worlde.

CHAP. VIII.

He proueth the abolishing of all of this Leuiticall Priest-  
hode, as of the old Cōuenant by the spiritual & eueralsting  
Priesthode of Christ, 1 And by the new Cōuenant.

1 Nowe of the things which we haue  
spoken, this is the summe, that we  
haue such an hie Priest, that sitteth at the  
right hand of the throne of the maiestie  
in heauens,

2 And is a minister of the \* Sanctuarie, and  
of the true \* Tabernacle which the Lorde  
pight, and not \* man.

3 For euerie hie Priest is ordeined to of-  
fer both gifts and sacrifices: wherefore it  
was of necessitie, that this man shoulde  
haue somewhat also to offer.

4 For he were not a Priest, if he were on  
the earth, seeing there are Priests that  
according to the Lawe offer giftes,

5 Who serue vnto the paterne and shadow  
of heauenly things, as Moses was warned  
by God, when he was about to finishe the  
Tabernacle. \* See, said he, that thou make  
all things according to the \* paterne, the-  
wed to thee in the mount.

6 But nowe our hie Priest hath obtained a  
more excellent office, in as much as he is  
the Mediatour of a better \* Testament,  
which is established vpō better promises.

7 For if that first Testament had bene fau-  
heauenly Sanctuarie, his Tabernacle and office are farre more excel-  
lent. \* Or, Cōuenant.

\* Or, it was an in-  
troduction of a bet-  
ter hope.

hope.

\* Or, cōuenant.

tithe of all things.

k Therefore al  
others are blas-  
phemous, ei-  
ther make them  
selues his suc-  
cessors, or pre-  
tend anie other  
sacrifice.

l The fruite of  
his Priesthode  
is to saue and  
fully & perfect-  
ly, not by sup-  
plying that that  
wanteth, but by  
taking away the  
Law which is  
vnperfecit by rea-  
son of our infir-  
mities.

Leuit. 16. 6.

m And cannot  
without blasphemie  
be said to be  
offered againe, or  
els by anie crea-  
ture.

n Not that it was  
first made after the Lawe was giuen: but because the declaration of  
eternal oth was then reuiled to the worlde.

as this popish priests

Christ, \* high priest  
A.C. 10. 21.

a That is, heauē.  
b Which is bodie  
of Christ.  
c For els it shuld  
be corruptible.  
d He proueth  
Christ's bodie is  
true Taberna-  
cle, and that he  
must needes be  
made man, to  
intend that he  
might haue a  
thing to offer,  
which was his  
bodie.

Exod. 25. 40.

altes. 7. 44.

e Seeing the offe-  
rings of the Le-  
uites were but  
shadewes of hea-  
uenly things, as  
appeareth by the  
oracle to Moses,  
it followeth that  
that Christ

Mediatour  
promises.

Rrrrr.ij.

lesse.



# The new Testament.

# To the Hebrewes.

# The force of Christs death.

1ere. 31. 31.  
rom. 11. 27.  
chap. 10. 16.

A new Testament.

f That is, when  
Christ shal re-  
mit our finnes  
by preaching  
of the Gospel.  
g Signifying  
there should be  
no more diuifio,  
but al shal be  
made one  
Church.  
h Man by trans-  
gressing the  
bands of the co-  
uenant, could  
not enioy the  
commodities  
therof.  
i Men shal not  
in the time of  
the Gospel be  
ignorant as they  
were before, but  
shal know God  
much more per-  
fectly through  
Christ.

Gods mercy in Christ.  
they that are called  
reccit this promys.  
1. 9. 15.

- lesse, no place should haue bene sought  
for the second.
- 8 For in rebuking them he saith, \* Behold,  
the dayes will come, saith the Lord, when  
I shal make w the house of Israel, & with  
the house of Iuda a newe Testament :
- 9 Nor like the Testament that I made with  
their fathers, in the day that I tooke them  
by the hand, to leade them out of the land  
of Egypt : for they continued not in my  
Testament, & I regarded them not, saith  
the Lord.
- 10 For this is the Testament that I wil make  
with the house of Israel, After those dayes,  
saith the Lord, I will put my lawes in their  
minde, and in their heart I will write the,  
and I will be their God, and they shall be  
my people.
- 11 And they shall not teache euery man  
his neighbour and euery man his brother,  
saying, Knowe the Lord : for all shal know  
me, from the least of them to the greatest  
of them.
- 12 For I will be mercifull to their vnrighte-  
ousnes, and I will remember their finnes  
and their iniquities no more.
- 13 In that he saith a newe Testament, hee  
hath abrogate the olde : nowe that which  
is disanulled and waxed olde, is ready to  
vanish away.

## CHAP. IX.

1 Howe that the ceremonies and sacrifices of the Lawe are  
abolished, 21 By the eternitie and perfection of Christs  
sacrifice.

\* Or, tabernacle.  
\* Or, ceremonies.  
a Not heauenlie  
and spirital.  
Exod. 25. 9. 36. 1.

b That is, on the  
inward side of  
the vaile which  
was hid from the  
people.

without shedding of  
blood, no remission  
1. 9. 22.

Num. 17. 10.  
1. King 1. 9.  
2. chro. 5. 10.  
Exod. 25. 22.  
\* Or, cover of the  
Arke.

Exod. 30. 10.  
leuit. 16. 2.  
\* Or, errors.  
c For so long as  
the hie Priest  
offered once a  
yere for his own  
finnes and for  
peoples, and also  
while this earth-  
ly tabernacle  
stood, the way  
to the heauenly  
Tabernacle,  
which is made  
open by Christs  
blood, could not  
be entred into.

\* Or, perfect.

not in this po-  
sh Eucharist.

The Tabernacle, a  
figure.

- 1 Then the first Testament had also \* or-  
dinances of religion, and a worldly  
Sanctuarie.
- 2 For the first \* Tabernacle was made,  
wherein was the candlestick, and the ta-  
ble, and the shewbread, which Tabernacle  
is called the Holy places.
- 3 And after the second vaile was the Ta-  
bernacle, which is called the Holiest of al,
- 4 Which had the golden censer, and the  
Arke of the Testament ouerlaide rounde  
about with golde, wherein the golden pot  
which had manna was, & \* Aarons rodde  
that had budded, and the tables of the  
Testament.
- 5 And ouer the Arke were the glorious  
Cherubims, shadowing the mercy scate:  
of which things wee will not nowe speake  
particularly.
- 6 Nowe when these things were thus or-  
dained, the Priests went alwayes into the  
first Tabernacle, and accomplished the  
seruice.
- 7 But into the second went the hie Priest  
alone, once euery yere, not without blood  
which he offered for him selfe, and for the  
ignorances of the people.
- 8 Whereby the holy Ghost this signified,  
that the way into the Holiest of all was  
not yet opened, while as yet the first Ta-  
bernacle was standing,
- 9 Which was a figure for the time present,  
wherein were offered giftes and sacrifices  
that could not make holy, concerning the

- conscience, him that did the seruice,
- 10 Which only stode in meats and drinks,  
and diuers washings, and carnal rites, vn-  
till the time of reformation.
- 11 But Christ being come an hie Priest of  
good things to come, by a greater and a  
more perfect Tabernacle, not made with  
hands, that is, not of this building,
- 12 Neither by the blood of goates and cal-  
ues : but by his owne blood entred he in  
once vnto the Holy place, and obtained  
eternall redemption for vs.
- 13 For if the blood of bulles & of goates  
and the ashes of an heifer, sprinkling them  
that are vncleane, sanctifieth as touching  
the purifying of the flesh.
- 14 Howe much more shall the blood of  
Christ which through the eternall Spirit  
offred him self without spot to God, purge  
your conscience from dead workes, to  
serue the liuing God?
- 15 And for this cause is he the Mediatour of  
the new Testament, that through death  
which was for the redemption of the trans-  
gressions that were in the former Testa-  
ment, they which were called, might re-  
ceiue the promise of eternall inheritaunce.
- 16 For where a Testament is, there must be  
the death of him that made the Testament.
- 17 For the Testament is confirmed when  
men are dead : for it is yet of no force as  
long as he that made it, is aliue.
- 18 Wherefore neither was the first ordai-  
ned without blood.
- 19 For when Moses had spoken euery pre-  
cept to the people, according to the lawe,  
he tooke the blood of calues & of goates,  
with water and purple wolle and hyssope,  
and sprinkled both the booke, and all the  
people,
- 20 Saying, This is the blood of the Testa-  
ment which God hath appointed vnto you.
- 21 Moreouer, he sprinkled likewise the Ta-  
bernacle with blood also, and all the mini-  
sting vessels.
- 22 And almost all things are by the Lawe  
purged with blood, and without sheading  
of blood is no remission.
- 23 It was then necessarrie, that the simi-  
tudes of heauenly things should be puri-  
fied with such things : but the heauenly  
things them selues are purified with better  
sacrifices then are these.
- 24 For Christe is not entred into the holy  
places that are made with handes, which  
are similitudes of the true Sanctuarie : but  
is entred into very heauen, to appeare now  
in the sight of God for vs,
- 25 Not that he should offer him self often,  
as the hie Priest entred into the Holie  
place euery yere with other blood,
- 26 For then must hee haue often suffred

ged, which signified Christ would pacifie his Fathers wrath w his blood. Exod. 24. 1. g Albeit there is but one sacrifice, which is Christ him selfe once offered, yet because this true and eternal sacrifice is compared w al those which were figurative, and is more sufficient then al they, therefore he calleth it in the plural number, sacrifices. Or, patiens. r Therefore to make anie other offering or sacrifice for sinne after this Christs bodie was once offered, is blasphemie.

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Christ once offered.

Chap. X.

Vengeance is the Lords.

since the foundation of the worlde ) but  
nowe in the ende of the worlde hath he  
appeared once to put away sinne, by the  
sacrifice of him selfe.

27 And as it is appointed vnto me that they  
shall once die, and after that commeth the  
iudgement.

28 So \* Christ was once offered to take away  
the finnes of \* many, and vnto them that  
looke for him, shall he appeare the second  
time \* without sinne vnto saluation.

CHAP. X.

1 The old Law had no power to cleanse away sinne, 10 But  
Christ did it with offering of his body once for all. 23 An  
revelation to receive the goodness of God thankfully  
with patience and steadfast faith.

1 For the \* Law hauing the \* shadowes of  
good things to come, & not the very  
image of the things, can neuer with those  
sacrifices, which they offer yere by yere co-  
tinually, \* sanctifie the comers thereunto.

2 For would they not than haue ceased to  
be offered, because that y offerers  
once purged, should haue had no more  
conscience of finnes?

3 But in those sacrifices there is a remem-  
brance againe of finnes euery yere.

4 For it is vnpossible y the blood of bulles  
and goates should \* take away finnes.

5 Wherefore when he \* commeth into the  
worlde, he saith, \* Sacrifice and offering  
thou wouldest not: but a \* body hast thou  
ordained me.

6 In burnt offerings, and sinne offerings thou  
hast had no pleasure.

7 Then I saide, Lo, I come ( In the begin-  
ning of the booke it is written of me) that  
I should do thy will, O God.

8 About, when he said, Sacrifice & offering,  
and burnt offerings, & sinne offerings thou  
wouldest not haue, neither hadst pleasure  
therein (which are offered by the Lawe)

9 Then said he, Lo, I come to do thy will,  
O God, he taketh away the first, that he  
may stablish the \* seconde.

10 By the which will we are sanctified, euery  
by the offering of the body of Iesus Christe  
once made.

11 And euery Priest appeareth daily mini-  
string, and oft times offereth one manner of  
offering, which can neuer take away finnes:

12 But this man after he had offered one sa-  
crifice for finnes, \* sitteth for euer at the  
right hand of God,

13 And from henceforth saith, \* till his e-  
nemies be made his foottoole.

14 For with one offering hath \* he consecra-  
ted for euer them that are sanctified.

15 For the holy Ghost also beareth vs re-  
corde: for after that he had said before,

16 \* This is the Testament that I will make  
vnto them after those dayes, sayeth the  
Lord, I will put my Lawes in their heart,  
and in their mindes I will write them.

17 And their finnes and iniquities will fre-  
member no more.

18 Nowe where \* remission of these things  
hath beene repented, there can be none other sacrifice but  
that, and it can be no more reiterated.

is, there is no more \* offering for sinne.

19 Seeing therefore, Brethren, that by the  
blood of Iesus we \* may be bolde to enter  
into the Holy place,

20 By the newe and \* living way, which he  
hath prepared for vs, through the vaile,  
that is, his flesh:

21 And seeing we haue an high Priest, which is  
ouer the house of God,

22 Let vs drawe nere with a true heart in as-  
surance of faith, \* sprinkled in our hearts  
from an euill conscience, and washed in  
our bodies with pure water.

23 Let vs keepe the profession of our hope,  
without waivering (for he is faithfull that  
promised)

24 And let vs consider one another, to pro-  
uoke vnto loue, and to good workes.

25 Not forsaking the fellowship that wee  
haue among our selues, as the manner of  
some is: but let vs exhorde one another, and  
that so much the more, because ye see that  
the \* day draweth nere.

26 \* For if we sinne \* willingly after that we  
haue receiued the knowledge of the  
truth, there remayneth no more sacri-  
fice for finnes,

27 But a fearfull looking for of iudgement,  
and violent fire, which shall deuoure the  
aduersaries.

28 He that despiseth Moses law, dieth with-  
out mercy \* vnder two, or three witnesses.

29 Of how much forer punishment suppose  
ye shall be worthy, which treadeth vn-  
der foote the Sonne of God, & counteth  
the blood of the Testament as an vnholie  
thing, wherewith hee was sanctified, and  
doeth despise the Spirit of grace?

30 For we know him that hath said, \* Ven-  
geance *belongeth* vnto me: I will recom-  
pence, saith the Lorde. And againe, The  
Lord shall \* iudge his people.

31 It is a fearful thing to fall into the hands  
of the liuing God.

32 Nowe call to remembrance the dayes  
that are passed, in the which, after ye had  
receiued light, ye endured a great fight in  
afflictions,

33 Partly whye you were made a gazing  
stocke both by reproches and afflictions,  
and partly whye ye became \* companions  
of them which were \* so tossed to and fro.

34 For both ye sorrowed with me for my  
bondes, and suffred with ioye the spoiling  
of your goods, knowing in your selues how  
that ye haue in heauen a better, and an  
enduring substance.

35 Cast not away therefore your confi-  
dence which hath great recompence of  
reward.

36 For ye haue neede of patience, that af-  
ter ye haue done the wil of God, ye might  
receiue the promes.

37 For yet a very litle while, and he that  
shall come, will come, and will not tary.

38 \* Nowe the iust shall liue by faith: as if Habak. 2.  
any withdrawe him selfe, my soule shall  
haue no pleasure in him,

k For the of-  
fing of thank-  
giving, which is  
the onely sacri-  
fice now of the  
Christians, is  
not for sinne: but  
a thanksgiving,  
and an offering  
vp of our selues  
and ours for the  
same.

1 Weby Christ  
hath that is bet-  
ter than the  
ancient fathers  
could not haue  
by the Law.

2 The blood of  
Christ is alway  
fresh and liuely  
before \* Father  
to sprinkle and  
quicken vs.

3 That is, ha-  
uing our hearts  
made pure  
o Of Christe  
condemning.

4 Chap. 6. 4.  
p That is, for-  
sake Iesus  
Christ, as Iudas,  
Saul, Arrius, Iu-  
lian the Apostat  
did.

5 Dent. 19. 15.  
mat. 18. 16.  
10hm. 13. 27.  
3. cor. 13. 1.

6 q Whereby it is  
euidēt that the  
Apostle here  
onely meaneth y  
sinne, which is a-  
gainst the holie  
Ghost, as also  
Chap. 6. 4.

7 Dent. 32. 35.  
rom. 12. 19.  
r Defend the  
godlie and pu-  
nish the wicked.

8 The children of  
God are subiect to  
affliction  
by the will of God  
wherewith  
sanctification  
cometh.

9 the same sufferings  
as  
against Transub-  
stantiation. 2. 2.

10 confidence

11 patience

12 A promise of grace &  
remission of sin. 2. 2.

13 1. 10. 25.  
1. 1. 20. 21.

14 faith.

follow faith.

faith, what it is  
at example of  
for a thing.

without faith it is  
impossible to please  
God.

39 But we are not they which withdrawe  
our selves ynto her dition, but followe faith  
ynto the consecration of the soule.

## CHAP. XI.

Nowe faith is the ground of thinges,  
which are hoped for, and the con-  
fidence of thinges which are not seene.

1 By it our Elders were well reported.

2 Through faith we vnderstand that the  
world was ordeined by the worde of God,  
so that the thinges which we seee, are not  
made of thinges, which did appeare.

3 By faith Abel offered vnto God a greater  
sacrifice then Cain, by the which he  
obtained witness that he was a righteous  
God testifying of his gift by the which  
faithfully he being dead, yet speaketh.

4 By faith was Enoch taken away, that  
he should not see death: neither was hee  
found: for God had taken him away: for  
before he was taken away, he was reported  
of, that he had pleased God.

5 But without faith it is impossible to please  
him: for he that cometh vnto God, must  
believe that God is, and that he is a re-  
warder of them that seeke him.

6 By faith Noah being warned of God of  
the thinges, which were as yet not seene,  
moved with reuerence, prepared the Arke  
to the saving of his household, through the  
which Arke he condemned the world, and  
was made heire of y righteousness, which  
is by faith.

7 By faith Abraham, when he was called,  
obeyed God: to go out into a place, which  
hee should afterwarde receive for inheri-  
tance, and he went out, not knowing whi-  
ther he went.

8 By faith he abode in the land of promes,  
as in a strange country, as one that dwelt  
in tents with Isaac and Iacob, heires with  
him of the same promes.

9 For hee looked for a citie having a  
foundation, whose builder and maker is  
God.

10 Through faith Sarra also receiued  
strength to conceiue seede, and was deli-  
uered of a childe when she was past age,  
because she iudged him faithful, which had  
promised.

11 And therefore sprang there of one, euen  
of one which was dead, so many as the  
starres of the skie in multitude, and as  
the sand of the sea, shote which is innum-  
erable.

12 All these died in faith, and receiued not  
the promises, but sawe them a farre of, &  
belieued them, and receiued them thank-  
fully, and confessed that they were strangers  
and pilgrims on the earth.

13 For they that saye such thinges, declare  
plainly that they seeke a country.

14 And if they had bene minded of that  
country, from whence they came out,

they had lesse care to haue returned.

15 But nowe they desire a better, that is an  
heavenly: wherfore God is not ashamed  
of them to bee called their God: for hee  
hath prepared for them a citie.

16 By faith Abraham offered vp Isaac,  
when he was tried, & he that had recei-  
ued the promises, offered his onely be-  
gotten sonne.

17 (To whom it was said, In Isaac shall thy  
seed be called)

18 For hee considered that God was able to  
raise him vp euen from the dead: from  
whence hee receiued him also after a sorte.

19 By faith Isaac blessed Iacob and Esau,  
of easening things to come.

20 By faith Iacob when he was aying,  
blessed beniamin the sonnes of Ioseph, and  
said, I will see thee againe.

21 By faith Ioseph when hee died, made men-  
tion of the departing of the children  
of Israel, and gaue commandement of his  
bones.

22 By faith Moses when hee was borne,  
was hid three monthes of his parents, be-  
cause they sawe hee was a proper childe,  
neither feared they the King's comman-  
dement.

23 By faith Moses when hee was come to  
age, refused to be called the sonne of Pha-  
raos daughter.

24 And chose rather to suffer aduersitie with  
the people of God, then to enioye the  
pleasures of sinnes for a season.

25 Esteeming the rebuke of Christ greater,  
riches then the treasures of Egypt: for hee  
had respect vnto the recompense of the  
reward.

26 By faith he forsooke Egypt, and feared  
not the fiercenes of the King: for hee en-  
dured, as hee sawe him which is in-  
visible.

27 Through faith he ordeined the Pass-  
ouer, and the effusion of blood, least hee  
that destroyed the first borne, should  
touch them.

28 By faith they passed through the red sea  
as by drie land, which when the Egyptians  
had assayed to do, they were drowned.

29 By faith the walles of Iericho fell down,  
after they were compassed about seuen  
dayes.

30 By faith the harlot Rahab perished not  
with them which obeyed not, when shee  
had receiued the spies peaceably.

31 And what shall I more say? for the time  
would be too short for me to tell of Ge-  
deon, of Barac, and of Sampson, and of  
Iephth, also of Dauid, and Samuel, and of  
the Prophets:

32 Which through faith subdued kingd-  
oms, wrought righteousness, obtained the pro-  
mises, stopped the mouthes of Lions,

33 Quenched the violence of fire, escaped  
the edge of the sword, of weakes were  
made strong, waxed valiant in battell, tur-  
ned to fight the armies of the aliances.

34 The

a Hang beneap-  
proued, and so  
obtained salua-  
tion.

b For God  
made all thinges  
of nothing.

c Meaning faith.

d Because God  
receiued him to  
mercy, there-  
fore he imputed  
him righteous.

e That is, Enoch  
was taken away  
without seeing  
death.

f For Enoch &  
Elisha taking vp,  
was such a thing  
as is spoken of,  
1. Cor. 15. 51. and  
1. thess. 4. 13.

g First God  
must first be-  
fore we can seeke  
him: then we  
must seeke him  
with a pure heart  
Christ, who is  
reueiled in his  
word, and there-  
by we learne to  
believe Gods  
fremerie to  
ward us in his  
Sonnes, through  
whome we ob-  
taine the reward  
of his promes,  
and not of our  
deserts.

h For all thinges  
in the world are  
subject to cor-  
ruption.

i Euen as dead.

k Which was  
enioying of the  
land of Canaan.

l With the eyes  
of faith.

m And therefore  
put not their co-  
fidence in thinges  
of this world.

n That is, of  
Mesopotamia.



35 The women received their dead raised to life: other also were racked, and would not be deliuered; that they might receiue a better resurrection.

36 And others haue bene liued by mockings and scourgings, yea, moreover by bonds and imprisonment.

37 They were stoned: they were hewn & funder, they were tempted; they were slaying with the sword, they wandered vp and downe in sheepskins, & in goats skins, being destitute, afflicted and tormented.

38 Whose the world was not worthy of: they wandered in wildernesses and mountains, & in dens, & in caves of the earth.

39 And these although falsly obtained good reports, & received no of the promise.

40 God prouiding a better thing for vs, that they should not be made partakers of the same.

Chap. XII.

1 Therefore, let vs also, seeing that we are compassed with so great a cloud of witnesses, cast away euery thing that presseth downe, and the linneth that hangeth so fast on vs, let vs runne with patience the race that is set before vs.

2 Looking vnto Iesus the author and finisher of our faith, who for the ioye that was set before him, endured the croffe, & despised the shame, and is set at the right hand of the throne of God.

3 Consider therefore him that endured such speaking against himselfe, lest yee should bee wearied and fainte in your mindes.

4 Ye haue not yet resisted vnto blood, striving against sinne.

5 And ye haue forgotten the consolation, which speaketh vnto you as vnto childre, My sonne, depeue not the chattering of the Lord, neither faint when thou art rebuked of him.

6 For whome the Lord loueth, he chasteneth: and he scourgeth euery sonne that he receiueth.

7 If ye endure chastening, God offreth him selfe vnto you as vnto sonnes: for what sonne is it whome the father chasteneth not?

8 If therefore ye be without correction, whereof al are partakers, then are ye bastards, and not of sonnes.

9 Moreover we haue had the fathers of our bodies which corrected vs, and wee gaue them reuerence: should we not much rather be in subiection vnto the Father of spirits, that we might liue?

10 For they verely for a fewe dayes chastened vs after their owne pleasure: but he chasteneth vs for our profite, that we might be partakers of his holines.

11 For he doeth create our spirit without any worldly meane, so he doeth instruct and mainteine them by the wonderful vertue of his Spirit.

11 Nowe no chastising for the present seemeth to be ioyous, but grievous: but afterward, it bringeth the quiet fruite of righteousness vnto them which are thereby exercised.

12 Wherefore lift vp your hands which hang downe, and your weake knees.

13 And make straight kappes vnto your feete, lest that which is halting be turned out of the way, but let it rather be halld.

14 Followe peace with all men, and holiness, without the which no man shall see the Father.

15 Take heed, that no man fall away from the grace of God: let no roote of bitterness spring vp, and trouble vs, lest thereby many be defiled.

16 Let there be no fornication, or prophane person as Esau, which for a portion of meate sold his birthright.

17 For yee knowe howe this welward also, when he would haue inherited the blessing, was reiectet: for he had no place to repent in, though he sought the place.

18 For ye were not come vnto the mount that might be touched, nor vnto burning fire, nor to blackenes and darkenes, and tempest.

19 Neither vnto the sound of a trumpet, and the voyce of wordes, which they that heard it, excused them selves: that the word should not be spoken to them any more.

20 For they were not able to abide that which was commanded: yee, though a beast touch the mountaine, it shall be stoned, or thrust thorow with a diuer.

21 And for soeble was the sight, which appeared, that Moyses said, I feare & quake.

22 But ye are come vnto the mount Sion, and to the citie of the liuing God, the celestial Ierusalem, and to the company of innumerable Angels.

23 And to the congregation of the first borne, which are written in heauen, and to God the Iudge of al, and to the spirits of iust and perfect men.

24 And to Iesus the Mediatour of the newe Testament, and to the blood of sprinkling that speaketh better things then that of Abel.

25 See that yee despoise not him that speaketh: for if they escaped not which refused him, that spake on earth: much more shall we not escape, if we turne away from him, that speaketh from heauen.

26 Whole voyce then shooke the earth, and nowe hath declared, saying, Yet once more will I shake not the earth onely, but also heauen.

27 And this word, Yet once more, signifieth the remouing of those things, which are shaken, as of thinges which are made with hands, that the thinges which are not shaken, may remaine.

28 Wherefore seeing we receiue a kingdom, which can not bee shaken, let vs haue grace,

g Their halting

temptation. c. 11. 37

part & holiness

griues of apostasy

fornicator

griues of apostasy

fornicator

griues of apostasy

fornicator

griues of apostasy

fornicator

griues of apostasy

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grace whereby we may so serue God, that we may please him with reuerence and feare.

29 For such our God is a consuming fire.

## CHAP. XIII.

1 He exhorteth vs to holines, 2 To baptizatiue, 3 To shunke upon such as be in aduersitie, 4 To moue certaine wedlocks, 5 To auoide euill company, 6 To make much of them that preach Gods words, 7 To beware of strange learning, 8 To be content to suffer rebuke with Christ, 9 To be thankfull vnto God, 10 And obedient vnto our gouernours.

1 **L**et brotherly love continue.  
2 Bee not forgetful to lodge strangers: for therein some haue receiued Angels into their houses ynwares.

3 Remember them that are in bonds, as though ye were bound with the: & them that are in affliction, as if ye were also afflicted in the body.

4 Marriage is honorable among al, and the bed vndefiled: but whoremongers and adulterers God wil iudge.

5 Let your conuersation be without couetousnes, and be content with those things that ye haue: for he hath said, "I will not faile thee, neither forsake thee:"

6 So that we may boldly say, "The Lorde is my helper, neither will I feare what man can do vnto me."

7 Remember them which haue the ouersight of you, which haue declared vnto you the word of God: whose faith follow, considering what hath bene the ende of their conuersation.

8 Iesus Christ yesterday, and to daye, the same also for euer.

9 Bee not caried about with diuers and strange doctrines: for it is a good thing that the heart be stablished with grace, & not with meates, which haue not profited them that haue bene occupied therein.

10 We haue an altar whereof they haue no authoritie to eate which serue in the Tabernacle.

11 They which stick to the ceremonies of the Law, cannot eat, that is, can not be partakers of our altar, which is thanksgiving and liberalitie, which two sacrifices or offerings are now onely left to the Christians.

Written to the Hebrewes from Italie, & sent by Timotheus.

11 For the bodies of those beasts whose blood is brought into the Holy place by the high Priest for sinne, are burnt without the campe.

12 Therefore euen Iesus, that hee might sanctifie the people with his owne blood, suffered without the gate.

13 Let vs goe forth therefore out of the campe, bearing his reproche.

14 For here haue we no continuing citie: but we seeke one to come.

15 Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the fruit of the lippes, which confesse his Name.

16 To do good, & to distribute forget not: for with such sacrifices God is pleased.

17 Obey them that haue the ouersight of you, and submit your selues: for they watch for your soules, as they that must giue account, that they may do it with ioye, and not with grief: for that is inprofitable for you.

18 Pray for vs: for wee are assured that wee haue a good conscience in al things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that ye so do, that I may be restored to you more quickly.

20 The God of peace that brought againe from the dead our Lorde Iesus, the great shepheard of the sheepe, through the blood of the euerlasting Couenant,

21 Make you perfect in al good workes, to doe his wil, working in you that which is pleasant in his sight through Iesus Christ, to whom be praise for euer and euer, Amen.

22 I beseech you also, brethren, suffer the words of exhortation: for I haue written vnto you in few words.

23 Know that our brother Timotheus is deliuered, with whom (if he come shortly) I wil see you.

24 Salute al them that haue the ouersight of you, and al the Saints. They of Italie salute you.

25 Grace be with you all, Amen.

## THE GENERAL EPISTLE OF IAMES.

### THE ARGUMENT.

**I**ames the Apostle and some of Alphaeus wrote this epistle to the Jewes which were converted to Christ, but dispersed throughout diuers countries, & therefore he exhorteth the to patience & prayer, to embrace the true worde of God, and not to be partiall, neither to boast of an idle faith, but to declare a true faith by liuely fruites, to auoide ambition, to bridle the tongue, to rule the affections, to be humble & loue their neighbours, to beware of swearing, to utter their faults when they haue offended, to pray one for another, and so bring him which is out of the way, to the knowledge of Christ.

## CHAP.

\* That is, writ to no one man, citie or country, but to al Jewes generally, being now dispersed.

CHAP. I.

1 He exhorteth to reioyce in trouble, 6 To perseuer in prayer with steadfast belief, 17 To looke for al good things from above, 21 To forsake al vice, and thankfully to receiue the word of God, 22 Not only hearing it, and speaking of it, but to do therafter in deed, 27 X<sup>p</sup>s true religion is.

1 **A**mes a seruāt of God, and of the Lord Iesus Christ, to the twelue Tribes, w<sup>h</sup> are scattred abroad, salutation. My brethren, count it exceeding ioye, when ye fall into diuers tentations.

3 \* Knowing that the trying of your faith bringeth forth patience.

4 And let patience haue her perfect work; that ye may be perfect and entier, lacking nothing.

5 If any of you lacke wisdom, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shalbe giuen him.

6 \* But let him aske in faith, & wauer not: for he that wauereth, is like a waue of the sea, tost of the winde, and caryed away.

7 Neither let that man thinke that he shal receiue any thing of the Lord.

8 A d<sup>r</sup> wauering minded man is vnstable in all his wayes.

9 Let the brother of lowe degree reioyce in that he is exalted:

10 Again he that is rich, in that he is made lowe: for as the flower of the grashe, shal he vaniish away.

11 For as when the sunne riseth with heate, then the grashe withereth, and his flower falleth away, & the beaucie of the fashion of it perisheth: euen so shal the riche man fade away in al his wayes.

12 \* Blessed is the man, that endureth temptation: for when he is tried, he shal receiue the crowne of life, which the Lord hath promised to them that loue him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with euill, neither tempteth hee any man.

14 But euery man is tempted, when hee is drawne away by his owne concupiscence, and is entised.

15 Then when lust hath conceived, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

16 Erre not, my deare brethren.

17 Euery good is giuing, and euery perfect gift is from above, & cometh down fro the Father of lights, with whom is no variableness, neither shadowing by turning.

18 Of his owne will begate he vs with the word of truth, that we should be as the first fruites of his creatures.

19 Wherefore my deare brethren, \* let euery man be swift to heare, slow to speak, and slow to wrath.

20 For the wrath of man doeth not accomplish the righteousnes of God.

21 Wherefore lye apart all filthines, and su-

perfluitie of malicioulnes; & receiue with meekenes the worde that is graffed in you, which is able to saue your soules.

22 \* And be ye doers of the worde, and not hearers onely, deceiuing your owne selues.

23 For if any heare the word, and do it not, he is like vnto a man, that beholdeth his natural face in a glasse.

24 For when he hath considered him selfe, he goeth his waye, and forgetteth immediately what manner of one he was.

25 But who so looketh in the perfect Lawe of libertie, and continueth therein, he not being a forgetful hearer, but a doer of the worke, shalbe blessed in his dede.

26 If any man among you seemeth religious, and refraineth not his tongue, but deceiueh his owne heart, this mans religion is vaine.

27 Pure religion and undefiled before God, euen the Father, is this, to visite the fatherles, and widowes in their affliction, and to keepe him selfe vnspotted of the worlde.

CHAP. II.

1 He forbiddeth to haue any respect of persons, 5 Bar to re- garde the poore as well as the rich, 8 To be loving and mercifull, 12 And not to boast of faith, withoute deedes are: 17 For it is but a dead faith, where good workes fol- lowe not.

1 **M**y brethre, haue not the faith of our glorious Lord Iesus Christ in respect of persons.

2 For if there come into your companie a man with a golde ring, and in goodly apparel, and there come in also a poore man in vile raiment,

3 And ye haue a respect to him, that weareth the gay clothing, and saye vnto him, Sit thou here in a good place, & saye vnto the poore, Stande thou there, or sit here vnder my footstoole,

4 Are ye not partial in your selues, and are become iudges of euill thoughts?

5 Hearken my beloved brethren, hath not God chosen the poore of this worlde, that they should be rich in faith, & heires of the kingdome which hee promised to them that loue him?

6 But ye haue despised the poore. Doe not the rich oppresse you by tyrannie, and do not they draw you before the iudgement seates?

7 Do not they blaspheme the worthy Name after which ye be named?

8 But if yee fulfil the royal Lawe according to the Scripture, which saith, \* Thou shalt loue thy neighbour as thy self, ye do well.

9 \* But if ye regarde the persons, ye commit sinne, and are rebuked of the Lawe, as transgressours.

10 For \* whosoever shall keepe the whole Law, and yet faileth in one point, he is guilty of all.

11 For he that saide, \* Thou shalt not commit adulterie, said also, Thou shalt not kill. Nowe though thou doest none adul- terie,

By hearing the word preached.

Mat. 23. 17. 17. 17.

o So Gods word is a glasse where in we must beholde our selues and become like vnto him.

p In so behauing him selfe.

q In so behauing him selfe.

r Ask in faith. b. 6.

filthy, & malice.

Be doers of the word.

Reioyce in temptation.

faith. patience.

tho darst thou be silent.

refrain the tongue.

seek wisdom of God.

Ask in faith. b. 6.

not to haue respect of persons.

the rich, sad in all his wayes. c. 1. 11.

temptation. c. 1. 12.

we are rich in faith.

All good things are of God. c. 1. 17.

we are rich in faith.

And not for any good we do. b. 1. 18.

He that breaketh one commandment, is guilty of the breach of all.

Wrath, and vnder wrath.

c. 1. 20.



no mercy to thimercy  
fjn.

faith the cause, and  
good workes the fruit  
of o<sup>r</sup> iustification.

of the tongue. c. 3. 5.

that if you work is dead  
c. 2. 6.

faith without workes, is  
dead. c. 2. 6.

only a strife, the cause  
of all ill workes. c. 3.

bravely wisdom. c. 3.

the fruit of righteous  
ness is peace. c. 3. 16.

from the lust of the  
flesh, proceedeth much  
bitternes. c. 4. 1. 2. 3.

Ambition for bidden.

In many things we sin  
in the government of the  
tongue. c. 3. 5. 6. 7. 8.

f By the mercie  
of God which  
delivereth vs  
from the curse  
of the Law,  
g And feareth  
it not.  
h S. Paul to the  
Romans and  
Galatians, dispu  
teth against the,  
which attribut  
ed iustification  
to the workes.  
i Here S. James  
reasoneth a  
gainst them,  
which viterly  
cōdemne workes:  
therefore Paul  
sheweth y causes  
of our iustifica  
tion, and James y  
effectes: there is  
declared how  
we are iustified:  
here how we are  
knowne to be  
iustified: there  
workes are ex  
cluded as not y  
cause of our iu  
stification: here  
they are appro  
ved as the fruit  
proceeding ther  
of: there they  
are denied to go  
before the that  
shall be iustified:  
and here they  
are said to fol  
low we them that  
are iustified.  
Luk. 1. 17.  
i. i. 17.  
i In thine owne  
opinion.  
Or, without  
workes.  
k Here deedes  
are considered  
as ioyined with  
true faith.  
l So that faith  
was not idle.  
m The more  
his faith was declared by his obedience and good workes, the more  
was it knowne to men to be perfect, as the goodnes of a tree is knowne  
by her good fruit, other wise no mā can have perfectio in this world:  
for euery man must pray for remission of his finnes, and increase of  
faith. Gm. 3. 4. rom. 4. 3. gal. 3. 4. n Is so knowne and declared to mā.  
o Of that barren and dead faith whereof ye boast. Ioh. 3. 19. p Mean  
ing hereby al them that were not fewes, and were receiued to grace.  
q Wherefore we are iustified only by that liuely faith, which doeth  
apprehend the mercie of God toward vs in Iesus Christ.

teric, yet if thou killest, thou art a trans  
gressor of the Law.  
12 So speake ye, and so do, as they that shal  
be iudged by the Law of libertie.  
13 For there shalbe iudgement merciles to  
him that sheweth no mercie, and mercie  
reioyceth against iudgement.  
14 What auaileth it, my brethren, though a  
man saith he hath faith, when he hath no  
workes? can the faith saue him?  
15 For if a brother or a sister be naked and  
destitute of daily foode,  
16 And one of you say vnto them, Departe  
in peace; warme your selues, and fill your  
bellies, notwithstanding ye giue them not  
those things which are needefull to the  
bodie, what helpeth it?  
17 Euen so the faith, if it haue no workes, is  
dead in it selfe.  
18 But some man might say, Thou hast the  
faith, and I haue workes: shew me thy faith  
out of thy workes, and I will shewe thee  
my faith by my workes.  
19 Thou beleeuest that there is one God:  
thou doest wel: the deuils also beleeue it,  
and tremble.  
20 But wilt thou vnderstande, O thou vaine  
man, that the faith which is without workes  
is dead?  
21 Was not Abraham our father iustified  
through workes, when he offered Isaac his  
sonne vpon the altar?  
22 Seest thou not that the faith wrought  
with his workes? and through the workes  
was the faith made perfect.  
23 And the Scripture was fulfilled which  
saith, \* Abraham beleueed God, and it  
was imputed vnto him for righteousness:  
and he was called the friend of God.  
24 Ye see then how that of workes a man is  
iustified, and not o<sup>n</sup>ly of faith onely.  
25 Likewise also was not \* Rahab the har  
lot iustified through workes, when she had  
receiued the messengers, and sent them  
out another way?  
26 For as the bodie without the spirit is  
dead, euen so the faith without workes is  
dead.  
his faith was declared by his obedience and good workes, the more  
was it knowne to men to be perfect, as the goodnes of a tree is knowne  
by her good fruit, other wise no mā can have perfectio in this world:  
for euery man must pray for remission of his finnes, and increase of  
faith. Gm. 3. 4. rom. 4. 3. gal. 3. 4. n Is so knowne and declared to mā.  
o Of that barren and dead faith whereof ye boast. Ioh. 3. 19. p Mean  
ing hereby al them that were not fewes, and were receiued to grace.  
q Wherefore we are iustified only by that liuely faith, which doeth  
apprehend the mercie of God toward vs in Iesus Christ.

CHAP. III.

1 He forbiddeth al ambition to seeke honour aboute our bre  
thren. 2 He describeth the propertie of the tongue, 15.  
3 And what difference there is betwixt the wisdom  
of God, and the wisdom of the world.  
1 MY brethren, be not many masters,  
knowing that we shall receiue the  
greater condemnation.  
2 For in many things we sinne al. \* If a  
ny man sinne not in word, he is a perfect  
man, and able to bridle al the bodye,  
3 Ye aske, and receiue not because ye aske  
amisse, that ye might consume it on your  
lustes.

3 Beholde, wee put bittes into the horses  
mouthes that they should obey vs, and we  
turne about al their bodie.  
4 Beholde also the shippes, which though  
they be so great, and are driven of fierce  
windes, yet are they turned about with a  
very small rudder, whither soeuer the go  
uernour listeth.  
5 Euen so the tongue is a litle member, &  
boasteth of great things: beholde, howe  
great a thing a litle fire kindleth.  
6 And the tongue is fire, yea, a worlde of  
wickednes: so is the tongue set among our  
members, that it defileth the whole body,  
and setteth on fire the course of nature,  
and it is set on fire of hell.  
7 For the whole nature of beastes, and of  
birds, and of creeping things, and things  
of the sea is tamed, and hath bene tamed  
of the nature of man.  
8 But the tongue can no man tame. It is an  
vnruely euill, full of deadly poyson.  
9 Therewith blesse we God euen the Fa  
ther, and therewith curse we men, which  
are made after the similitude of God.  
10 Out of one mouth proceedeth blessing &  
cursing: my brethren, these things ought  
not so to be.  
11 Doeth a fountaine send forth at one place  
sweete water and bitter?  
12 Can the figge tree, my brethren, bring  
forth oliues, either a vine figges? so can no  
fountaine make both salt water and sweet.  
13 Who is a wise man and ended w know  
ledge among you? let him shew by good  
conuersation his workes in meekenes of  
wisedom.  
14 But if ye haue bitter enuying and strife  
in your hearts, reioyce not, neither be ly  
ers against the truth.  
15 This wisdomdeme defendeth not from a  
boue, but is earthly, sensual, and diuinish.  
16 For where enuying and strife is, there is  
sedition, and al maner of euil workes.  
17 But the wisdomdeme that is from aboue, is  
first pure, then peaceable, gentle, easie to  
be entreated, full of mercie & good fruites  
without iudging, and without hypocri  
sie.  
18 And the fruite of righteousness is lowen  
in peace, of them that make peace.

CHAP. IIIL

1 Having shewed the cause of all wrong and wickednes, and  
also of all graces and goodnes. 4 He exhorteth them to  
loue God, 7 And submit them selues to him, 11 Not  
speaking euil of their neighbours, 13 But patiently  
to depend on Gods prouidence.  
FROM whence are warres and contenti  
ons among you? are they not hence,  
even of your lustes, that fight in your mē  
bers?  
2 Ye lust, and haue nott ye enuie, and haue  
indignation, & cannot obteine: yee fight  
and warre, and get nothing, because yee  
aske not.  
3 Ye aske, and receiue not because ye aske  
amisse, that ye might consume it on your  
lustes.

4 Ye adulterers and<sup>d</sup> adulteresses, know ye not that the amitie of the worlde is the enimitie of God? \* Whoſoeuer therefore wilbe a friend of the world, maketh him ſelfe the enimie of God.

5 Do ye thinke that the Scripture ſaith in vaine, The ſpirit that dwelleth in vs, luſteth after enuie?

6 But the Scripture offereth more grace, and therefore ſaith, \* God reſiſteth the proud, and giueth grace to the humble.

7 \* Submit your ſelues to God: reſiſt the deuil, and he will flee from you.

8 Drawe neere to God, and hee will drawe nere to you. Clenſe your hands, ye ſinners, and purge your hearts, ye wauering minded.

9 Suffer afflictions, and<sup>d</sup> ſorowe yee, and weepe: let your laughter be turned into mourning, and your ioye into heauines.

10 \* Caſt downe your ſelues before the Lord, and he will liſt you vp.

11 Speake not euil one of another, brethren. He that ſpeaketh euil of his brother, or he that condemneth his brother, ſpeaketh euil of the Lawe, and \* condemneth the Law: and if thou condemneſt the Law, thou art not an obſeruer of the Law, but a iudge.

12 There is one<sup>d</sup> Lawgiuer which is able to ſaue, and to deſtroy. \* Who art thou that iudgeſt another man?

13 Go to now ye that ſay, \* To day or to morowe we wil go into ſuch a citie, and continue there a yere, and buy and ſell, & get gaine,

14 (And yet ye can not tell what ſhall be to morow. For what is your life? It is euen a vapour that appeareth for a litle time, & afterwarde vaniſheth away)

15 For that ye ought to ſay, \* If the Lorde wil, and, if we liue, we wil do this or that.

16 But now ye reioyce in your boſtings: al ſuch reioycing is euill.

17 Therefore, \* to him that knoweth how to do wel, and doeth it not, to him it is ſinne.

CHAP. V.

<sup>a</sup> He threatneth the wicked rich men. <sup>2</sup> He ſheweth unto patience, <sup>12</sup> To beware of ſwearing, <sup>16</sup> One to knowledge his faults to another, <sup>20</sup> And one to labour to bring another to the truth.

**G**O to nowe, ye rich men: weepe, and howle for your miſeries that ſhall come vpon you.

2 Your riches are corrupt: and your garments are motheaten.

3 Your gold and ſiluer is cankred, and the ruſt of them ſhalbe a<sup>b</sup> wimes againſt you, and ſhal eate your fleſh as it were fire. \* Ye haue heaped vp treaſure for the<sup>c</sup> laſt dayes.

4 Behold, the hire of the labourers, which haue reaped your fieldes (which is of you

kept backe by fraud) crieth, and the cries of them, which haue reaped, are entred into the eares of the Lord of hoſtes.

5 Ye haue liued in pleaſure on the earth, & in wantonnes. Ye haue nourished your hearts, as in a day of<sup>d</sup> ſlaughter.

6 Ye haue condemned and haue killed the iuſt, and he hath not reſiſted you.

7 Be patient therefore, brethren, vnto the coming of the Lord. Beholde, the husbandman waiteth for the precious fruite of the earth, & hath long patience for it, vntill he receiue the<sup>e</sup> former, and the latter raine.

8 Be ye alſo patient therefore and ſettle your hearts: for the coming of the Lord draweth nere.

9 Grudge not one againſt another, brethren, leſt ye be condemned: behold, the iudge ſtandeth before the doore.

10 Take, my brethren, the Prophets for an enſample of ſuffering aduerſitie, and of long patience, which haue ſpoken in the Name of the Lord.

11 Beholde, wee count them bleſſed which endure. Ye haue heard of the patience of Iob, and haue known what end the Lord made. For the Lord is very pitiful & merciful.

12 But before all thinges, my brethren, \* ſwear not, neither by heauen, nor by earth, nor by any other office: but let your yea, be yea, and your nay, nay, leſt yee fall into<sup>d</sup> condemnation.

13 Is any among you afflicted? Let him pray. Is any merry? Let him ſing.

14 Is any ſicke among you? Let him call for the<sup>e</sup> Elders of the Church, and let them pray for him, and anoint him with<sup>f</sup> oyle in the<sup>g</sup> Name of the Lord.

15 And the prayer of faith ſhall ſaue the ſicke, and the Lord ſhal raiſe him vp: and if he haue committed ſinne, it ſhal be forgiven him.

16 Acknowledge your faultes one to another, and praye one for another, that yee may be healed: for the prayer of a righteous man qualeth much, if it be ſeruent.

17 \* Elias was a man ſubiect to like paſſions as wee are, and he prayed earnestly that it might not raine, and it rained not on the earth for three yeres and ſix moneths.

18 And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruit.

19 Brethren, if any of you hath erred from the truth, and ſome man hath conuerſed him,

20 Let him know that he which hath conuerſed the ſinner from going aſtray out of his way, ſhal ſaue a ſoule from death, and ſhal hide a multitude of ſinnes.

<sup>d</sup> Which wereſ days of the ſacrifices, or feaſts when they vied to banquet and feede more abundantly the other daies.

<sup>e</sup> Which is the come is ſowen, and a litle before it is mowen.

<sup>f</sup> Be not grieved nor alke vengeance.

<sup>g</sup> That which muſt be affirmed, affirme it ſimply & without otherlike wiſe that which muſt be denied by this hea- keth not from ſeigneſtate his authoritie who may require an oath for the maintenance of iuſtice, judgement, and truth.

<sup>h</sup> The gift of healing was the ſigne of the gift of healing, but now the gift being taken away, the ſigne is not to be.

<sup>i</sup> Which in theſe daies was a ſigne of the gift of healing, but now the gift being taken away, the ſigne is not to be.

<sup>k</sup> He ſaith on the name of the Lord.

<sup>l</sup> Openly which grieueth you, that a remedie may be found: and this is commanded both for him that complaineth, and for him that heareth, that he ſhould ſhew his griefe to ſome other.

<sup>m</sup> Confession.

miſteries, a crying ſin. the worlde is god enemy. c. 4. 4. 5. 1. 2. 1. 2.

wait patiently for the coming of the Lord. c. 4. 7. 8.

Reſiſt the deuil. c. 4. 7. 8.

suffer afflictions. c. 4. 9.

grace is the Lord's promiſe. c. 4. 10.

ſpeak not euil of any. c. 4. 11.

theſe are beyond theſe endure.

The Lord is pitiful & merciful. c. 4. 12.

prayer, a comfort in affliction.

our life is a vapour. c. 4. 14.

gaine is ſinfull.

practiſe muſt be kept with knowledge. c. 4. 17.

Confession.

the miſerable ſtate of the rich men. c. 4. 19.

the miſerable ſtate of the rich men. c. 4. 19.

the miſerable ſtate of the rich men. c. 4. 19.

the miſerable ſtate of the rich men. c. 4. 19.

the miſerable ſtate of the rich men. c. 4. 19.

the miſerable ſtate of the rich men. c. 4. 19.

the miſerable ſtate of the rich men. c. 4. 19.

the miſerable ſtate of the rich men. c. 4. 19.

the miſerable ſtate of the rich men. c. 4. 19.

the miſerable ſtate of the rich men. c. 4. 19.

# THE FIRST EPISTLE GENERAL OF PETER.

## THE ARGUMENT.

**H**E exhorteth the faithful to denie themselves, & to conuince the world, that being delivered from carnal affections & inordinations, they may more speedily ascende to the heavenly kingdom of Christ, whereunto we are called by the grace of God reueiled to us in his Sonne, and haue already receiued in by faith, possessed in by hope, & are therein confirmed by holines of life. And to the intent this faith should not faile, seeing Christ conuicted and reiecte almost of the whole worlde, he declareth that this is nothing els but the accomplishing of the Scriptures, which testifie that he should be the stumbling stone to the reprobate & the sure foundation of saluation to the faithful: therefore he exhorteth them courageously to go forwards, considering what they were, and to what dignitie God hath called them. After he enreateth particular points, teaching subiects how to obey their gouernours, and seruants their masters, & how married folkes ought to behaue themselves. And because it is appointed for all that are godly, to suffer persecutions, he sheweth them what good issue their afflictions shal haue, and contrariwise what punishment God reserueth for the wicked. Last of all he teacheth how the ministers ought to behaue themselves, forbidding them to vsurpe authoritie ouer the Church: also that young men ought to be modest, and apt to learne, and so endeth with an exhortation.

### CHAP. I.

1 He sheweth that through the abundant mercy of God we are left & regenerate to a lively hope, 2 And haue faith must be tried, 10 That the saluation in Christ is no neuer, but a thing prophesied of old, 13 He exhorteth them to a godly conuersation, forasmuch as they are now borne anew by the word of God.

a Which were  
Iewes to whom  
he was appointed  
to be an Apo-  
stle.



Peter an Apostle of Iesus Christe, to the strangers y dwell here and there throughout Pontus, Galatia, Cappadocia, Asia & Bithynia,

b The free election of God is the efficient cause of our saluation, the material cause is Christs obedience, our effectual calling is the formal cause, & the final cause is our sanctification.

c Dr. vnto obedience.

d To wit, of Christ.

e For it is thus dead and vaile hope which is without Christe.

f Therefore they ought to look for soe shortly kingdom of the Medes.

g At the day of iudgement.

h And neede doth fo require, when in pleth th God to lay his crosse vpon his for to draw the from earthly things & make them partakers of his heauenly graces.

i At his second coming.

j Or reward.

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CHAP. II.

<sup>1</sup> He exhorteth them to lay aside all vice, <sup>4</sup> Shewing that Christ is the foundation whereupon they build. <sup>9</sup> The excellent estate of the Christians. <sup>11</sup> He prayeth them to abstaine from fleshly lusts. <sup>13</sup> To obey the rulers. <sup>14</sup> How seruants shoulde behaue them selues toward their masters. <sup>16</sup> He exhorteth to suffer after the ensample of Christ.

- <sup>1</sup> Wherefore, \*laying aside all malici-  
ousnes and all guile, and dissimula-  
tion, and enuie, and all euil speaking,
- <sup>2</sup> As newe borne babes desire \* the "fin-  
cere milke of the word, that ye may growe  
thereby,
- <sup>3</sup> If so be that ye haue tasted how bountifull  
the Lord is.
- <sup>4</sup> To whom ye come as vnto a liuing stone  
disallowed of men, but chosen of God and  
precious.
- <sup>5</sup> And ye as liuely stones, be made a spiri-  
tual house, and holy \* Priesthood to offer  
vp spiritual sacrifices acceptable to God  
by Iesus Christ.
- <sup>6</sup> Wherefore it is contained in the Scrip-  
ture, \* Behold, I put in <sup>b</sup> Zion a chiefe cor-  
ner stone, elect & precious: & he that be-  
leeueth therein, shal not be ashamed.
- <sup>7</sup> Vnto you therefore which beleue, it is  
precious: but vnto them which be disobe-  
dient, the \* stone which the \* buylders dis-  
allowed, the same is made the head of the  
corner,
- <sup>8</sup> And a \* stone to stumble at, and a rocke  
of offence, euen to <sup>them</sup> which stumble at  
the word being disobedient, vnto the which  
thing they were euen ordeined.
- <sup>9</sup> But ye are a chosen generation, a <sup>d</sup> royal  
\* Priesthood, an holy nation, a \* peculiar  
people, that ye should shewe forth the ver-  
tues of him that hath called you out of  
darkenes into his marcuilous light,
- <sup>10</sup> \* Which in time past were not a people,  
yet are now the people of God: which in  
time past were not vnder mercie, but now  
haue obtained mercie.
- <sup>11</sup> Dearly beloved, I beseeche you, as stra-  
gers and pilgrims, \* abstaine from fleshly  
lusts, which fight against the soule,
- <sup>12</sup> \* And haue your conuersation honest a-  
mong <sup>y</sup> Gentiles, that they which speake  
cuill of you as of euil doers, may by <sup>your</sup>  
\* good workes which they shal see, glori-  
fic God in the day of \* the visitation.
- <sup>13</sup> \* Submit your selues vnto all \* maner or-  
dinance of man for the Lordes sake, whe-  
ther it be vnto the King, as vnto the su-  
perior,
- <sup>14</sup> Or vnto gouernours, as vnto them that  
are sent of him, for the punishment of eu-  
il doers, and for the praise of them that  
do well.
- <sup>15</sup> For so is the wil of God, that by well do-  
ing ye may put to silence the ignorance of  
the foolish men,
- <sup>16</sup> As free, and not as hauing the liberty for  
a cloke of malicioufnes, but as the seruants  
of God.
- <sup>17</sup> Honour all men: \* loue <sup>b</sup> brotherly fel-  
lowship: feare God: honour the King.

- <sup>18</sup> \* Seruantes, be subiect to your masters <sup>Eph. 6. 5.</sup>  
with all feare, not onely to the good and  
courageous, but also to the \* froward. <sup>col. 3. 22.</sup>
- <sup>19</sup> \* For this is thanke worthy, if a man for  
his conscience toward God endure griefe  
suffring wrongfully.
- <sup>20</sup> For what praise is it, if whē ye be buffeted  
for your faultes, ye take it patiently: but  
and if when ye do wel, ye suffer wrong and  
take it patiently, this is acceptable to God.
- <sup>21</sup> For hereunto ye are called: for Christ  
also suffered for vs, leauing vs an ensample  
that ye should followe his steppes.
- <sup>22</sup> \* Who did no sinne, neither was there  
guile found in his mouth.
- <sup>23</sup> Who whē he was reuiled, reuiled not a-  
gain. when he suffered, he threatened  
not, but committed it to him that iudgeth  
righteously.
- <sup>24</sup> \* Who his owne selfe bare our sinnes in  
his bodie on the tree, that we being deli-  
uered frō sinne, should liue in righteous-  
nes: by whose stripes ye were healed.
- <sup>25</sup> For ye were as sheepe going astray: but  
are now returned vnto the shepherd and  
bishop of your soules.

CHAP. III.

- <sup>1</sup> How wiues ought to order themselves toward their hus-  
bands, <sup>3</sup> And in their apparel. <sup>7</sup> The duty of men to-  
ward their wiues. <sup>8</sup> He exhorteth all men to unite and  
loue, <sup>14</sup> And patiently to suffer trouble by the example &  
benefite of Christ.
- <sup>1</sup> Likewise \* let the wiues be subiect to <sup>Col. 3. 18.</sup>  
their husbands that euen they which <sup>ephe. 5. 22.</sup>  
obey not the word, may without the word  
be wonne by the couersatiō of the wiues,
- <sup>2</sup> While they behold your pure conuer-  
sation, which is with feare.
- <sup>3</sup> \* Whole apprelling let it not be outward, <sup>1. Tim. 2. 9.</sup>  
as with broyded heare, and golde put a-  
bout, or in putting on of apparel.
- <sup>4</sup> But let the hid mā of the heart be vnco-  
rupt, with a meeke and quiet spirit, which  
is before God a thing much set by.
- <sup>5</sup> For euen after this maner in time past  
did the holy women, which trusted in  
God, tier themselves, and were subiect to  
their husbands.
- <sup>6</sup> As Sarra obeyed Abraham, and \* called  
him \* Syr: whose daughters ye are, whiles  
ye do wel, not being afraid of any terrour.
- <sup>7</sup> \* Likewise ye husbands, dwell with them  
as men of <sup>b</sup> knowledge, \* giuing honour  
vnto the woman, as vnto the weaker ves-  
sel, euen as they which are <sup>d</sup> heires to-  
gether of the grace of life, that your \* praers  
be not interrupted.
- <sup>8</sup> Finally, bee ye all of one minde: one  
suffer with another: loue as brethren: be  
pitifull: be courteous,
- <sup>9</sup> \* Not rendring euill for euill, neither re-  
buke for rebuke: but contrariwise blessed  
knowing that ye are therunto called, that  
ye should be <sup>b</sup> heires of blessing.

<sup>e</sup> For they cannot pray when they are at disension. <sup>Pro. 17. 13.</sup> <sup>f</sup> God hath made vs when we were his  
enemies, heires of his kingdome, and shall not we forgieue our brethren  
a small fault?

the duty of seruants

eschew all vice, and  
participate in suffering in  
a good cause, as a  
blessed with God.

The Godly must follow  
the example of Christ  
patiently.

Christ the  
Bishop of our  
soules.

The duty of wiues.

election. 1. 2. 9.

our apparel.

A promise from Christ  
to his church.

The duty of husbands

of wisdom to the  
greatest joy.

Disputation between  
man & wife kindred  
obedience.

Unity in religion.

four charity, courtesy

Blessed they that are  
of

the true grace of Christ  
liberty. 2. 2. 16.

Loue the society of the  
godly. 2. 2. 17.

Tol. 34. 23.

10 \*For if any mā long after life, and to see good dayes, let him refraine his tongue from euill, and his lippes that they speake not euill.

11 \*Let him eschewe euill and do good: let him seeke peace, and follow after it.

12 \*For the eyes of the Lorde are ouer the righteous, & his eares are open vnto their prayers: & the face of the Lorde is vpon them that do euill.

13 And who is it that will harme you, if ye follow that which is good?

14 \*Now standing blessed are ye, if ye suffer for righteounes sake. Yea, feare not their feare, neither be troubled.

15 \*But sanctifie the Lorde God in your hearts, and be readie alwayes to giue an answer to euery man that asketh you a reason of the hope that is in you,

16 \*And that with meekenes and reuerence, hauing a good conscience, that when they speake euill of you as of euill doers, they may be ashamed, which blame your good conuersation in Christ.

17 For it is better (if the will of God be so) that ye suffer for well doing, then for euill doing.

18 \*For Christ also hath once suffered for sinnes, the iuste for the vniuste, that he might bring vs to God, & was put to death concerning the fleshe, but was quickened in the spirit.

19 By the which he also went, & preached vnto the spirits that are in prison.

20 Which were in time passed disobedient, who once the long suffering of God abode in the dayes of \* Noe, while the arke was preparing, wherein fewe, that is, eight soules were saued in the water.

21 To the which also the figure that nowe saueth vs, euen Baptisme agreeth (not the putting away of the filth of the fleshe, but in that a good conscience maketh request to God) by the resurrection of Iesus Christ,

22 Which is \* at the right hande of God, gone into heauen, to whome the Angels, and Powers, and might are subiect.

## CHAP. II.

\* He exhorted vs to eschew sinne, & to spend more time in vice, 7. To be sober and apt to pray, 8. To loue eche other, 12. To be patient in tribulation, 13. To be care that no man suffer in an euill doer, 14. But as a Christian man, and find to be ashamed.

1 Forasmuch then as Christ hath suffered for vs in the fleshe, arme your selues likewise with the same \* miode, which is that he which hath suffered in the fleshe, hath ceased from sinne.

2 That he henceforwarde shoulde liue (as much time as remaineth in the fleshe) not after the lustes of men, but after the will of God.

3 \* For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gentiles, walking in wantonnes,

lustes, drunkenness, in gluttony, drinkings, and in abominable idolatries.

4 Wherein it seemeth to them strange, that ye runne not with the vnto the same excess of ryote: therefore speake they euill of you.

5 Which shall giue accounts to him, that is readie to iudge quicke and dead.

6 For vnto this purpose was the Gospell preached also vnto the deade, that they might be condemned, according to men, in the fleshe, but might liue according to God, in the spirit.

7 Now the end of all things is at hand. Be ye therefore sober, and watching in prayer.

8 But about all things haue feruent loue among you: \* for loue couereth the multitude of sinnes.

9 \* Be ye harborous one to another, without grudging.

10 \* Let euery man as he hath receiued the gift, minister the same one to another, as good disposers of the manifold grace of God.

11 If anye man speake, let him talke as the words of God. If any man minister, let him do it as of the abilitie which God ministreth, that God in all things may be glorified through Iesus Christ, to whome is praise and dominion for euer, and euer, Amen.

12 Dearly beloued, thinke it not strange concerning the fire trial, which is among you to proue you, as though some strange thing were come vnto you:

13 But reioyce, inasmuch as ye are partakers of Christes sufferings, that when his glory shall appeare ye may be glad and reioyce.

14 \* If ye be rayled vpon for the Name of Christ, blessed are ye: for the spirit of glory, and of God resteth vpon you: which on their part is euill spoken of: but on your part is glorified.

15 But let none of you suffer as a murderere, or as a thiefe, or an euill doer, or as a busie bodie in other mens matters.

16 But if any man suffer as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

17 For the time is come, that iudgement must beginne at the house of God. If it first begin at vs, what shall the end be of the which obey not the Gospel of God?

18 \* And if the righteous scarcely be saued, where shall the vngodly & the sinner appeare?

19 Wherefore let them that suffer according to the will of God, commit their soules to him in wel doing, as vnto a faithful Creator.

## CHAP. V.

\* The duties of Pastours is to feed the flocks of Christ, and what rewards they shall haue if they be diligent. 3. He exhorted young persons to submit them selues to the Elders, 4. To be sober and to watch that they may resist the enemy.

b Although the wicked thinke this Gospel new, and vexe you that embrace in yet, hath it been preached to the of tyme past, which now are dead, to the intent that they might haue been condemned, or dead to sinne in the fleshe, and also might haue liued to God in the spirit, which two are the effect of the Gospel.

c As hate moueth vs to re- proche our brother when hee offendeth vs: so loue hideth and pardoneth the fautes which hee committed against vs, though they be neuer so many.

d There is by the multitude.

e As concerning this lyfe where he is punished.

f He is punished.

g He is punished.

h He is punished.

i He is punished.

j He is punished.

k He is punished.



**T**He elders which are among you, beseech which am also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

2 Feed the flocke of God, which dependeth  
upon you, caring for it not by constraint,  
but willingly: not for filthy lucre,  
but of a readie minde.  
3 Not as though ye were Lords ouer Gods  
heritage, but that ye may be examples to  
the flocke.

4 And when the chiefe shepherd shall ap-  
peare, yee shall receiue an incorruptible  
croune of glorie.

¶ Likewise ye younger, submit your selves  
vnto the elders, (and submit your selves e-  
uery man, one to another: \* decke your  
selves inwardly in lowlines of minde; for  
God<sup>e</sup> resisteth the proude, & giueth grace  
to the humble.

**Humble** your felues therfore vnder the  
mightie hand of God, that he may exalt  
you in due time.

7. **Cast**\* all your care on him: for he care-

## THE SECOND

**Be sober and watch; for your adversary**  
**the devil is as a roaring lion, walking about**  
**seeking whom he may devour.**

And the God of all grace, which hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, confirm, strengthen & stablish you.

**To him, all glorie and dominion for ever  
and ever. Amen.**

By Sylvanus a faithful brother unto you,  
(as I suppose have I written briefly, exhort-  
ing and testifying howe that this is the

The Church that is at Babylon elected together with you brethren for and Mins

Grete ye one another with the kiffe of  
loue. Belee be with you all which are i

## THE SECOND EPISTLE

# GENERAL OF PETER.

## THE ARGUMENT.

**T**he effect of the Apostle here is to exhort them which have once professed the true faith of Christ to stand to the same even to the last breath: also that God by his effectuall graces inwardly manumeth them to holines of life, in punishing the hypocrites which abuse his Name, and in increasing his gifts in the godly: wherefore by godly life he being now almost at death's doore, exhorts them to promise their vocation, not setting their affections on worldly things (as he had oft written unto them) but lifting their eyes toward heauen, as they be taught by the Gospel, whereof he is a cleare witness, chiefly in that he heard with his owne eares that Christ was proclaimed from heauen to be the sonne of God, as likewise the Prophets testified. And lest they should promise to them selves quietnes by professing the Gospel, he warneth them both of troubles which they should sustaine by the false teachers, and also by the mockers and commenders of religion, whose manners and craft he lively setteth forth as in a table: aduertising the faithfull not onely to waite diligently for Christ, but also to behold presently the day of his coming, and to preforme them selves vnpossed against the same.

## CHAP. I.

4 Forasmuch as the power of God hath given them all things pertaining unto life, he exhorteth them to flee the corruption of worldly lusts, 10 To make their calling sure with good work, 11 and fruites of faith. 12 He maketh mention of his own death, 17 Declaring the Lord Jesus to be the true sonne of God, as he him self had sene upon the crosse.



IMON Peter  
a seruante  
and an Apo-  
stle of Iesus  
christ, to you  
whaue obrei-  
ned like pre-  
cious faith  
with vs by  
a righteous-  
nes of our

**God and Saviour Jesus Christ :**

Grace & peace be multiplied to you, by y 9

knowledge of God and of Jesus our Lord,

According as his godly power hath giue

vnto vs al things that pertain vnto life & u

godlines," through the knowledge of him  
that hath called vs "vnto glory and vertue.

Whereby most great, and precious promises are given vnto vs, that by them ye should be partakers of the<sup>e</sup> godly nature, in that ye flee the corruption, which is in the world through lust.

Therefore giue euen all diligence there-  
unto: ioyne moreover verue with your  
faith: and with verue, knowledge:

And with knowledge, temperance: and  
with temperance, patience: and with pa-  
tience, godliness:

And with godlines, brotherly kindnes:&  
with brotherly kindnes, loue.

For if these things be among you, and abound, they will make you that ye neither shall be idle, nor unfruitful in the knowledge of our Lord Jesus Christ.

For he y hath not these things, is blind,  
and cannot see farre of, & hath forgotten  
that he was purged from his olde sinnes.

by things which are farre of, purblind, or sandbl.

Look 2. 22-27.

which we feel  
not to be perfect  
in the mind  
and there  
fore we ought  
not to refuse  
that condition  
which is com-  
mon to all the  
saints.

Which was famous citie in Assyria, where Peter then was the Apostle of the circumcised.

Reverunt and sub  
mission to a super  
ior & inferior. v. 1.

Gravitate & sub  
mission to a super  
ior & inferior. v. 1.

Humility. v. 1.

The Lord hath care  
his. v. 1.

The summe of  
our Education &  
Religion. is to be  
by Christ to  
the Father, who  
alleth vs in the  
onne.

We are made  
partakers of the  
same nature, in  
that we flee the  
corruption of  
the world: or as  
Paul writeth, &  
be dead to sinne  
& are not in the  
fleshly manners.

The Greek  
word signifies  
in, that natu-  
rally cannot see,  
except he hol-  
ly meete his  
eye. So Peter  
saith such as  
cannot see hea-





a rillap in om is be  
fiars fill a dangerous  
12. 20. 21

the knowledge of the Lord, & of the Sa-  
mour Iesus Christ, are yet tangled againe  
therin, and ouercome the latter ende is  
worke with them then the beginning.

21 For it had bene better for them, not to  
haue known the waye of righteousnes,  
then after they haue known it, to turne  
from the holy commandment giuen vn-  
to them.

22 But it is come vnto them, according to  
the true prouerbe, \* The dogge is return-  
ed to his own vomitand, The sow that  
was washed, to the wallowing in the myer.

CHAP. III.

3 He sheweth the impietie of them which mocke at Gods  
promises. 7 offer what forre the ends of the worlde  
shalbe. 8 That they prepare them selves therunto. 16  
VVho they are which doubt the writings of S. Paul, and  
the rest of the Scriptures. 18 Concluding with eternall  
thanks to Christ Iesus.

1 His second Epistle I knowe write vnto  
you, beloued, wherewith I stirre vp,  
and warne your pure mindes,

2 To cal to remembrance the words, which  
were tolde before of the holy Prophets, &  
also the commandment of vs the Apo-  
stles of the Lord and Sauour.

3 This first vnderstande, that there shall  
come in the last daies, mockers, which will  
walke after their lustes,

4 And say, Where is the promes of his com-  
ming? for since the fathers died, all things  
continue alike from the beginning of the  
creation.

5 For this they willingly knowe not, that  
the heauens were of old, & the earth that  
was of the water and by the water, by the  
word of God.

6 Wherefore the world that then was, pe-  
rished, overflowed with the water.

7 But the heauens and earth, which are  
nowe, are kept by the same word in store,  
and reserued vnto fite against the daye of  
iudgement, and of the destruction of vn-  
godlie men.

8 Derely beloued, be not ignorant of this  
one thing, that one day is with the Lorde,  
\* as a thousand yeres, & a thousand yeres,  
as one day.

9 The Lorde is not slack concerning his pro-  
mise (as some men counte shal) (euer) but  
is patient toward vs, and \* would haue  
no man to perishe, but would all men to  
come to repentance.

10 \* But the daye of the Lorde will come as  
a thief in the night, in the which the hea-  
uens shall passe away with a noyse, and the  
elements shall melte with heate, and the  
earth with the workes, that are therein,  
shall be burnt vp.

11 Seeing therefore that all these things must  
be dissolved, what maner persons ought ye  
to be in holy conuersation and godlines,

12 Looking for, and haasting vnto the com-  
ming of the day of God, by the which the  
heauens being on fire, shall be dissolved, &  
the elements shall melte with heate.

13 But we looke for \* newe heauens, and a  
newe earth, according to his promise,  
wherin dwelleth righteousnes.

14 Wherefore, beloued, seeing that ye looke  
for such things, be diligent that ye may be  
found of him in \* peace, without spot and  
blameles.

15 \* And suppose that the long suffering of  
our Lorde is saluation, euen as our beloued  
brother Paul according to the wisdom  
giuen vnto him wrote to you,

16 As one, that in all his Epistles speaketh  
of these things: among the which some  
things are \* hard to be vnderstand, which  
they that are vnlearned & unstable, per-  
uert, as they do also other Scriptures vnto  
their owne destruction.

17 Ye therefore, beloued, seeing ye knowe  
these things before, beware, lest ye be al-  
plucked away with the errour of the wic-  
ked, and fall from your owne stedfastnes.

18 But growe in grace, and in the knowe-  
ledge of our Lorde and Sauour Iesus  
Christ: to him be glorie both now and for-  
euermore. Amen.

Psalm 90. 4

1 Thim 6. 16

2 Tim 2. 19

1 Pet 3. 10

1 Pet 3. 12

1 Pet 3. 13

1 Pet 3. 14

1 Pet 3. 15

1 Pet 3. 16

1 Pet 3. 17

1 Pet 3. 18

1 Pet 3. 19

1 Pet 3. 20

1 Pet 3. 21

1 Pet 3. 22

1 Pet 3. 23

1 Pet 3. 24

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1 Pet 3. 27

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1 Pet 3. 29

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1 Pet 3. 61

1 Pet 3. 62

1 Pet 3. 63

1 Pet 3. 64

1 Pet 3. 65

1 Pet 3. 66

1 Pet 3. 67

THE FIRST EPISTLE  
GENERAL OF IOHN.

THE ARGUMENT.

After that S. Iohn had sufficiently declared, howe that our whole saluation doeth consist only in  
Christ, lest that any men should thereby take a boldnes to sinne, he sheweth that no man can be-  
leeue in Christ, vnlesse he doeth endeuour him selfe to keepe his commandments, which thing being  
done, he exhorteth them to beware of false prophetes, whome he calleth Antichrists, and to knowe the spi-  
rites. Last of all he doeth earnestly exhort them vnto brotherly loue, and to beware of deceiues.









the spirit blarney  
with

g By his onely  
death.

Iohn 3. 16.  
1. sim. 6. 26.

the will of

b So that his  
fellow proceed  
deth of sayth

Or, Iohn 3. 16.  
i By his onely  
into vs.

by I conform to god  
I am as one of  
I am to him

no fear in sou.

k Such as should  
trouble the con  
science.

our love in Iohn 3. 16.  
I am as one of  
I am to him

our love in Iohn 3. 16.  
I am as one of  
I am to him

our love in Iohn 3. 16.  
I am as one of  
I am to him

our love in Iohn 3. 16.  
I am as one of  
I am to him

our love in Iohn 3. 16.  
I am as one of  
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our love in Iohn 3. 16.  
I am as one of  
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our love in Iohn 3. 16.  
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our love in Iohn 3. 16.  
I am as one of  
I am to him

our love in Iohn 3. 16.  
I am as one of  
I am to him

our love in Iohn 3. 16.  
I am as one of  
I am to him

our love in Iohn 3. 16.  
I am as one of  
I am to him

our love in Iohn 3. 16.  
I am as one of  
I am to him

through him  
10 Herein is loue, not that we loued God,  
but that he loued vs, and sent his sonne  
to be a reconciliation for our finnes.

11 Beloued, if God so loued vs, we ought al  
so to loue one another.

12 No man hath seene God at any time. If  
we loue one another, God dwelleth in vs,  
and his loue is perfect in vs.

13 Hereby knowe we, that we dwell in him,  
and he in vs: because he hath giuen vs of  
his Spirit.

14 And we haue seene, and do testifie, that  
the Father sent the Sonne to be the Sui  
our of the world.

15 Who euer confesseth that Iesus is the  
Sonne of God, in him dwelleth God, and  
he in God.

16 And we haue knowen, and beleueed the  
loue that God hath in vs. God is loue,  
and he that dwelleth in loue, dwelleth in  
God, and God in him.

17 Herein is the loue perfect in vs, that we  
shoulde haue boldenes in the day of iud  
gement: for as hee is, euen so are wee in  
this world.

18 There is no feare in loue, but perfect  
loue casteth out feare: for feare hath pain  
fulness: and he that feareth, is not perfect  
in loue.

19 We loue him, because he loued vs first.

20 If any man saye, I loue God, and hate  
his brother, he is a lyer: for howe can  
he that loueth not his brother whom he  
hath seene, loue God whom he hath not  
seene?

21 And this commandment haue wee of  
him, that he which loueth God, shoulde  
loue his brother also.

CHAP. V.

1. Iohn 3. 16. I am as one of  
I am to him

1 Who euer beleueeth that Iesus is  
the Christ, is borne of God, and  
euery one that loueth him, which begate,  
loueth him also which is begotten of him.

2 In this we knowe that we loue the chil  
dren of God, when we loue God, and  
keepe his commandmentes.

3 For this is the loue of God, that we keep  
his commandmentes: and his command  
mentes are not grievous.

4 For all that is borne of God, ouercom  
meth the world: and this is the victorie  
that ouercometh the world, euen our  
faith.

5 Who is it that ouercometh the world,  
but he which beleueeth that Iesus is the

Sonne of God.

1 This is that Iesus Christ that came by  
water and blood, not by water onely, but  
by water and blood: and it is the Spirit,  
that beareth witness: for the Spirit is  
truth.

2 For there are three, which beare recorde  
in heauen, the Father, the Worde, and  
the Holy Ghost: and these three are one.

3 And there are three, which beare record  
in the earth, the spirit & the water & the  
blood: and these three agree in one.

4 If we receiue the witness of men, the wit  
nes of God is greater: for this is the wit  
nes of God, which he testified of his Sonne.

5 Hee that beleueeth in the Sonne of  
God, hath the witness in himself: he that  
beleueeth not God, hath made him a lier,  
because he beleueeth not the record, that  
God witnessed of his Sonne.

6 And this is the recorde, that God hath  
giuen vnto vs eternall life, and this life is  
in his Sonne.

7 He that hath the Sonne, hath life: and  
he that hath not the Sonne of God, hath  
not life.

8 These things haue I written vnto you,  
that beleue in the Name of the Sonne  
of God: that ye may knowe that ye haue  
eternall life, and that ye may beleue in  
the Name of the Sonne of God.

9 And this is the assurance, that we haue  
in him, that if we aske any thing accord  
ing to his will, he heareth vs.

10 And if wee knowe that hee heareth vs,  
what euer we aske, we knowe that wee  
haue the petitions that we haue desired of  
him.

11 If any man see his brother sinne a sinne  
that is not vnto death, let him aske, and  
he shall giue him life for them that sinne  
not vnto death. There is a sinne, vnto  
death: I say not that thou shouldest praye  
for it.

12 All vniuerse is sinne, but there is a  
sinne not vnto death.

13 We knowe that whosoever is borne of  
God, sinneth not: but he that is begot  
ten of God, keepeth himselfe, and the  
wicked one toucheth him not.

14 We knowe that we are of God, and the  
whole world is with in wickedness.

15 But we knowe that the Sonne of God  
is come, and hath giuen vs a minde to  
knowe him, which is true: and wee are in  
him that is true, as in his Sonne, as in  
his life: this life is very life, and it is  
eternall life.

16 Babes, keepe your selues from idols,  
 Amen.

17

18

19

20

21

22

23

24

25

26

27

28



## THE SECOND EPISTLE

He writeth vnto a certain Dalry, & sayeth that his children walk in their wrath, & exhorteth them vnto a 30 earnest that he be more of such doctrine as denie that Iesu Christ is come in the flesh. 30 Prayeth them so continue in the doctrine of Christ, & And to haue nothing to do with them that bring in the same doctrine of Christ Iesu and Sathan.

**T**he Elder to the elect  
 Lady, and her children  
 wherof I am the truth:  
 & not I only, but also I  
 have knowe the truth.  
 For the truths sake w  
 dwellen in vs, and thal  
 be with vs for euer!

3 Grace be with you, mercy & peace from  
God the Father, and from the Lord Iesus  
Christ the Sonne of the Father, w<sup>th</sup> truth  
and loue.

4 I reioyced greatly, that I founde of my  
children walking in trieth, as we haue  
received a commaundment of the Father.  
5 And now beleeche I thee, Ladie; (not  
as writing a newe commaundment into  
thee, but that faith which we had from the  
beginning) that we loue one another.  
6 And this is the love, that we should walk

after his commandements. This commandement is, that as yee haue heard from the beginning, ye should walke in it.

For many deceivers are entered into the world, which confess not that Jesus Christ is come in the flesh. He that is such one, is a deceiver and an Antichrist.

Looke to your selues, that we <sup>4</sup> lose not  
the things which we haue done, but that  
we may receiue a full reward.

Whoeuer transgresseth, & abideth not  
in the doctrine of Christ, hath not God.  
Hee that continueth in the doctrine of  
Christ, he hath both the Father and the  
Sonne.

o If there come any vnto you, and bring  
not this doctrine, \* receiue him not to  
house, neither bid him. † God speede.

For he that briddeth him, God speede, is  
partaker of his euill deedes. Although  
I had many things to write vnto you, yet I  
would not write with paper and ynke: but  
I trust to come vnto you, & speake mouth  
to mouth, that our ioye may be full.

The sonnes of thine" elect filter greet  
thee, Amen.

# THE THIRD EPISTLE OF JOHN.

He is glad of Gain that he walketh in the truth, & Exhorteth them to be loving unto the poore Christen in their perfection. & Sheweth the unkind dealing of Diotrophes: 13 And the good report of Demetrius.

I He Elder vnto the beloued  
Gaius, whome I loue in the  
truth.

**B**eloued, I wish chiefly that  
thou prosperedst & faredst  
well, as thy soule prospereth.

3 For I reioyced greatly whē the brethren  
came, and testified of the trueth that is in  
thee, how thou walkest in the trueth.

4 I haue no greater ioy then this, *thus is*, to  
heare that my sonnes walke in <sup>a</sup> veritie.  
5 Beloued, thou doest faithfully whatsoeuer

6 Which bare witness of thy lone before  
the Churches. Whom if thou bringest on

7 Because that for his Names sake they w<sup>e</sup>r  
forth and took nothing of the Gentiles

8 We therefore ought to receive such, that

we might be helpers to the truth.  
I wrote unto the Church but Diocletian  
which loveth to haue the preeminence a-  
mong them receiued it not.

Wherefore if I come, I will declare his  
deedes which he doeth, preaching against  
vs with malicious words, & not therewith  
content, neither he him self receiveth the  
brethré, but forbiddeth them that would,  
and thrusteth them out of the Church.

**Beloued, followe not that which is euill, but that which is good: he that doeth wel, is of God: but he that doeth euill, hath not seene God.**

Demetrius hath good report of all men,  
and of the truth it selfe: yea, and wee our  
selues beare record, and ye know that our  
record is true.

I haue many thinges to write: but I will  
not with ynke and pen write vnto thee.

For I trust I shall shortly see thee, and we shall speak mouth to mouth. Peace be with thee. The friends salute thee. Greete the friends by name.

# THE GENERAL EPI-

## THE ARGUMENT.

**S**aint Iude admonisheth al Churches generally to take heede of false teachers, which go about to draw away the hearts of the simple people from the truth of God, and willesh them to have no fellowship with such, whome he setteth forth in their liuely colours, shewing by diuers examples of the Scriptures what horrible vengeance is prepared for them: finally he comforteth the faithful, and exhorteth them to persevere in the doctrine of the Apostles of Iesus Christ.





Vde a seruaut of I E S V S  
CHRIST, and brother of  
lames, to them which  
are called and sanctified  
of God, the Father, and  
referred to I E S V S

Christ.

2 Mercie vnto you, and peace and loue be multiplied.

3 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you to exhort you, that ye shoulde earnestly contend for the maintenance of the faith, which was once giuen vnto the Saintes.

4 For there are cerrein men crept in which were before of old ordained to this condemnation: vngodlye men, they are which turne the grace of our God into wantonnes, and deny God the onely Lord, and our Lord Iesus Christ.

5 I will therefore put you in remembrance, forasmuch as ye once knew this, how that the Lord, after that he had deliuered the people out of Egypt, destroyed them afterward which beleued not.

6 The Angels also which kept not their first estate, but left their owne habitatio, he hath referred in euermolde chaine, vnder darkenes vnto the iudgement of the great day.

7 As Sodom and Gomorreh, & the cities about them, which in like maner as they did, committed, & followed strange flesch, are set forth for an ensample, and suffer the vengeance of eternall fire.

8 Likewise notwithstanding these dreamers also defile the flesh, and despise gouernement, and speake euil of them that are in authoritie.

9 Yet Michael the Archangel, when hee strove against the deuill, & disputed about the bodie of Moses, durst not blame him with cursed speaking, but said, The Lord rebuke thee.

10 But these speake euil of those thinges, which they knowe not: and whatsoever thinges they know naturally, as beastes, which are without reason, in those thinges they corrupt them felices.

11 Wo be vnto them: for they haue followed the way of Cain, & are cast away by the thing, o God, in by their carnal iudgement. Gen. 4. 1.

the deceit of Belaaams wages, and perishe in the gainelaying of Core.

12 These are spottes in your feasts of chaistie when they feast with you, without all feare, feeding themselves: cloudes they are without water, caried about of winds, corrupt trees, & without fruit, twice dead, & plucked vp by the rootes.

13 They are the raging waues of the sea, foaming out their owne shame: they are wandering starres, to whome is referred the blacknes of darkenes for euer.

14 And Enoch also the seutenth from Adam, prophesied of such sayings. Behold, the Lord commeth with thousands of Saints.

15 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked deeds, which they haue vngodly committed, and of all their cruel speakings, which wicked sinners haue spoken against him.

16 These are murderers, complainers, walking after their owne lusts: whose mouthes speak proud thinges, hauing men perones in admiration, because of a vantage.

17 But ye beloued, remember the wordes which were spoken before of the Apostles of our Lord Iesus Christ.

18 How that they told you that there should be mockers in the last time, which should walke after their owne vngodly lusts.

19 These are makers of sectes, fleshlye, hauing not the Spirit.

20 But, yee beloued, edifie your selues in your most holy faith, praying in the hoyle Ghost.

21 And keep your selues in the loue of God, looking for the mercy of our Lorde Iesus Christ vnto eternall life.

22 And haue copalsion of some, in putting difference.

23 And other saue with feare, pulling the out of the fire, and haue euen the garnet sported by the flesh.

24 Nowe vnto him that is able to keep you, that ye fall not, and to present you faultles before the presence of his glorie with loye.

25 That is, to God only wife, our Satiour, be glory, and maiestie, and dominion, & power, both now and for euer. Amen.

also to take away all occasions which are as preparatives and riet to the same.

## THE REVELATION OF

John the Diuine.

### THE ARGUMENT.

IT is manifest, that the holy Ghost would as it were gather into this most excellent booke a summe of those propheties, which were written before, but should be fulfilled after the comming of Christ, adding also such thinges as should be expedite, aswell so forewarne vs of the dangers so come, as to admonish vs to beware some and encourage vs against others. Herein therefore is lively set forth the Dominie of Christ, and the testimonies of our redemption, what things the Spirit of God alloweth in the ministers

a The faithful are sanctified of God the Father in the Sonne by the holy Ghost. b That he should keepe you, Iohn. 17. 6.

c Against the assaults of Satan and heretikes.

d That ye should keepe it for euer.

e He confirmeth their hearts against the temptations of religion and Apostates, shewing that such men trouble not the church at all.

f Their incontinencie was the fountain of all their euill.

g Then shall be their extreme punishment.

h Most horrible pollutions.

i Which these themselves dull and impudent.

k It is most like that this example was written in some of those bookes of the Scripture which are now lost.

l In Zacharie, 3. 1. Christ vnder the name of the Angel rebuked Satan as knowing that he went about to hinder the Church: but here we are admonished not to seeke to reuenge our selves by euil speaking, but to referre the thing to God.

m By their carnal iudgement.

n Gen. 4. 1.

o Gen. 4. 1.

p Gen. 4. 1.

q Gen. 4. 1.

r Gen. 4. 1.

s Gen. 4. 1.

t Gen. 4. 1.

u Gen. 4. 1.

v Gen. 4. 1.

w Gen. 4. 1.

x Gen. 4. 1.

y Gen. 4. 1.

z Gen. 4. 1.

ministers, & what things he reproveth: the providence of God for his elect, & of their glory & consolation in the day of vengeance: how this the hypocrites which sting like Scorpions the members of Christ shall be destroyed, but the Lamb Christ shall defend the which beare witness to the truth, who in despite of the beast and said will reigne ever al. The lively description of Antichrist is set forth, whose time and power notwithstanding is limited, & albeit that he is permitted to rage against the elect, yet his power stretcheth no further the to the hairs of their bodies: and at length he shall be destroyed by the wrath of God, when as the elect shall give praise to God for the victorie: nevertheless for a season God will permit this Antichrist, and strumpet under colour of faire speech and pleasant doctrine to deceive the world, wherefore he aduersifeth the godly (which are but a smal portion) to avoid this harlots flatteries, & brags, whose ruine without mercy they shall see, and with the heavenly coparies sing continual praises for the Lamb: is marked: the word of God hath gotten the victory: Satan has a long time was united, is now cast with his ministers into the pit of fire to be tormented for ever, whereas contrariwise the saythfull (which are the holy Citty of Ierusalem, and wife of the Lamb) shall enjoy perpetual glory. Reade diligently, judge soberly, and call earnestly to God for the true understanding hereof.

CHAP. I.

1 The cause of the revelation. 2 Of them that reade it. 3 John writeth to the seven Churches. 4 The manifest and office of the Sonne of God. 5 The vision of the candlesticks and starres.

**The** revelation of IESUS CHRIST, which God gaue vnto him, to shewe vnto his seruantes things which must shortly be done: which he se, & shewed by his Angel vnto his servant Iohn,

2 Who bare recorde of the worde of God, and of the testimonie of Iesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that heare the wordes of this prophesie, and keepe those things which are writt therein: for the time is at hand.

4 Iohn, to the seven Churches which are in Asia, Grace be with you, & peace from him, Which is, and Which was, & Which is to come, and from the seven Spirites which are before his Throne.

5 And from Iesus Christ, which is a faithful witness, and the first begotten of the dead, and Prince of the Kinges of the earth, vnto him that loued vs, and walketh vs from our finnes in his blood,

6 And made vs Kinges and Priests vnto God euen his Father, to him be glory, and dominion for euermore. Amen.

7 Beholde, he cometh with cloudes, & euery eie shall see him: yea, eue they which beared him through: and al kinred of the earth shall waile before him, Euen so, Amen.

8 I am alpha and omega, the beginning and the ending, saith the Lord, Which is, & Which was, and Which is to come, euen the Almighty.

9 Iohn, euen your brother, and companion in tribulation, and in the kingdom & patience of Iesus Christ, was in the ylle called Patmos, for the worde of God, and for the witnessing of Iesus Christ.

10 And I was rauished in spirit on the Lords day, and heard behinde me a great voyce, as it had bene of a trumpet,

11 Saying, I am alpha and omega, the first and the last: and that which thou seest, write in a booke, and send it vnto the seven Churches which are in Asia, vnto Ephesus, and vnto Smyrna, & vnto Pergamus, and vnto Thyatira, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned backe to see the voyce, that spake with me: & when I was turned, I saw seven golden candlesticks,

13 And in the middes of the seven candlesticks, one like vnto the Sonne of man, clothed with a garment downe to the feete, and girded about the pappes with a golden girdle.

14 His head, and heares were white as white wooll, and as snow, and his eyes were as a flame of fire.

15 And his feet like vnto fine brasse, burning as in a fornace: and his voyce as the sound of many waters.

16 And he had in his right hand seuen stars: and out of his mouth went a sharpe two edged sworde: and his face shined as the sunne shined in his strength.

17 And when I saw him, I fell at his feete as a dead: then he laid his right hand vpon me, saying vnto me, Feare not: I am the first and the last,

18 And am aliue, but I was dead: & beholde, I am aliue for euermore, Amen: & I haue the keyes of hell and of death.

19 Write the things which thou hast seene, and the things which are, and the things which shall come hereafter,

20 The myserie of the seven starres which thou sawest in my right hand, and the seven golden candlesticks, in this, The seven starres are the Angels of the seuen Churches: & the seven candlesticks which thou sawest, are the seven Churches.

him, & also his worde is heard & preached through the world: y Which are the pastors of the Churches. 2 This worde signified his worde and the vertue thereof, as is declared, Ebre. 4. 12. 10. 9. a To comfort me. 11. 4. 1. 4. 6. b Equal God with my Father, and eternal. c That is, power ouer them. d In the latter dayes. e In my protection. f That is, the ministers, Mal. 2. 7.

CHAP. II.

He exhorteth four Churches 3 To repentance, 4 To perseuerance, 5 To patience, 6 To amendment: 7. 14. 20. 23. 24. wel by threatening, 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

k Which some call Sunday: S. Paul the first day of the weeke, 1 Cor. 16. 1. act. 20. 7. and it was established after that the Iewes Sabbath was abolished. 1 I am he before whom nothing was yea, by who whatsoeuer is made, was made, and he that shall remaine when all things shall perishe, euen I am the eternal God.

m Of the which some were fallen: others decayed: some were proud: others negligent: so that he thought remedy for all n That is, him whose voyce I heard.

o Meaning the Churches. p Which was Christ the head of the Church.

q As the chief Priest.

r For in Iohn was no concupiscence, which is signified by girding the loynes.

s To signifie his wisdom, eternitie and diuinitie.

t To see the secretes of the heart.

u Or, examining.

v His iudgements and voyces are most perfect.

x Both because all nations prayse

y Which are the pastors of the Churches.

z This worde signified his worde and the vertue thereof, as is declared, Ebre. 4. 12. 10. 9. a To comfort me. 11. 4. 1. 4. 6. b Equal God with my Father, and eternal. c That is, power ouer them. d In the latter dayes. e In my protection. f That is, the ministers, Mal. 2. 7.

Angel. b. i.

Iesus Christ the first witness.

Cor. 1. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Phry. 1. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



<sup>a</sup> To the Pastor  
or Minister  
which are called  
by this name,  
because they are  
Gods messengers,  
and haue their  
office common  
with IESVS  
Christ, who also  
is called an An-  
gell.

<sup>b</sup> Reade Chap.  
11. 3.

<sup>c</sup> In his pro-  
tection.

<sup>d</sup> According to  
his promises, Mat.  
28. 20. he will  
be with them to  
the ende of the  
worlde.

<sup>e</sup> Thy fiftie lone,  
that thou had-  
dest toward God  
and thy neigh-  
bour at the first  
preaching of the  
Gospell.

<sup>f</sup> The office of  
the Pastor is se-  
parated to a candle  
stick or lampe,  
forasmuch as he  
ought to shine  
before men.

<sup>g</sup> These were  
hereticks which  
held that wines  
should be com-  
mon, and as some  
thinker were na-  
med of one cal-  
led Nicolas, of  
whom is written,

<sup>h</sup> And he, which  
was chosen among  
the Disciples.

<sup>i</sup> Meaning the  
life everlasting;  
thus by corpo-  
ral benedictions he  
raiseth them up  
to consider spiri-  
tial blessings.

<sup>j</sup> This is  
thought to be  
Polycarpus,

<sup>k</sup> who was mini-  
ster of Smyrna,  
86 yeres, as hee  
him selfe con-  
fessed before He-  
rodes, when as  
he was led to be  
burned for  
Christes cause.

<sup>l</sup> The eternall  
Diuinitie of Ie-  
sus Christ is here most plainly declared with his mode,  
& victorie  
ouer death, so as hee  
saith, they shall not  
be ouercome by death.

<sup>m</sup> This  
was the persecution  
vnder the Emperour Domitian.

<sup>n</sup> In spiri-  
tual treasures.

<sup>o</sup> They are not  
Abrahams children  
according to the  
faith.

<sup>p</sup> Here he nameth  
the author of all  
our calamities, in-  
courageing vs  
manfully to fight  
against him; in  
promising vs the  
victorie.

<sup>q</sup> Signi-  
fying many cryes  
at Genes. 31. 41.  
nomb. 24. 22.  
although there  
shall be com-  
fort and releafe.

<sup>r</sup> The first death  
is the naturall  
death of the bo-  
die; the second  
is the eternall  
death: from the  
which all are free  
that beleeue in  
Iesus Christ, Iohn  
5. 24.

<sup>s</sup> The worde of  
God is the sword  
with two edges,  
Ebre. 4. 12.

<sup>t</sup> All towne  
& countries, whence  
Gods worde and  
good lining is  
banished, are the  
throne of Satan,  
and also those  
places where the  
worde is not pre-  
ached sincerely,  
nor manners  
right reformed.

<sup>u</sup> In the venie  
heate of persecu-  
sion and slaught-  
er of the Martyrs,  
they continued in  
the pure faith, and  
therefore are  
commended after  
a sort.

**V**nto the Angel of the Church of Ephesus write, These things sayth hee that holdeth the seven starres in his right hande, and walketh in the middes of the seven golden candlestickes.

I knowe thy workes, and thy labour, and thy pacience, and how thou canst not forbear them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them liars. And thou hast suffred, and hast pacience, and for my Names sake hast laboured, & hast not fainted.

Neuertheles, I haue *somerwhat* agaynst thee, because thou hast left thy first loue. Remember therefore from whence thou art fallen, and repent, & do the first workes; or els I will come against thee shortly, and will remove thy candlesticke out of his place, except thou amend.

But this thou hast, that thou hatest the workes of the Nicolaitans, which I also hate. Let him that hath an eare, heare, what the Spirit sayeth vnto the Churches, To him that ouercommeth, will I giue to eate of the tree of life, which is in the middes of the Paradise of God.

And vnto the Angel of the Church of the Smyrnians write, These things sayeth he that is first, and last, which was dead, and is aliue.

I know thy workes and tribulation, and pouertie, (but thou art rich) and I knowe the blasphemie of them, which say they are Iewes, and are not, but are the Synagogue of Satan.

Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the deuill shall cast some of you into prison, that ye may be tried, and ye shall haue tribulation ten dayes: but thou faithful vnto the death, and I will giue thee the crowne of life.

Let him that hath an eare, heare what the Spirit sayeth to the Churches. He that ouercommeth, shall not be hurt of the second death.

And to the Angel of the Church which is at Pergamus write, This faith he which hath the sharpe sword with two edges.

I knowe thy workes and where thou dwellest, *euen* where Satans throne is, & thou keepst my Name, and hast not denied my faith, euen in those dayes when

Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

But I haue a fewe things agaynst thee, because thou hast there them that mayn-  
taine the doctrine of Balaam, which taught Balac to put a stumbling block before the childre of Israel, that they should eate of things sacrificed vnto idoles, and commit fornication.

Euen so hast thou them, that maintaine the doctrine of the Nicolaitans, which thing I hate.

Repent thy selfe, or els I will come vnto thee shortly, and will fight agaynst them with the sword of my mouth.

Let him that hath an eare, heare what the Spirit saith vnto the Churches. To him that ouercommeth, will I giue to eate of the Manna that is hid, and will giue him a white stone, and in the stone a new name written, which no man knoweth, sauing he that receyueh it.

And vnto the Angel of the Church which is at Thyatira write, These things sayth the sonne of God, which hath his eyes like vnto a flame of fire, and his feete like fine brasse.

I know thy workes and thy loue, and seruice, and faith, and thy pacience, and thy workes, and that they are mo at the last end at the first.

Notwithstanding, I haue a fewe things agaynst thee, that thou suffrest the woman Jezabel, which falleth herself a Prophetesse, to teache & to deceiue my seruants to make them commit fornication, and to eate meates sacrificed vnto idoles.

And I gaue her spate to repent of her fornication, and she repented not.

Beholde, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent of their workes.

And I will kill her children with death: and all the Churches shal knowe that I am he which searche the reins and hearts: and I will giue vnto euery one of you according vnto your workes.

And vnto you I say, the rest of them of Thyatira, As many as haue not this learning, neither haue knowne the deepnes of Satan (as they speake) I will put vpon you none other burden.

But that which yee haue already holde fast, I will I come.

For he that ouercommeth and keepeth my workes vnto the ende, to him will I giue power ouer nations,

And he shall rule them with a rodde of yron: and as the vessels of a potters, shall they be broken.

Euen as I receiued of my Father, so will I giue him the morning starre.

Let him that hath an eare, heare what the Spirit sayth to the Churches.

Such are  
like confessions  
to Balaam, which  
for lucre per-  
suade to idola-  
trie or whoredom  
2 Tim. 2. 14.  
and 25. 1.

And not com-  
mon to all.

Such a stone  
was wont to be  
giuen to them  
that had gotten  
any victorie or  
prize, in forme of  
honour, & there-  
fore it is figuratiue  
here a token of  
Gods fauour, and  
grace.

It was a stone  
one way commo-  
n in iudgement.

The new name  
also figuratiue  
renomine was  
not.

As that which  
Jezabel man-  
ned strange reli-  
gion and crea-  
ted crueltie  
agaynst the  
seruants of God,  
so are there  
among them  
that do the  
like.

They were  
sent to seduce  
& false doctrine,  
commo-  
n to all whoredoms  
whereof Iesus  
whoredoms.

Hee  
lowe her wor-  
shipp.

1. Iohn. 1. 6. 7.

1. Iohn. 1. 6. 7.

1. Iohn. 1. 6. 7.

1. Iohn. 1. 6. 7.

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1. Iohn. 1. 6. 7.

1. Iohn. 1. 6. 7.



CHAP. III.

He exhorted the Churches or ministers to the true profession of faith and to watching, in VIIth promise to them that persevere.

1 And write vnto y<sup>e</sup> Angel of the Church which is at Sardis. These things saith he that hath the seven Spirits of God; & the seven starres, I know thy workes: for thou hast a name that thou liuest, but thou art dead.

2 Bee awake and strengthen the things which remaine, that are ready to die: for I haue not founde thy workes persefure before God.

3 Remember therefore, how thou hast receiued and heard, and holde fast, and repent. If therefore thou wilt not watch, I will come on thee as a thiefe, and thou shalt not knowe what houre I will come vpon thee.

4 Now withstanding thou hast a fewe names yet in Sardis, which haue not defiled their garments: and they shall walke with me in white: for they are worthe.

5 He that ouercometh, shall be clothed in white aray, & I will not put out his name out of the Booke of life, but I will confesse his name before my Father, and before his Angels.

6 Let him that hath an eare, heare, what the Spirit saith vnto the Churches.

7 And write vnto y<sup>e</sup> Angel of the Church which is at Philadelphus. These things saith he that is Holy & True, which hath the keye of Dauid, which openeth and no man shutteth, and shutteth & no man openeth.

8 I knowe thy workes: beholde, I haue set before thee an open doore, and no man can shut it: for thou hast a litle strength & hast kept my worde, and hast not denied my Name.

9 Beholde, I will make them of the Synagogue of Satan, which call them selues Iewes and are not, but doo lie: beholde, I say, I will make them, that they shall come and worship before thy feete, and shall know that I haue loued thee.

10 Because thou hast kept the worde of my patience, therefore I will de huer thee from the houre of temptation, which will come vpon all the world to trie them that dwell vpon the earth.

11 Beholde, I come shortly: holde that which thou hast, that no man take thy crowne.

12 Him that ouercometh, I will make a pillar in the Temple of my God, and he shall go no more out: & I will write vpon him the Name of my God, and the name of the cite of my God, which is the newe Ierusalem, which commeth downe out of heauen from my God, & I will write vpon him my newe Name.

13 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write, These things saith

Amen, the faithfull and true witness, the beginning of the creation of God. I knowe thy workes, that thou art neither colde nor hote: I would thou wast colde or hote.

16 Therefore, because thou art luke warme, & neither colde nor hote, I will send to passe, that I shall spew thee out of my mouth.

17 For thou saiest, I am rich and increased with goods, and haue neede of nothing, and knowest not howe thou art wretched and miserable, and poore, & blinde, and naked.

18 I counsel thee to bue of me golde tryed by the fire, that thou maist be made rich, and white raiment, that thou maist be clothed, and that thy shewe nakednes doe not appeare: & I anoint thine eyes with eye salve, that thou maist see.

19 As many as I loue, I rebuke and chastise: zealous therefore and amend.

20 Behold I stand at the doore, and knocke: If any man heare my voyce and open the doore, I will come in vnto him, and will sup with him, and he with me.

21 To him that ouercometh, I will grant to sit with mee in my throne, euen as I haue come, and sit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

23 Amen. Iesus sayeth thus, I knowe thy workes, & thou art luke warme, & neither colde nor hote. I would thou wast colde or hote.

After this I looked, and beheld, a doore was open in heauen: & the first voyce which I heard, was as it were of a trumpet talking with me, saying, Come vp hither, and I will shewe thee things which must be done hereafter.

And immediately I was wafted in the spirit, and beholde, a throne was set in heauen, and one sat vpon the throne.

And he that sat, was to looke vpon the vnto a staffe stone, & a sea line, & there was a rainbow round about the throne, in light like to an emerald.

And rounde about the throne were foure and twenty seats, & vpon the seats I saw foure and twentie Elders sitting, clothed in white raiment, and had on their heads crownes of golde.

And out of the throne proceeded lightnings, and thundrings, and voyces, and there were seven lampes of fire, burning before the throne, which are the seven Spirits of God.

And before the throne there was a sea of glasse like vnto crystal: and in the middles of the throne, & round about the throne, were foure beasts full of eyes before and

behinde. The world is compared to a sea because of the changes and mutableness. It is as clear as crystal before the eyes of God, because there is nothing in it to hide that is hid from him. They are called Cherubims, Iack 10.10.

That is, Truth it selfe. Of whom all creatures haue their beginning.

which the faithfull & true witness.

white raiment

the Lord rebuketh they that be slacke

apocryph. 2.5

the reward of patience 3.10

7 And the first beast was like a lyon, and the second beast like a calfe, & the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the foure beasts had eche one of them six wings about him, and they were full of eyes within, and they cealed nor daye nor night, saying, <sup>1</sup> Holy, holy, holy Lorde God almighty, Which was, and Which is, and Which is to come.

9 And when those beasts gaue glorie, and honour, & thanks to him that sat on the throne, which lieth for euer and euer,

10 The foure and twentie Elders fel downe before him that sat on the throne, and worshipped him, that lieth for euermore, and cast their crownes before the throne, saying,

11 Thou art <sup>1</sup> worthy, O Lord, to receiue glorie and honour, and power: for thou hast created all thinges, and for thy willes sake they are, and haue bene created.

**CHAP. V.** And I sawe in the right hande of him that sat vpon the throne, a Booke written within, & on the backside, sealed with <sup>7</sup> seuen seales.

2 And I sawe a strong Angel, which preached with a loude voyce, Who is worthy to open the booke, and to loose the seales thereof?

3 And no man in heaue, nor in earth, neyther vnder the earth, was able to open the Booke, neither to looke thereon.

4 Then I wept much, because no man was found worthy to open, and to reade the Booke, neither to looke thereon.

5 And one of the elders sayde vnto mee, Weepe not: beholde, the <sup>1</sup> Lyon which is of the tribe of Iuda, the roote of David, hath obtained to open the Booke, and to loose the seuen seales thereof.

6 Then I behelde, and lo, in the middes of the throne, & of the foure beasts, and in the middes of the Elders, stood a Lambe, as though he had bene killed, which had <sup>7</sup> seuen hornes, and <sup>7</sup> seuen eyes, which are the <sup>7</sup> seuen spirits of God, sent into all the world.

7 And he came, and tooke the Booke out of the right hande of him that sat vpon the throne.

8 And when he had taken the Booke, the foure beasts & the foure and twentie Elders fel downe before the Lambe, hauing euerie one harpes and golden vials full of odoures, which are the <sup>1</sup> prayers of the Saints,

9 And they sung a new song saying, Thou art worthy to take the Booke and to open the seales thereof, because thou wast killed, & hast <sup>1</sup> redeemed vs to God by thy blood out of euery kindred, and tongue,

and people, and nation,

10 And hast made vs vnto our God <sup>1</sup> Kings and Priests, and we shall <sup>1</sup> reigne on the earth.

11 Then I beheld, and I heard the voyce of many Angels round about the throne, & about the beasts and the Elders, and there were <sup>1</sup> thousand thousands,

12 Saying with a loude voyce, Worthie is the <sup>1</sup> Lambe that was killed to receiue power & riches, & wisdom, and strength, and honour, and glory, and praise.

13 And all the creatures which are in heauen, and on the earth, & vnder the earth, and in the sea, and all that are in them, heard, I, saying, Prayse and honour, and glory, and power be vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beasts said, Amen, & the foure & twentie Elders fel downe, & worshipped him that lieth for euermore.

**CHAP. VI.** The Lambe opened the first seale, and many things followe the opening thereof, so that this containeth a general prophesie to the ende of the worlde.

1 Then I behelde when the Lambe had opened one <sup>1</sup> of the seales, & I heard one of the foure beasts say, as <sup>1</sup> was the noise of thunder, Come and see.

2 Therefore I behelde, and lo, there was a <sup>1</sup> white horse, and he that <sup>1</sup> sat on him, had a bowe, and a crowne was giuen vnto him, and he went forth conquering that he might ouercome.

3 And when he had opened the seconde seale, I heard the second beast say, Come and see.

4 And there went out another horse, <sup>1</sup> that was red, & power was giuen to him that sat thereon, to take peace fro the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 And when he had opened the third seale, I heard the third beast say, Come and see.

6 Then I beheld, and lo, a blacke horse, & he that sat on him, had balances in his hand.

7 And I heard a voyce in the middes of the foure beasts say, <sup>1</sup> Measure of wheat for a penie, and <sup>1</sup> measure of barley for a penie, and oyle, & wine hurt thou not.

8 And when hee had opened the fourth of the seales, I heard the voice of the fourth beast say, Come and see.

9 And I looked, and behelde, a <sup>1</sup> pale horse, & his name that sat on him was Death, and <sup>1</sup> Hell followed after him, and power was giue vnto them, ouer the fourth part of the earth, to kill with sword, and with hunger, and with death, & with the beasts of the earth.

10 And when he had opened the <sup>1</sup> fifth seale, I saw vnder the altar the soules of them,

all perfection of the Church noted by the fifth seale. The Saints are vnder the altar, which is Christ, meaning that they are

and death of man and beast. <sup>1</sup> On the ground

all perfection of the Church noted by the fifth seale. The Saints are vnder the altar, which is Christ, meaning that they are

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*The cry of 3 Martyrs*  
6. 10.

that were killed for the word of God, and for testimony which they maintained.

10 And they cryed with a loude voyce, saying, How long, Lord, holy and true! dost not thou iudge and auenge our blood on them that dwell on the earth?

11 And long white robes were given vnto euery one, and it was said vnto them, that they shoulde rest for a litle season vntill their fellow seruants, and their brethren that shoulde be killed euen as they were, were fulfilled.

12 And I beheld when he had opened the fixt seale, & lo, there was a great earthquake, and the sunne was as blacke as sackcloth of heare, & the moone was like blood.

13 And the starres of heauen fell vnto the earth, as a figge tree casteth her greene figs, when it is shaken of a mightie winde.

14 And heauen departed away, as a scrole when it is rolled, and euery mountaine & yle were moued out of their places.

15 And the Kings of the earth, & the great men, and the rich men, & the chief captaynes, and the mightie men, & euery bondman, and euery free man, hid their selues in denes, and among the rockes of the mountaines,

16 And said to the mountaines and rocks, **Fall on vs, & hide vs from the presence of him that sitteth on the throne, & from the wrath of the Lambe.**

17 For the great day of his wrath is come, and who can stand?

dreth & foure & fourtie thousand of al the tribes of the children of Israel.

Of the tribe of Iuda were sealed twelue thousande. Of the tribe of Reuben were sealed twelue thousande. Of the tribe of Gad were sealed twelue thousande.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousande. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousand. Of the tribe of **Leui** were sealed twelue thousande. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

8 Of the tribe of Ioseph were sealed twelue thousand. Of the tribe of Benjamin were sealed twelue thousand.

9 After these things I beheld, & lo, a great multitude, which no man coulde number, of al nations and kindreds, and people, & tongues, stood before the throne, and before the Lambe, clothed with long white robes, and palmes in their hands.

10 And they cried with a loude voyce, saying, **Saluation cometh of our God, that sitteth vpon the throne, and of the Lambe.**

11 And al the Angels stood round about the throne, and about the Elders, & the foure beasts, and they fel before the throne on their faces, and worshipped God.

12 Saying, Amen. Praise and glorie, & wisdom, and thanks, and honour, & power, & might, be vnto our God for euer more, Amen.

13 And one of the Elders spake, saying vnto me, What are these which are arrayed in long white robes, & whence came they?

14 And I said vnto him, Lorde, thou knowest. And he said to me, These are they, which came out of great tribulation, and haue washed their long robes and haue made their tog robes white in the blood of the Lambe.

15 Therefore are they in the presence of the throne of God, and serue him day and night in his temple, and he that sitteth on the throne, wil dwell among them.

16 They shall hunger no more, neither thirst any more, neyther shall the sunne light on them, neither any heate.

17 For the Lambe, which is in the middes of the throne, shal gouerne them, and shal lead them vnto the liuely fountaines of waters, and God shall wipe away all teares from their eyes.

18 He shall giue them life and conserue them in eternall life. **These are the names of them which are sealed.**

CHAP. VIII.

The seventh seale was opened: there wasten in beames. The foure Angels of the four winds, and the foure plagues follow vpon the sixth.

1 And when he had opened the seventh seale, there was silence in heau above corruption of the doctrine: but vnder the seventh he sheweth the great danger thereof, and what troubles, pestes, and heresies haue bene and shall be brought vnto the Church thereby. That the hearers might be more attentive.

Tit. ij. halfe

Which signifies the change of doctrine, which is the cause of divisions and troubles that come to this world. That is, the heresies of the Gospel.

The traditions of the Church, which are the cause of divisions and troubles that come to this world.

The Church, which is the cause of divisions and troubles that come to this world.

The kingdom of God, which is the cause of divisions and troubles that come to this world.

The kingdom of God, which is the cause of divisions and troubles that come to this world.

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The kingdom of God, which is the cause of divisions and troubles that come to this world.

saluation cometh of our God, that sitteth vpon the throne, and of the Lambe.

The glorious vision of the Father, the Sonne, and the holie Ghost.

Which is the name of them which are sealed.













10 Then I heard a loud voice, saying, Now is salvation in heaven, and strength and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they buoed him by the blood of the Lambe, and by the words of their testimony, and they loved not their lives unto the death.

12 Therefore reioyce, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea: for the deuill is come down vnto you which hath great wrath, knowing that he hath but a short time.

13 And when the dragon saw that he was cast vnto the earth, he persecuted the woman which had brought forth the man child.

14 But to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and time, and halfe a time, from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman like a flood: that he might cause her to be caried away of the flood.

16 But the earth helpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made waste with the remnant of her seede, which keepe the commandmentes of God, and haue the testimony of Iesus Christ.

18 And I stood on the sealand.

CHAP. XVII.

1 And I saw a beast rise out of the sea, hauing seven heades, and ten hornes, & vpon his hornes were ten crownes, and vpon his heades the name of blasphemie.

2 And the beast which I sawe, was like a Leopard, and his feete like a beares, and his mouth as the mouth of a lion: and the dragon gaue him his power and his throne, and great authoritie.

3 And I sawe one of his heades as it were wounded to death, but his deadly wound was healed, and all the world wondered and followed the beast.

4 And they worshipped the dragon which gaue power vnto the beast, and they worshipped the beast, saying, Who is like vnto the beast? who is able to warre with him?

5 And there was giuen vnto him a mouth, that he spake great things, and blasphemies, that he should make warre with the Saints, and to overcome them: and he was allowed to doe so for forty and two monethes.

& power was giuen vnto him, to doe two and fourtie monethes.

6 And hee opened his mouth vnto blasphemie against God, to blaspheme his Name and his tabernacle, and them that dwell in heaven.

7 And it was giuen vnto him to make war with the Saints, and to overcome them, and power was giuen him ouer euerye kindred and tongue, and nation.

8 Therefore all that dwell vpon the earth, shal worship him, whose names are not written in the booke of life of the Lambe, which was slaine from the beginning of the worlde.

9 If any man haue an eare, let him heare.

10 If any leade into captiuitie, he shall go into captiuitie: if any kill with a sword, he must be killed by a sword: here is the patience, and the faith of the Saints.

11 And I beheld another beast coming vp out of the earth, which had two hornes like the Lambe: but he spake lyke the dragon.

12 And he did all that the first beast could doe before him, and he caused the earth, and them which dwell therein, to worship the first beast, whose deadly wounde was healed.

13 And he did great wonders, so that hee made fire to come downe from heauen on the earth, in the sight of men.

14 And he deceyued them that dwell on the earth by the signes, which were permitted to him to doe in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound of a sword, and did lue.

15 And it was permitted to him to giue a spirite vnto the image of the beast, so that the image of the beast should speake, and shoulde cause that as many as would not worship the image of the beast, shoulde be killed.

16 And hee made all, both small and great, riche and poore, free and bonde, to receiue a marke in their right hande, or in their foreheades.

17 And that no man might buy or sel, saue

Antichrist

tyne and power is limited

in their bodies, not in soules.

He meaneth that vniuersal departing thereof

Paul speaketh of the resurrection

Antichrist hath not power ouer the dead.

As God ordained from before all beginning, and all the ceremonies were as signes

Sacraments of Christs death.

They which led foules captiuitie, go themselves into captiuitie.

As Kingdome of Christ is from heauen, and bringeth me thither

to the Popes kingdome is of the earth & leadeth to perdition

and is begun and established by ambition, covetousnes, craft, treason and tyrannie.

Which signifieth the priesthood & the kingdome, and therefore he

quester his armes two keyes, and hath two

swaynes caried before him. So Boniface the

eight which first ordained the Lubile, shewed

him selfe one day in apparell as a

Pope, & the next day in harness as the Emperour,

& the two hornes in the Bishops myre are signes

heresie.

He spake deuillish doctrine, accused Gods word of imperfection, set vp mans traditions,

and spake things contrary to Gods word.

For the Pope in ambition, cruelty, idolry, and blasphemy, doth followe and imitate the ancient Romanes.

He brought them to idolatry and aduised them with the name of that holie empire (as he termed it).

The man of sinne according to the operation of Satan shall be with a power, signes and miracles of lies.

2 Thess. 2. 10. x Before the whole empire which respecteth the first beast, and is the image thereof.

For the first empire Romane was as the paterne, and this second empire is but an image and shadow thereof.

For except the Pope confirme the authoritie of the King of Brittaines, he is not esteemed worthy to be made Emperour.

a The same things which the Pope, or false Prophets instruct him in.

b Receive the ordinances and decrees of the See of Rome, and to kill the viemens foere, if they were put therevnto.

c Whereby he renounceth Christ: for as sayth, the word and the Sacraments are the Christians marks: so this Antichrist wil keepe none but such as will approve his doctrine: so that it is not enough to confesse Christ, and to beleue the Scriptures, but a man must subscribe to the Popes doctrine: Moreover their christen names, greetings, vows, othes and hauiug of the signes of this marke, in so much as no nation was excepted that hath the name of these marked beasts.

d He that is yoked with Antichrist, can not be suffered to lue among men.

the Devils power is limited, so that he can not hurt the soules of the Saints.

We observed and saw by the blood of Christ

Christ was slain from the beginning of the worlde

the sufferings of the saints.



And I sawe another <sup>1</sup> signe in heauen, great and marueilous, <sup>2</sup> seuen Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.

And I sawe as it were <sup>3</sup> a glasse sea, mingled with fire, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glasse sea, hauing the harpes of God,

And they sung the song of Moses the <sup>4</sup> seruāt of God, & the song of the Lambe, saying, Great and marueilous <sup>5</sup> are thy workes, Lord God almightie: iust and true are thy <sup>6</sup> wayes, King of Saints.

Who shall not feare thee, O Lord, and glorifie thy Name: for thou only <sup>7</sup> art holy, and al nations shall come and worshippe before thee: for thy iudgements are made manifest.

And after that I looked, and beholde, the temple of the tabernacle of testimonie was open in heauen.

And the seuen Angels came out of the temple, which had the seuen plagues, clothed in pure <sup>8</sup> & bright linen, and hauing their <sup>9</sup> breasts girded with golden girdles.

And one of the <sup>10</sup> foure beastes gaue vnto the seuen Angels seuen golden vialles full of the wrath of God, which liueth for euermore.

And the Temple was ful of the smoke of the glorie of God and of his power, and no man was able to <sup>11</sup> enter into the Temple, til the seuen plagues of the seuen Angels were fulfilled.

God giueth vs full entrie into his Church by destroying his enemies: for the Saints can not cleerely knowe all Gods iudgements before the full ende of all things.

CHAP. XVI.

The Angels poure out their vialles full of wrath, & And what plagues follow thereof. 15 Admonition to take heed and watch.

And I heard a great voyce out of the <sup>1</sup> Temple, saying to the seuen Angels, Go your wayes, and poure out the seuen vialles of the wrath of God vpon the earth.

And the first went, and poured out his vial vpon the earth: and there fell a noy-<sup>2</sup> some, & a grieuous, <sup>3</sup> sore vpon the men, which had the marke of the beast, & vpon them which worshipped his image.

And the second Angel poured out his vial vpon the sea, and it became as the <sup>4</sup> blood of a dead man: and euery liuing thing died in the sea.

And the third Angel poured out his vial vpon the riuers and fountaines of waters, and they became <sup>5</sup> blood.

And I heard the Angel of the <sup>6</sup> waters say, Lord, thou art iust, Which art, and the first plague of Egypt, which signifieth all kindes of pestilences and contagious diseases. <sup>7</sup> That is, corrupt and infected. <sup>8</sup> The first plague of Egypt was like vnto this. <sup>9</sup> Hee bringeth forth these

Angels: the one which is gouernour of the waters, and the other vnder the altar, as witnesses and commendours of Gods iust iudgements.

Which wast, and Holy, because thou hast iudged these things.

For they shed the blood of the Saints, & Prophetes, and therefore hast thou giuen them blood to drink: for they are worthy.

And I heard another out of the Sātuarie say, Euen so, Lord God almightie, <sup>1</sup> true and righteous are thy iudgements.

And the fourth Angel poured out his vial on the sunne, and it was giuen vnto him to torment men with <sup>2</sup> heate of fire,

And men boyled in great heat, and blasphemed the name of God, which hath power ouer these plagues, and they repented not, to giue him glories.

And the fift Angel poured out his vial vpon the throne of the <sup>3</sup> beast, & his kingdom waxed darke, and they <sup>4</sup> gnaw their tongues for sorrow,

And blasphemed the God of heauen for their paines, and for their sores, and repented not of their workes.

And the sixt Angel poured out his vial vpon the great riuer <sup>5</sup> Euphrates, and the water thereof dried vp, that the way of the Kings of the East should be prepared.

And I sawe three <sup>6</sup> vnclane spirites like frogs come out of the mouth of the dragon, and out of the mouth of the beast, & out of the mouth of the false Prophet.

For they are the <sup>7</sup> spirits of devils, working miracles, to go vnto the <sup>8</sup> Kings of the earth, and of the whole worlde, to gather them to the battel of that great day of God almightie.

(Behold, I come as a thiefe. Blessed is hee that watcheth and keepeth his <sup>9</sup> garments, least he walke naked, and men see his filthineffe)

And they gathered them together into a place called in Hebrew <sup>10</sup> Arma-gedon.

And the seuenth Angel poured out his vial into the ayre: and there came a loude voyce out of the Temple of heauen from the throne, saying, <sup>11</sup> It is done.

And there were voyces, and thundrings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mightie an earthquake.

And the great <sup>12</sup> citie was deuided into three parts, and the <sup>13</sup> cities of the nations fell: and great Babylon came in remembrance before God, to giue vnto her the

king like frogges and come out of Antichrists mouth, because they should speake nothing but lies and vse all manner of craftie deceit to mainteyne their riche Euphrates against the true Christians. <sup>14</sup> Albeit they call them selues spirituall and holy fathers. <sup>15</sup> For in all kings courts the Pope hath had his ambassadours to hinder the kingdome of Christ.

Chap. 3. 7. mat. 24. 4. 4. Luke 12. 39. p. Of righteousness and holmes, where with we are clad through Iesus Christ. <sup>16</sup> As if he would saye, The craftines of destruction when as Kings and Princes that warre against God, but by the craft of Satan are brought to that place where they shall be destroyed.

This is the last iudgement when Christ shall come to destroy the wicked and deliuer his Church. <sup>17</sup> Meaning the whole number of them that shall call them selues Christians, whereof some are so in deede, some are Papistes, and vnder pretence of Christs seru Anti-christ, and some are neuters which are neyther on the one side nor of the other. <sup>18</sup> Signifying all strange religions, as of the Iewes, Turkes and others, which then shall fall with that great whore of Rome, and be tormented in eternal paines. 177. 25. 15.

cuppe

like in like punishment.

A song of praise & thanksgiving. 2. 15. 3. 4.

the wicked blaspheme as also. 2. 9. 21.

the day of j lord.



21 And there fell a great haile, like talents,  
out of heauen vpon the men, and men  
blasphemed God, because of the plague  
of the haile: for the plague thereof was  
exceeding great.

3 The description of the great whore. 3 Her fumes; and  
punishment. 14 The victory of the Lamb.

After that the empire was decayed in Nero, Galba, Otho and Titus died in lesse then fourteene yeres and Domitian then reigned, and after him Cocceius Nerva. He meaneth Traian the Emperour who was reigned by Nerva, but because he persecuted the faith-  
perdition.

serue Antichrist, and to dedicate them selues & theirs wh

3.9 The lovers of the world are sorie for the fall of the  
whore of Babylon. 4 An admonition to the people of  
God to flee out of her dominion, so But they that be of  
God have cause to reioyce for her destruction.

at they do not communicate with the finnes of the wide  
 creeke word is, that her finnes so followe one an other; a  
 ter another, that they growe to such an heape, that at len  
 e verie heauen. f Blessed is he that can repaye to t  
 e, as is written, Psal. 137.9.

Which are a-  
bit Rome. 1 For  
tho, Vitellius, Vesp  
signed as Kings: Do  
which was the seuent  
Spanyard and adopt  
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age to Christ  
Jesus, they should  
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her torment and sorowe : for the sayth in her heart, \* I sit being \* a Queene, and am no \* widow, and shal see no mourning.

8 Therefore shall her plagues come at one daye, death, and sorowe, and famine, and she shalbe burnt with fire : for strong is the Lord God which wil cōdemne her.

9 And the Kings of the earth shal bewaile her, and lament for her, which haue committed fornication, and liued in pleasure with her, when they shal see the smoke of her burnings,

10 And shal stand a farre off for feare of her torment, saying, Alas, alas, the great citie Babylō, the mighty citie : for in one houre is thy iudgement come.

11 And the \* marchantes of the earth shal weepe and waile ouer her : for no man byeth their ware any more,

12 The ware of golde and siluer, and of precious stone, and of pearles, and of fine linnen, and of purple, and of silke, & of skarlet, and of al manner of Thyne \* wood, and of al vessels of yuorie, and of al vessels of most precious wood, and of brasie, and of yron, and of marble,

13 And of cinamon, and odours, and oynments, and frankincense, and wine, and oyle, and fine floure, and wheat, & beasts, and sheepe, and horses, and \* charets, and seruants, and \* foules of men.

14 (And the \* apples that thy soule lusted after, are departed from thee, and all things which were fat and excellent, are departed from thee, and thou shalt finde them no more)

15 The marchantes of these things which were waxed riche, shall stande a farre off from her, for feare of her torment, weeping and wayling,

16 And saying, Alas, alas, the great citie, that was clothed in fine linnen and purple, and skarlet, and guilded with golde, and precious stone, and pearles.

17 For in one houre so great riches are come to desolatio. And euery shipmaster, and all the people that occupie shippes, & shipmen, and whosoeur trauayle on the sea, shal stand a farre off,

18 And crie, when they see the smoke of her burning, saying, What citie was like vnto this great citie ?

19 And they shal cast \* dust on their heads, and crie weeping, and wayling, and saye, Alas, alas, the great citie, wherein were made riche all that had shippes on the sea by her \* colliens : for in one houre she is made desolate.

20 O heauen, reioyce of her, and ye holie Apostles and Prophets : for God hath \* giuen your iudgement on her.

21 Then a mightie Angel tooke vp a stone like a great milstone, \* and cast it into the sca, saying, With such violence shall the great citie Babylon bee cast, and shall be \* found no more.

22 And the voyce of harpers, & musicians, and of pipers, & trumpeters shalbe heard

no more in thee, and no craftes man, of whatsoeur craft he be, shalbe founde anye more in thee : and the sounde of a milstone shalbe heard no more in thee.

23 And the light of a candle shall shine no more in thee : and the voice of the bridegrome and of the bride shalbe heard no more in thee : for thy \* marchants were the great men of the earth : and with thine enchantments were deceyued all nations.

24 And in her was founde the blood of the Prophets, & of the Saintes, and of all that were slaine vpon the earth.

CHAP. XIX.

*1 Praises are giuen vnto God for iudging the whore, and for auenging the blood of his seruantes. 10 The Angell wil not be worshipped. 17 The foules and birdes are called to the slaughter.*

And after these things I heard a great voice of a great multitude in heaue, saying, \* Hallelu-iah, saluation, & glorie, and honour, and power be to the Lord our God.

2 For \* true and righteous are his iudgements : for hee hath condemned the great whore, which did corrupt the earth with her fornication, and hath auenged the bloud of his seruantes shed by her hand.

3 And againe they sayde, Hallelu-iah : and her \* smoke rose vp for euermore.

4 And the foure and twentie Elders, and the foure \* beastes fell downe, and worshipped God that sat on the throne, saying, \* Amen, Hallelu-iah.

5 Then a voyce came out of the throne, saying, Praise our God, al ye his seruants, and yee that feare him, both small and great.

6 And I heard like a voyce of a great multitude, and as the voyce of many waters, and as the voyce of strong thundrings, saying, Hallelu-iah : for our Lord God almightie hath reigned.

7 Let vs bee glad and reioyce, and giue glorie to him : for the \* mariage of the Lambes is come, & his wife hath made her selfe readie.

8 And to her was graunted, that she should be araied with pure fine linnen & shining : for the fine linnen is the righteousnesse of Saintes.

9 Then \* he sayd vnto me, Write, \* Blessed are they which are \* called vnto the Lambes supper. And he saide vnto mee, These wordes of God are true.

10 And I fell before his feete, \* to worship him : but he sayd vnto me, See thou do it not : I am thy fellowe seruant, and one of thy brethren, which haue the \* testimonie of Iesus. Worship God : for the \* testimonie of Iesus, is the Spirit of prophesie.

*Iesus, or which am partaker of the same Gospell and faith. k Hee sheweth that none ought to be worshipped but onely God : and that hee is of their number whom God willeth to reueile his secrets by : to the Prophets, that they may declare them to others, also that we must beleuee no other spirit of prophesie, but that which doeth tell us of Iesus, & leade vs to him.*

*r The Romish prelates and marchants of soules are as kings and princes : so that their couetousnes and pride must be punished : secondly their craftes and deceites : and thirdly their crueltie.*

*Some and his body haue shed the blood of the same of God, as in all ages is manifest especially in the many annis.*

*a That is, prayse ye God, because the Antichrist and all wickednes is taken out of the world.*

*b So that all the Saintes are confirmed & ought nothing to doubt of the saluation of the faithfull.*

*c The wicked shall be burned incontinual fire, that neuer shall be extinguished.*

*d By the foure beastes are meant all creatures.*

*e Signifying that his iudgements are true and iust, & that we ought to prayse him.*

*f God made Christ the bridegrome of his Church at the beginning, and at the last daye it shall be fully accomplished when we shall be ioined with our head.*

*g That is, the Angel.*

*h Whome God of free mercie calleth to be partakers of his heavenly graces, and deliuereth from the filthie pollutions of Antichrist.*

*i Who are charged to testifie of Iesus, or which am partaker of the same Gospell and faith.*

*k Hee sheweth that none ought to be worshipped but onely God : and that hee is of their number whom God willeth to reueile his secrets by : to the Prophets, that they may declare them to others, also that we must beleuee no other spirit of prophesie, but that which doeth tell us of Iesus, & leade vs to him.*

*h iudgements of the Lord shall surely be effectie.*

*the mariage of the Lamb.*

*Vocation*

*Against Antichrist and shipping of saints. c. 22. p.*

*An Angl. c. 18. 21.*

I Whereby is signified that Iesus Christ our iudge shall victoriously and shall triumph ouer his enemies.  
m He meaneth Christ.  
n So y the wicked shall tremble before his face.

o To shewe that he was ruler of all the world.  
p That is, none can haue so full reuelation howe Christ is verie God, eternall, infinite & almightie, as he him selfe.

Isa. 63. 2.

q Whereby is signified his victorie, and the destruction of his enemies.  
r Signifying that Iesus Christ, which is the worde, is made fleshe, and is our Lord, our God and the iudge of the quick and dead.

s This declareth that his Angels shall come with him to iudge the worlde.

t Which driueth the wicked into eternall fire.

Psal. 7. 10.

u Which declareth his humanitie, wherein he is Lord of all, and shall iudge the worlde.

2. Tim. 6. 15.

chap. 17. 14.

x This signifieth that the day of iudgement shall be cleare & euident, so that none shall be hid.

y For the Pope and the worldly Princes shall fight against Christ, even vntill this last day.

z The ouerthrow of the beast and his which shall chiefly accomplished at the second coming of Christ.

11 And I sawe heauen open, and beholde a white horse, & he that sat vpon him, was called, Faithful and true, and he iudged and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were many crownes: and he had a name written, that no man knewe but himselfe.

13 And hee was clothed with a garment dipt in blood, and his name is called, THE WORD OF GOD.

14 And the warriors which were in heauen, followed him vpon white horses, clothed with fine linen white and pure.

15 And out of his mouth went out a sharpe sworde, that with it he shoulde smite the heathen: for he shall rule them with a rod of yron: for he it is that treadeth the wine presse of the fiercenes and wrath of almightie God.

16 And he hath vpon his garment, & vpon his thigh a name written, THE KING OF KINGS, AND LORD OF LORDS.

17 And I saw an Angel stand in the sunne, who cried with a loude voice, saying to all the fowles that did flie by the middes of heauen, Come, & gather your selues together vnto the supper of the great God, That ye may eate the flesh of Kings, and the flesh of hie Captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all free men and bondmen, and of small and great.

19 And I saw the beast, and the Kings of the earth, and their warriors gathered together to make battell against him, that sat on the horse and against his fouldiers.

20 But the beast was taken, and with him that false Prophet that wrought miracles before him, whereby hee deceived them that receiued the beastes marke, & them that worshipped his image. These both were alieue cast into a lake of fire, burning with brimstone.

21 And the remnant were slaine with the sworde of him that sat vpon the horse, which commeth out of his mouth, and all the fowles were filled ful with their flesh.

For the trumpet shall blowe aloud and all shall vnderstand it.

For the Pope and the worldly Princes shall fight against Christ, even vntill this last day.

The ouerthrow of the beast and his which shall chiefly accomplished at the second coming of Christ.

CHAP. XX.

Satan being bound for a certaine time, 7 And after let loose, vexeth the Church grievously. 16. 14. And after the worlde is iudged, he & his are cast into the lake of fire.

1 And I saw an Angel come down from heauen, hauing the keye of the bottomles pit, and a great chain in his hand. And he tooke the dragon that olde serpent, which is the deuill and Satan, and he bound him a thousand yeres;

a This Angel representeth the order of the Apostles, whose vocation and office was from heauen: or may signifie Christ, which should tread downe the serpents head. b Hereby he meaneth the Gospell whereby hell is shut vp to the paythfull, and Satan is chained that he can not hurt them, yea & the ministers, hereby open it to y infidels, but through their impietie and stubbornes. c That is, from Christs natiuitie vnto the time of Pope Syluester the seconde: so long the pure doctrine should after a sort remaine.

3 And cast him into the bottomles pit, and he shut him vp, and sealed the doore vpon him, that he shoulde deceyue the people no more, till the thousande yeeres were fulfilled: for after that he must bee loosed for a litle season.

4 And I saw seats: & they sat vpon them, & iudgement was giuen vnto them, and I saw the foules of them, that were beheaded for the witness of Iesus, & for y worde of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheades, or on their hands: and they liued, and reigned with Christ a thousand yere.

5 But the rest of the dead men shall not liue againe, vntill the thousand yeres life be finished: this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: for on such the second death hath no power: but they shall be the Priestes of God and of Christ, and shall reigne with him a thousand yere.

7 And when the thousande yeeres are expired, Satan shall bee loosed out of his prison,

8 And shall goe out to deceyue the people, which are in the foure quarters of the earth: cum Gog and Magog, to gather them together to battell, whole number as the sand of the sea.

9 And they went vp into the plaine of the earth, which compassed the tentes of the Saints about, and the beloued citie: but fire came downe from God out of heauen, and deuoured them.

10 And the deuill that deceyued them, was cast into a lake of fyre and brimstone, where the beast and the false prophete shall be tormented euery day and night for euermore.

11 And I sawe a great white throne, & one that sat on it, from whose face fled away both the earth and heauen, & their places were no more found.

12 And I saw the dead, both great & small stand before God: and the bookes were opened, & another booke was opened, which is the booke of life, and the deade were iudged of those things, which were written in the bookes, according to their workes.

13 And the sea gaue vp her dead, which were in her, and death and hel deliuered vp the dead, which were in them: & they were iudged euery man according to their workes.

14 And death and hell were cast into the lake of fire: this is the second death.

15 And whosoever was not founde written in the booke of life, was cast into the lake of fire.

death, whereby men haue bene slaine. Hell and death which are the last enemies, shall be destroyed.

CHAP. XXI.

3. 24 The blessed estate of the gedy; 8. 27. And the miserable condition of the wicked. 11 The description of the beaunty Ierusalem, and of the wife of the Lambe.



1 And I saw \* a new heaven, and a new earth: \* for the first heaven, and the first earth were <sup>b</sup> passed away, and there was no more sea.

2 And I Iohn sawe the holy cite newe Ierusalem come <sup>d</sup> downe from God out of heauen, prepared as a bride, trimmed for her husband.

3 And I heard a great voyce out of heauc, saying, Behold, the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himselfe shall be their God with them.

4 \* And God shall wipe away all teares from their eyes: and there shall be no more death, neither sorow, neither crying, neither shall there be any more paine: for the first things are passed.

5 And he that sat vpon the throne, sayde, \* Beholde, I make all things new: and he said vnto me, Write: for these wordes are faithful, and true.

6 And he saide vnto me, \* It is done, I am  $\alpha$  and  $\omega$ , the beginning, and the ende, I will give <sup>e</sup> to him that is thirstie of the water of life freely.

7 He that ouercometh, shall inherite all things, and I will be his God, and he shall be my sonne.

8 But the \* fearefull, and vnbeleeuing, and the \* abominable, and murderers, and whoremongers, and forcerers, and idolaters, & all such shall haue their part in the lake, which burneth with fire, and brimstone, which is the second death.

9 And there came vnto me one of the seuen Angels, which had the seuen vialles full of the seuen last plagues, & talked with me, saying, Come: I wil shew thee the \* bride, the Lambes wife.

10 And he caried me away in the spirit to a great & an hie mountaine, and he shewed me the great \* cite, holy Ierusalem, <sup>d</sup> descending out of heauen from God,

11 Hauing the glorie of God: and her shining was like vnto a stone most precious, as a \* Iasper stone cleare as crystal,

12 And had a great \* wall and hie, and had twelue gates, and at the gates twelue Angels, & the names written, which are the twelue tribes of the children of Israel.

13 On the East part there were three gates, and on the Northside three gates, on the Southside three gates, and on the West side three gates.

14 And the wall of the city had twelue foundations, and in them the names of the Lambes twelue \* Apostles.

15 And he that talked with me, had a golde reede to measure the cite withal, and the gates thereof, and the wall thereof.

16 And the cite laye foure square, and the length is as large as the bredth of it, and he measured the cite with the reede, twelue thousand furlongs: & the length, & the bredth, & the height of it are equal.

17 And he measured the wall thereof, an hundredth, fortie and foure cubites, by the measure of man, that is, of the Angell.

18 And the building of the wall of it was of Iasper: and the cite was pure golde like vnto cleare glasse.

19 And the foundations of the wall of the city were garnished with all manner of precious stones: the first foundation was Iasper: the second of Saphire: the third of a Chalcedonie: the fourth of an Emerald.

20 The fifth of a Sardonyx: the sixth of a Sardiush: the seventh of a Chrysolite: the eighth of a Beryl: the ninth of a Topaze: the tenth of a Chrysoprasus: the eleventh of a Iacynth: the twelfth an Amethyst.

21 And the twelue gates were twelue perles, and euery gate was of one perle, and the street of the cite was pure golde, as shining glasse.

22 And I sawe no Temple therein: for the Lord God almighty, and the \* Lambe are the Temple of it.

23 And the city hath no need of the sunne, neither of the Moone to shine in it: for the glory of God doth light it: and the Lambe is the light of it.

24 \* And the people which are saved, shall walke in the light of it: and the Kings of the earth shall bring their glorie, and honour into it.

25 And the gates of it shall not be shut day: for there shall be no night there.

26 And the glory and honour of the Gentiles shall be brought vnto it.

27 And there shall enter into it none vn-cleane thing, neither whatsoever worketh abomination or lies: but they which are written in the Lambes \* Booke of life.

CHAP. XXII.

1 The river of the water of life. 2 The fruitfullnes of the light of the cite of God. 3 The Lord giueth euery his seruants warning of things to come. 4 The Angel will not be worshipped. 5 To the words of God may nothing be added nor diminished there from.

1 And he shewed me a pure river of water of life, cleare as crystal, proceeding out of the throne of God, & of the Lamb.

2 In the middes of the streete of it, and of either side of the river, was the tree of life, which bare twelue manner of fruits, & gaue fruit euey moneth: and the leaues of the tree serued to heale the nations with.

3 And there shall be no more curse, but the throne of God & of the Lambe shall be in it, and his seruants shall serue him.

4 And they shall see his face, and his Name shall be in their foreheads.

5 \* And there shall be no night there, and they need no candle, neither light of the Sunne: for the Lorde Gpd giueth them light, and they shall reigne for euermore.

6 And he saide vnto me, These wordes are

*A new heaven & earth*

*the third estate of j  
Joby 3-4*

*A promise 2.4.*

*And not for own merits 6*

*the third full number  
ment of the wicked 8  
4. c. 22. 19.*

*the habitation of Ierusalem  
c. 21. 10.*

*He alludeth to the visible paradise to set forth more sensibly the spirituall: and this agreeth with that which is written, Ezek.*

*47. 1. Meaning, that Christ who is the life of his church is common to all his, and not peculiar for any one sort of people.*

*c. For there are all things pleasant and full of all contentation eternally.*

*Which some time were vn-pure as Gentiles, but now are purged and made*

*whole by Christ. Isa. 60. 15. e The light shall be vnchangeable, and shine for euer.*

faithfull and true: and the Lorde God of the holy Prophets sent his Angel to shew vnto his seruants the things which must shortly be fulfilled.

Behold, I come shortly. Blessed is he that keepeth the wordes of the prophesie of this booke.

And I am Iohn, which saw & heard these things: and when I had heard & seene, I fel downe to worshipping before the feete of the Angel, which shewed me these things.

But he saide vnto me, See thou do not for I am thy fellowe seruant, and of thy brethren the Prophets, & of them which keepe the wordes of this booke: worshipping God.

And he saide vnto me, Seale not the wordes of the prophesie of this booke: for the time is at hand.

He that is vniust, let him be vniust still: & he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

And beholde, I come shortly, and my reward is with me, to giue euery man according as his worke shalbe.

I am A and O, the beginning & the end, the first and the last.

Blessed are they that do his commandments, that their right may be in the tree of life, & may enter in through the gates

of the city. They that are thirsty, let them come, and take of the water of life free.

into the citie. For without shalbe dogs, & enchanter, and whoremongers, and murderers, and idolaters, and whosoever loueth or maketh lies.

I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the roote & the generation of Dauid, and the bright morning starre.

And the Spirit and the bride say, Come. And let him that heareth, saye, Come: and let him that is athirst, come: and let whosoever wil take of the water of life freely.

For I protest vnto euery man that heareth the wordes of the prophesie of this booke, If any man shall add vnto these things, God shall add vnto him the plagues, which are written in this booke.

And if any man shall diminish of the wordes of the booke of this prophesie, God shall take away his part out of the booke of life, and out of the holy citie, and from those things which are written in this booke.

He which testifieth these things, saith, Surely, I come quickly. Amen. Even so come, Lord Iesus.

The grace of our Lorde Iesus Christ be with you all. Amen.

Seeing the Lorde is at hand, we ought to be constant and reioyce, but wee must beware wee glorie not in our length nor shortness of the Lorde coming by our owne imagination. This declareth the earnest desire that the faithful haue to be deliuered out of these miseries, and to be ioyned with their head Christ Iesus.

THE ENDE



# THE ORDER OF THE YERES

FROM PAULS CONVERSION SHEWING

THE TIME OF HIS PEREGRINATION,

and of his Epistles writeth to the Churches.

The yerres of  
the malicie  
of IESVS  
Christ.

The yerres  
of the con-  
uersion of  
S. Paul.

The yerres of Ty-  
berius the Em-  
perour.

1 Paul a persecuter, Act. 7. 8. 9. was conuerted as he went towards Damascus, Act. 9. 20  
2 From Damascus he went into Arabia to preache the Gospel: after he returned 21  
3 to Damascus where they woulde haue taken him, but he escaped by the mea- 22  
nes of the saythfull, which did let him downe in a basket through the walles,  
Act. 9. Galat. 1.

4 From thence he came to Ierusalem to see Peter, Gal. 1. Act. 9. 3. Cor. 12. 23  
5 The Iewes would haue put him to death, but he was led to Cesarea, & from of Caligula.  
6 thence sent into Syria and to Tarsus of Cilicia, Act. 9. Galat. 1. 2

7  
8 After he was brought to Antiochia by Barnabas, where the disciples were first 3  
9 named Christians. 4

10 The famine was prophesied by Agabus vnder C. Cesar. Act. 11. of Claudius.

11 S. James was slaine by Herode. Act. 12. 2

12 Paul the gouernour of Cyprus was conuerted by S. Paul. Act. 13. 3

13 Paul preached the Gospell in Antiochia of Pisidia, which is a parte of Galatia. 4  
Act. 14. 5

14 Thence he went to Iconium where he remained for a time. Act. 13. 14. 6

15 He healed a lame man at Lystra, and there was stoned. Act. 14. 7

16 When he had appointed the Elders in the Church, he visited all Pisidia and 8

17 Pamphylia, and returned to Antiochia. 9

18 At this time was the councill of the Apostles holden at Ierusalem where Saint 10

19 Paul appeared, and he returned to Antiochia, whither Peter also came, and 11  
Paul resisted him openly, Act. 15. Gal. 2.

20 Paul went into Syria and Cilicia with Siluanus to confirme the Churches, and 12  
afterward to Derbe & Lystra, where he taketh Timotheus vnto him: thence  
he goeth to Macedonia, and teacheth in a citie called Philippi. Act. 15. 16.

21 Paul preacheth at Athens, Act. 17. & from thence writeth to the Thessalonians. 13

22 He remaineth at Corinthus 18. moneths, Act. 18. and from thence writeth to the 14  
Romanes.

23 He returneth to Ephesus, & from thence to Cesarea: afterward to Ierusalem, of Nero.

24 and so to Antiochia: afterward he visiteth the Churches of Galatia & Phry- 2  
gia. Act. 18.

25 He commeth to Ephesus, where he preacheth two yerres, and there leaueth Ti- 3  
motheus. Act. 19. 1. Tim. 1.

26 He writeth from Ephesus the first to the Corinthians, 1. Cor. 16. 4

27 After the tumult that was in Ephesus, he came to Troas, and from thence to 5  
Macedonia, and being at Philippi he wrote the second to the Corinthians by  
Titus and Luke. 2. Cor. 2. and 13. Act. 20.

28 Thence he came into Achaia and to Corinthus as he had promised, 1. Cor. 16. and 6  
2. Cor. 12. and because certaine laide waite for him, he returned by Macedonia  
vnto Troas towards Aristarchus and Timotheus, which were gone before him,  
Act. 20.

29 From Troas he came to Assos, to Mitylene called Lesbos, vnto Samos, and from 7

30 thence to Milennum, where he tooke leaue of the Ephesians, Act. 20. Thence he 8  
came to Rodes, to Patara, to Tyrus, to Ptolemais, to Cesarea, and last of all to  
Ierusalem, where he was taken, Act. 21. and 22.

31 When he was prisoner, he was led to Cesarea before the gouernour Felix, Act. 9.  
23, where he remained two yerres. Act. 24.

32 Afterward he was sent prisoner to Rome, Act. 27. 10

33 And being in prison there, he wrote to the Galatians, to the Ephesians, and to 11  
the Philippians.

34 Also to the Colossians, and to Philemon. 12

35 The second to Timotheus. 13

36 Finally he was beheaded at the commandement of Nero. 14

Vuuuuuj.

A BRIEF





## A BRIEF TABLE OF THE IN-

terpretation of the proper names which are

chiefly founde in the olde Testament, wherein the first number signifieth the Chapter, the second the Verse.

**W**Hereas the wickednesse of time, and the blindness of the former age hath bene such, that all things altogether have bene abused and corrupted, so that the very right names of diuers of the holy men named in the Scriptures have bene forgotten, and now seeme strange vnto vs, and the names of infants that should euer haue some godly aduersements in them, and should be memorials and markes of the children of God receiued into his householde, haue bene hereby also changed and made the signes and badges of idolatry and heathenish impietie, we haue now set forth this table of the names that be most used in the olde Testament with their interpretations, as the Hebrew importeth, partly by callinge the godly from that abuse, when they shal know the true names of the godly fathers, and what they signifie, that their children now named after them, may haue testimonies by their very names, that they are within that faithfull familie that in all their doings had euer God before their eyes, and that they are bound by these their names to serue God from their infancie, and haue occasion to praise him for his workes wrought in them, and their fathers: but chiefly to restore the names to their integritie, whereby many places of the Scriptures and secret mysteries of the holy Ghost shall better be vnderstand. We haue modelled vnderly with the Greeke names, because their interpretation is vncertaine, and many of them are corrupted from their originall, as we may also see these Hebrew names set in the margent of this Table, which haue bene corrupted by the Grecians. Now for the other Hebrew names that are not here interpreted, let not the diligent Reader be carefull: for he shall finde them in places most conuenient amongst the annotations: at least so many as may seeme to make for any edification, and vnderstanding of the Scriptures.

|                 |   |  |                     |
|-----------------|---|--|---------------------|
| Abdia           | Aaron, or Aharon, a teacher. Exod. 4. 14.   | Abithur, the father of a song, or of a wall, or of righteousness. 1. Chron. 2. 29. |                     |
| Abdai           | Abda, a servant. 1. King. chap. 4. ver. 6.  | Abital, the father of the dew. 2. King. 3. 4.                                      |                     |
| Abdi and Audias | Abdeel, a servant of God. Iere. 36. 26.   | Abitob, the father of goodness. 1. Chron. 8. 11.                                   | Abitub              |
| Abdenago        | Abdai, a servant. 1. Chron. 6. 7.   | Abner, the fathers candle. 1. Sam. 1. 4. 49.                                       |                     |
| Abagatha        | Obadiah, one of the twelve Prophets.  | Abiram, an high father. Gen. 11. 11.   |                     |
| Abisaph         | Abiel, the same. 1. Chron. 5. 15.   | Abraham, a father of a great multitude, as the name was changed. Gen. 17. 5.       |                     |
|                 | Abel-nego, servant of sinning. Dan. 1. 44.  | Abthalom, a father of peace, or the fathers peace, or reward. 1. Sam. 3. 3.        | Abefalom, Abefalom. |
|                 | Abel, mourning, the name of a cite, but Habel, the name of a man, doth signifie vanitie. Gen. 4. 2. | Achan, troubling. Iosh. 7. 1. who is called Achar. 1. Chron. 2. 7.                 |                     |
|                 | Abagatha, father of the Winepresse.   | Adadazer, reade Adazer, beautiful helpe.   |                     |
|                 | Abiah, the will of the Lord. 1. Chron. 29. 1.   | Adaliah, the wives of the Lord. 1. Chron. 6. 41.                                   | Adais.              |
|                 | Abiam, father of the sea. 1. King. 14. 31.  | Adaliah, pueritie. Ester. 9. 8.  |                     |
|                 | Abiafaph, a gathering father. 1. Chron. 6. 33.  | Adam, man, earthly, reade Gen. 3. 15.  |                     |
|                 | Abiathar, father of the remnant, or excellent father. 1. King. 22. 31.                              | Adiel, the wives of God. 1. Chron. 4. 36.  | Adonias.            |
|                 | Abida, father of knowledge. Gen. 25. 4.   | Adoniah, the Lord is the ruler. 1. Sam. 3. 4.                                      |                     |
|                 | Abidan, father of judgement. 1. Chron. 3. 11.   | Adonibezek, the Lords thunder. Ind. 1. 5.  |                     |
|                 | Abiel, my father is God. 1. King. 9. 1.   | Adonikam, the Lord is risen. Nehem. 2. 13.   |                     |
|                 | Abiezzer, the fathers helpe. Iosh. 17. 24.  | Adoniram, the high Lord. 1. King. 4. 6.  |                     |
| Abigal          | Abigail, the fathers ioy. 1. King. 25. 3.   | Adonizedek, the Lords iustitie. Iol. 10. 1.  |                     |
| Abin            | Abihail, the father of strength. Num. 3. 35.  | Agabus, a grethopper. Act. 11. 28.   |                     |
| Abiud           | Abihus, he is father. Exod. 6. 23.  | Agas, a stranger. Gen. 16. 1.  |                     |
|                 | Abihud, the father of praise. 1. Chron. 8. 3.   | Ahar, taking, or possiding. 1. King. 16. 1.  |                     |
|                 | Abilene, lamentable. Luk. 3. 1.   | Ahasueros, a prince or head. Dan. 9. 1.  |                     |
|                 | Abimelech, a father from God. gen. 10. 25.  | Ahban, a brother of vnderstanding. 1. Chron. 2. 29.                                |                     |
|                 | Abimelech, the Kings father, or a father of counsell, or the chiefe King. Gen. 20. 3.               | Ahiiah, brother of the Lord. 1. Chron. 3. 26.                                      |                     |
| Aminadab        | Ahinadab, a father of a vowe, or of a free minde, or prince. 1. King. 1. 6. 8.                      | Ahimaz, brother of counsell. 1. Sam. 14. 10.                                       |                     |
| Abinoom         | Ahinoam, father of beautie. Ind. 4. 6.  | Ahiman, brother of the right hand. Nomb. 13. 23.                                   |                     |
| Abirom          | Abiram, an high father. 1. King. 16. 34.  | Ahimelch, a Kings brother. 1. Sam. 21. 7.  |                     |
|                 | Abihag, the fathers ignorance. 1. King. 1. 3.   | Ahimoth, a brother of death. 1. Chron. 6. 25.                                      |                     |
|                 | Abihai, the fathers reward. 1. Kin. 26. 6.  | Ahinoam, the brothers beautie. 1. Sam. 14. 50.                                     |                     |
| Abthalon        | Abthalom, the father of peace, or the peace of the father. 1. King. 15. 2.                          | Ahior, the brothers light. Ind. 5. 5.  |                     |
| Abisue          | Abisina, the father of saluation. 1. Chron. 6. 4.   | Ahilab, an heartie brother. Ind. 1. 31.  | Ahalab, Ahrah,      |



*The first Table.*

Elidad, the beloved of God num. 34. 27.  
Elihu, he is my God 1. chro. 12. 10.  
Elimelech, my God the King, or the coti-  
fell of god ruth. 1. 2.  
Elionai, to him mine eyes. 1. chro. 3. 23.  
Eliphail, a miracle of God 1. chro. 11. 36.  
Eliphalet, ¶ god of deliverance. 2. sa. 5. 16.  
Elihu, my god sameth. 1. king. 19. 16.  
Elisah, the lambe of God gen. 22. 4.  
Elisaphat, my God iudgeth. 2. chr. 23. 1.  
Elisheba, the oth of God, or the fulnesse  
of god. exod. 6. 23.  
Elizur, the strength of God num. 1. 5.  
Elkanah, the zeale of God. exod. 6. 24.  
Elmored, God measureth gen. 10. 24.  
Elmathan, Gods gift ierem. 36. 22.  
Elphaal, Gods worke 2. chro. 8. 11.  
Eluzai, God my strength. 1. chro. 12. 5.  
Elynas, a corrupter, or foreracer. act. 13. 8.  
¶ Enos, man, or miserable gen. 4. 27.  
¶ Epaphroditus, pleasant phil. 2. 25.  
Epenetus, laudable. rom. 16. 5.  
Ephai, weareie. gene. 35. 4.  
Epher, dust gene. 25. 4.  
Ephraim, fruitful, or encreasing gen. 47. 32.  
¶ Ephraim, amiable. act. 19. 32.  
¶ Ephraim, working gene. 49. 25.  
Ephol, a cluster. gene. 14. 14.  
Ephraim, violence. 1. chro. 32.  
Epher, hidde. Est. 2. 7.  
¶ Ephan, strength. 1. king. 4. 31.  
¶ Eubulus, wife, or of good counsell. 2. tim. 4. 22.  
Eupolemus, a good warrior. 1. macc. 8. 27.  
Eurychus, fortunate. act. 10. 9.  
¶ Ezechon, hastie to understand. 1. chro. 7. 7.  
Ezekiel, strength of the Lord Ezek. 1. 3.  
Ezeliash, neere the Lord. 2. chro. 34. 7.  
Ezer, an helper. 1. chro. 4. 4.  
Ezer, an helper. ex. 17. 12.  
Eziel, the help of God. Iere. 36. 26.  
Ezykam, an help arising. 1. chro. 3. 3.

**G**ail, an abomination **2** **Isa. 9:35**  
**G**abriel, a man of God, or the strength of God, the name of an Angel **Dan 8:16**  
**G**ad, a band, or garison **Gen. 30:11**  
**G**adai, a roller **1** **Chro. 9:15**  
**G**amaliel, Gods reward **2** **Is. 5:34**  
**G**amariah, a consuming of the Lord **Lere. 39:3**  
**G**azbar, a treasurer **Eze. 1:8**  
**G**edaliah, the gentleness of the Lord **Lere. 38:17**  
**G**edoon, a breaker or destroyer **Jud. 6:13**  
**G**ehazi, valley of vision **1** **King. 4:11**  
**G**era, a pilgrim, or stranger **Gen. 46:31**  
**G**inath, a garden **1** **King. 16:31**  
**G**og, a root of an house **Lere. 38:2**  
**G**oliath, a capcivite **1** **King. 7:4**  
**G**omer, a consumer **Gen. 40:3**  
**G**ormas, terrible **1** **Maec. 3:38**

**A**bakuk, a wrestler Hab. 1.  
**H**abazaniah, the hyding of the Lordes  
 (shield).  
**H**ahiah, the hyding of the Lord Neh. 7. 63.  
**H**acaliah, waiting of the Lord Neh. 10. 1.  
**H**adad, joye, gene. 3. 14. 1. chro. 1. 30.  
**H**agab, a grappleth Neh. 3. 46.  
**H**aggiah, the Lord healt. 1. chro. 6. 39.  
**H**am, Hamathi, indignation or heat gene. 16. 37.  
**H**amdan, heat of indignement gene. 36. 36.  
**H**amul, mercifull gene. 46. 12.  
**H**amaneel, the merke of God here. 34. 7.  
**H**ananeel, the grace of God Neh. 3. 1.  
**H**anani, graces or mercifull 1. king. 1. 67.  
**H**ananiah, grace of the Lord here. 17. 12.  
**H**arim, dedicate to God. 1. chro. 24. 9.  
**H**afadiah, the mercie of the Lord. 1. chro. 1. 30.  
**H**aril, an howling for faine. 1. chro. 1. 37.  
**H**auah, liuing, or giuing life gene. 3. 20.  
**H**azael, feeling God. 1. king. 19. 17.  
**H**azarah, feeling the Lord Neh. 11. 9.  
**H**eber, a companion gene. 46. 17.

Helkiah, the portion of the Lord. 2.king. 18.18.  
 Hemoah, taught or dedicate me. 5.18.  
 Hephier, a digger or delver. 1.chr. 4.6.  
 Hephzi-bah, my delight in her. 2.kin. 3.11.  
 Heth, fear or breaking me. 23.3.  
 Hetrur, or Hicrur, Hecrur, Afari, Efiri.  
 ¶ Hiel, the Lord lieth. 1.king. 16.34.  
 Hiram, the height of life. 1.sam. 5.11.  
 Hinkiah, strength of the Lord. 2.king. 18.  
 ¶ Hobbah, beloved. Numb. 10.29.  
 Hori, a prince, gene. 36.22.  
 Hoahajah, salvation of the Lord here. 43.1.  
 Hoheh, salvation. Hol. 1.1.  
 Hoda, trusting. 1.chr. 16.10.  
 Hotham, a seal or signet. 1.chro. 7.13.  
 Hozel, feeling cold. 1.chr. 23.9.  
 ¶ Hul, sorrow or infirmity. gene. 10.23.  
 Hur, liberate or prince. 1.chro. 4.1.  
 Huthah, halting. 1.chro. 4.4.

**I** Aakob, a supplanter gene. 35.26.  
**I** aakan, destroying 1. chro. 5.13.  
**I** aafed, the work of God 1. chro. 17.47.  
**I** azaniah, the harkening of the Lord. 2. king.  
 35.23.  
**I** abah, bringing or budding gene. 4. 20.  
**I** abeth, thorough, 2. king. 15.10.  
**I** abez, drag 1. chro. 4.9.  
**I** abin, young, understanding. 1. chro. 11.1.  
**I** achin, (in)ability gene. 46.10.  
**I** adiah, knowing the Lord. Nehem. 3.34.  
**I** ael, do or ascending. Jud. 4. 16.  
**I** ahalael, praising God. 1. chro. 16.  
**I** ahaziel, God health gene. 46.24.  
**I** ahaziel, seeing God. Ezra 8.5.  
**I** ahchel, hope in God or beginning in God. gene.

Iair, lightened **deut. 3:7, 4.**  
 Iakim, flabbing **1 chr. 8:19.**  
 Iambri, rebellious **1 mac. 9:19.**  
 Iamin, right hand **gen. 46:10.**  
 Iamuel, God is his day **gen. 46:10.**  
 Iamohab, refining **Isa. 6:6.**  
 Iamun, sleeping **Isa. 15:13.**  
 Iapheth, persuading or enticing **gen. 10:13.**  
 Iaphia, lightning **2 sam. 5:16.**  
 Iarelph, health of God **Isa. 18:37.**  
 Iarib, fighting or aduenging **gen. 46:10.**  
 Iaten, ancient **2 sam. 23:33.**  
 Iater, righteous **Isa. 21:33.**  
 Iathub, a returning **1 chr. 7:1.**  
 Iathiel, a gift of God **1 chr. 26:2.**  
 Iatrin, a remnant or excellent **Isa. 15:48.**  
 Ichri, Ichri, Iubion, the Arme.  
 Iauan, making **Isa. 10:10.**  
 Izriel, the strength of God **1 chr. 15:18.**  
 Izri, brightless **1 chr. 27:31.**  
 Ibbach, chosen **Isa. 4:15.**  
 Ichabod, where is glori **1 sam. 4:21.**  
 Idlo, his confession **1 chr. 27:21.**  
 Iecooniah, flabitude of the Lord **2 chr. 3:16.**  
 Ielajah, the hand of the Lord or confelling the Lord.

Iedidab, beloved 2 Sam 12:1.  
 Iedid, knowledge of God or God 5:6.  
 Ieduchin, confessing 1 Chron 9:46.  
 Iehiah, the Lord lieth 1 Chron 5:23.  
 Iehi, God lieth 1 Chron 26:11.  
 Iehoadan, the Lord's pasture 1 King 14:23.  
 Iehonah, the possessor of the Lord: 1 King 2:34.  
 Iehoth, the fyre of the Lord: 2 Kings 1:11.  
 Iehobanan, grace or mercie of the Lord: 2 Chron. 26:3.  
 Iehoiada, the knowledge of the Lord: 2 Kings 11:15.  
 Iehoiakim, the rising or aduenging of the Lord: 2 King 23:34.  
 Iehothaphat, the Lord is the iudge: 1 Chron 3:10.  
 Iehochina, the Lord's saluation: zach 3:1.  
 Iehozadak, the iustice of the Lord: 1 Chron 6:14.  
 Iehudath, confession or praye: Gen 29:37.  
 Iekannah, the Lord's shall gyfe, stablish, or aduenge.

Helchi  
Hanoch  
Enoch  
Haphfiba  
Ephiba  
Ezron  
Huran  
Erechus  
Obab  
  
Hiraid  
  
Oufa

**Lakob**  
**Loakob**  
**Ellid**

**Lakob**

**Jedash**  
**Ishel**  
**Iakobed**

**Afiel**  
**Achoel**

**Iacynus**  
**Iambres**  
**Iambrah**  
**Icmael**  
**Iaphie**  
**Iasber**  
**Iasub**  
**Iathaniel**  
**Iether**  
**Iethrai**  
**Ionia**  
**Iaddo**  
**Chomus**  
**Ieddis**

**I**



# The first Table.

aduenge. 1. Chro. 2. 41.  
**I**ekodeam, the burning of the people. Iof. 15. 56.  
 Iephlet, delivered. 1. Chro. 7. 32.  
 Iephunneh, be holding. Nom. 1. 7.  
 Ierahmeel, the mercy of God. Iere. 16. 36.  
 Iered, ruling. Gen. 5. 15.  
 Ieriel, the feare of God. 1. Chro. 7. 2.  
 Ierimoth, fearing death. 1. Chro. 7. 7.  
 Ieroboam, encreafing the people. 2. King. 14. 23.  
 Ieroham, high. 1. Chro. 6. 27.  
 Ierubbaal, let baal aduenge. Iudg. 6. 32.  
 Ierubbaal, faluation of the Lord. 1. Sam. 1. 1.  
 Ierubbaal, a fauour. Mat. 1. 16.  
 Iegal, redeemed. 1. Chro. 1. 32.  
 Iedaliah, the greatneffe of the Lord. Iere. 35. 4.  
 Ieab, willing, or voluntarie. 1. Chro. 2. 16.  
 Iob, forowful, or hated. Iob. 1. 1.  
 Iobamah, the building of the Lord. 1. Chro. 9. 8.  
 Iochabed, glorious. Exod. 6. 20.  
 Ioei, willing, or beginning. Ioei. 1. 1.  
 Iokhanan, an offence. Gen. 35. 2.  
 Ioktan, a title one. Gen. 10. 25.  
 Ionah, a dove. 1. King. 14. 25.  
 Ionadab, voluntarie or willing. 1. King. 13. 5.  
 Ionathan, the gift of the Lord. Iudg. 18. 30.  
 Iofeph, encreafing. Gen. 30. 24.  
 Iofhabeth, the funes of the Lord. 2. Chro. 12. 11.  
 Iofiah, the fire of the Lord. 2. Chro. 22. 3.  
 Iotham, perfite. 2. Kings. 15. 23.  
 Iozabab, endowed. 1. Chro. 12. 10.  
 Iphidiah, the redemption of the Lord. 1. Chro. 8. 25.  
 Iptah, opening. Iud. 1. 1.  
 Iira, a watchman. 1. Chro. 11. 28.  
 Irad, a wildaffe. Gen. 4. 18.  
 Iriah, the feare of the Lord. Iere. 37. 12.  
 Irmeiah, exalting the Lord. 1. Chro. 5. 24.  
 Ithacar, a wages. Gen. 30. 18.  
 Ithai, a gift of oblation. Rut. 4. 17.  
 Ithobotheth, a man of shame. 2. Sam. 2. 12.  
 Ithariot, an hireling or man of death. Mat. 10. 1.  
 Ithmael, Ood hath heard. Gen. 16. 11.  
 Ithob, good man. 2. Sam. 10. 8.  
 Ithrael, a prince of God, or preuailing with god. Gen. 35. 10.  
 Ithamar, wo to the change. Exod. 6. 23.  
 Ittai, strong. 2. Sam. 23. 29.  
 Itiel, God with me. Nehem. 1. 16.  
 Iubal, bringing, or fading. Gen. 4. 21.  
 Iuchal, mightie. Iere. 18. 1.  
 Izech, wo to the houle. 1. King. 16. 31.  
 Izahac, laughter. Gen. 17. 19.  
 Izahiah, the Lord arifeth, or the cleames of the Lord. 1. Chro. 7. 3.  
 Izreel, the feede of God. Iof. 15. 56.

## K

**K**Ahath, a congregation. Gen. 46. 11.  
 Kainan, a biar, or owner. Gen. 5. 9.  
 Kain, a poffeffion. Gen. 4. 2.  
 Kammel, god is rifen. Gen. 22. 21.  
 Kareah, balde. 1. King. 25.  
 Kedar, blackneffe. Gen. 25. 13.  
 Kelem, East. Iere. 49. 16.  
 Keren-happuch, the home of beantie.  
 Kallai, the voyce of the Lord. Nehem. 1. 19.  
 Kith, hard, or fore. 1. Sam. 9. 1.  
 Kolaiah, the voyce of the Lord. Nehem. 1. 12.  
 Korah, balde. Gen. 36. 5.  
 Kore, crying. 1. Chro. 9. 19.  
 Kuthaia, hardnes. 1. Chro. 25. 17.

## L

**L**Aadah, to gather, or teffiffe. 1. Chro. 4. 21.  
 Laadan, for pleafure. 1. Chro. 7. 26.  
 Laban, white. Gen. 24. 29.  
 Lael, to god, or to the mightie. Nom. 3. 34.  
 Lahad, to praife. 1. Chro. 4. 2.  
 Lamuel, with whom is god? Pro. 31. 1.  
 Lehabim, enflamed. Gen. 10. 11.  
 Lemech, poore, or finitten. Gen. 4. 18.  
 Lappidoth, lightnings. Iud. 4. 4.  
 Leui, hammer men. Gen. 35. 7.

Leui, ioyned, or coupled. Gen. 29. 34.  
 Leah, painfull, or wearied. Gen. 29. 16.  
 Lobin, whiteneffe. Exod. 6. 17.  
 Lot wrapped, or ioyned. Gen. 11. 27.  
 Lud anatiuic, or generation. Gen. 10. 24.  
 Lyfias, diffoluing. 1. Mac. 3. 32.  
 Lyfimachus, diffoluing barrel. 1. Mac. 4. 29.

## M

**M**Achachi, broken. 2. King. 25. 23.  
 Mahazioth, feeing a figne. 1. Chro. 25. 4.  
 Mahfiah, the protection of the Lord.  
 Iere. 32. 12.  
 Mahla, weakenesse, or a dance. Nom. 26. 33.  
 Masai, my worke. 1. Chro. 9. 13.  
 Maafiah, the worke of the Lord. 1. Chro. 15. 18.  
 Maziah, the strength of the Lord. 1. Chro. 24. 18.  
 Makaz, finifhing, or watching. 1. King. 4. 9.  
 Machanai, my poore fonne. 1. Chro. 12. 13.  
 Machi, poore or a finiter. Nom. 13. 16.  
 Machir, felling, or knowing. Gen. 30. 23.  
 Madan, a meafure, or ludging. Gen. 40. 2.  
 Madan ftrife. Gen. 25. 2.  
 Magdalena, magnified, or exalted. Mat. 27. 56.  
 Magdiel, preaching god. Gen. 36. 43.  
 Mayog, couering, or melting. Gen. 10. 2.  
 Mahalah, infirmite, or fickneffe. 2. Chro. 11. 18.  
 Maharai, hafting. 2. Chro. 11. 10.  
 Mahath, wiping away, or feare. 1. Chro. 6. 35.  
 Malchi, my messenger. Malac. 1. 1.  
 Mahaleel, praying god. Gen. 5. 12.  
 Mamzer, a baltard. Deut. 23. 2.  
 Manahem, a comforter. 2. King. 15. 14.  
 Manoach, reft. Iudg. 13. 2.  
 Maon, a dwelling place. Iof. 15. 55.  
 Montechai, bitter, contrition. Eft. 2. 5.  
 Martha, bitter, or prouoking. Luk. 10. 38.  
 Mattan, a gift. 2. Chro. 23. 17.  
 Mattani, Mattaniah, Mathaniah, his gift. Ezra. 10. 33.  
 Mattithia, a gift of the Lord. 1. Chro. 9. 31.  
 Malchiel, god is my King. Gen. 46. 17.  
 Malchiah, the Lord my King. Iere. 21. 1.  
 Malchi-zedek, king of righteoufneffe. Genefis 14. 18.  
 Malchiffua, my king the fauour. 1. Samuel 14. 49.  
 Mehetabel, how good is god. 1. Gen. 36. 39.  
 Mehunan, troubled. Eft. 1. 10.  
 Mehufael, teaching god. Gen. 4. 18.  
 Methufael, asking death. Gen. 4. 18.  
 Methufelah, foyling his death. Gen. 5. 21.  
 Melatiah, deliverance of the Lord. Nehem. 3. 9.  
 Menelaus, strength of the people. 2. Maccabees 4. 23.  
 Menahel, forgetting. Gen. 41. 51.  
 Meraioth, bitterneffe. 1. Chro. 9. 11.  
 Mered, rebellious. 1. Chro. 4. 17.  
 Metfa, faluation. 1. Chro. 2. 43.  
 Methelemiah, the peace of the Lord. 1. Chro. 26. 1.  
 Meshullam, peaceable. 1. King. 22. 3.  
 Mephibotheth, shame of mouth. 2. Sam. 4. 4.  
 Melch, prolonging. Gen. 10. 2.  
 Melchah, a woman of counfel. Gen. 11. 29.  
 Melchom, their King or counfeller, the idol of the Ammonites. 2. King. 23. 11.  
 Mixzah, a dropping, or coufuming. Gen. 16. 13.  
 Michah, poore, or finitten, or who is heere? 2. Chro. 34. 20.  
 Michafah, who is like the Lord. 2. King. 22. 11.  
 Michael, who is like god? 1. Chro. 7. 3.  
 Michal, who is perfite. 1. Sam. 14. 49.  
 Mifrael, who demandeth? Eft. 4. 12.  
 Miriam, exalted, or teaching. Exod. 6. 20.  
 Mithredath, diffoluing the Law. Ezra. 1. 8.  
 Moab, of the father. Gen. 19. 36.  
 Mothel, drawne vp. Exod. 10. 2.  
 Moza, found, or releafened. 1. Chro. 2. 46.  
 Mufach, anyniting. 2. King. 16. 18.  
 Mufhi, departing. Exod. 6. 19.

## N

**N**amab,

Lotan  
Ludan

Maachah

Manla  
Masfel  
Masfias

Maafias

Machabani

Midian

Mahalon

Malachias  
Malaleel

Manoe  
Maonathi

Marranah  
Manthanaim  
Mattathias  
Mathias  
Melchiel  
Melchiah  
Melchizedek

Manan

Meltias

Manasse  
Merari

Moufa

Melcha

Micha  
Micheas  
Michaius

Maria

# The first Table.

## N

**Noeman** **N**amiah, beautifull Gen. 4.22.  
Naaman, faire, or beautifull Gen. 46.21.  
Naarah, a mayde, or watching Ioh. 16.7.  
Naariah, a childe of the Lord. 1. Chro. 3.22.  
Nabaioth, buddes or prophesies Gen. 25.13.  
Nabai, a foole. 1. Sam. 25.3.  
Nadab, a prince, or liberal Exod. 6.23.  
Naggai, cleameste Luke. 3.25.  
Nahaiel, the inheritance of God Nom. 27.19.  
Naham, Nahum, a comforter, or repentant. 1. Chro. 4.19.  
Nahas, a serpent. 1. Chro. 4.12.  
Nahor, hoarie, or angry Gen. 11.23.  
Naioth, beautie, or a dwelling place. 1. Samuel 19.18.  
Naphthali, wrastling, or comparison. Genesis 30.8.  
Nathan, given. 1. Sam. 1.24.  
Nebuchad-nezzar, which is written for the moste part in Ieremie, and sometimes in Ezekiel, Nebuchad-rezzar, signifieth the mourning of the generation.  
Nepheg, weak. 2. Sam. 5.15.  
Nephtum, an opening Gen. 10.13.  
Ner, a light. 1. Sam. 14.51.  
Nethanee, the gift of god. 1. Chro. 35.9.  
Nethanuah, a gift of the Lord. 1. Sam. 25.13.  
Nimrod, rebellious Gen. 10.8.  
Noadiah, the windeffling, or testification of the Lord. Exra. 8.33.  
Noah, rest. Gen. 5.29.  
Nogah, brightnesse. 1. Chro. 14.16.  
Nun, sonne, or posteritie Nomb. 13.29.

## O

**Obdia** **O**badiah, servant of the Lord. 1. Chro. 3.27.  
**Abdias** **O**bed, a servant. Iud. 3.26.  
Obed-edom, the servant of Edom, or a servant Edomite. 1. King. 4.10.  
Obil, borne, or brought. 1. Chro. 27.30.  
Omar, speaking, or exalting Gen. 36.2.  
Onam, sorow, strength Gen. 36.23.  
Onan, sorow, or iniquitie Gen. 38.4.  
Ophel, a towre, or darknesse. 1. Chro. 27.34.  
Ophir, riches Gen. 10.29.  
Ophir, reioycing. 1. Chro. 21.18.  
Orpah, a necke Ruth. 1.4.  
Orthofas, rectified. 1. Macc. 1.37.  
Othni, my time. 1. Chro. 26.7.  
Otholiah, time to the Lord. 1. Chro. 8.26.  
Othoniel, the time of God Iosh. 15.17.  
Ozaiiah, the strength of the Lorde. 1. Chro. 15.21.  
Ozziel, the helpe of God. 1. Chro. 37.19.

## P

**Phalali** **P**agiel, God hath met Nom. 1.13.  
Palal, praying, or iudging Nehem. 3.25.  
Palti, deliuerance Nom. 13.10.  
**Phaltias** **P**altiel, deliuerance of God Nom. 34.36.  
Pala, inuiculous Gen. 46.19.  
Parah, vengeance Exod. 5.1.  
Paruah, flourishing, or fleeing. 1. King. 4.17.  
Pashur, encreasing liberte Iere. 20.1.  
Pedahel, the redemption of God. Nomb. 34.28.  
**Phadatur** **P**ediah, sun, a mightie deliverer Nom. 1.10.  
Pediah, the Lord preserue. 1. King. 2.27.  
Pekaiah, the Lord preserue. 1. King. 4.12.  
Pelaiah, the miracle of the Lord. 1. Chro. 1.24.  
Pelaiah, a miracle of the Lord Nehem. 1.7.  
Pelaiah, deliuerance of the Lord. 1. Chro. 1.24.  
Pelea, a dunition Gen. 10.25.  
Peter, deliuerance. 1. Chro. 2.13.  
Pemet, fleeing God. 1. Chro. 4.4.  
Pereth, a horseman. 1. Chro. 7.16.  
Peret, a dunition Gen. 10.25.  
Perudah, a dunition Iere. 1.55.  
Pethaiah, the Lord opened Exra. 10.23.  
**Phicol** **P**hichol, the mouth of all Gen. 21.22.  
**Phinees** **P**inehas, a bold countenance Nom. 25.7.  
Punah, a mouth. Gen. 46.13.

## R

**R**amiah, thunder of the Lord Nehem. 7.7.  
Raddai, ruling. 1. Chro. 2.14.  
Rahab, proude, or strong Ioh. 1.11.  
Raham, mercie, or compassion. 1. Chro. 3.44.  
Rahel, a sheepe Gen. 29.9.  
Ram, high. 1. Chro. 2.  
Ramiah, exaltation of the Lord Exra. 10.25.  
Rapha, release, or medicine Gen. 46.21.  
Reaiah, a vision of the Lord. 1. Chro. 5.5.  
Reba, the fourth Ioh. 13.21.  
Rechab, a rider. 1. King. 10.15.  
Reelaiah, a shepherd to the Lord Exra. 2.2.  
Rechab, a name of knowledge. 1. King. 11.43.  
Rechum, pitifull, or pited Exra. 2.2.  
Remaliah, the exaltation of the Lorde. 2. Kings 15.27.  
Rephael, medicine of God. 1. Chro. 2.67.  
Rephaiab, medicine of the Lorde. 1. Chro. 3.21.  
Reu, his shepherd Gen. 11.19.  
Reuben, the sonne of vision, so named, because the Lorde did see his mothers affliction Gen. 29.32.  
Reuel, a shepherd of God Exod. 2.19.  
Rezon, a secretarie, or leane. 1. King. 11.23.  
Ribai, strife, or increased. 2. Sam. 33.29.  
Ribkah, fed Gen. 2.22.  
Rinnah, song, or reioycing. 1. Chro. 4.20.  
Riphath, medicine, or release Gen. 10.3.  
Rogel, a footman, or an accuser Ioh. 15.8.  
Ruth, watered, or filled Ruth. 1.4.

## S

**S**apah, a compass, or old age Gen. 10.7.  
Sabteca, the cause of fining Gen. 10.7.  
Sarah, a ladie, or dame Gen. 17.15.  
Sara, my dame, or mistresse Gen. 11.29.  
Seba, a compass Gen. 10.7.  
Seled, affliction. 1. Chro. 2.30.  
Semachiah, cleauing to the Lord. 1. Chro. 16.7.  
Shaal, Shaul, asked Exra. 10.29. 1. Sam. 9.2.  
Shaph, flying, or thinking. 1. Chro. 4.7.  
Shabbethai, my rest Nehem. 11.16.  
Shachir, wages. 1. Chro. 11.35.  
Shage, ignorant. 1. Chro. 11.14.  
Shallum, peaceable. 2. King. 15.10.  
Shalman, peaceable Hofe. 10.15.  
Shalmon, peaceable Ruth. 4.21.  
Shamgar, defolation of the stranger Iud. 3.31.  
Shammah, defolation, destruction. 1. Sam. 16.9.  
Shammua, obedient Nom. 11.5.  
Shaphaz, a conie, or one hid. 1. Chro. 35.12.  
Shaphat, a iudge Nom. 13.6.  
Sharezer, a treasurer. 2. King. 19.37.  
Shealtiel, asked of God Hag. 1.1.  
Sheariah, the gate of the Lord. 1. Chro. 8.38.  
Sheba, captiuitie Gen. 10.7.  
Shebarim, hope Ioh. 7.35.  
Sheber, hope, or wheate. 1. Chro. 2.48.  
Shecaniah, the habitation of the Lorde. 1. Chro. 3.21.  
Shechem, a part, or portion Nom. 26.31.  
Shedeur, a field of fire, or the light of the almighty. Nom. 1.5.  
Shegub, exalted. 1. King. 16.34.  
Sheariah, the morning of the Lord. 1. Chro. 3.26.  
Sheir, rough, or hearie Gen. 36.20.  
Shelah, dissembling Gen. 38.51.  
Shelah, lending, or spoiling Gen. 10.24.  
Shelemiah, peace of the Lord Exra. 10.29.  
Sheleph, drawing out Gen. 10.26.  
Sheleth, a captaine. 1. Chro. 7.35.  
Shelomith, peaceable Leuit. 24.11.  
Shelomoh, peaceable. 2. Sam. 5.15.  
Shelumiel, the peace of God Nom. 1.6.  
Shemariah, hearing the Lord. 1. Chro. 4.37.  
Shemariah, the keeping of the Lord Exra. 10.33.  
Shemed, destroying. 1. Chro. 8.12.  
Shemer, a keeper. 1. King. 16.24.  
Shemuda, a name of knowledge. 1. King. 26.12.  
Shemuel, appointed of God Nom. 3.4.  
Shemmel, heard of God. 1. Sam. 1.2.  
Shephariah, the Lord iudgeth. 2. Sam. 3.4.

Sheerah,

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Shearish, a prince of the Lord. 1. Chro. 4. 14.  
Sherrug, a bough, or plant. Gen. 3. 10.  
Sheth, let, or pur, Gen. 4. 25.  
Shechar, a remnant, or hid Elf. 1. 14.  
Sheva, vanitie. 1. Chro. 2. 49.  
Shichai, the protection of the Lord. 1. Chro. 2.  
Shimeh, hearing, or obedient. Exod. 6. 17.  
Shimon, hearing, or obedient. Gen. 19. 33.  
Shimon, after the second time, because he  
appeared the second time at the prayer of  
ther. Jud. 1. 24.  
Shiphna, a judge. Nom. 3. 34.  
Shuphr, fair. Exod. 4. 15.  
Shobab, returned. 2. Sam. 5. 14.  
Shobal, a path. Gen. 26. 30.  
Shobab, a bowler. 1. King 8. 18.  
Shua, crying, or fuming. Gen. 38. 2.  
Shuah, praying, or humiliation. Gen. 25. 2.  
Shubael, the remnant of God. 1. Chro. 24. 30.  
Shushah, a gate. 1. Chro. 4. 14.  
Shumathi, renowned. 1. Chro. 2. 31.  
Shuni, changed, or sleeping. Gen. 46. 16.  
Sithri, my secret. Exod. 6. 22.  
Sodai, my secret. Num. 13. 17.  
Suah, rooting up. 1. Chro. 7. 36.

**T** Abeld, good God. Isa. 7. 6.  
Tahab, hasting. Gen. 3. 24.  
Tahab, haste. 1. Chro. 6. 37.  
Talmat, a fowle. Jerh. 15. 14.  
Tamar, a palm-tree. Gen. 38. 6.  
Tannumeth, consolation. Jer. 40. 8.  
Tannumeth, prepared. 1. Chro. 9. 17.  
Taphath, a little one. 1. King. 4. 11.  
Tebah, a cooke. Gen. 22. 24.  
Tehinnah, mercifull, or prayer. 1. Chro. 4. 12.  
Terah, smelting. Gen. 11. 24.  
Tiknah, hope. 2. King. 22. 14.  
Tilon, murmuring. 1. Chro. 4. 25.  
Tiras, a destroyer. Gen. 10. 2.  
Tirahab, a searcher of mercie. 1. Chro. 2. 48.  
Tiria, a searche. 1. Chro. 4. 16.  
Toah, a dart. 1. Chro. 6. 34.  
Tobiah, the Lord is good. Ezra 2. 65.  
Togrammah, strong, or bonie. Gen. 31. 3.  
Tohu, lying. 1. King. 1. 1.  
Tola, a worme. Gen. 46. 13.  
Tora, a twinne. Mat. 10. 3.

¶ Tubal, borne, or brought, or world'y. Gen. 10. 2.  
Tubal-kain, worldly possession. Gen. 4. 22.

|            |   |        |
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|            | V Anah, changed. i. Chro. 6.28.               |        |
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| thered of  | V Anah, light or fire of God 2 Chro. 13.1.    |        |
|            | V Anah, iniquity or sin Chro. 9.4.            |        |
|            | V Anah, whoring Gen. 10.47.                   |        |
|            | V Anah, strength i. Chro. 6.28 and 43.        | Oza    |
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|            | V Anah, the strength of God i. Chro. 7.7.     |        |

**Z** Achah, trembling Gen. 36, 27.  
**Zabadah**, a dowrie, 1 Chro. 3, 36.  
**Zabadiah**, a dowrie of the Lot d. 1 Chro. 8, 35.  
**Zahidah**, a dowrie of God, 1 Chro. 17, 3.  
**Zahurim**, a mine, 1 Chro. 4, 36.  
**Zachar**, pure, Ezra. 2, 9.  
**Zachariah**, mindful of the Lord, 1 Chro. 15, 9.  
**Zachar**, unified or full, 2 Sam. 6, 17.  
**Zaimoon**, our image, Num. 33, 41.  
**Zanoah**, forgesham, Nehem. 11, 30.  
**Zebulun**, a dwelling, Gen. 30, 20.  
**Zeeb**, a wolf, Judg. 7, 25.  
**Zelophehad**, a shadow of fear, Num. 26, 33.  
**Zemrah**, a song, 1 Chro. 7, 8.  
**Zephaniah**, the hiding of the Lord, 2 King. 23, 18.  
**Zephia**, a home comb, Gen. 36, 11.  
**Zera**, cleaves, or sifting vp, Gen. 36, 13.  
**Zerah**, the Lord arising, 1 Chro. 6, 6.  
**Zerah**, scattering heritage, Est. 5, 10.  
**Zerubbabel**, strange from confusion, or a stranger as  
Babel, Hagg. 1, 1.  
**Zerhan**, their olive, 1 Chro. 26, 22.  
**Zizah**, weave, or swelling, 1 Chro. 5, 13.  
**Zizkiah**, the justice of the Lord, 2 King. 24, 7.  
**Zidon**, a hunter, Gen. 10, 15.  
**Zinnah**, a song, 1 Chro. 2, 6.  
**Ziphrah**, a mourning, Exod. 2, 21.  
**Zioth**, a separation, 1 Chro. 4, 20.  
**Ziuph**, a watch, or a covering, 1 Chro. 6, 35.  
**Zur**, the rock of God, Num. 2, 35.  
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# A TABLE OF THE PRINCIPLES

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aaron, eloquent. *exod. 4. 14.*  
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Burn of his leuit. 3. 12. <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> 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<sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> 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<sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> 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## The second Table.

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diotrefes reproofed for his arrogancie. 3. ioh. 9. seuentie Disciples sent to preach. luke 10. 1. the Disciples wherein they may be knowne. ioh. 8. 11. and 13. 35. diseases are the fruites of sinne. ioh. 1. 14. in Diseases god ought to bee sought vnto. 2. iudg. 1. 16. disguising rayment is forbidden both to man and woman. deuterono. 22. 5. how god hateth Disobedience. 1. sa. 15. 23. the Disobedient stricken with madness, and blindness. deuteronom. 28. 28. the man that Disobeyeth the iudge, shall die. deut. 17. 12. hee that disobeyeth god, is subiect to many curses. deut. 28. 15. agaynst Diuorcement. 1. corin. 7. 10. diuination forbidden. leu. 20. 27. deut. 18. 10. isa. 8. 19. he or shee that hath the spirit of Diuination, ought to bee stoned to death. leuit. 20. 27. ¶ Sound Doctrine. 1. 2. no Doctrine, but christes ought to be receiued. 1. ioh. 10. gol. 2. 8. doctrines of devils. 1. tim. 4. 1. doeg disclosed dauid to saul. 1. sam. 22. 9. giue not holy thinges to Dogges. mar. 7. 6. the Dogge is returned to his vomit. 2. pet. 2. 22. domage, that one doeth to another. exod. 22. 4. the Dommie is healed. mar. 9. 32. the Doue sent out of the arke. gen. 8. 8. ¶ the Dragon, the olde serpent. reue. 20. 2. by Dreames god speaketh to the prophets. nomb. 12. 6. spiritual Drinke. 1. cor. 10. 4. the Droisie is healed. luke. 14. 2. the euils that come of Drunkenness. prou. 23. 29. christ was slandered to be a Drunkard. math. 11. 19 the apostles also. act. 2. 13. Drunkenness to be auoyded, cuen of kings. prou. 31. 4. luke. 21. 34. eph. 5. 18. ¶ man is Dust. gen. 3. 19. the Dust of the feete shake of agaynst whom. mar. 10. 14. ¶ many Dwelling places in the house of god. ioh. 1. 4. 2. ¶ paul desireth to Dye. philipp. 1. 23. christ prayeth, not to Dye. matthewe 26. 39. christ desireth to Dye for vs. luke 12. 50. it is ordained for al to Die once. ebr. 9. 27. christ Dyed for our sinnes. roman. 4. 25.

E

The Earth is cursed for adams transgression. gen. 3. 17. the Earth is corrupt. genesis 6. 11. man shall returne to the Earth. gen. 3. 19. to Eat the flesh of christ. ioh. 6. 51. ¶ Ebed-melech the blacke more. ierem. 38. 7. Eber and his sonnes. gen. 10. 25.

¶ efau, why he is called Edom. gene. 25. 30. Edom denieth passage to israel. nomb. 20. 14. Edom rebellet from vnder israh. 2. king. 8. 20. ¶ the Egyptians eate not with the e-brows. gen. 43. 32. of chemiope in exod. 11. & 23. deuter. 23. 7. iere. 46. 2. exek. 32. 12. Egypt the yron somace. deuterono. 17. 20. ¶ Ehad a iudge in israel. iudg. 3. 15. ¶ the Ekronites and their comage. 1. sam. 5. 10. ¶ what conditions the Elders ought to haue. tit. 2. 3. Eleazar the sonne of aaron. exod. 6. 25. ioh. 24. 33. gods purpose is by his Election. rom. 9. 11. election of grace. rom. 11. 5. make your calling and Election sure. 2. pet. 1. 10. as touching the Election they are loued for the fathers sakes. rom. 11. 28. the Elect haue obteyned that israh obtained not. rom. 11. 27. we knowe that ye are Elect of god. 1. thess. 1. 4. election lieth in god and not in vs. rom. 9. 11 and 16. the Elect are fewe in number. math. 7. 14. elected before the foundation of the worlde. eph. 1. 4. the Elect of god can not be excomenel. rom. 8. 14. the Elect were chosen before the foundations of the world. eph. 1. 4. 1. pet. 1. 2. Eli the priest and his doings. 1. sam. 1. 2. and 2. and 3. and 4. Eliakim, called also iehoakim. 2. king. 23. 34. Elias and Elieus. luke 4. 25. 27. Elijah the prophet and his doings. 2. king. 17. vnto the 2. king. 2. Elimelech and his wife naomi. ruth. 1. 2. Elisabet zacharies wife. luke 1. 5. Elisba balde. 2. king. 2. 23. Elisba doeth good for euil. 2. king. 6. 22. Elisba, his life and his doings. 1. king. 19. vnto the 2. king. 13. Elisba is called from the plow to prophesie. 1. king. 19. 19. Elisheba aarons wife. exod. 6. 23. Elon a iudge in israel. iud. 12. 12. Elymas the forcerer withstanding paul preaching. act. 13. 8. ¶ Eimmanuel. mar. 2. 23. ¶ take from among you all Enchanters. deut. 18. 11. Enchanters and southsayers driuen out of israel by saul. 1. sam. 28. 3. the End of all thinges is at hand. 1. pet. 4. 7. he that Endureth to the ende, shall be saved. math. 24. 13. 2. thessalo. 3. 13. Eneas healed by the meanes of peter. act. 9. 33. loue thine Enemies. math. 5. 44. pro. 25. 21. christ prayeth for his Enemies. luke 23. 34. Enoch the sonne of seth. genesis 4. 26. ¶ see Enuie. galatians 5. 26. 1. pet. 2. 1. enuious persons prou. 23. 6. ¶ Ephesians worshipped diana. act. 19. 35.

XXXX. Ephra

## The second Table.

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Ephraim and his doings. gen. 25. vnto the 36.  
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Ester and her doings. Ester. 2. & 4. & 5. & 7.  
Thare that that is euill. rom. 1. 9.  
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god turneth the Buill into good. gen. 50. 20. rom. 8. 18.  
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his kinship, carolous which gouernour, belecoueth in Iesus Christ. act. 18. 27.  
Burychus referred to life. act. 20. 10.  
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Exorcistes, hurt by the euill spirit. 1. ioh. 19. 13.  
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### G

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The end of the Table.

# A PERFITE SUPPUTATION OF the yerres and times from Adam vnto Christ, prooued by the Scriptures, after the collection of diuers Authors.

The summe of the yerres of  
the first age.

**F**rom Adam vnto Noes flood are  
yerres 1656.

For when Adam was 130. yeere  
olde, he begate Seth.

Seth being 105. yerres, begate Enos.

Enos being 90. yerres, begat Cainan.

Cainan being 70. yerres, begate Ma-  
haleleel.

Mahaleleel being 65. yerres, begate  
Iared.

Iared at the age of 162. yerres, be-  
gate Enoch.

Enoch being 65. yerres, begate Ma-  
thuseleah.

Mathuseleah at the age of 187. yerres,  
begate Lamech.

Lamech being 182. yerres, begate  
Noe.

Noe at the coming of the flood was  
600. yerres olde, as appeareth in the  
seuenth of Genesis.

The whole summe of the yerres are  
1656.

**F**rom the said flood of Noe vnto  
Abrahams departing fro Chal-  
de were 163. yerres, & ten daies.

For the said flood continued one  
whole yeere, and ten daies.

Sem (which was Noes sonne) be-  
gate Arphaxat two yerres after  
that.

Arphaxat begate Salah when he was  
35. yerres olde.

Salah being 30. yerres olde, begate  
Heber.

Heber at his age of 34. begate Pha-  
lech.

Phalech being 30. yerres, begate Re-  
gu.

Regu being 32. yerres, begat Saruch.

Saruch being 30. yerres, begate Na-  
hor.

Nahor being 29. yerres, begate Tha-  
re.

Thare being 70. yerres, begate A-  
braham.

And Abraham departed fro Chal-  
de when he was 70. yerres olde.

These said yerres accounted are 363.  
yerres, and ten daies.

**F**rom Abrahams departing fro  
Vr in Chalde vnto the depart-  
ing of the children of Israel  
from Egypt are 430. yerres, gathe-  
red as followeth.

Abraham was in Charran sine yerres,  
and departed in the 75. yeere.

He begate Isaac when he was 100.  
yerres olde, and in the 25. yeere of

his departing.

Isaac begate Iacob when he was  
60. yerres olde.

Iacob went into Egypt with all his  
familie, when he was 130. yerres olde.

Israel was in Egypt 220. yerres, which  
remaine from that time.

Then rebate 80. yerres fro this: for so  
olde was Moses when he condu-  
cted the Israelites from Egypt.

So the rest of the yerres, that is to  
say, 130. are deuided betwixt Am-  
ram and Chath.

Then Chath begate Amram at his  
age of 67. yerres.

Amram being 65. yerres, begate Mo-  
ses, who in the 80. yeere of his age  
departed with the Israelites from  
Egypt.

So this supputation is the 430. yerres  
mentioned in the 12. of Exodus,  
and the third to the Galatians.

**F**rom the going of the Israelites  
from Egypt vnto the first build-  
ing of the temple are 480.  
yerres, after this supputation and  
account.

Moses remained in the desert or  
wildernes 40. yerres.

Iosue and Othoniel ruled 40. yerres.

Aioth 70. yerres.

Dehora 40. yerres.

Geddon 40. yerres.

Abimelech 3. yerres.

Thela 23. yerres.

Iair 22. yerres.

Then were they without a capitaine  
vnto the 18. yeere of Iepthe.

Iepthe 6. yerres.

Abissam 7. yerres.

Elom 10. yerres.

Abaton 8. yerres.

Samphon 20. yerres.

Heli Iudge and Priest 44. yerres.

Samuel and Saul reigned 40. yerres.

Dauid was King 40. yerres.

Salomon in the 4. yeere of his reigne  
began the building of the Temple.

These are the 480. yerres mencio-  
ned in the first of the Kings, and  
the 6. chapter.

**F**rom the first building of the  
Temple vnto the captiuitie of  
Babylon are 419. yerres and an  
halfe.

Salomon reigned yet 36. yerres.

Roboam 17. yerres.

Abia 3. yerres.

Afa 41. yerres.

Iosaphat 25. yerres.

Ioram 8. yerres.

Ochafias one yeere.

Athalia the Queene 7. yerres.

Iozas 40. yerres.

Amasias 29. yerres.

Ozias 52. yerres.

Iothan 16. yerres.

Achas 16. yerres.

Ezechias 29. yerres.

Manasses 55. yerres.

Amon 2. yerres.

Iosias 31. yerres.

Iozas has 3. moneths.

Eliachim 11. yerres.

Iochim, Iechonias 3. moneths.

And here beginneth the captiuitie  
of Babylon.

The summe of these yerres are 419.  
yerres.

**I**erusalem was reedified and build-  
ed againe after the captiuitie  
of Babylon. 143. yerres.

The captiuitie continued 70. yerres.

The children of Israel were deliue-  
red & restored to their freedome  
in the first yeere of Cyrus.

The Temple was begun to be build-  
ed in the 1. yeere of the said Cy-  
rus, and finished in the 46. yeere,  
which was the 6. yeere of Darius.

After that Darius had reigned  
20. yerres, Nehemias was restored  
to libertie, and went to build the  
citie, which was finished in the  
32. yeere of the said Darius.

All the yerres fro the building of the  
Temple againe are 26. yerres.

The whole summe of yerres amount  
to 143. yerres.

**F**rom the reedifying of the citie  
vnto the coming of Christ,  
are 483. yerres, after this suppu-  
tation or nombring.

It is mentioned in the 9. of Daniel,  
that Ierusalem should be builde  
vp againe, and that fro that time  
vnto the coming of Christ are  
67. weekes, and euery weeke is  
reckened for seuen yerres. So 67.  
weekes amount to 483. yerres.

For from the 32. yeere of Darius  
vnto the 42. yeere of Augustus, in  
the which yeere our savior Christ  
was borne, are iust and complee  
so many yerres, whereupon wee  
reken, that from Adam vnto  
Christ are 3974. yerres, fixe mo-  
neths and ten daies, and from the  
birth of Christ vnto this present  
yeere, is 1577.

Then the whole summe & number  
of yerres from the beginning of  
the worlde vnto this present yeere  
of our Lorde God 1576. are iust  
5551. and the said odde fixe mo-  
neths and ten daies.

## THE ENDE.

IOSHYA CHAP. I. VERSE 8.

Let not this Booke of the Lawe departe out of thy mouth, but meditate there-  
in day and night, that thou mayst obserue and do according to all  
that is written therein: for then shalt thou make thy  
way prosperous, and then shalt thou  
haue good successe,